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AN EXAMINATION OF THE MORMON SETTLEMENT
OF SYRACUSE, UTAH

A Thesis
Presented to the
Department of History
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

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by

J. Kent Tucker

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This thesis, by J. Kent Tucker is accepted in its present form by the Department of History of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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INTRODUCTION

The history of the Church of Jesus Christ of Latter-day Saints, commonly referred to as the "Mormon" church, has been well researched, yet little has been written about individual community histories. This work centers on the small Mormon community of Syracuse, Utah, located about twenty-five miles north of Salt Lake City on the eastern shore of the Great Salt Lake. From its inception in 1877 through 1987, the community of Syracuse continues to be dominated by the Latter-day Saint (Mormon) influence. This thesis examines the development of this LDS Church settlement, giving emphasis to the early history of the area, prominent families and their roles in business, civic, and church matters, economic advancements in the area and their effects upon the community, the ecclesiastical leaders' direction within the community, and finally population expansions which have taken place in Syracuse.

This Mormon town exists because a few of the early Saints took control of their social, political, and business needs and molded them into a working order, an order which has survived through the years.

Early settlers who secured and controlled lands in

excess of one hundred acres, prior to 1900, seem to have held a decisive advantage over other families in the area. The specific thesis addressed in this work is that those families who maintained control of the large farms in this agrarian community also influenced the church, civic, political, and business concerns. Ownership of substantial acreage seems to have conferred power in the community. This work will address the correlation between families who governed the big farms and the power they wielded within the area.

Political benefits came to families that maintained farms larger than one hundred acres. The relationships of the prominent families and the positions they held in the political arena of the community will be included. An extremely high number of politicians in the community came from families that maintained large farms.

Since many families who controlled the large farms also tried their fortunes in business, the individuals who ventured into business experiments and succeeded will also be examined.

As a common thread throughout this thesis the relationships of families will be studied: how the families worked together, how they assisted one another, and how they survived.

Statistical information offers important understanding concerning the changing nature of this

community. The statistics herein provide easy comprehension of what the population of Syracuse is at certain periods of time and also make valuable information available for comparisons of this community with other settlements of the time.

Much of the primary data contained in this thesis was obtained from residents of the community through oral interviews. Although oral history provides valuable information, it has certain limitations. Many of the older citizens of the community remember only those things that reflect the area's good points and have erased or refuse to recall the matters that illustrate dissention. Further, memory is often undependable, recalling some events with clarity and others with distortion. As a result, when conclusions are based only upon the memories of the early settlers they are subject to these limitations. Yet, despite such drawbacks, oral histories can help recreate unrecorded events that might otherwise be lost to posterity. When used with care, they become a valuable and vital source for community history.

Scholars of history have provided valuable guidelines for such a project, suggesting areas of focus. One historian, Professor Dean L. May, has written what many consider a most impressive work on the subject of Mormon community histories. His article, "The Making of Saints: The Mormon Town as a Setting for the Study of Cultural

Change,"¹ has been influential in the research and completion of this project. Dr. May's suggestions that one study the process of change over time, the patriarchal structure in the Mormon family, and the characteristics which combined to make this community unique will also be included.

INTRODUCTION ENDNOTES

1

Dean L. May, "The Making of Saints: The Mormon Town as a Setting for the Study of Cultural Change," Utah Historical Quarterly 45 (Winter 1977): 81-91.

CHAPTER ONE
EARLY BEGINNINGS

When Latter-day Saint pioneers settled the Salt Lake Valley, Brigham Young envisioned many settlements beyond Salt Lake City. He was convinced that the ideal community need not be larger than ten thousand people. A group of this size would provide the schools, recreation, musically talented groups, and high quality church activities, while retaining a feeling of social intimacy that would deter¹ activities degrading to the Saints.

Brigham Young followed three general patterns in his colonization efforts. As President of the Church of Jesus Christ of Latter-day Saints, he would give a man or a family a specific call, or religious assignment, to settle a certain area. At other times small groups of men were called to go preside over a new community. In a third pattern, someone who had occupied what appeared to be a desirable location would ask President Young's approval to begin a settlement. If it looked favorable, Young authorized the individual to seek capable men who were willing to move into the area. Through the use of these techniques, three hundred forty-nine colonies were² established between 1847 and 1877. Among this number,

the settlement of Syracuse was established, according to the third pattern just described.

In 1866, Levi Hammon colonized the general area.³ Once Hammon successfully proved that life could be maintained, he received approval from Church leaders to recruit other capable and industrious people to move into the area. After Hammon's pioneering, Joseph Bodily and his wife settled in the present area of Syracuse and were followed by David A. Kerr and William Cook from South Weber.

Migration of other families to the area continued throughout the decade of the 1870s; however, for many years the area remained lightly populated, primarily for a lack of potable water. According to Annie C. Carr, author of the history of Davis County, there was a small spring of drinking water on the farm of William H. Miller. Carr comments that farmers and settlers from miles around filled their containers with drinking water from the spring on the Miller farm. Cattle and other animals were also driven to this spring for water.⁴

Water was vitally important for farming. The natural contour of the land determined the flow of both surface and subterranean water. The mountains east of the valley in which Syracuse lies were the source for the streams which watered the farmers' lands in some communitites. Syracuse was the furthest settlement

west of the mountains in all the county. Carr indicates that streams from the mountain runoff did not flow into Syracuse so water had to be obtained from deep wells.⁵

These wells, driven in the late 1870s, were located in western Syracuse. During this same period the men in the area dug the main portion of a ditch which supplied the area with irrigation water from the Hooper canal.⁶ Thus, the first recorded event which shows cooperation among the settlers was one that benefitted all, bringing water to the settlement and extending its flow to Joseph Bodily's corner, or to what is now 1700 South and 4000 West. Because of these sources of water the early pioneers raised splendid fruit. They also raised livestock, vegetables, grains of all kinds, and hay. The eastern part of Syracuse was confined to dry farming since there was still no irrigation water in these areas.⁷

In the very earliest years, a few families survived the frontier life by gleaning the fields of the more successful farmers. This allowed those who needed food to reap from what was missed during the harvest, an act based on Old Testament precedent. A spirit of brotherhood and unity developed as cooperation occurred which allowed those in need to have the foods left in the fields.

The friendships which developed added much to the area. Neighbors gathered to events called "cutting bees," where locally-grown fruits were cut up to be dried.

Sewing bees were another friendly gathering during which rags were stitched together to become carpets for the settlers' homes. Women also shared their cooking skills with their friends, and they learned homemaking skills from each other. Such events gave the women an opportunity to develop close friendships and share the feelings of their hearts.

Research indicates that the settlement in study was called Syracuse as early as 1877, yet the census report for 1880 does not include a listing for a community by that name. Prior to the community's being named Syracuse, the area was composed of two settlements: Kaysville and South Hooper. In the 1880 census, the Kaysville precinct included all land north of the town limits of Kaysville to the county line. This precinct covered approximately one hundred square miles. There were forty-seven families in the area and the total population was three hundred forty-four. Most of the settlers were farmers (forty-five out of forty-seven families, or ninety-six percent of the population) and, naturally, these farming families chose the land which best suited their farming needs.

South Hooper became a separate precinct when a division within Hooper in May 1877 left portions of the town in two counties -- Davis and Weber. The Mormon ecclesiastical leadership utilized this division and in a similar manner divided the ward, organizing the Hooper

Ward on the same day. This ward and the ensuing census precinct included the area in Weber County.

On June 26, 1877, William R. Smith, the president of the Davis Stake (analogous to a diocese), called a meeting with the residents of the South Hooper area to create the South Hooper Ward. This was also the beginning of the census entity of South Hooper.¹⁰

The South Hooper precinct included the land south of Weber County from present-day Sunset to 1700 South in Syracuse. The boundary on the east was the community of South Weber and on the west the Great Salt Lake. (See the Appendix which contains a map of the area.)

The 1880 census report for South Hooper indicated that seventy-nine people, divided into eighteen families, lived within the area. Farming was the sole occupation. Each woman was listed as a housekeeper.¹¹

The census reports for both Kaysville and South Hooper in 1880 indicated that very few people lived in a relatively large area of land. Approximately one hundred seventy square miles of land contained only four hundred twenty-three individuals whose main concern was farming.

It is difficult to determine from available sources how many of these earliest settlers lived in the area that was to become Syracuse. Water was a determining factor in the number of settlers and where they located. Sources suggest that the lower area of Syracuse, west of the

"bluff," had an ample supply of water by the mid 1880s.

The name Syracuse came about because of a business venture of one William Galbraith, who was the first to extract salt from the natural resources of the Great Salt Lake. Because of his business, the settlement was given the name of Syracuse, a similarity existing between this salt-producing community, situated on the shores of a lake, and that of Syracuse, New York.

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Prior to the community being named Syracuse, local records indicate that the area was referred to as Starvation Flats or the Sandridge, names given to the region because of the natural condition of the land.

The Syracuse area played a small role in the "trail system" during the emigration period from the East to California and the West Coast. When the Donner-Reed Party met with disaster, it was late in the season of 1846 and additional emigrants waited until spring to head West. The summer of 1847 brought the Mormons into the Salt Lake valley, and a new trail was established that allowed travelers out on the open trail to come into the Salt Lake valley, rest, get supplies, and leave the valley traveling north along the eastern shore of the Great Salt Lake and eventually joining the California Trail on the north shore of the Great Salt Lake. Significantly, this trail passed directly along the bluff, and hence through the area which later became the town of Syracuse.

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A national event that drastically influenced the settling of the Syracuse area was the Homestead Act of 1862. This act granted a farm of one hundred sixty acres, free of charge, in any frontier area of the country, to any citizen of the United States over twenty-one years of age who would settle upon it and cultivate it for five years. This act allowed the Mormons to push out into the uninhabited areas surrounding their cities and claim additional property. The community of Syracuse is about twenty-five miles north of Salt Lake City and was, in 1862, only a few miles north of populated areas. Thus, many of the early settlers came from the surrounding settlements of Kaysville and Bountiful. The acreage they owned was in multiples of one hundred and sixty. Davis County tax records list land owners, and many of those who owned property in the Syracuse area also owned lands in Kaysville and/or Bountiful. For example, William and John Thurgood moved onto what was called the Sandridge, or the bluff area. They claimed three hundred twenty acres of land in 1877. It was on this land that a young man named Thomas Thurgood, their nephew, came to clear sagebrush and plant corn to stake the Thurgood claim and fulfill obligations in compliance with the Homestead Act.¹⁵ Thomas Thurgood would become one of the more prominent men in the community, serving as the community's first mayor and also a leader in the Mormon ward in Syracuse.

The railroad was given deed to many properties by the government and controlled much of the land in the area. In return for the lands, the railroad agreed to build and lay track in the vicinity. Every other section, or one-half of the land, was owned by the Bamberger railroad. Many early settlers purchased their initial lands from the railroad for the price of one dollar per acre.

16

Settlement in the area began in 1866 and grew as a result of Hammon's requesting others to join him, through the consent of church authorities. Also, lands settled under the Homestead Act and deeded properties purchased from the Railroad for a dollar an acre were important reasons additional Mormon families were attracted to the area which would be called Syracuse.

CHAPTER ONE ENDNOTES

1
Milton R. Hunter, Brigham Young the Colonizer
(Independence: Zion's Printing and Publishing Co., 1945),
pp. 361-367.

2
Ibid.

3
Andrew Jenson, Encyclopedic History of the Church of
Jesus Christ of Latter-day Saints (Salt Lake City:
Deseret News Pub., 1941), p. 857.

4
Annie C. Carr, East of Antelope Island: History of
the First Fifty Years of Davis County (Bountiful: Carr
Printing Co., 1948), p. 187.

5
Carr, East of Antelope, pp. 187-8.

6
Jenson, Encyclopedic History, p. 857.

7
Carr, East of Antelope, pp. 187-8.

8
Ella May Smedley Oral History, interviews by J. Kent
Tucker, July 1986, recorded on tape number 5.

9
U.S., Department of Commerce, Bureau of the Census,
Manuscript Census: Population Schedules (microfilm)
for Davis County, Utah, 1880, in Genealogical Library,
LDS Church, Salt Lake City, Utah. Specific reference
in this footnote was collected from the census reel
numbered 1255336. The entire 1880 census information
came from this same source and future references will be
simply noted as 1880 Census.

10

Jenson, Encyclopedic History, p. 857.

11

1880 Census.

12

Carr discusses these facts in her work, but the concept of the bluff needs clarification. The geographical layout of the area finds a sandy rise in the land which is approximately 1 1/2 miles east of the waters of the Great Salt Lake. This is an approximation because the shoreline is moving with the water level. What Carr suggests then is that the area below the bluff, or to the west of the bluff and east to the waters of the lake, are those which have the water to sustain life. Those lands which are to the east of this sandy rise, or above the bluff, are those whose owners have to fight and struggle for water.

13

Carr, East of Antelope, p. 188.

14

Carol I. Collett, Kaysville: Our Town (Salt Lake City: Moech Letter Service, 1976), p. 5.

15

Thomas J. Thurgood, Autobiography of Thomas J. Thurgood (Bountiful: Carr Printing Co., 1949), p. 12.

16

Fay Child Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 7. Mr. Child indicated the railroad owned every other section of land, i.e. 1,3, 5,7, and so on. Other lands were those in which Mormon settlers claimed as part of the Homestead Act, or sections 2,4,6,8, and so on.

CHAPTER TWO

PROMINENT FAMILIES

If Syracuse is to be understood, the intricate relationships of the families must be studied. A sampling of fifteen families and their associations have been examined to establish patterns which are indicative of life in the community. Those families, listed by surname, include: Beazer, Bodily, Cook, Craythorne, Hammon, Holt, Miller, Schofield, Smedley, Stoker, two Thurgood brothers, Willey, and two Walker brothers.

These fifteen families were selected because they controlled lands of one hundred acres or greater, according to the 1900 tax records. They represent twenty-six percent of the total number of families dwelling in Syracuse in 1900. This examination will determine if there is a degree of correlation between those who owned and controlled the majority of the lands in the area and those who led church, government, and business concerns.

In maintaining a degree of consistency throughout this examination of the fifteen families, the author has divided the births of new offspring into five birth cohorts or generations. (Five is the maximum number that has evolved in any one family.)

Using the generation distinction, those births which occurred in any specific era will be compared with other births of the same generation. Or, the first group of births will be solely compared to one another and so on to establish patterns within generations. For ease in understanding, only those who remained in the Syracuse area will be included in the examination of the second, third, fourth, and fifth generations.

Table 1 includes information on the number of offspring in the first generation, a gender breakdown, and total number who remained in the area.

Infants born to "elite" families in the first generation, a time spanning from 1877 to 1917, total seventy-nine, of which forty-three were male and thirty-six were female. Taking into account death, which took four of the young boys prior to their first birthday, and accidents, which accounted for eight other deaths prior to adulthood, there remained thirty-three young men born in the first generation who stayed in the Syracuse area.¹

The thirty-five girls met with less unfortunate occurrences than their male counterparts and only a total of five passed away prior to adulthood. Many of the youth attended North High School, which was located in Syracuse, and of this thirty young women (five having passed away), twenty-three married young men in the Syracuse community and remained in the area.²

TABLE 1
 BIRTHS IN SYRACUSE IN THE FIRST GENERATION
 (sampling families only)

FAMILY	CHILDREN	MALE	FEMALE	REMAINED IN AREA
Beazer	4	2	2	4
Bodily	6	3	3	5
Cook	7	5	2	4
Craythorne	4	1	3	2
Hammon	5	2	3	2
Holt	6	4	2	4
Miller	4	3	1	3
Schofield	5	3	2	3
Smedley	6	2	4	5
Stoker	7	5	2	5
Thurgood	14	8	6	12
Walker	6	4	2	4
Willey	5	1	4	3
<hr style="border-top: 1px dashed black;"/>				
Totals	79	43	36	56

SOURCE: U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1880 -- 1920. Also, Genealogical Records, family group sheets in the possession of Lance Craythorne, Grant Thurgood, Ella May Smedley, Rory Schofield, and Lawrence Cook. Syracuse, Utah city residents, 1987.

The number of first generation youth, both male and female, who remained in the area was seventy-one percent. The major reason for many of the first generation's persisting was the presence of the high school and the restriction on a wide variety of outside associations.

This numerical analysis indicates that an average of five children were born into the elite families during the first generation, while at the same time the other ninety-two families in the community had an average of three³ children.

The second generation of births, occurring between 1900 and 1942, produced a total of one hundred seventy-four children, from thirty-six families. The original fifteen elite families expanded to thirty-six during the second generation, with twenty couples or forty individuals marrying others from among the sampling families; sixteen married individuals from without the Syracuse community, and seven young women married and moved away after a short stay of less than five years.

One hundred six of one hundred seventy-four, or sixty-one percent, of the second generation remained in Syracuse for some time following their departure from their parental home. Many later moved to other locations for various reasons, including employment and schooling. However, there remained from this second generation, fifty-two permanent families from the elite group being

4
examined. By the end of the second generation there was a total of one hundred three families who were direct descendants of this elite group of 1900. (Death took a few from the total and its effect is not included herein.)

Although many of the second cohort left Syracuse, there continued to be an increase in the total number of families from the original sampling group of fifteen. Three possible reasons for the decrease in geographical persistence during the second generation, as compared to the first, were the expansion and availability of transportation,, thus allowing a broader range of courtship and association; the closure of the high school in Syracuse which took the youth to Davis High, located to the south in the community of Kaysville; and the expansion of Church related functions. These brought a wide variety of youth together, thus enhancing association and increasing the chance of meeting someone from another community.

Because the statistical figures become astronomical when discussing the offspring of one hundred three total families, a brief summary will be used instead of a continuation of the preceding method of evaluation. The data indicates that the overall percentage of youth who remained in the area dropped to below thirty percent in the third generation, which included the period 1920 to 1965. Calculations for the third, fourth and fifth

generations total approximately three hundred twenty children. While it became difficult to keep records straight, a margin of error is certain. For this analysis it is clear that the original number of fifteen families produced many of the residents of the community. By 1950, when the total population of the area was eight hundred thirty-seven, living descendants of the fifteen families who remained in Syracuse totaled more than fifty percent⁵ of the population.

The percentage began to drop after 1960; the number of descendants of the elite fifteen families remaining in the community total six hundred twelve, or seventeen percent⁶ of the population, according to 1986 records. The major cause for such a drop is that many new families moved into the area, and the total population of the community exploded as compared to the elite families' birthrate.

One example of family members who stayed in the area are the descendants of Thomas J. Thurgood. Thomas and his wife Elizabeth Stoker Thurgood were the parents of ten children, nine of whom stayed in Syracuse. When asked why so many of the family members stayed and made their homes in the same proximity, Neva Thurgood (a daughter-in-law) said, "Love, closeness as a family, and the fact that Thomas gave each child ten acres for a wedding present with the option to buy enough adjoining land to farm kept

the family close." ⁷ The Thomas J. Thurgood family numbers five hundred twenty-five direct descendants with nine children, twenty-eight grandchildren and thirty-two great-grandchildren making their homes in Syracuse. Sixty-three homes, at the present time, in the Syracuse community are ⁸ owned and occupied by descendants of Thomas J. Thurgood.

The fifteen families who controlled the large farms in 1900 produced twenty-six percent of the population in 1900 and more than fifty percent by 1950. If such a small number of families produced a large number of individuals who resided in Syracuse, who then controlled the government during these years of domination?

Politics and the fifteen families is a more easily discussed subject. Since the organization of a town council in 1935, there have been six mayors in the community. Four of the six are descendants of the sampling families and the other two are related by marriage. In other words, all six are related to the families being examined.

A town council was originally organized to seat five individuals, i.e., the mayor and four others. As community needs changed, however, the council expanded. In 1975, the size of the council reached its present number of nine.

There have been forty-five governmental positions held in Syracuse, beginning in 1935 and including the

current term. According to the city records, and from information collected in the genealogical histories of the families being examined, thirteen direct descendants of the sampling families have held political offices. This represents thirty-one percent of the total number.

The correlation is significant in the role the early settlers played in the power and control of the community. Not only are descendants of the fifteen families a dominant number in the total population--twenty-six percent in 1900 and seventeen percent in 1986--they also held nearly one-third of the total political positions in Syracuse. (The one-third statistic represents total positions, not absolute control at any given time).

Politics in the community have been dominated by the Thurgood family. Of the six men who have served as mayor, three have come from the Thurgood group. Although this appears overwhelming, it must be remembered that those who serve in the public office are voted into power. The current city manager stated his opinion that the residents of the community have well enjoyed the service rendered by the Thurgood family in Syracuse politics, thus they continue to be elected.

The record of service of Syracuse's politicians tends to speak highly of their accomplishments. Throughout the years no one who has served a public office has ever been relieved of his or her duties for inappropriate actions.

According to one opinion, there have been few public 11
conflicts and those which occurred were resolved quickly.

Land control in the area was also dominated by
this group of fifteen sampling families. All of the
families being examined still have living descendants in
the community, and their lands constitute a major portion
of the total area in Syracuse. The farms which are large
and at present maintain big operations (in excess of one
hundred acres) are those of the Allreds, Briggs, Childs,
Cooks, Holbrooks, Holts, Rentmeisters, and the Thurgoods. 12
It may be noted that of this list only the Holts, Cooks,
and Thurgoods are part of the fifteen sampling families.
Although the statistics appear to include only three,
there is instead a total of seven. Four, the Allreds,
Briggs, Childs, and Rentmeisters, are extended members of
the sampling group through marriage with their daughters.

Records are confusing when it comes to deciphering
who received lands from whom, which child in a family was
given control over what portion of the family farm, what
the roles of others in the family were, and who did what
to keep the family farm together. The statistics indicate
that many of the families being examined maintained
control of their large acreage farms. Smaller farms,
however, are more often the norm for the farmer in
Syracuse. In addition to the large farms, greater than
one hundred acres, many two-to-ten acre farms are still

owned by descendants of the sampling families. Current tax records indicate that there are seventy-nine farms, two acres or larger, still owned by living offspring of the study group; this constitutes thirty-eight percent of the total number of farms in the area.¹³

Table 2 includes information concerning the number of farms in the Syracuse community and their corresponding size. Also included is the total number of farms which are currently owned by descendants of the elite group being examined.

With the influx of population into the Syracuse area during the 1920s and 30s, and because of reasons to be discussed in chapter five, those new families purchased small building lots to maintain a single family dwelling. Large farms have not changed hands since the Depression. The only exceptions are those whose listings are under a different name as a result of marriage.¹⁴

The location of the various families throughout the community is important to this study. It is well said that the family units remained close in their living arrangements. When children were given lands to settle, which usually occurred at marriage, these "new" families would settle close to the husband's parents. Homes were built near one another to keep the process of farming as simple as possible by maintaining large pieces of land to work.

TABLE 2
FARMS IN SYRACUSE: DECEMBER 1986

SIZE OF FARM -----	NUMBER -----	OWNED BY ELITE GROUP -----
100 + acres	8	7
51 to 99 acres	13	4
26 to 50 acres	48	13
11 to 25 acres	52	12
2 to 10 acres	87	43

TOTALS	208	79

SOURCE: Syracuse City Records, City offices, Syracuse, Utah. Also, 1986 Davis County Tax Records, County Courthouse, Farmington, Utah.

The result of such arrangements throughout the community fostered a section of town where the Thurgoods lived, or another area where the Cooks were. The families were patriarchal with husbands and fathers ruling. Families were clustered together and lived close to relatives.

The role of the sampling group in LDS Church related functions is astonishing. Again, because of the vast number of positions in which an individual may be called to serve, it is impractical to list all who held any type of Church job. Instead, those leadership positions involving significant power have been examined; i.e., bishop, bishopric, quorum president, and auxiliary president (including Relief Society, Primary, Young Men's and Young Woman's). See Table 3 for a numerical breakdown.

Positions of authority in the Syracuse ward included in Table 3 are those which occurred when a single ward existed in the community. While one ward existed there were six bishops, twenty-one additional members of bishoprics, thirty-two quorum presidents, and one hundred twenty auxiliary presidents.

The elite group being studied was represented by fifty percent of the bishops, forty-three percent of members of bishoprics, thirty-one percent of the quorum presidents, and thirty-four percent of the auxiliary

TABLE 3
 CHURCH POSITIONS HELD BY
 SAMPLING GROUP: 1895 - 1953

	BISHOP -----	BISHOPRIC -----	PRESIDENTS	
			QUORUM -----	AUXILIARY -----
Beazer	0	1	1	3
Bodily	0	0	1	5
Cook	1	4	4	12
Craythorne	0	0	0	2
Hammon	0	0	0	1
Holt	0	0	0	1
Miller	1	1	0	0
Schofield	0	0	0	0
Smedley	0	1	1	2
Stoker	1	1	1	5
Thurgood	0	0	2	6
Willey	0	0	0	1
Walker	0	1	0	3
TOTAL	3	9	10	41

SOURCE: Syracuse Ward Manuscript History, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Also, History of Syracuse, Cora Bybee, pp. 17 - 134.

presidents while one ward existed in Syracuse.

Table 3 lists the number of individuals who held specific offices in the Church, but the statistics are very misleading. Several men and women held more than one position and, as a result, they are counted again each time they held a new calling. Although this is the case, the information on those individuals who held the Church ecclesiastical power is important. One family has not dominated the Church in its positions of authority. Church leadership positions have rested upon many different individuals throughout the families in the area.

The length of a calling also depended upon many variables. If an individual desired to be released, a request could be made and granted. Other times those in authority could (or would) ask if the individual could remain serving until a replacement could be called or until inspiration dictated change.

When the second ward was created in March of 1953, the number of positions of authority doubled. The continued growth of the Church in the community will be discussed in chapter four. However, it is noted that the number of possible power positions in the Church in the Syracuse area continued to climb until ten wards existed. Each ward included many important and powerful callings. Thus, the statistical dominance of the elite families dims as others are called to serve.

At present there are one hundred thirty ward
positions of leadership in the ten wards in Syracuse. 15
According to the bishops, thirty-five of those positions
are being filled by descendants of the elite families, or
twenty-seven percent. 16

In summary, then, there is a high correlation between
those who owned large pieces of property and the number of
descendants who remained in the area. The data suggests
that many men and women who stayed received property from
the family. The high percentage of descendants from the
sampling group in the area supports this claim. Also, the
number of families who once maintained large pieces of
land and whose offspring now own small farms is a
testament to this same claim. Eighty-seven percent of the
descendants of the sampling families who remain in
Syracuse live on small farms which were once pieces of
larger family farms. 17

Political power held by the sampling group was high,
with almost one-third of the total number of politicians
coming from the elite group. This group of families
controlled many political positions in the community,
including all mayoral posts, thus directing the community.
However, those who were the governmental leaders were
voted into office. The citizens, by their vote,
maintained the high number of descendants of the sampling
group in office.

Individual Church leadership coming from the elite group of families is numerous and indicates that not only are the men and women active in worship but they are worthy to lead the Saints in Syracuse. Syracuse is the community it is because a group of people directed its path and that group includes fifteen prominent families.

CHAPTER TWO ENDNOTES

1

Rory Schofield Family History, Syracuse City resident, Syracuse, Utah. Also, interviews with various individuals in the community and other genealogical records of families in Syracuse. See also "Source" on Table 1.

2

Ibid.

3

Syracuse Ward Manuscript History, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Microfilm #8895 LR mh.

4

Interviews with Chris Bodily, David Lawrence Cook, Sheldon Child, Ken Hammon, Ronald Holt, Dennis Miller, Ella May Smedley, and Grant Thurgood, Syracuse residents, Syracuse, Utah, January 1987. Also, Neva Thurgood Oral History, interviews by J. Kent Tucker, March 1987, recorded on tape 10.

5

Population for the total community was 837 in 1950. All living descendants of the sampling group who resided in Syracuse in 1950 (433) were compared to the total population of 837, giving a persistence rate of fifty-two percent.

6

Statistics obtained from church membership records for 1986, Syracuse Utah Stake. All descendants of the sampling group are members of the Mormon Church and so included on membership files. Total population was compared to number of descendants to achieve percentage.

7

Neva Thurgood interview, published in the Lakeside Review Newspaper, March 11, 1987, p. 1 - C.

8

Ibid.

9

Syracuse City Records, Syracuse, Utah, various dates. Also Cora Bybee's, History of Syracuse, pp. 138-142.

10

J. Michael Moyes, Syracuse City Manager, Syracuse, Utah. Interviews, February 1987.

11

Florence Rampton Interviews, July 1986. Mrs. Rampton was the city recorder for seventeen years. In our interviews she mentioned that conflicts did arise but she refused to elaborate upon them. "I don't want to drag old skeletons out," she said. I could not find anyone who knew what she was talking about.

12

Syracuse City Records, Syracuse, Utah. Land records on file in the city offices provided information on those whose lands exceed eighty acres. Information on the relationship between those with large pieces of property and those who belong to the sampling group came from a comparison of names in genealogical records and from interviews with city employees.

13

Davis County Tax Records, 1986, County Courthouse, Farmington, Utah.

14

In the sampling of fifteen families one of the names drops completely out of the records, that of the Willeys. This is so because there were no sons born into the family. However, marriage has changed the family name to Child, and descendants still maintain control of the large farm. Other families seem to be dwindling, but close examination of who married whom indicates that the names change and control remains the same. The Allreds, Barbers, Briggs, Easthopes, and Waites are all such families who now control lands through marriage.

15

Leadership positions in the wards within the area include: Bishop, Bishopric, High Priests Group Leader, Elders' Quorum President, Relief Society President, Primary President, Sunday School President, Young Women's President, and Young Men's President. This list totals 13 leadership positions within each ward and with ten wards the total number of current leaders equals 130.

16

Interviews with Bishops Criddle, Hansen, Thurgood, Potter, Garrett, Beazer, Garrett, Hamblin, Wood, and McBride, Syracuse Ward Bishops, Syracuse Utah Stake, May 1987.

17

Syracuse City Records, Syracuse, Utah. Also, interviews with Joanne Roberts, city secretary for the community of Syracuse, February 1987.

CHAPTER THREE

DEVELOPMENT OF THE SYRACUSE ECONOMY

Thousands of Saints crossed the plains of the western frontier to gather and meet with others whose beliefs and ideals were similar. More than eighty thousand Saints settled the Great Basin prior to the completion of the railroad in 1869.

The completion of the transcontinental railroad meant the Mormons had a more comfortable alternative to covered wagons and hardcarts as they traveled to the Great Basin. Upon arrival in the Utah territory emigrants were often assigned an area in which to locate by church leaders. Choices available included the Salt Lake Valley, the northern Utah valleys of Ogden and Cache, some valleys in southern Idaho, or areas located south of Salt Lake City in central and southern Utah, Nevada, California, or Arizona.

Undoubtedly, those who settled Syracuse understood that their occupation would be farming. This lifestyle suited the settlers for many years, despite poor growing seasons, severe weather, and drought. A type of local co-operative existed among the farmers in the area. One piece of machinery would be purchased by many neighboring

farmers, who would share in its use and upkeep. When one man's fields were ready to harvest, the group of farmers would gather to do the work of harvesting, using the equipment they owned together. When one field was completed, the farmers went to the next, and so on, until each of the farmers' crops was harvested. The individual farmers took care of the watering, weeding and maintaining of the crops during the growing season, but it was a group effort when planting, harvesting, and purchasing of equipment came around.¹

Crops which were most often grown in the area for many of the earliest years were beets, onions, tomatoes, potatoes, and peas.² However, the economic nature of the area dictated that farming alone could not provide for all the settlers' needs. Farmers required machinery repairs. Animals needed to be taken care of. A local supply of coal was desired so families could purchase it to heat their homes. Building materials were also needed. Because of these demands, a few of the Syracuse Saints found they could open businesses in or near their homes and provide services for others in the community, while at the same time generating a small profit for their families. These early attempts to enhance the economy paved the way for others to evaluate the local natural resources and needs of the people and to determine they could not only provide goods and services but also employ some of the people in

the community and thus add to the economic structure of this rural settlement.

The first of these businesses to utilize both the natural resources and the manpower of the area was a salt factory which opened near the Great Salt Lake in 1886. It was located west of the settlement on the edge of the lake. Transportation of the salt from the plant to the market was a difficult problem for the owners. This was temporarily resolved by shipping the dried salt from the lake by horse-drawn wagons to the major railroad line which traveled from Ogden to Salt Lake City. Wagons passed down the main east-west road in Syracuse, or what is presently 1700 South, so frequently that the street actually became white from the dripping salt.³ Production at the salt factory became so great that in 1887 horse-drawn wagons alone could not transport the salt to the marketplace so alternative transportation was needed.

Meanwhile, in this same year, another business opened which had an impact upon both the economy of Syracuse and the success of the salt factory. A bathing resort was established on the shores of the Great Salt Lake. This business was so successful that a rail spur was built to carry individuals right to its location. Owners of the salt factory made arrangements to use the spur to ship their salt to market and the beginning of a new era⁴ dawned -- machine powered transportation in Syracuse.

The people of the area loved being located by the lake, and its beauty enhanced the community. But beauty alone does not add economic stability to an area. The lake could be used for more than just a resource for the collection and selling of salt. The spur of the railroad was extended from the main Bamberger line, or the connection between Ogden and Salt Lake City, to the general area of the resort. The new attraction, named the Syracuse Resort, opened on July 4, 1887. On the opening day thirteen trainloads of people came from Ogden alone.

The Syracuse Resort advertised itself as "An Oasis in the Desert" and was the only resort on the Great Salt Lake with shade trees. This fact was an advertising strength as the claim "oasis" suggests. A grove of round leaf poplar trees was transported from Weber Canyon and planted about 300 yards from the water's edge. A horse drawn railroad car left every fifteen minutes from the picnic area in the grove and took passengers to the large pier where they could enjoy boat rides, dancing in the pavilion, and swimming in the lake. Visitors also watched "high-wheel" bicycle races which were held on a dirt track.

The resort in Syracuse fought for a position in the local marketplace by advertising its unique features and making the public aware of those advantages. The local resorts with which this purlieu had to compete were Lagoon and Saltair. These were big attractions for the local

dollars spent in tourism, and yet the Syracuse Resort prospered. It closed after the 1891 season because of a dispute over the ownership of the land. The two families involved eventually sold their land and moved from the area.

Although the resort went out of business, its effects were long lasting upon the community. It attracted many permanent settlers to the area who settled on the lands west of the farmers' fields near the lake and allowed other businesses an opportunity to evolve as a result of the increased population and the railroad line.

The railroad spur which came during the apex of the resort allowed manufacturing and production firms to utilize its transportation services. The spur cut a diagonal through Syracuse from east to the west-southwest. Lands were purchased by the Utah Central Railroad and used for the line. The adjoining areas which were not used by the railroad were sold back to interested buyers.

An executive in the canning industry, a Mr. Barnes, realized a rail line could be used to ship another commodity which settlers in the Syracuse area developed-- fruit and garden produce. The soils were rich in minerals, and by the time the resort became functional the mountain run-offs had been channeled and the arid lands were yielding crops. Farmers recognized nature's contribution to the favorable growing season for crops. The tall

protective mountains to the east warded off winter cold, and the salty body of water to the west modified the sometimes arid summer heat. Many farmers took advantage of these natural conditions and their fields yielded bountifully, but storage of plentiful crops became a problem. The idea of a cannery, as a solution to end crop storage problems, came under public discussion at a meeting of the Mutual Improvement Association, held at the Syracuse chapel.

A cannery in the community would solve the difficult problem of how to save and utilize all the produce. Means to build the cannery were discussed and a decision made which allowed the farmers themselves to control the company through owning shares of stock. This stock was sold, thus allowing any interested party the right to contribute to the financial backing of the cannery. Money accumulated as those interested parties purchased stock. These funds were insufficient for the total building project to begin free of debt. However, in 1893 the cannery was built and was operational for several years before the abstract of title was documented.

Table 4 is a breakdown of those whose investment in the cannery brought it out of debt and cleared the title. The individuals who purchased this debt clearing stock represented future Church leaders (Cook and Beazer), entrepreneurs in the grocery business (James and Daniel

Walker), and larger land owners in the area. This list of stockholders includes men whose names appear frequently on records of Church and business ventures; significantly, they seem to be the men who dominated the area. (Those listed include six men who are members of the sampling group discussed in chapter two.)

The records indicate that an agreement took place on the 31st of December 1897 among the aforementioned men. They agreed to donate \$160, a combination of cash payments and/or donated work, before the next year expired clearing the cannery of debt. Payments were made throughout the year, by the twelve listed, and a work day occurred on 1 November 1898. This day represented the time when the cannery was free of debt and became the property of the stockholders, free and clear.

The ledger of the company indicates that the total cost for the cannery was \$7,082.05. This included the building as well as all the equipment. The cannery was situated on two acres of land purchased from J. T. Walker for seventy dollars. Mr. Walker is included in the family analysis in chapter two; thus, his role in the cannery becomes a matter of discussion. Perhaps had it not been for his willingness to sell land, the cannery would not have been built and been an asset to the community. From the records of the cannery it seems that individuals who helped establish the cannery in Syracuse

TABLE 4

SYRACUSE CANNING COMPANY
31 December 1898

(list of stockholders who
brought the company out of debt)

NAME	CASH PAID	DOLLAR VALUE OF LABOR	TOTAL PAID
James T. Walker	\$50	\$110	\$160
Wm. J. Parker	\$120	\$40	\$160
Gilbert Parker	\$140	\$20	\$160
David Cook, Sr.	\$145	\$15	\$160
David Cook	\$147	\$13	\$160
D. C. Adams	\$147	\$13	\$160
Wm. H. Miller	\$144	\$16	\$160
Wm. H. Beazer	\$120	\$40	\$160
Daniel H. Walker	\$140	\$20	\$160
James Warren	\$140	\$20	\$160

SOURCE: Cannery Ledger, original books for the
Syracuse Cannery, 1893-97, in the possession of Don
Rentmeister, Syracuse, Utah.

were aware of the great amount of profit and civic enhancement the cannery would bring to the farmers of the area.

The rail spur allowed the canned goods to be shipped directly from the cannery to the marketplace in Ogden or Salt Lake City. The cannery also allowed many in the community to be gainfully employed outside the realm of farming. Those who worked in this cannery, located near the present juncture of 1700 South and 4000 West, were mostly women and single teenaged girls. A few men were employed at the cannery to provide the muscle necessary for much of the required lifting. These men were not farmers, but came into the community to be employed by the cannery.¹³ The major benefit to Syracuse, however, was locating the market for the farmers' crops in their own town.

Artesian wells were driven in the general location of the cannery so there would be an ample supply of water. In the autumn of 1893, the cannery began in a very modest building consisting of an engine room, scalding vat space, a room for tomato peeling, and a long cooking room.

By comparison to modern methods the early canneries were slow and tedious, but they did produce the desired result. The cannery provided the farmer as well as the laborer an economic boost.

Another mainstay in the economic foundation of the

community was the farmer who maintained small herds of cows. Each family had eight to twelve cows that provided the family with more than enough milk to meet their needs. Milk by-products like butter and buttermilk were also made, yet the settlers still had surplus milk they were able to sell. ¹⁴ Once a day one of the men from the area, John Stoker and later Clyde Hansen, would stop by the farms where milk was in excess and take that milk to Ogdne. Payment to the farmer came once a month and generated the small amount of money that was needed to pay any bills that required cash. However, most of the supplies required by the settlers to maintain their lives were available on their own farms. When something was needed that had to be purchased, the farmer took what he had and traded for that item. Very little cash exchanged ¹⁵ hands prior to 1929.

A young man from Wisconsin, Byron Frank, moved into the area in 1893 and brought with him a background in the process of making cheese. He established a cheese factory in Syracuse, locating near the railroad tracks below the bluff. One of the local men went to work with him as his apprentice. Some of the farmers sold a portion of their excess milk to Mr. Frank, but the plant could not use all the milk the community had to offer. The factory only employed a small number and the farmers did not increase their herds as a result of this business, but it did bring

the milk market closer to home and in its own way increased the stability of the area. The cheese factory served the area for many years until the original factory was destroyed by fire in 1928. It was soon replaced, however, and operated until 1933, when the Depression forced its closure.

Non-farming economic ventures were very important to the success of Syracuse. They allowed the farmer to maintain his lifestyle while also providing an off-the-farm work experience for some members of his family. These ventures became a source of income to the family in addition to the crops, yet never replaced the farm-goods. Syracuse became a community based on an agrarian lifestyle, with a non-agrarian element. This is illustrated in the 1900 census report, which indicates there were forty-four farms in Syracuse and a total of forty-four families. All the farms were owned, or being paid for, to a mortgage company by those who resided on the land as there were no absentee owners.

The forty-four families living in the area at the turn of the century saw, without exception, the value of their land increase. ¹⁷ Those whose lands experienced a slight decline in value during other periods owned lands located in the westernmost portion of the settlement, near the shoreline of the Great Salt Lake. Although some lands decreased in value during a given year, they

all eventually increased so that a trend is easily seen in the rise of land values near the turn of the century. Land values are indicated in Table 5. Those individuals used in this comparison are the only ones whose total acreage remained constant over the period of time examined. These men represent both the small and large land owner. Information on Table 5 represents values given in non-constant dollars, and inflation could be part of the reason for the increased value.

Population increases did cause the demand for land to rise and could be a reason for the increased property value.¹⁸

The non-farming ventures in the community brought additional settlers to the area. Population rose from 79 in 1880 (the South Hooper Precinct), to 299 in 1900 (the Syracuse District).¹⁹

An examination of the individuals listed in Table 1 differs from those in Table 5 because a new community to the north was established at the time of the creation of the Syracuse Ward in 1895, thus redefining a portion of the community. Some of the families located in the new area, named West Point, included the Barton, Manning, Everett, and Hooper families.²⁰ Also, small landowners were included in Table 5 while Table 1 includes exclusively the large landowners.

Although farming was claimed most frequently as the

TABLE 5
 SYRACUSE TAX RECORD INFORMATION
 (land values, 1880-92)

NAME -----	# OF ACRES -----	VALUE OF LAND (IN HUNDREDS)				
		1880 -----	1886 -----	1887 -----	1888 -----	1892 -----
I. Barton	320	12	12	16	16	40
D. Kerr	17	.3	-	.7	-	2
E. Manning	80	-	3.5	3.5	3.9	7.8
J. Schofield	40	2.8	2.4	2.5	2.8	-
J. Everett	40	.6	.6	.6	-	1.8
W. Hooper	320	15	15	15	16	38
W. Craythorne	40	2.8	1.8	.5	-	7

SOURCE: Davis County Tax Records for 1880-92 in the county courthouse at Farmington, Utah.

occupation of the residents, there were other jobs available in the area. The 1900 census lists the occupations, not divided into those of males and females, for the residents of Syracuse.

The education level of the community in 1900 was very high. The census indicates that 211 could read, 207 could write, 216 could speak English, and sixty-three were under the age of four.²¹

Cooperation was the key for all the business, church, and civic successes. Not only did major businesses open, but small family operated ventures also provided services for the area. Typical private endeavors included coal yards, ice-cream parlors, mercantile institutions, blacksmith shops, nurseries, garages, and orchard caretakers. Also, sales from home produced goods were often made during harvest time. The difference between these operations and the others previously mentioned was those people who supported the family businesses were mainly neighbors, and the money was generated within the community as opposed to money coming more from outside sources as in the larger organizations.

Of the seven businesses listed above, four of the seven were owned and operated by members of the prominent land owners in Syracuse as discussed in chapter two.

At the turn of the century a man's word was a binding contract within the community of Syracuse.

TABLE 6
OCCUPATIONS OF SYRACUSE RESIDENTS: 1900

ACTIVITY -----	NUMBER -----
Farm Manager	1
Farmers	47
At School	95
Farm Laborers	19
Merchant	1
Day Laborers	2
Implement Salesman	1
House Painter	2
Dairyman	1
School Teacher	1
At Home (women and children)	129

	299 Total

SOURCE: U.S., Department of Commerce, Bureau of the Census, Manuscript Census: Population Schedules for Davis County, Utah, 1900.

According to one man, handshakes were the formal method
22
for marking the completion of an agreement. A handshake
assured that whatever had been agreed upon would be
completed and followed as per the accord. However, as
transactions moved increasingly outside the boundaries of
the community and money flowed more freely among the
residents, the demand for payment and completion of debt
agreements adhered to strict legal requirements. Written
contracts were used to assure that one would receive what
he deserved from others. This change in attitude, and
perhaps trust, occurred in the community of Syracuse in
23
the late 1910s. The trading of crops, goods, and
services all but ended in Syracuse, and cash payment was
requested. This resulted in the expansion of the
"trading" store into a "general" store. The general store
stocked all kinds of items, including groceries, meats,
dry goods, shoes, and many other articles of clothing.
Lumber, hardware, coal, ice, gasoline, and oil were also
supplied to the community by this general store, the
Syracuse Mercantile Company. The store was prosperous for
many years, but like so many other businesses, it was
forced to close during the years of the depression.
However, it closed for just a short period of time until
the Thurgood brothers bought and reopened it from Daniel
24
Walker.

A much more recent enterprise was Smedley's, a

plumbing firm which opened in 1946, owned and operated by Dale Thurgood Smedley. He began as a friendly neighbor helping with plumbing problems and within ten years his efforts resulted in a strong business. The original plumbing firm expanded into many fields of construction: to sub-divide lands, cut and finish streets, lay curb, gutter, and sidewalk, run sewer and water mains, and install the plumbing and heating units in homes and businesses.²⁵

A few employees of the Smedley company became specialized in various fields, and the company grew to employ more than one hundred men at its peak. Some employees purchased from Mr. Smedley individual portions of his business and broke off into separate companies. These other endeavors included: Flint's Heating and Air Conditioning, Rentmeister's Heating and Plumbing, and Hall & Gailey's Earth Moving, all of which located in the community of Syracuse.²⁶

Although outside the immediate confines of Syracuse, a major employer for the area in the 1940s and 50s was the United States Government. Hill Air Force Base was constructed in the early 1940s and became operational with 7,500 civilian jobs.²⁷ Hill Field, as it is called by the local people, is situated only five miles northeast of Syracuse. The employment boost which the Air Force Base gave to the community was significant. The war brought

difficult years for the farmers in Syracuse, and the air base offered good paying jobs. Many individuals from Syracuse went to work at the base ²⁸ (the exact number is unavailable), and families who had scraped by during the hard years of the depression were now allowed the pleasure of having sure, steady employment with guaranteed incomes.

Perhaps no other business in the Syracuse community has had such an important and long-lasting influence as R.C. Willey, Inc. Willey's career began as a door-to-door salesman selling small appliances. His success encouraged him to continue his efforts and in 1949, Rufus Call Willey, or R.C. as he was called, opened a small showroom to sell his goods. This was the beginning of the most important business development in Syracuse. What began as a small one-room store has grown to cover acres of land and to employ scores of local residents.

For many years R.C. Willey, Inc. sold only appliances. However, as demands changed and company officials realized marketing strategies, 1958 saw the business launch into furniture sales.

Sales volume surpassed management's expectations following the inclusion of carpet and furnishings, and the store had to be expanded time and time again, until it reached its current size of 100,000 square feet of showroom and office space; 30,000 additional square feet of warehouse and storage space at the same location; and

another warehouse about five miles away with an additional 100,000 square feet. This giant furniture operation produces an annual sales volume ranked first in the state of Utah and thirty-second in the United States.

In addition to the massive size of the store, there is another important detail which still affects the community of Syracuse. When the calendar year 1985 ended, R.C. Willey employed approximately three hundred and fifty people (many of whom were Syracuse residents), by far the largest employer located in the immediate area.²⁹

The economic impact of R.C. Willey's affects the citizens of Syracuse annually as the tax base for the community is greater than that of neighboring communities. By comparison, the mill levy for the city of Syracuse in 1985 was 6.25 and for the adjacent community of Clinton --³⁰ 14.98.

One reason for growth in the Syracuse community was the ability of the settlers to realize the importance of businesses which would add to the community by bringing in trade dollars and jobs. The decisions to bring businesses into the area still has an important influence upon the life of this small rural community.

CHAPTER THREE ENDNOTES

- 1
Grant Thurgood Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 4.
- 2
Grant Thurgood Oral History, tape number 4.
- 3
Grant Thurgood Oral History. Mr. Thurgood has in his possession his father's unpublished journal, which contains the account of the salt factory and its dealings.
- 4
Cora Bybee, History of Syracuse (Springville, Utah: Art City Publishing Company, 1965), p. 205.
- 5
Nancy D. and John S. McCormick, Saltair (Salt Lake City: U. of U. Press, 1985), pp. 15-16.
- 6
Ibid.
- 7
McCormick, Saltair, p. 27.
- 8
Fay Child Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 7. Mr. Child lived within a mile of the cannery location and knew from personal experience the history of the business.

9

The Mutual Improvement Association was originally begun in 1869 by President Brigham Young as the Retrenchment Society and later known as the Mutual Improvement Association. It was established to improve the dedication and commitment of the young women of the church, and was an attempt to keep the youth of the church close to the doctrine of the gospel and away from the evils of the world. Eybee indicates that it was at a meeting of this organization that the discussion of a cannery first occurred; however, I have been unable to locate the exact minutes which record the fact. Because of this, the role which the priesthood leaders played in this decision is unknown, too. Eybee's statement regarding this in on page 206 in History of Syracuse.

10

Fay Child Oral History, tape number 7.

11

"Cannery Ledger" the original books for the Syracuse Cannery, 1893-97, in the possession of Don Rentmeister, Syracuse, Utah.

12

"Cannery Ledger," pp. 30-41.

13

Ibid.

14

Grant Thurgood and Fay Child Oral Histories.

15

Ibid.

16

Grant Thurgood Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 4.

17

Davis County Tax Records for 1880-92 in the county courthouse at Farmington, Utah. The period of 1892 through the mid 1920s was destroyed, and the record is unavailable. For that reason the data up to the year 1900 is not included in this study.

18

Ibid.

19

U.S., Department of Commerce, Bureau of the Census, Manuscript Census: Population schedules for Davis County, Utah, 1880 and 1900, in the University of Utah Library, Salt Lake City, Utah.

20

Cora Bodily Bybee, History of Syracuse (Springville: Art City Publishing Co., 1965), p. 11.

21

U.S., Department of Commerce, Bureau of the Census, Manuscript Census: Population schedules for Davis County, Utah, 1880 and 1900, located in the University of Utah Library, Salt Lake City, Utah.

22

Fay Child Oral History, tape number 7.

23

Ibid.

24

Grant Thurgood Oral history, tape number 4.

25

Bybee, p. 227.

26

Interview with Don Rentmeister, Rentmeister Heating and Air Conditioning, Syracuse, Utah, 8 July 1986.

27

Journal History of the Church of Jesus Christ of Latter-day Saints, Historical Department of the LDS Church, Salt Lake City, Utah, (June 23, 1941, p. 3.) The Journal History is a compilation of newspaper clippings of important events gathered to form a history according to the media views.

28

Maud Bennett Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 2.

29

Interview with Sheldon Child, R.C. Willey, Inc., Syracuse, Utah, 10 June 1986.

30

Interview with J. Michael Moyes, city manager for Syracuse City, Syracuse, Utah, 18 June 1986.

CHAPTER FOUR

DIRECTION AND SUPPORT FROM THE CHURCH

Although businesses played an important role in Syracuse history, the community began as a settlement of Mormons who followed a successful settler into the area. Because Syracuse is an LDS Church settlement, the function and position of the Church in the area needs examination.

As indicated in chapter one, the geographical boundary of this Church settlement overlapped into other communities. But in 1895, at a meeting held December 1st in the South Hooper Ward meeting house, the Hooper Ward was divided, and the Syracuse Ward created. At the time of organization, thirty-seven families lived within its boundaries, with total Church membership numbering two hundred thirty-seven.¹

Prior to the organization of the Syracuse Ward, church auxiliaries were established in the community to help meet the spiritual needs of the rising number of Saints who were moving into the area.² The first program to be coordinated in the area was the Sunday School, which began in the Syracuse Meeting House. This building served as the only public meeting place in the community, acting as church, school, and civic center. William H. Beazer, a

local resident, began the Sunday School on December 27, 1885. The organization was a temporary one until April of 1886 when stake leaders came to officially establish it. This school was known as a conjoint Sunday School, since members came from both the Kaysville and South Hooper Wards.³

The Young Men's Mutual Improvement Association, or YMMIA, was created on November 13, 1887, in the Syracuse District. This event took place at the home of David Kerr and was presided over by Bishop Barton of the Kaysville Ward. The structure of this church organization provided time for gospel related instruction for the young people, particularly the men, but women were not excluded. However, when a church historian visited the district in 1893, the young women no longer met with the YMMIA. His report was that the society was in fine condition, and the general meetings of the group were good.⁴

The exclusion of the young women in the YMMIA meetings prompted the leadership to organize a special society for the young sisters called the Young Women's Mutual Improvement Association, or YWMIA, on March 1, 1901. This was done to facilitate the needs of the teenage girls who previously had met with the young men.⁵

A Relief Society was organized in the Syracuse District on March 1, 1889, by Bishop Parker of South Hooper. The manuscript history for the Syracuse Ward

indicates that the meetings generally were well attended considering the scattered location of the people. The Relief Society organization was for all women, married and single, over the age of seventeen. The sisters met to enjoy gospel instruction, but they also taught each other how to survive, how to improve their homemaking skills, how to better use the money they had, and how to enjoy life. Common challenges were shared at these meetings and the women helped one another overcome the difficulties of living on the frontier.⁶

The Relief Society also encouraged the women, or sisters as they were called, to develop new skills and talents which would make life more enjoyable and add variety to their lives. Some of those skills included making wax flowers, sewing, quilting, and making items from wool. Raising silk worms and making thread was also taught.⁷

An organization for children under the age of fourteen, called Primary, was integrated into the development of the Church in the Syracuse District on June 8, 1889. Meetings were held at the church every Friday afternoon and were well attended. This auxiliary taught the principles of the gospel to the youth and attempted to give the young people a religious background which would assist in keeping them actively involved in the Mormon Church.

Aaronic Priesthood quorums, or groups of young men organized according to age, were integrated into the Syracuse District beginning November 20, 1892. The young men advanced through the Aaronic Priesthood Quorums, according to worthiness, at determined periods of time in their lives. The Priesthood, or the ecclesiastical power within the Mormon Church, came only to those young men who had proven their devotion to the Church by the performance of assigned duties and by keeping special promises made to God. The Primary organization and the Aaronic Priesthood quorums helped the youth accomplish this. ⁸

While various organizations were assisting the Saints, the most important meeting was still Sacrament Meeting. The sacrament (communion) was provided for those who desired to rededicate their actions to the Lord. This meeting was held on Sunday, with the exception of "Fast Day," which was the first Thursday of each month. The practice of having fast day on Thursday ended in 1896 when the general Church leaders adopted the first Sunday of the month as fast day. ⁹

The Saints in Syracuse closely followed the counsel of the general leadership of the Church. President John Taylor, third prophet of the Church, stated in a letter some suggestions for those who settled an area:

...In the first place, it would be well, in all cases where possible, for yourselves, or the bishop of the ward to which the parties belong, to have a knowledge of the intention of those in your Stake

removing to the new settlements, as to the district in which they intend to locate, so that you may give them any necessary council [sic] and information, and also have an understanding where they might be found, that they might not stray off and be lost sight of....In all cases in making new settlements the Saints should be advised to gather together in villages, as has been our custom from the time of our earliest settlement in these mountain valleys. The advantages of this plan, instead of carelessly scattering out over a wide extent of country, are many and obvious to all those who have a desire to serve the Lord. By this means the people can retain their ecclesiastical organizations, have regular meetings of the quorums of the Priesthood and establish and maintain day and Sunday schools, Improvement Associations, and Relief Societies. They can also cooperate for the good of all in financial and secular matters, in making ditches, fencing fields, building bridges and other necessary improvements. Further than this they are a mutual protection and source of strength against horse and cattle thieves, land jumpers, etc., and against hostile Indians, should there be any, while their compact organizations gives them many advantages of a social and civil character which might be lost, misapplied or frittered away by spreading out so thinly that inter-communication is difficult....A spirit to spread far and wide out of sight and reach of the authorities of the Church, must be dis- countenanced, as all Latter-day Saints must yield obedience to the laws of the Gospel and the order of the Kingdom of God....10

Although this letter was sent to the president of the stake in Logan, Utah, it is an indication of the direction which the presiding officers wished for the Church as a whole to follow. The instructions given in this letter were being strictly observed by the leadership of the Church in Syracuse. The various quorums and auxiliaries were operational in the Syracuse district, the settlement itself was confined to a relatively small area, meetings of the church were being held regularly, advice and counsel was being given to the Saints at various meetings,

sermons addressed the major issues of the day, and the Saints stayed in touch with the directions of the Church leaders.

Community leaders were also Church leaders. The six men who served as mayor of this community have all been devout Mormons. Thomas J. Thurgood was the first mayor, acting in that position for fifteen years. He was a missionary for the Mormon Church, having been called on two full-time missions when he was a married man and also serving for additional years as a "home missionary" specifically assigned to assist any family in the ward experiencing difficulties. ¹¹ Although his autobiography indicated the nature of this calling, Thurgood's personal records and the records of the Church do not indicate how he fulfilled it.

Alma Stoker, the second mayor, served as bishop of the ward prior to his mayoral position. As the bishop he was well known and loved by the Saints in this Mormon ¹² community. As mayor, he was a highly respected leader.

Raydolph Cook, Rex Barber, Boyd Thurgood, and Delore Thurgood, the remaining line of mayors, have served in various local church positions, such as stake high councilmen, auxiliary presidents, priesthood quorum ¹³ leaders, and all have been home teachers.

There were no city records for the years prior to 1935. All records were church records. The LDS Church

and community leadership was the same and, as a result, one record was generated. City records did not come into existence until the formation of Syracuse as a city in 1935. The role which the Church played in the organization and development of the community was paramount. It was the Church, at least the leaders of the Church, that made those decisions affecting Syracuse's growth and development.¹⁴ Because of the sensitive nature of many records of bishopric meetings, and the restrictions placed by the Church upon their use, the only available proof of community decisions which the Church leaders made are those which were recorded in the city minutes, after 1935. The city record does mention, in passing, that the Church leaders issued the rule that all businesses would not open on Sunday and that no business in the community would sell any type of alcoholic beverage.¹⁵ Little is written in the city minutes regarding these matters or any other decision which the Church made of a civic nature.

As membership in the community and church grew, the need to expand the Church buildings to accommodate all the Saints also grew. New buildings were constructed as the need occurred. The size of the Syracuse Ward at the close of the century was 336, an increase of 99 people, or 36 percent, from five years previous. Table 7 indicates the ward membership in 1900:

TABLE 7

SYRACUSE WARD MEMBERSHIP
(1900)

POSITION -----	NUMBER -----
Patriarch	1
High Priests	7
Seventies	18
Elders	34
Priests	1
Teachers	0
Deacons	14
Non-Priesthood Holders (including women, men, and children, eight and above)	145
Children under eight	116
Total Ward Membership	----- 336

SOURCE: Syracuse Utah Ward Record of Members, 1900, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

By 1901, all meetings, either Church or civic, were held in one of three buildings, located side by side, which the Church owned. The buildings consisted of a chapel, for religious worship, a "hall" for activities, and classrooms for small group instruction. School was also held in the classroom portion of these Church owned buildings for approximately ten years. 16

The minutes from meetings in the Syracuse Ward are full of examples of the teachings which the Saints heard. Sacrament meeting sermons during the month of July 1908 included speeches on temple marriage, being faithful to the leaders of the Church, and missionary work. August's sermons for the same year covered missionary work, the need to attend church meetings, the need for baptism, the importance of being doers of the word, and the evils of backbiting. 17

George A. Adams, in an address delivered at the Syracuse Ward in September 1908, mentioned that some of the people were not coming to church but staying home because they could not dress as well as their neighbors. 18 One man recalls that a woman was so impressed by this talk that she went home and thought about those who were not coming to church. She then selected her two best dresses and gave them to one neighbor who was not an active participant in weekly church worship. This kindness brought the woman and her family back into church

attendance. The woman who made the donation is a member of the sampling of fifteen families, an example that this group was "better off" than others in Syracuse.

People in the area had a great deal of faith. When sickness and discomfort rested upon anyone, many times their first move was to call for the elders of the Church to come and bless them. Thomas Thurgood related that once an infant was diagnosed by a doctor as having no chance to survive a sickness he had contracted. Giving little thought for the effect upon the parent, the doctor stated, "There is no power on earth that can do a thing for him." The father immediately took that infant into his arms and pronounced a priesthood blessing upon him. He commanded the boy to be completely healed. The infant survived that illness and lived to be an adult.

20

Sacrifice was a common occurrence for these people. It was a sacrifice for most of the families to reach the Great Basin. However, the sacrifices did not end with their arrival. Hardships were incurred as the Saints moved to their permanent and semi-permanent settlements. Severe winters were endured, insects infested the settlers' crops and animals, destroying both, and many years the farmers struggled with getting good prices for their crops.

21

It was often a sacrifice for the men to be called on missions, being asked to leave their wife and children

behind, and expecting those left at home to care for the farm. Yet, the individuals interviewed could not recall a family unable to survive while the husband or father was away serving a mission. The neighbors helped as much as possible to insure that the women and their children were taken care of. Assistance came with planting crops, sharing excess food, helping care for animals, harvesting, and doing odd jobs around the place which could not be done by the women and their children. ²² These common struggles, which each family faced in its own way, bonded the Saints and helped to build strong friendships. Although the practice of calling married men on missions eased following the turn of the century, when a young man was called away it also burdened the family. Finances tightened, and one fewer hand was home to care for the farm.

Although the non-Mormon element did not enter the community until 1918, sermons continued to preach the need for missionary work. Two Miya brothers come to Syracuse for farming reasons and after years of missionary effort one of the men and his family joined the Church in 1934. All descendants of the one man are now members of the Church, however, his brother's family remain non-members of the Mormon Church.

While neighbors helped to ease the burden of life, the attraction of the area continued to beckon others.

Ward membership expanded as Table 8 indicates. Newcomers²³ to Syracuse came because of land availability.

The goal of keeping all the Saints in contact with the Church was a difficult one for leaders to achieve. The direction from the general authorities of the Church was to have a monthly contact with each family, preferably in the home. Assignments evolved through the Priesthood quorums and the Relief Society. Ward teaching and visiting teaching were initiated as their individual organizations began in the ward, in 1885 and 1889, respectively. These programs assigned different members of the ward (ward teaching for the men and visiting teaching for the women) to visit other families of the ward each month. This ensured that the Saints would be contacted once a month, including those who chose not to attend the Church meetings. Contact with each member was assured as long as those assigned fulfilled their responsibility. The manuscript history of the Syracuse Ward records the sisters accomplished 100 percent of their visiting teaching from 1921 - 1924, while the brethren maintained 80 to 90 percent of their home teaching during²⁴ the same period.

Although statistics indicate that the number of Mormons increased in Syracuse in the 1920s, an important detail to examine is the degree of commitment which these Saints maintained. The ward reports for 1924 declare one

TABLE 8
 SYRACUSE WARD MEMBERSHIP
 (1920 AND 1930)

POSITION -----	NUMBER -----	
	1920 -----	1930 -----
Patriarch	0	0
High Priests	19	27
Seventies	21	31
Elders	76	88
Priests	11	26
Teachers	28	19
Deacons	26	34
Non-Priesthood Holders (including women, men, and children, eight and above.)	219	302
Children (under 8)	145	179
Total Ward Membership	545	706

SOURCE: Syracuse Utah Ward Record of Members, 1920 and 1930, Historical Department of the LDS Church, Salt Lake City, Utah.

hundred twenty-seven families lived in the ward. This number remained constant all year. Visiting teaching completed was 100 percent the entire year. This was no small feat. It meant that every family in the ward was visited by a sister from the Relief Society each month for the year. That indicates sacrifice and dedication. The men, on the other hand, performed 90 percent of their assigned ward teaching for the year.

Sacrament Meeting attendance averaged 164 people, or 26 percent, for the year of 1924. Attendance at Priesthood meeting averaged 50 percent. This indicates that half the men were able to attend the worship meetings in the mornings (Priesthood Meeting was in the morning). These statistics seem low, considering there were 637 in the ward, but one must realize that farm demands and chores many times took precedence over attendance at a Church meeting. If conditions were right, the people attended church, but if survival demands were more pressing, church attendance had to take second place.

However, attendance at meetings is not the only indicator of religious zeal. When an individual worked for the good of the community, or if a job needed attention and a group of men from the ward completed the task, these acts showed religious commitment. Caring for the community's needs was an outward manifestation of the settlers' personal religious convictions.

Items were shared so frequently among community members that almost everyone had all he or she needed. Current residents indicate that a feeling of brotherhood filled the hearts of those people who were concerned for everyone's needs. Neighbor supported neighbor, financially, and by lending a helping hand and being good Christians.²⁸

As increased numbers of people came to the area the sermons given in various church meetings echoed many of the themes of previous decades. However, some of the subjects addressed specific problems and local circumstances. For example, in a ward conference in 1926 the minutes for Sacrament Meeting include a statement that individuals were forcing their way into the building and using it without proper authority. A resolution was presented in the meeting and voted upon by the congregation. It stipulated that all would agree not to use the building without permission.²⁹ Also, speeches in Sacrament Meeting covered topics regarding the treatment of family members, the necessity of frequent scripture reading, and the evils of drinking.³⁰

The specific talk concerning drinking came during Prohibition. Not only was the consumption of alcohol against the Word of Wisdom, a dietary guideline in the Mormon Church, but drinking was also being discouraged by the government. One current resident, who during the time

of Prohibition was in her teens, mentioned that she knew of a handful of men who drank. The community at large did not know of these problems because the men were very circumspect about their drinking. Alcohol was not available in the immediate area, either by sale or bootlegging, and those who drank did so away from Syracuse or in the privacy of their own homes and maintained a degree of secrecy.

31

Christian service was also preached over the pulpit in the Syracuse Ward and the effects of such sermons are immeasurable. The story is told of one man who, while working in his family-owned business in 1930, noticed two young children walking home from school. It was winter and these small children did not have shoes, but instead wore burlap wrapped around their feet for insulation. The man invited the children into his home; while his wife fed them some warm food, he prepared the car for travel. The couple took the children home. There they found a family whose father had been unemployed for two months. There was no heat in the house. Two younger children were in another room sick with a cold and fever, being cared for by their mother. The entire family was wanting for food. Leaving the children with their parents, this couple drove into Ogden to purchase shoes for the older children. Coal was ordered and delivered to the family and a doctor was summoned to visit the younger children and attend to their

needs. All this was paid for by the couple who noticed
32
the children walking home.

The community at large suffered through the Great Depression which gripped the United States in the early 1930s. Although minutes from church meetings indicate very little on the subject, those who lived through the Depression remember those trying years. Many farmers were forced to sell small pieces of their lands in attempts to keep the larger sections of property. The Ogden market could not absorb the yearly crops which were grown in the area and thus cash flow was became restricted. Families did maintain their livelihood by living totally off their lands and sharing what they had with those around the area
33
who had less.

The effects of the Depression in Utah were much more severe than in other areas of the nation. Unemployment rose ten percent above the national average in the winter of 1932-1933. Although the unemployment rate was thirty-
34
five percent in Utah in 1932, the rate was much less for the residents of Syracuse. Raw statistics of unemployment for the area were not maintained, but the nature of life in the community dictated that most remained employed because they farmed. A farmer in financial trouble
35
considered himself employed as long as he had his land.

Records are unavailable on how the ward responded to the needs of individuals during the Depression years

because of the confidential nature of such records. It is common knowledge among Church historians, however, that the Church began its program of planned relief called the Welfare Program during the Depression years. This allowed members of the church who were unemployed and/or financially troubled to work for items which the Church distributed to assist them.

Although Church records are confidential and unavailable, two who currently live in the area and personally survived the Depression remember there were people who had little but their neighbors helped. The Depression was a community problem and the Saints approached it as such. When one suffered, others stepped in to help. Sharing and caring made the Depression less severe than it could have been.

36

Again, sermons preached to the membership of the Church focused upon many local conditions which needed the attention of the Saints. Church records at the time also include subjects which made local history. Large beet harvests, accidents which brought hardship to members in the area, and identification of the young people in the ward who were doing well in school are all examples of such news included in the Church minutes.

37

The ideas of individuals were taught often when the ward was young and local members were the primary speakers. Subject matter covered opinions on being faithful to the

leaders of the Church, the need to attend meetings, proper treatment of the family, and the need to read the scriptures. ³⁸ But, as methods of transportation improved and church leaders were able to travel more easily and comfortably, these visiting speakers based their talks more upon doctrines outlined within the scriptures and less personal opinion. Philosophical ideas such as the way to treat family members were replaced by talks which addressed the nature of God, man, and their relationships. The Word of Wisdom, or the dietary commandment within the Mormon religion, was taught. The principle of tithing was expounded and the blessings associated with it were discussed. Repentance, priesthood, service, the first vision, and other doctrinal subjects were presented. ³⁹

Preserved records of church activities in Syracuse are replete with examples of members of the Church working together in their faith for the blessing and benefit of others. One accident which caused much concern and also unified the people occurred when a young man, Therin Thurgood, was out harrowing a field. Walking behind the team of horses, Therin became tired and decided to ride one of the animals. At the end of a row he turned the horses too sharply, and the harrow tipped, cutting the horse. Therin jumped off the horse and tried to loose the animal, but the harrow tipped back upright pinning him underneath. The animals were frightened and bolted off

through the field. Therin's brother Joseph noticed the animals on the run and chased them down to calm them, not knowing where Therin was. As he caught the horses, he saw his brother pinned beneath the harrow with his head impaled on one of the blades. Therin did not die, but doctors said he should have. Local residents who recall the story say the reason for his recovery was the faith and prayers of the ward members. Therin Thurgood did require surgery placing a steel plate on top of his skull, but physically he looked and acted as normal as before the accident.

40

Another individual in the ward had an accident and lost the use of his eyes. The minutes of a fast meeting January 7, 1934, report that the meeting was especially devoted to prayer for the restoration of the eyesight of Brother James Rampton. The members' fasting and prayers were a petition to the Lord that through their faith and the providence of God, this man would have a restitution of his sight. His eyesight did return and his vision difficulty was overcome, a result of the prayers and faith of the Syracuse Saints.

41

Church population slowly increased as the settlement grew. Table 9 indicates growth.

In 1953, the ward was divided because of its size. The Syracuse Second Ward was created and along with the original first ward the two continued their growth.

TABLE 9
 SYRACUSE WARD MEMBERSHIP
 (1940 AND 1950)

POSITION -----	NUMBER -----	
	1940 -----	1950 -----
Patriarch	1	1
High Priests	27	30
Seventies	37	51
Elders	104	86
Priests	18	21
Teachers	31	13
Deacons	22	21
Non-Priesthood Holders (including women, men, and children, eight and above.)	321	359
Children (under 8)	273	315
	-----	-----
Total Ward Membership	834	897

SOURCE: Syracuse, Utah, Ward Record of Members, Genealogical Library of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Subsequent years were filled with such growth that the Third Ward was created in 1968, the Fourth Ward in 1973, the Fifth Ward in 1976, the Sixth Ward in 1977, the Seventh Ward in 1979, the Eighth Ward in 1983, the Ninth Ward in 1984, and finally the Tenth Ward in 1986. Church membership has reached approximately 4600 in the Syracuse area.⁴²

Growth in the area continues because subdivisions have become a part of the landscape in the community. One bishop in the area, an entrepreneur who sells religious materials door-to-door and has worked in every community from Logan to South Salt Lake, indicated that he knows of no other communities around whose people are as religious and supportive of the leaders of the Church and as dedicated in their personal religious practices than those Saints in Syracuse and West Point.⁴³ From a salesman's point of view this may mean he has achieved more sales in the Syracuse area, but from a bishop's point of view he is sincere in his feeling that the Syracuse area still maintains an element of caring and love that many of the earliest settlers talked about in private interviews. One man said, "There seems to be a spirit of place associated with the city, one that helps people feel a concern for others."⁴⁴

CHAPTER FOUR ENDNOTES

1

Syracuse Ward Manuscript History, hereafter referred to as SWMH, is the compilation of church records which have their origin in the Syracuse Ward. These documents were hand written by the individual within the ward who had the calling of keeping the minutes of the various meetings. Some meetings have great depth in the minutes, while other meetings have little or nothing written. The SWMH is currently on microfilm in the Historical Department of the Church of Jesus Christ of Latter-day Saints in Salt Lake City. The reference for this file is #8895, LR mh, in the archives on the second floor of the church office building. Because this file is on microfilm no further reference is available. Future references to this same source will be labeled SWMH.

2

An auxiliary is any organization in the Mormon Church, outside the priesthood, whose prime purpose is to assist the priesthood by helping the saints to remain strong in their faith and belief. They are established by age group or by gender to maintain contact with others who have similar interests.

3

SWMH, Sunday School Minutes, dates of events are included in the minutes but the day which the record was written is not indicated.

4

SWMH, Young Men's Mutual Improvement Association Minutes, date unavailable.

5

SWMH, Young Woman's Mutual Improvement Association, date unavailable.

6

SWMH, Relief Society Minutes, date unavailable.

7

Ibid.

8

SWMH, Minutes from the Primary Organization, date unavailable. Oral History of Ella May Smedley gives the information that Primary was for the young children, age three to fourteen.

9

A. Dean Wengreen, "The Origin and History of the Fast Day in the Church of Jesus Christ of Latter-day Saints, 1830-1896" (M. A. thesis, Brigham Young University, 1955), p. 164.

10

John Taylor, private collection, Historical Dep't. of the LDS Church, Salt Lake City, Utah, quoted in F.Y. Fox, "The Mormon Land System" (Ph.D. dissertation, Northwestern University, 1932), pp. 142-3.

11

Autobiography of Thomas J. Thurgood, p. 24.

12

Florence Rampton Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 6. Mrs. Rampton served as city recorder for eighteen years and knows of the difficulties which the city fathers faced. Mayor Stoker, Mrs. Rampton feels, was responsible for the perpetual care which the city provides for the cemetery. Mayor Stoker also controlled the growth of the city, helping the community to remain agrarian.

13

Ibid.

14

Florence Rampton Oral History, tape number 6.

15

Syracuse City Minutes of Council Meetings, book 1, Syracuse City Hall, Syracuse, Utah, 1 September 1954. References made to the Sunday Closing Law and also the liquor standing of the community are entered in the book as passing comments by the city recorder at the time and have no mention of date they occurred or why the decisions were made.

16

Florence Rampton Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 6.

- 17
SWMH, Sacrament Meeting Minutes, reel number 2, date and page unavailable.
- 18
SWMH, Sacrament Meeting Minutes for September 1908.
- 19
Oral History of an unnamed source who at her request wishes to remain anonymous, interviewed by J. Kent Tucker, July 1986, recorded on tape number 1.
- 20
Thomas J. Thurgood, Autobiography, p. 22.
- 21
Fay Child Oral History, tape number 7.
- 22
Ibid.
- 23
Davis County Tax Record (microfilm), 1931, in the courthouse at Farmington, Utah.
- 24
SWMH, Sacrament Meeting Minutes, April 1925.
- 25
Ibid.
- 26
SWMH, Sacrament Meeting Minutes, Ward Conference, April 1925. Grant Thurgood Oral History includes information about chores which often took precedence over the attendance at a church meeting.
- 27
Fay Child Oral History, tape number 7.
- 28
Ella May Smedley Oral History, interviews by J. Kent Tucker, June 1986, recorded on tape number 5. Mrs. Smedley, Mr. Child, and Mr. Thurgood all commented about the feeling of love and concern that the early citizens of Syracuse maintained.
- 29
SWMH, Sacrament Meeting Minutes, March 1926.
- 30
Ibid.

31

Oral History of an unnamed source who at her request wishes to remain anonymous, interviewed by J. Kent Tucker, July 1986, recorded on tape number 1.

32

Ibid.

33

Grant Thurgood Oral History, interviews by J. Kent Tucker, July 1986, recorded on tape number 4.

34

Thomas G. Alexander and James B. Allen, Mormons & Gentiles (Boulder: Pruett Publishing Company, 1984), p. 199.

35

Ella May Smedley Oral History, tape number 5.

36

Grant Thurgood and Florence Rampton Oral Histories tape numbers 4 and 6, respectively.

37

SWMH, Sacrament Meeting Minutes, various dates.

38

Ibid.

39

SWMH, Sacrament Meeting Minutes, various dates.

40

Joseph S. Thurgood, personal journal.

41

SWMH, Fast Meeting Minutes, January 1934.

42

Interviews with Phyll Hansen, Don Rentmeister, and Robert S. Wood, bishops (former and current) in various wards in the Syracuse area, July 1986.

43

Interviews with Robert S. Wood, bishop of the Syracuse 9th Ward, Syracuse, Utah, July 1986.

44

Ibid.

CHAPTER FIVE

CITY GROWTH AND DEVELOPMENT

When Syracuse began as a settlement, city leadership was Church leadership. For many decades the city acted in accordance with the desires of the Church membership. The direction of the city and the Church was identical. This condition remained until a city government was organized in 1935. When this separation took place, the Church and city were still very close in their desires for the community. But, after 1935 they were distinct entities controlling separate aspects of community life in Syracuse.

Although the formal organization of city "fathers" did not take place until 1935, many previous decisions had been made which were uniquely governmental in nature and not typically associated with the Church. Prior to 1935, those civic decisions were made by the ward leaders.

For example, due to the increase in population as result of the businesses discussed in chapter three, there were enough people to petition the County Court in 1885 for a school district and subsequently a voting district,¹ which signalled the political birth of Syracuse. This appeal came to the court from the Church leaders for the

political benefit of Syracuse.

As was mentioned in chapter four, there were decisions concerning the Sunday closing law and also the ban against selling alcoholic drinks in the community which the Church leaders pushed into law. Those areas are usually reserved for political leaders and not Church leaders. Additional information on the reactions of individuals within the community to such matters do not exist. Available Church records do not contain any information about those who may have disagreed and how the disagreements (if any) were solved. If Church courts were held to handle the opposition, such information is confidential and unavailable.

Tragedy in the community also moved those men in leadership positions to make a decision which would eventually benefit the community. Two young girls in the Syracuse area died on the same day in July of 1896 of causes unknown. These two were the first to be both born and raised in the community and also to pass away. Prior to this time all who died were taken to Kaysville, Bountiful, or to a previous community where they had resided to be buried. Because these young girls had lived and died in Syracuse, it was the desire of the parents to bury them in the immediate community. The people of the community, all Saints, met and appointed a committee to select a spot for the new Syracuse Ward Cemetery. Bishop

Ray Cook, Alma Stoker, Bishop David Stoker, and Thomas J. Thurgood were chosen as those to decide the location of the cemetery. Land was procured from Alma Stoker and on July 20, 1896, the two young girls were buried in the new cemetery, located on 1000 West, near the northeast boundary of the community.² Although the cemetery was the Church's, possession was eventually turned over to the city in 1936.³

The geographical layout of Syracuse followed a pattern already utilized by many other towns in this time period. Roads ran east to west and north to south, intersecting at right angles. The distance from one road to another, running in the same direction, was exactly one mile. Farms were laid out on the outlying areas, and a community or civic center was situated near the hub of the settlement. This central location housed the church, the general store if there was one, the school, and other buildings which held community interest. It also gave the townspeople a central gathering point and provided security for the community as a whole.

City planning and location of roads and public businesses followed a pattern which many other cities utilized. Similar patterns exist in Gilbert, Arizona; Lake Odessa, Michigan; Firth, Idaho; and Laconia, New Hampshire.⁴ All these communities have one square mile "blocks" with a central location for the town and

intersecting roads at right angles, just as the Syracuse community has. The layout of the community is not unique to the Mormon culture but one which many settlements of the time followed.

Rene Konig defined a community as "a more or less large local and social unit in which men [and women] cooperate in order to live their economic, social and cultural life together."⁵ According to this definition the area of Syracuse was indeed a community. The lives of the Saints were intertwined with each other, and their social, cultural, and economic experiences were similar.

Construction of homes in Syracuse followed typical patterns for frontier housing. Logs were gathered and cut to use for framing. Siding, often used lumber, was purchased for a small sum from someone or was collected from existing structures. If cash payment could not be made, then trading occurred. The old siding was nailed to the framing, and the house took shape. There was no insulation in the early years. Winter winds took their toll on the heat and warmth in the homes, but conditions were better than many had experienced on their journey west. Heating in the homes came from coal burning stoves, and coal sold for fifty cents a ton. One pleasure that this community enjoyed was the railroad spur which had been built in the area for business purposes. This spur also brought coal shipments to the local yard, so the

availability of coal was of little concern to the settlers.

A major improvement in the living conditions of Syracuse was the coming of electricity in 1913.⁶ Oil lamps became a thing of the past. The introduction of electricity caused much excitement. Friends and families could share lighted rooms together. No longer were there long evenings spent doing little but talking and waiting for bed time. The method of home heating did not change,⁷ however, as coal was so inexpensive.

The growth in population was steady for most of the years of settlement. The United States Census Reports attest that population in 1900 was 299. There were fifty families with the majority of these claiming family backgrounds in England. For the first time in the census report there were second generation Utahns listed. Prominent states of birth for some of the settlers were those in which the Church had its beginnings, i.e., Illinois, New York, Ohio, Pennsylvania, and Massachusetts.⁸ Table 10 gives population information from 1900 through 1930.

Major crops which the farms produced, during the decade of the 1920s, needed to be taken to market, and additional rail tracks were laid throughout the area, being located at most intersections. These places became dumping spots for the farmer to unload his produce and let

TABLE 10
POPULATION CENSUS: SYRACUSE

<u>YEAR</u>	<u>TOTAL</u>	<u>INCREASE</u>	<u>% OF INCREASE</u>
1900	299	--	--
1910	553	254	85%
1920	626	63	11%
1930	890	264	42%

SOURCE: U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1900 - 1930, University of Utah Library, Salt Lake City, Utah.

the train take it to its destination. Crops would often pile up with many farmers dumping at the same locations while the trains worked to move the produce. A self-regulating system operated as the farmers kept their own records on the number of dumps made so a scale was unnecessary. ⁹ Similar crops were piled on top of other loads and distinct dumping spots for individual farmers were not necessary. Honesty among the settlers was the key element which allowed this method to work.

The period from 1900 to 1930 presented Syracuse with the challenges associated with growth and concomitant change in the nature of the community. Pieces of farmlands were sold to individual families for home building as the face of the land changed from rural to semi-rural, with houses dotting the countryside. The large family owned farms still existed; however, they dwindled in number because of the pressures associated with finances. The Depression hit the area hard with many families selling parcels of land to relieve the burden of debt. Those families who were able to hold on to their lands were those who bought the land originally from family or friends and financed the loan, if needed, through the seller instead of a bank. Other families who held on to portions of their lands did so by selling small pieces of property and paying off their bank debts, while others lost all their lands. 1930 tax records indicate

that small pieces of property dominated the community of
Syracuse.¹⁰ Newcomers came because of cheap lands.

Those new families had a difficult time being received into the community. A few current descendants of those who lost pieces of lands still maintain a degree of dislike¹¹ for those who came and "took advantage" of their family.

The Depression altered the marketplace for the Syracuse farmers and, thus, cash flows changed. In 1930, the general store closed and remained vacant for about a year. Groceries, when purchased, were bought from a store in the Clearfield area. This store remained in business because most others closed and demand shifted to this closest market. The Thurgood brothers reopened the¹² Syracuse store in 1931 and still maintain control.

Syracuse became an incorporated city on September 3, 1935, because of the suggestions of a few prominent people in the area. The population had surpassed 1000 and the services that Davis County offered incorporated communities could not be matched by local residents. Taxes were being paid to the county, and to utilize those funds to their maximum, the city followed the suggestion of Thomas Thurgood, Joseph Steed, and other Saints and incorporation occurred. A town board was elected the same month, marking the beginning of formal government for the city. Thomas J. Thurgood served as president of the first town board, a position which was later redefined as that

of mayor, and Wallace Christensen, Lionel Williams, Elton Bennett, and T. Joseph Steed were elected as members of the board. All were members of the Mormon Church, and Mayor Thurgood was also serving as the Seventies Quorum President at the time of the election.

Soon after incorporation, the town board went to work on a water system which would provide the residents with use of good culinary water and allow for greater expansion of the city. Although water was available, the community leaders did not permit the area to develop into anything but an improved agrarian settlement. Gradually, new homes were built, but their locations were always on one of the main roadways through town. Population grew steadily because of the improvements which the town board allowed. Total population for the community was 1,123, of whom 936 were native to Syracuse. Table 11 has a more detailed breakdown of information.

The majority of the population in 1940 was between the ages of five and twenty-four, which could be a result of the Mormon emphasis upon the family and the importance of having children.

A final note on the 1940 census is that there were eight hundred twenty-eight people, or seventy-four percent, who lived on farms. This implies that the main emphasis for this community was still on farming.

TABLE 11
1940 POPULATION CENSUS: SYRACUSE

<u>AGE</u> ---	<u>MALE</u> -----	<u>% OF TOTAL</u> <u>POPULATION</u> -----	<u>FEMALE</u> -----	<u>% OF TOTAL</u> <u>POPULATION</u> -----
Under 5	61	5%	66	6%
5 - 14	177	16%	134	12%
15 - 24	133	12%	111	11%
25 - 34	61	5%	63	5%
35 - 44	61	5%	70	6%
45 - 54	57	5%	56	5%
55 - 64	34	3%	15	2%
65 +	11	1%	13	1%
<hr/>				
Totals	595	52%	528	48%

SOURCE: U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1940, University of Utah Library, Salt Lake City, Utah.

The population during the decade of the 1940s fluctuated, ending with a loss of residents as indicated in the 1950 census. Eight hundred thirty-seven people¹⁷ were listed as residents of Syracuse in 1950.

Interviews with several residents of the area indicated the reason for such a drop was World War II, which took many of the youth away from the area. Once the war ended, many of these young men went to work for another "big" employer in the area, the railroad, which gave the young men of that generation the opportunity to leave the family farm and to work wherever the railroad took them. Many did take this employment opportunity and a drop in¹⁸ population occurred.

A resolution was passed and adopted on the 21st of August, 1950, that Syracuse be made a third-class city, based on a population of over five hundred. The Governor of the State of Utah, J. Bracken Lee, signed the resolution and Syracuse became a third-class city on September 13,¹⁹ 1950. The population at the time was 837.

The decade of the fifties saw the size of Syracuse increase again. The 1960 census lists one thousand sixty-one people living in Syracuse. The total population of one thousand sixty-one, in 1960, represents nine hundred fifty-four Caucasians, no blacks, and one hundred seven others of unspecified ethnic origins. Total number of²⁰ households was two hundred fifty-four.

TABLE 12

1960 POPULATION CENSUS: SYRACUSE

AGE ---	MALE -----	% OF TOTAL ----- POPULATION -----	FEMALE -----	% OF TOTAL ----- POPULATION -----
Under 5	86	8%	75	7%
5 - 14	154	14%	132	12%
15 - 24	71	7%	70	7%
25 - 34	83	8%	75	7%
35 - 44	50	5%	54	5%
45 - 54	33	3%	40	4%
55 - 64	41	4%	40	4%
65 +	30	3%	27	2%

Total	548	52%	513	48%

SOURCE: U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1960, University of Utah Library, Salt Lake City, Utah. Previous reports for Syracuse do not include specific information on ethnic groups as the 1960 report includes.

Although slight increases occurred in the population, Syracuse was still listed as a rural community in the census. The area was still agrarian in 1960 with houses located only on the main roadways.

The sixties brought change and continued growth into the community. The first major move from total rural living to a more modern setting occurred when the city fathers cleared the way for a subdivision to be constructed. Smedley Acres, a housing development that involved about fifty homes and an area for a plumbing and heating supply store, was built in 1967.²¹ The location for this housing project was 2250 South and 2000 West. The houses were filled with occupants as fast as they could be built because the federal government offered to assist the buyers with low interest "Farm Home" loans. These loans were pro-rated so the amount which the occupant had to pay was in direct relation to his total income. The federal loan program boosted the growth and development of Syracuse as many who came to the area in the 1960s did so for housing purposes, taking advantage of low interest loans which the government made available.

Records of the regional offices for the Farmers Home Administration indicate that approximately eighty percent, or 39 of the homes, in this first sub-division in Syracuse²² originally were financed through that agency.

This housing development caused a surge in the

number of families and individuals in Syracuse. There were four hundred fifty-five households, an increase of two hundred and one, or forty-four percent, from the previous census report.²³ Table 13 includes information concerning the 1970 population of Syracuse, Utah.

TABLE 13
1970 POPULATION CENSUS: SYRACUSE

Male	917
Female	926
Median Age	19.9 years
Number of Caucasians	1757
Number of Blacks	000
Number with other ethnic origins	86

Total Population	1,843

SOURCE: U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1970, University of Utah Library, Salt Lake City, Utah. (Information collected for Table 13 was all that the census contained pertaining to Syracuse. Although some categories are new, the total population is the desired information.)

Population increases changes the community during the decade of the 1970s. Population almost doubled in ten years, as did the number of families. This great increase in the population occurred because a second sub-division, Marilyn Acres, was constructed in 1972. This development was located near 1700 South and 1500 West and was composed of approximately two hundred homes.²⁴ The Farmers Home Administration was involved in granting loans for homes in Marilyn Acres as it was in the previous sub-division, making loans for one hundred seventy-seven homes, or approximately ninety percent of the money needed for houses in the new development.²⁵

Census information for 1980 indicates that the population grew to 3702. Again, the number of people living in Syracuse nearly doubled, and households rose to 938, a forty-eight percent rise.²⁶ The reason for the majority of the increase was continued development of new housing areas in the community.

Residents were mostly young; the 1980 census reports that forty-eight percent of the population was under the age of eighteen. The fact that many young families moved into the area is an indication that housing costs must have been extremely low, or money for housing was easily available to these young couples. What drew the young families to the area in the 1970s was not employment but again the federal low-cost housing money that only low-

income families could obtain.

Since the last census, in 1980, the area has continued to grow, adding three additional subdivisions. With these, the population has blossomed, but such growth is expected. The planning commission for Davis County has included in its long range planning for the county the statistic that Syracuse would never exceed the usage of seven and one-half percent of the land for residential development.²⁷ Current city fathers insure that this area is agrarian, based on the number of farms not the number of those who choose farming for their livelihood. These fathers claim "we are a farming community and always will be."²⁸ Although the majority of the population live in sub-divisions, the number of acres used for such housing is still minor compared to the number of acres which are farmed. Maintaining a rural setting is accomplished by the city's imposing high charges for building permits and water hook-ups for new homes, which charges are as much as double those in neighboring communities.²⁹

The community has continued to grow. The city fathers and governmental leaders have provided those things necessary for a quiet, comfortable lifestyle. The Church and the city have been able to work well together for the benefit of the community. The Syracuse community was a place for economic, social, and cultural growth as Konig defined a community.

CHAPTER FIVE ENDNOTES

1

Syracuse Ward Manuscript History, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. The ward history includes all the local records which have been submitted to the Church headquarters from individuals in the Syracuse Ward who were called through their local priesthood (or church) leaders to keep an account of proceedings of the ward. They are the only "city" records until the governmental beginning of Syracuse in 1935, after which time a separate record for city business began.

2

J. Michael Moyes, Syracuse City Manager, interviewed 4 December 1986.

3

Syracuse (Utah) City, city records, 1936.

4

The cities listed have been visited by the author. They all have similar geographical layouts, yet they were areas settled by Mormons and non-Mormons.

5

Rene Konig, as quoted by Thomas G. Alexander and James B. Allen in Mormons & Gentiles (Boulder: Pruett Publishing Co., 1984), p. 10.

6

Fay Child Oral History, tape 7.

7

Grant Thurgood Oral History, tape 4. Mr. Thurgood explained the coming of electricity, the importance this was to his family and those whom he knew in the area.

8

U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1900, in the University of Utah Library, Salt Lake City, Utah.

9

Fay Child Oral History, tape 7. Mr. Child indicated that the wagons used to haul produce to the dumping spots were the same size and thus a close approximation of the weight could be estimated. The number of loads was all that was necessary to keep record of.

10

Davis County Tax Record (microfilm), 1931, in the courthouse at Farmington, Utah.

11

Jeff Schofield, Syracuse City resident, interviewed 23 February 1987. The Schofield family was one who lost their large farm due to the Depression.

12

Grant Thurgood Oral History, tape number 4.

13

Grant Thurgood Oral History, tape number 4, and also Cora Bybee, History of Syracuse, p. 138.

14

Syracuse City Town Council Minutes, various dates, located in the Syracuse City hall, Syracuse, Utah.

15

U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1940, in the U. of U. Library, Salt Lake City, Utah.

16

Ibid.

17

U.S., Department of Commerce, Bureau of the Census: Population Schedules for Davis County, Utah, 1950, in the U. of U. Library, Salt Lake City, Utah.

18

Ella May Smedley Oral History, tape 5. Others interviewed, Mr. Child and Mrs. Bennett, also agreed the railroad was a large employer and an important element in the decline in population.

19

Syracuse (Utah) City, minutes of council meetings, book 2, p. 118. Date unavailable.

20

U.S., Department of Commerce, Bureau of the Census Population Schedules for Davis County, Utah, 1960, in the U. of U. Library, Salt Lake City, Utah. Previous census reports for Syracuse did not include specific information on ethnic groups as the 1960 report includes.

21

Syracuse (Utah) City, city records, 1967.

22

Carol Swensen, Assistant County Supervisor, interview held in Farmers Home Administration Offices, Ogden, Utah, April 1986.

23

U.S., Department of Commerce, Bureau of the Census: Population for Davis County, Utah, 1970, in the U. of U. Library, Salt Lake City, Utah.

24

Syracuse (Utah) City, city records, 1972.

25

Carol Swensen, interview with county assistant for Farmers Home Administration, April 1986. I witnessed a telephone call by Ms. Swensen to the title company (Utah Title) which works with FHA and their records indicated the ninety percent figure.

26

U.S., Department of Commerce, Bureau of the Census: Population for Davis County, Utah, 1980, in the U. of U. Library, Salt Lake City, Utah.

27

Davis County Community Correlation Council, Davis County Master Plan - 1970 to 1990 for the County and Its 16 Incorporated Cities and Towns (Farmington, Utah: n.p., 1970), p. IV - 14.

28

J. Michael Moyes, city manager for Syracuse City, Syracuse, Utah, interviewed 18 June 1986,

29

Steven D. Glauser, Glauser Construction of Syracuse, Utah, interviewed June 1985.

CHAPTER SIX

RETROSPECT

Although the community of Syracuse has grown and continues to develop as the community fathers desire, it should be understood that this settlement, as well as all other settlements, exist in a giant social structure. An examination of all aspects of community life would be impossible. Therefore, this project has considered, according to the challenge of Professor May, those things which have made the community what it is; namely, to examine the processes of change over time, to study the uniquely coterminous church/community structure and the unusually strong patrilocal family structure; to recreate history from available records as many Mormon communities have no civil records except for the federal census, and to understand how fathers passed lands to their offspring. Other characteristics which make this settlement unique have also been included.

Interviews with life-long residents of the community have given the understanding that a special spirit of love bonded the people together and was an important factor in the attitudes of many of the early settlers. Individuals as well as families helped when situations dictated. They

shared what they had in order for others to be more comfortable. They loved one another. They shared a common religious belief that permeated their lifestyle.

However, a totally harmonious community was never achieved. Land differences caused a division. Those who maintained the power and influence within the community were those who held the large farms. This is not to say that the effects of such dominance were negative for little evidence has been found to make such a claim. But, the community has been dominated by a certain group of families. Power in politics, business, and even in Church position seem to occur among descendants of fifteen families.

This work has studied the forces of integration within the community of Syracuse, not disintegration as many community studies do. The available literature on the settlement of Syracuse indicates land was the cause for most divisions, yet those who had lesser amounts of land were not ostracized from the group.

This Mormon community, full of Saints, supported their Church and civic leaders. Decisions which changed the community, prior to 1935, were made by those LDS Church leaders who received support from their members. Little is known about reactions of non-Mormon individuals prior to 1935 because records, other than religious documents, do not exist. However, in interviews with

individuals who have lived in the community for more than fifty years, those who are not members of the Church, they held no anti-Mormon sentiment.¹ Although this represents a small minority of the non-members who reside in Syracuse, their feelings are supportive of information concerning the nature of the community. In an interview with the oldest living non-Mormon resident, he expressed his feelings that members of the LDS Church have always treated his family with courtesy and respect.²

The ecclesiastical records show that dedication to the gospel and fulfillment of individual responsibilities were held in high esteem by the Syracuse Saints. Private religious worship and the relationship between man and his God meant much to these people.

Syracuse still remains a Mormon-dominated community. The relationship between the LDS Church and the city portrays their strong mutual desires to insure that one does what the other wants. The city uses the Church-owned park for recreational events, and the city and Church share the use of a Church-owned parking lot adjacent to the park. The government and church leadership attempt to work for the benefit of all in the community.³

Families support local businesses, which has had an important impact upon the economy of the area. The settlers were able to see the need for strong economic growth and followed through with planning, developing and

actually building of the planned businesses. Local business firms attracted new people to the area and the community grew and changed to meet the demands of the growing population. The local business ventures added income to the pockets of many, while providing a work place, a source of tax revenue, and added stability to the community.

With the business growth the community changed and the nature of Syracuse adapted from a totally agrarian society to a mixture of agrarian and non-farming business. The long range pattern for growth which Davis County has developed, however, is that no more than seven percent⁴ of the lands in Syracuse would be used for housing and businesses. This is carefully maintained by city fathers. The nature of the community is changing as more subdivisions are placed throughout the community, but again numbers are always carefully watched by the city leaders.

Finally, the success of any community is due to a lot of hard work by many individuals. Although the evidence is great that a few families have dominated many aspects of life in Syracuse, those who moved in as the new citizens have enjoyed the success, good providence, and many fortunate circumstances which make community living in this rural Mormon town enjoyable, many of which are a result of those prominent families who settled the area first.

CHAPTER SIX ENDNOTES

1

Interviews with Princess Bambrough, Henry Clontz, Robert Danielian, and Kim Miya, residents of the community of Syracuse, Utah, August 1987. These individuals represent all people who have lived in the community for more than fifty years and are not members of the Mormon Church.

2

Interview with Kim Miya, resident of Syracuse, Utah, 15 August 1987.

3

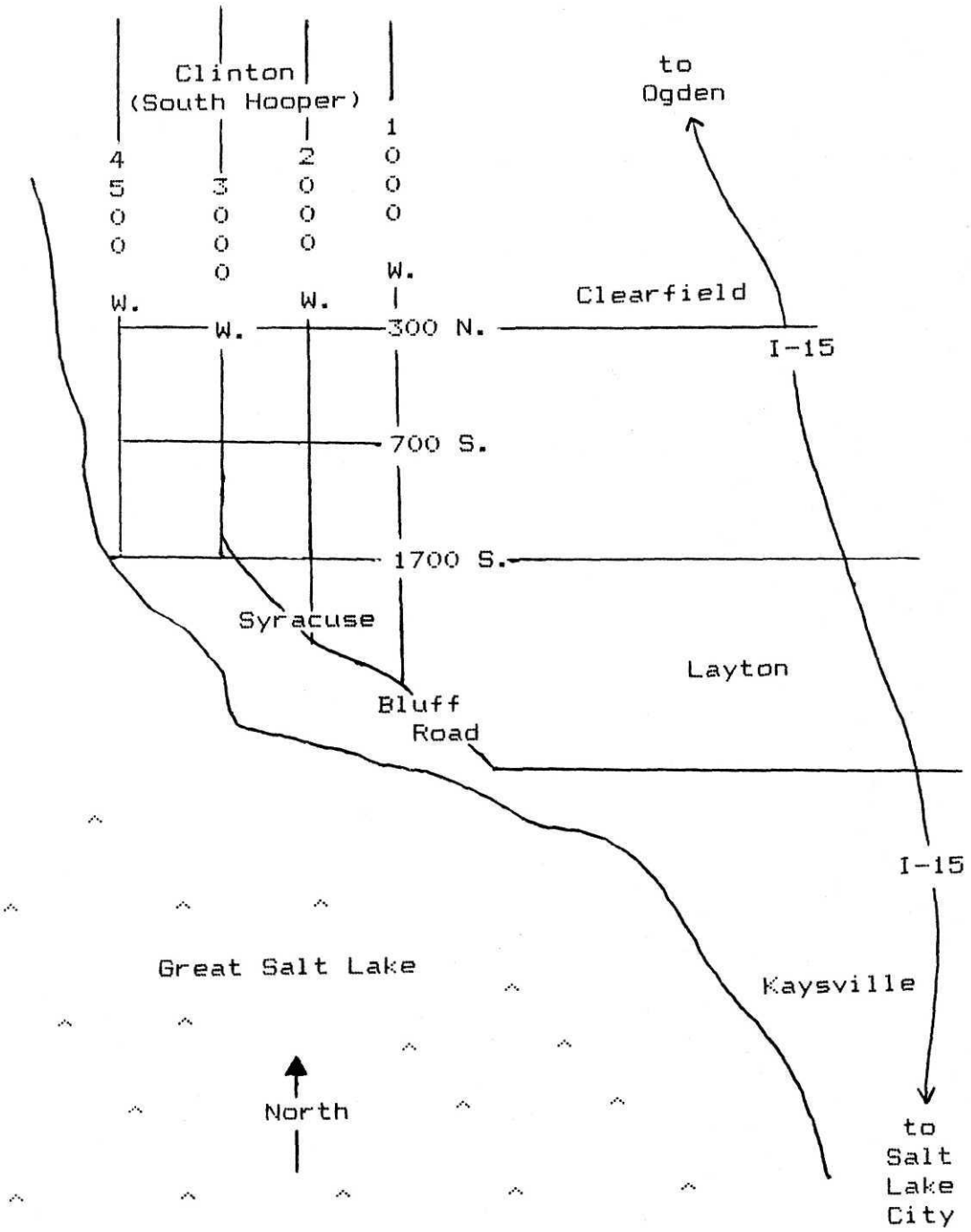
Sheldon Child, Syracuse Utah Stake President, interviews in October 1986. President Child was discussing his relationship with the mayor of the city and those who hold governmental positions.

4

J. Michael Moyes, city manager of Syracuse City, interviews in November 1986.

APPENDIX

MAP OF SYRACUSE AREA



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AN EXAMINATION OF THE MORMON SETTLEMENT
OF SYRACUSE, UTAH

J. Kent Tucker

Department of History

M.A. Degree, December 1987

ABSTRACT

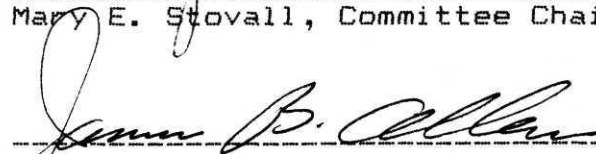
Syracuse, a small agrarian community located in northern Utah, has a rich Mormon history. Settled in 1877 by Latter-day Saint colonists, Syracuse is important in illustrating patterns of Mormon community development. This thesis examines family land dominance, social/political positions, businesses, and Church callings which have influenced the development of the area.

It finds that political and economic benefits accrued to families that held farms larger than one hundred acres. Such families maintained community dominance until 1967 when this influence was diluted by the arrival of new residents.


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