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PIONEER HOME IN THE TETONS

Come sit by my side in the twilight
    On the bench by the old cabin door
I have some pioneer stories to tell you
    The ones we all adore

First I'll tell you of the Valley
    Of the sunrise in the east
When it appears in grandure
    Behind the giant peaks

Of the coyote and the Indian
    And the soldier marching true
Of the waving grass and curlew
    And the skies so deep and blue

Of the rushing mighty torrent
    In the rivers roaring by
Of the birds and of the flowers
    And the clouds up in the sky.

Oh I regret those pioneer days are over
    For I loved each one that came
How I wish I could repeat them
    And live them all again.

Allie Bradley

ABSTRACT OF THESIS

of

James L. Bradley

This thesis contains the history of Teton Valley from 1888 to the present. It gives the main events in the founding and building of a locality under the direction and influence of the Church of Jesus Christ of Latter-day Saints.

The first chapter is written by way of an introduction. The second chapter gives the discovery of the valley by the first white men and subsequent forays by others in later years.

The prominence of the Teton Peaks, 13,747 feet high, distinguished the locality as a land mark to Indian, trapper, trader, and early settler alike. The trappers of the several fur companies, were the first to stay any length of time. It was in the valley that the famous rendezvous took place. This location was used many times because of its central location, pasturage, and beauty which appealed to the Indians, trappers, and traders, who congregated here annually.

Chapter three relates the battle between the trappers and the Indians. In this particular battle some of the most noted trappers of the west participated. They were opposed by the warlike Gros Ventres or Blackfeet Indians. Various eye witness accounts are given along with the particular location of the battle and the unusual outcome.

Because of the abundance of furs in the valley and the adjoining

valleys, the trappers and traders, with their Indian wives spent several seasons in the locality.

Chapter four is concerned with the valley after the trappers had depleted the streams and mountains of their wealth of furs. This represents a temporary cessation from the trappers to the coming of the first settlers. The Indians and "squaw men" had the area exclusively until the settlers of 1887 and 1888.

The fifth chapter relates many of the early experiences which are found in the lives of frontiersmen. There were no doctors or medicines available when accidents and sickness occurred. To facilitate matters they used the best they had as the situation demanded. The travails of childbirth under pioneer conditions; the part the midwife played in the affairs of the home is told in this chapter.

The beauty of the valley surrounded by towering mountains has impressed the painter and poet alike. Examples of individual expression is herein recorded.

The many enterprises of the valley are next discussed with their importance to the life of the community. The influence of the Latter-day Saints upon the various enterprises is very pronounced, though some were founded and operated by non-members. The coming of the railroad brought rapid growth and many changes.

Education has always been a very vital part of the philosophy of the Mormon people. This was one of the first concerns of the early settlers. The jealousies between the communities over the location of schools was felt even in church gatherings. This influence was not overcome for several years.

The Aline Ward, the first ward in the Teton Valley, had an interesting history. It was first included as a ward in the Bannock Stake. After the changing of the name and location to Pratt, it became a ward in Fremont Stake.

The severity of the winters made any travel hazardous. This presented a problem which was met and subsequently solved.

Chapter eight concerns the organization and growth of the Teton Stake. The stake presidency and high council had many problems to solve. The use of liquor and tobacco by adults and youths in the church, is considered. The problems involved in the location of townsites, building places of worship, curbing all-night dances are all considered in this chapter.

As is the case in all communities settled by L.D.S. people, they had a theo-democratic government. This lasted until such a time as elections could be held and the necessary officers duly elected.

Chapter nine provides the history of each of the wards and branches comprising the Teton Stake. The problems involved in establishing townsites, of splitting a ward for greater efficiency of operation is discussed in this chapter. Each had her own problems of building places of worship. Thus the history of each community is interesting and unique. The various branches with their sudden increase, and just as sudden decrease, brought problems which were solved through the co-operative attitude of the presiding elders and stake presidencies.

In chapters ten and eleven the writer has given the history of the two youth camps situated east of Driggs in the Teton Mountains. The girls camp in Darby Canyon, though recently established, has an interesting

history. This camp came into the headlines of the nation because of the tragedy which resulted in the death of several teen-age girls by lightning. The boys camp in the Teton Canyon is beautiful in its setting. Here young Boy Scounts learn the lore of the great out-of-doors. Since these two camps are interwoven into the program for the youth of the church, the writer felt they were worthy of a place in this thesis.

Chapter twelve contains the conclusion. There are pictorial illustrations throughout the thesis. These are concerned with major points of history concerning the valley. Early scenes of towns and businesses as well as people are included.

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1956

HISTORY OF THE LATTER-DAY SAINT CHURCH IN THE TETON VALLEY 1888-1956

A Thesis

Presented to the

Department of Church History

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

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by

James L. Bradley

1956

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Appreciation is expressed also to Charles M. Fullmer for providing a copy of a secular history of the valley, published in 1926. Thanks also is given to Fred Miller who wrote the narrative of the tragedy at the Darby Girls Camp in 1951. Vernon Strong was very helpful in furnishing

information incident to the Boy Scout Camp and movement. To all others whose names are to numerous to mention but who have rendered encouragement and assistance, the writer expresses deep appreciation.

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CHAPTER I

INTRODUCTION

The members of the Church of Jesus Christ of Latter-day Saints were instrumental in colonizing much of the intermountain west. Soon after the arrival of the Saints in the Great Basin the colonizer, Brigham Young, sent groups out from the parent colony to start new settlements. Under these conditions it was now possible "To worship God according to the dictates of their own conscience". This privilege they allowed all people who came into their midst, whether they be members or non-members of the Mormon Church. These colonies extended from the Snake River on the north to the Gila River on the south, from California on the west to the eastern boundaries of the State of Utah.

The majority of these colonies had been established for some time before the settling of the Teton Valley. The other settlements, generally, were selected by President Young, along with those who were to colonize the area. However, the Teton Valley was not selected for colonization by the church presidency, but was selected by members of the Mormon Church as prospective cattle country. The migration into the region was not en masse, but only as the news of its potentialities were learned by others.

Teton Valley, which is almost entirely in Idaho, is almost completely surrounded by high mountains diminishing to rolling hills in the north. Thus is formed a basin about thirty miles long and twenty miles

wide.

Teton River, fed by numerous streams from both sides, flows from south to north, leaving the valley through deep narrows cut into the underlying lava. Around the base of the mountains is a fringe of foothills covered with rich, fertile soil. Extending into the surrounding heights are many wide, beautiful canyons formed by combined water and glacial action.

Jackson Valley, all of which is in Wyoming, lies to the east of the Teton Valley, being separated from the latter by the Teton Range. This valley is about eighty miles in length and averages about twelve miles in width. Both valleys are greatly endowed by nature, making their scenery unsurpassed. They are also noted for the abundance of wild life which makes them a sportsman's paradise.

The Saints came to the Teton Valley because of the possibilities of raising cattle, but their greatest desire was to build homes and to raise a righteous posterity.

THE PROBLEM

The purpose of this study was to describe the settlements and the circumstances pertaining to the settlement of each. There were many problems which arose in the communities that affected the majority of the people living in the valley. These problems and their subsequent solutions are discussed. It was, therefore the writers purpose to give a short, concise history of the settling of the Teton Valley and the part played in this history by the Latter-day Saints.

METHOD OF PROCEDURE

There were many ways which the writer used to obtain the information concerning the settling of the Teton Valley. Every available book on the history of south-eastern Idaho was reviewed. Latter-day Saint Church history books were gleaned for any possible information. Journals written by early pioneers of the valley were gathered and checked for accuracy, and much of the information in this thesis was derived from this source. The minute books of the Bannock, Fremont, and Teton Stakes, as well as those of various wards were reviewed. The significant material was then typed in duplicate. One copy was cut into paragraphs and classified according to topic in a chronological order. The other copy was filed to facilitate a double check, if necessary.

Much information was acquired by personal interviews with some of the early settlers in the valley. Through the co-operation of the local newspaper (Teton Valley News), in the form of a notice, the writer was able to gain additional information and pictures which were forwarded from many interested people.

This work does not claim to be an exhaustive history of the settling of the valley by Latter-day Saints in 1889 to the present. It merely gives the main events in the founding and building of a locality under the direction and influence of the Church of Jesus Christ of Latter-day Saints.

CHAPTER II

DISCOVERIES AND EXPERIENCES of the FIRST WHITE MEN

The great, and yet uncharted, west was expanding. The hearty men of the wild frontier, whose adventurous spirit flamed, had the insatiable desire to be the first to set foot in places where white men had not trod. This unquenchable spirit led them over the next mountain, plain, and river. At each crowning height, the wanderer would pause, hat in hand, and gaze with awesome admiration at the panorama of beauty which spread itself below his feet to the hazy vastness yet untrod.

One must not think these men were traversing the wily redman's domain merely for the scenery. This was but secondary to several reasons, or purposes, the predominant one being that of trapping the lucrative fur bearing animals, such as the fox, the beaver, the otter, and the muskrat. As the trapper and trader moved forward to more abundant streams for the rich harvest of furs, the Federal Government could see the need of sending an expedition into the west. By this means they could chart the courses, elevation, longitude, latitude, the flora and fauna, and any other information pertinent to the aforeseen migration.

Lewis and Clark were thus designated and commissioned by the Government to carry out the monumental task of traversing this vast wilderness to the mighty Pacific. They then retraced their steps and reported

their experiences and findings.

Traveling with this expedition was a man by the name of John Colter, who, having returned with Lewis and Clark to the Mandan Villages some distance down the Missouri River, asked for and received his discharge. Wending his way back through the Wind River country, he eventually made his way over the Teton Pass into the beautiful "Valley of the Tetons", and thence to the wonders of the Yellowstone. He is purported to be the first white man to see the valley, the date being September, 1808. He later joined Manuel Liza's Missouri Fur Company and took service as an advance agent to notify the Indians of Liza's presence for trade. Colter traveled five hundred miles to meet with the Crow Indians. Having met the Crows, they crossed the Teton Pass and were wending their way through the valley when they were attacked by the much-feared Blackfoot Indians. These two hostile tribes fought fiercely all day. The Virginian with his long rifle, and eight hundred Crows, with their arrows, fought against fifteen hundred Blackfeet. They succeeded in putting the latter to flight, but not before Colter received an arrow in his leg.[1]

> This is the first battle of which we have any record that occured in the Teton Valley. From the description given by Colter, it happened on the "flat" near the present site of Clawson, and has been named the "Battle of the Flats".[2]

The importance of the Teton Valley was early noted even by the Indian, because it was here he spent part of his summers, catching fish, killing deer, antelope, bear, elk, moose, and picking the luxuriant fruit.

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[1]B. W. Driggs, History of Teton Valley. (Caldwell, Idaho; Caxton Printers, 1926), p. 21.

[2]Ibid., p. 23.

In this way his hunger in winter was appeased from the supply carefully dried and saved in the summer. Here, also, his horses could fatten on the waving grass before returning to winter habitats and the scarcity of forage. For the trapper, however, the place was a land mark to guide the neophyte into the surrounding domains. The sky-piercing wonder of nature, the Teton Peaks, can be seen for miles in any direction and it beckoned the Indian and white man alike to its peaceful interior for many years prior to the settler.

At the time of Colter and the Blackfeet, the Teton Valley was known as "Broad Valley". Later the name was changed to "Pierres Hole". It received this title from an Iroquis Indian trapper, Vieux Pierre, who discovered it in 1818 or 1819 and who led a Hudson Bay expedition into the valley the same year. According to Howard R. Driggs, this Iroquois Indian was a Rockaway Indian leader from Long Island, New York, who went there to trap and trade with the Western tribes. He is purported to have died in 1827.[3]

The majestic peaks were variously named. They were called "The Pilot Knobs" by Hunt's Astorians, because of their significance as land marks. This name was later changed to "Trois Tetons" by French members of the Donald McKenzie Expedition.[4] The name, as it is known today, is derived from the latter designation.

There is recorded in various western histories the impressions

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[3]Howard R. Driggs, Nick Wilson. (Chicago, Ill.: Chicago University Publishing Co.,) 1921, p. 13.

[4]W. A. Ferris, Life in the Rocky Mountains. (Denver, Colorado: The Old West Publishing Co., 1940), p. 83.

made upon those who first viewed the mountains stately majesty. Warren Ferris writes:

> During our journey to the forks of the Snake River, we saw and killed numbers of buffalo, and saw also hundreds of their carcases floating down the river, or lodged with drift wood upon the shoals. These animals were probably drowned by breaking through when endeavoring to cross the river on the inaccessible ice. We came in view of the "Trois Tetons", which are three finger shaped peaks of a lofty mountain overlooking the country to a vast distance. Their appearance is quite singular, and they form a noted land mark in that region.[5]

Further on the same journal the following is recorded:

> On the east side of the valley, three majestic peaks of naked rock, rise far above the rest and are well known to mountain rovers by the name of "The Trois Tetons". This valley is noted for the large extent of excellent pasturage, and has been selected as a pleasant place for a general rendezvous by the Rocky Mountain Fur Company, Danderburgh and ourselves.[6]

To give an account of the various men who traversed this region and left their impressions for their readers, would indeed be extensive. Some incidents of these noted adventurers will be given in later chapters. However, Andrew Henry and Company came here in 1810, after being driven out of the Yellowstone River country by the Blackfeet. He made his way to the present location of St. Anthony, Idaho, where he built a fort named in his honor, "Fort Henry". Also, in his honor, part of the Snake River is called "Henry's Fork".

In the year 1811, three Kentucky hunters, Hoback, Rezner, and Robinson, left Fort Henry and found their way through the Teton Valley, then on through the Wind River Range to the Missouri River. Here they were engaged as guides for the Hunt Expedition. Hoback, Rezner, and Robinson guided Hunt into the valley October 8, 1811, and on to Fort

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[5] Ibid., p. 71. [6] Ibid., p. 120.

Henry where they remained for ten days.[7]

In reading these various accounts, the author was impressed with one singular fact and that was the repeated number of times each individual or group, on discovering or having been shown this retreat with its restful tranquility within the bounds of the everlasting hills, returned to further enjoy its beauty and abundance.

One who pauses and reflects in this wild habitat may hear mother earth in her kindness say "lie down my son beside this stream of sparkling beauty, there to quench thy burning thirst with its liquid coolness. Pluck from yonder bushes the succulent currant, raspberry, huckleberry, serviceberry, to give thee strength to bear the burdens on the morrow. Rest thyself here upon my breast and I will guard thee, that thy sleep shall be peaceful, and I will lull thee with the music of yon gurgling stream and the sighing of the stately pine. I will wake thee with the silver notes of the meadowlark, the robin, the thrush, as the greyness of early morning turns to the golden light of day. Thus thou mayest arise refreshed in life's vigor to go thy way, and praying thou wilt return again and again to partake of that which only a loving mother can give.

The Rendezvous

After the discovery of a certain locality where wealth and beauty is abundant, greedy man does not long keep it a secret. In some unguarded moment he reveals that which he was loathe to tell, or because of the burning remembrance he hastens to relate his ne'er-to-be forgotten experience,

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[7]Ibid., p. 132.

urging his hearer to hasten forthwith that he too might enjoy that which the teller has so recently experienced.

Thus it was with the Valley of the Tetons. A friend told a friend, who told a friend, and it was but momentary until the trappers and traders were converging to the area.

Men working in close proximity, will, in their eagerness for wealth, infringe upon the rights of others and attempt to gain full possession of that wealth by peaceful or foul means.

So it was with the trapper and trader and so it was with the Rocky Mountain Fur Company of John Jacob Astor, and the powerful British Hudson Bay Company who had received their charter from King Charles II on May 2, 1670. This charter was so elastic as to stretch from Hudson Bay to the Columbia, or wherever men trapped.

It was inevitable that the American trappers should come into conflict with the Hudson Bay Company, for the leading men of the Hudson Bay Company considered all of Idaho and much more within their territory. Pierre's Hole, now Teton Valley, could well be called the birth place of the struggle for control which grew into the United States claim to the Pacific Northwest.[8]

Once a year, however, animosity was laid aside for a few days reprieve from the arduous, dangerous, and difficult task of catching the wily muskrat while protecting one's scalp from the ever-lurking redman. This yearly advent was known as the "Rendezvous". There are many accounts

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[8] The Eastern Idaho Farmer, Classified Directory and Guide Book. (Idaho Falls; Idaho, 1950), p. 103.

of the hilarious, rowdy spectacle with upwards of a thousand to fifteen hundred whites and Indians performing feats of daring, durability, and strength.

> A tale could be told about each of the toughened trappers who relaxed and caroused at the Teton Valley rendezvous. Most of them were "squaw men" who had taken Indian wives and dressed and lived like redmen. In constant conflict with the elements and the Indians, their life expectancy was short . . . They got drunk whenever they could and made their own laws wherever they went. Adventurers, cut throats, marauders though they may have been, it was they alone who held the Northwest for the United States until the coming of the wagon trains of settlers.[9]

The gathering place for the ensuing year was selected and the time set, that all might know and be able to participate in the next rendezvous before breaking camp.

Famous places or rendezvous, for trapping parties converging on a common center, were Pierre's Hole, Bear River Valley, Powder River Valley, or most famous of all, The Valley of the Green.[10] It was referred to as the premier social event of the year for the mountain men. Additional places listed for this annual event were Cache Valley, Ogden's Hole, and the mouth of Henry's Fork.

Vardis Fisher relates briefly one of these rendezvous wherein he said:

> The first successful commercial enterprise in what is now Idaho was that of the Rocky Mountain Fur Company under the leadership of General William Ashley and Major Andrew Henry; but instead of establishing trading posts, this company had an annual rendezvous at Pierre's Hole to which trappers came to barter pelts and gather supplies. This rendezvous, like any other in early days, was a carnival of drunkeness and brawls and sharp practice. To a Hudson's Bay employee, Wyeth wrote "I have again to repeat to you the advice which I before gave you not

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[9] Ibid., p. 104.

[10] Edwin LeGrand Sabin, Kit Carson Days. (New York: Press of the Pioneers, Inc., 1935), p. 124.

to come with a small party to the American rendezvous. There are here a great collection of scoundrels".[11]

The famous yearly rendezvous was held more frequently in Pierre's Hole than any other of the localities previously mentioned with the exception of the Valley of the Green. M. D. Beal states:

> This is one of America's most beautiful retreats, and it was so considered by the mountain men. Rendezvous were held there in the early thirties. It was there Nathaniel J. Wyeth and his New England associates witnessed the dark featured Antoine Godin and his flathead cohorts wreak vengeance upon the Blackfeet for their foul destruction of his father.[12]

It seems that the men of the Hudson Bay Company also established a post each summer along the eastern foothills, where they traded supplies, such as flour, bacon, sugar, coffee, traps, rough clothing, ammunition, firearms, and whiskey, for the trapper's furs. It was not until the year 1830 that the rival North American Fur Company came into the valley and also established a trading post on the east side.

Among those who came to the yearly rendezvous appear the names of some of the most noted trappers of the west, Kit Carson, Jim Bridger, Nathaniel Wyeth, William Sublette, Jedediah Strong Smith, Peter Skene Ogden, Joe Meek, Thomas Fitzpatrick, and many others. It was here Father DeSmet performed his first religious service in the Northwest:

> It is from Captain Bonneville, who had been granted permission by the government in 1831 to organize and lead to the Rocky Mountains, a group of thirty-two volunteers, that we obtain this information. This group camped two summers in Pierre's Hole and traded furs and very likely was present at the rendezvous. We are indebted to Captain

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[11]Vardis Fisher, Idaho: A Guide in Word and Picture. (Caldwell, Idaho: Caxton Printers, 1937), p. 21.

[12]M. D. Beal, History of Southeastern Idaho. (Caldwell, Idaho: Caxton Printers, 1942), p. 73.

> Bonnevile for much of our early historical information of this valley. He tells us that in 1832 all that part of our Valley known as the swamps lying along the center of the Valley from Victor on the south to Haden on the North, was an almost impentrable jungle of quaking aspen, cottonwood, hawthorne, and willows.[13]

Many groups of trappers and traders were converging on Pierres' Hole for the yearly rendezvous in July, 1832. In addition to the names of Father DeSmet and Captain Bonneville, appears the name of Warren Ferris. In relation to the trip to the rendezvous he said: "The next day the Indians reached us (possibly friendly Flatheads or Crows) and were requested to accompany us to Pierre's Hole where we expected to meet Fontenelle, with supplies from St. Louis."[14] Fontenelle, it seems, had been sent back to St. Louis for supplies and was to meet at the rendezvous where the supplies were to be distributed. When Ferris, with other trappers and Indians, reached the rendezvous, they found their many friends and rival trappers already encamped. Warren Ferris also includes in his journal the account of various trappers who had purchased Indian wives and were present for the occasion. He states:

> Andrew Dripps was one of the older men in the fur trade, though then only forty years of age. He usually took his Oto Indian wife with him to the mountains; and one child was born to them in Pierre's Hole, (Idaho) July 18, 1832, the day of the trappers terrible battle with the Gros Ventre Indians.[15]

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[13]E. B. Edlefsen, "Early History of Teton Basin". MS., (Daughters of Utah Pioneers, January 12, 1925).

[14]Warren Angus Ferris, op. cit., p. 120.

[15]Ibid., p. 71.

CHAPTER III

MARAUDERS OF THE PLAINS

Mention has been made in the previous chapter to the terrible battle in the Teton Valley known as "Battle of Pierre's Hole". The Gros Ventres, or Blackfeet tribe, were constantly harassing the white man, wreaking vengeance wherever they chanced to find their enemy. The smaller the number of whites the better it suited the Blackfeet. Nearly all the trappers at one time or another, had had a narrow escape from members of this tribe.[1]

This band of Blackfeet was made up of several tribes including the Surcies, Peagans, the Blood Indians, Gros Ventres, and other small groups. There were two separate bands of Gros Ventres. One band roamed around the Yellowstone and the headwaters of the Missouri, but they were generally peaceful. The other band roamed around the Wind River Mountains and often went into the Teton Mountains. They were the much-feared and hated tribe bearing the title, Marauders of the Plains.[2]

The accounts of the battle are many and varied, with each individual writer relating the incident as he remembered it. The writer has attempted to bring from these various accounts a correlation, at least of those points included in each of the narratives.

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[1]B. W. Driggs, op. cit., p. 66. [2]Ibid., p. 63.

The date of the battle is commonly recorded as July 18, 1832. This was when most of the festivities of the rendezvous were over, but major camps were yet intact. Only small scouting or reconnoitering parties were being sent out, evidently to determine, if possible, location of hostile Indians. They were also expecting to meet Fontenelle coming with supplies from St. Louis. He was already many days overdue. It was one of these small parties of trappers which first spotted the Indians. An eyewitness gave this account:

> In was at Pierre's Hole that the famous battle between the trappers and Blackfeet occurred in 1832. Captain Sublette was in charge of the rendezvous at this time, and Nathaniel J. Wyeth's party of New England tenderfeet were also encamped there at the time. In addition there was an independent party of trappers under command of a man named Sinclair.
>
> On July 17, Milton Sublette, brother of the Captain, set out from the rendezvous with a party of fourteen men and went into camp farther on down to the south of the Valley. On the following morning a crowd of people were observed approaching camp. At first they took them to be a band of American Fur Company men who, under the leadership of Fontenelle, were operating in the country; but Wyeth's spyglass soon showed that the approaching party were Blackfeet.
>
> Just what the intentions of these Indians were will never be known for a certainty, but they halted and one of their chiefs approached, holding up a peach pipe; and a half-breed trapper and a Flathead Indian who were with Sublette's party rode out to meet the Chief. Both of these men had scores to settle with the Blackfeet, and here was an opportunity for revenge. Watching their chance they shot down the chief, snatched off his scarlet robe and galloped back to their friends amid a shower of balls from the Blackfeet.[3]

Further clarification as to the identity of the two men who met the Blackfoot Chief, with the apparent intentions of peace, was made by Captain Bonneville.

> One of the trappers of Sublette's brigade, a half-breed named Antoin Godin, now mounted his horse and rode forward as if to hold a conference. He was the son of an Iroquois hunter who had been cruelly

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[3]Clarence A. Vandiveer, The Fur Trade and Early Exploration. (Cleaveland, Ohio: Arthur H. Clark Company, 1929), pp. 239-40.

murdered by the Blackfeet at a small stream below the mountains, which still bears his name. In company with Antoine rode a Flathead Indian, whose once powerful tribe had been completely broken down in their wars with the Blackfeet. Both of them, therefore cherished the most vengeful hostility against these marauders of the plains. The Blackfeet came to a halt, and one of them advanced singly and unarmed, bearing the pipe of peace. This overture was certainly specific; but Antoine and the Flathead were predisposed to hostility and pretended to consider it as a treacherous movement.

'Is your piece charged?' said Antoine to his red companion.

'It is'.

'Then cock it and follow me'.

They met the Blackfoot chief halfway, who extended his hand in friendship. Antoine grasped it.

'Fire!' cried he.

The Flathead leveled his piece and brought the Blackfoot to the ground. Antoine snatched off his scarlet blanket, which was richly ornamented, and galloped off with it as a trophy to the camp.[4]

The remainder of the battle, after the above incident, was variously described. The writer found the following account to be more accurate and consistent than the other narratives.

After the opening shot, the Blackfeet acted with discretion and judgement. They immediately sought shelter in a dense group of aspin trees of which they hurriedly built a substantial pen large enough to contain themselves and their horses; they also dug a trench around the pen on the inside sufficiently capacious to contain the whole party below the surface of the earth. This enabled them to shoot from the bottom of the pen and gave them a great advantage over their assailants. However, in one hour a thousand guns were constantly discharging at every hole in the pen. The party within it made a gallant resistance, and for a while returned bullet for bullet, but late in the evening resistance had almost ceased, and all parties returned to their several encampments. In the morning we visited the pen which was literally full of dead Indians, squaws, children, and horses. Two young, and rather interesting girls, concealed themselves, but were found and captured. They were importunate, and earnestly begged for death on their knees until an old warrior finding he could do nothing with them, released them from the bond of life with his tomahawk.[5]

It was believed by the Gros Ventres, at the beginning of the

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[4]B. W. Driggs. op. cit., p. 73.

[5]W. A. Ferris. op. cit., pp. 336-37.

battle that they again had the upper hand. The Indians were not aware of other encampments of trappers further down the valley. They numbered one hundred and fifty warriors plus women and children. By weight of numbers they pressed the twenty-four men under Milton Sublette, desiring their complete annihilation as was their custom to small groups. A messenger was sent post-haste to the other trappers in the main camps to tell them of the fight which they hastened to join.

Among the noted trappers who answered the call are found the familiar names of Cripps, Bridger, Fitzpatrick, Kit Carson, and many others. Also an old friendly chief, "Guiguis", added many warriors to the group. This increased the number to approximately a thousand armed men. The Gros Ventres, seeing the arrival of reinforcements and finding themselves in a trap, acted wisely and repaired to a dense thicket. This thicket was almost impenetrable, and here they threw up breast works to defend themselves.[6]

The crafty Blackfeet out-foxed the trappers twice in retiring to a thicket which was difficult for the trappers to penetrate. This gave them more time to throw up a barracade. One of their chiefs then called out:

> So long as we had powder and ball we fought you in the open field, when these were spent, we retreated here to die with our women and children. You may burn us in our fort: (this being the intention of the trappers, but hampered by their Indian allies since they desired to plunder the goods of the Gros Ventres) but, stay by your ashes, and you who are hungry for fighting will soon have enough. There are four hundred lodges of our brethren at hand. They will soon be here - their arms are strong - their hearts are big - they will avenge us.[7]

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[6]B. W. Driggs. op. cit., p. 74. [7]Ibid., p. 76.

This message, as it was interpreted and made the rounds of the besiegers, caused a general and hasty withdrawal. The trappers did not organize sufficiently to again make an effective attack before the coming of darkness. The concensus of opinion of the trappers was that they should take the dead and wounded, (variously estimated from twenty-one to thirty-two) back to camp and continue the fight on the morrow.[8]

The next morning they were probably greatly disappointed and a little chagrined to find their enemy, the Gros Ventres, had slipped out during the night, leaving their dead behind.

Even though the Gros Ventres were completely out-numbered and were fighting against men of experience who knew the ways of the Indian, they saved themselves the humiliation of a complete defeat.

One must give credit where credit is due, and it seems the Gros Ventres had plenty coming their way. They not only accomplished a fete of engineering ingenuity unparalleled but showed a stubborness and tenacity to hold out to the end. This, culminated by a wizardry of setting the enemy to rout by the power of suggestion, turned their certain annihilation into, what the writer classifies as a draw, with their enemies, the trappers.

Thus closes the great battle between the "Marauders of the Plains" and one of the most outstanding groups of frontiersmen ever gathered together.

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[8]Ibid., p. 78.

CHAPTER IV

INTERVENING TIME

It was not long before the fur companies, The Rocky Mountain, The North American, and The Hudson Bay had exhausted the supply of fur-bearing animals. The peak of the gathering had come and gone, which made it additionally hard to meet the records set in previous years. Each year became the year of diminishing returns, until each moved on to new localities to continue their struggle for supremacy in reaping the bounteous harvest.[1]

For a number of years following the trappers and traders, prior to the entry of the settler, the Teton Valley still remained the ideal hunting ground for the Indian. Game was still abundant particularly the moose, deer, elk, and buffalo, which were killed and dried for winter use.

After the early trappers had departed from the famous Pierre's Hole, there were still a few "squaw men" along with the Indians, who came in to hunt and trap.[2]

Among the trappers was told the interesting tale of a young Mexican boy named Loretto. He had found among the Blackfeet tribe, a beautiful maiden that had been captured from a band of Crows. They fell in love and

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[1]E. B. Edlefsen, "Early History of Teton Basin", MS.

[2]B. W. Driggs, History of Teton Valley. (Caldwell, Idaho: Caxton Printers, 1926), p. 92.

she consented to be his wife. In the course of human events, a baby was born to this young couple which was greatly loved by its parents.

There came into camp one day, a band of warriors to make peace with the trappers. The young Indian girl recognized, among the braves, her brother whom she had not seen for many moons. Leaving her infant with Loretto, she rushed to her brother and threw her arms about his neck. Although it was uncommon for Indians to show affection, he clasped his sister to his heart in a warm embrace. The young girl wished to stay with her husband, but her brother said she must return to her people. Loretto, seeing her struggles and cries and realizing the love for her infant, placed the babe in its mother's arms. The heart of the savage was reached by this noble deed and he bade Loretto depart in peace before his life was endangered. Fortunately it was only a few months until the two were again re-united in the Blackfeet country.[3]

Two of the later trappers with whom some of the early settlers were acquainted were Henry Haines and Richard Leigh. Richard Leigh, who came into the Teton Valley in 1840, was known as "Beaver Dick", supposedly because of the prominence of two front teeth which were very much like the beaver. The Leigh Creeks were named for Richard Leigh. Both of these men married squaws and had a number of children. Leigh's wife's name was Sioux and she was a good mixer at social gatherings. They made their home in the mouth of Teton River Canyon where he grazed his ponies. He was supposedly the first white man to have a marriage ceremony performed in the valley.

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[3] Ibid., p. 84.

Haines died at Teton City and Richard Leigh died at Hog Hollow on the Teton River at about the turn of the century. Leigh's burial was in conformance with his wishes, being on a high hill above his winter home.[4]

Some others who mingled with Leigh and Haines in the valley were: Dick Weaver, John Karnes, Joseph Y. Hill, Jim Goodwin, Joseph Johnson, Sam Hill, Robert Benbrook, and John Cutshaw.[5]

The intervening time between the coming of the traders and the coming of the first settlers covered a period of forty to forty-five years. These years were interspersed with various forages, and the visits of various trappers and others who remained only a season.

In the year of 1868 the government ordered the Indians to leave the valley and go to Fort Hall and other tracts of land in Utah, Oregon, Nevada, and Idaho. These lands had been acquired for reservation purposes but it was difficult to keep them in one locality because of their roving nature. The Teton Valley was the hunting ground for the Sioux, Shoshones, and the Blackfeet. They had been here so long that they returned each summer, even after the settlers came. They would trail across the valley and wend their way into Jackson Hole. This would cause much anxiety on the part of the early settlers, for the redman still felt the whites were intruders. Because of this fear, the valley was virtually abandoned until the year 1882. At this time, a Kansas school teacher, Hiram G. Lapham, his wife, Anna, his family, and his brother, Lorrain, settled at the head of Spring Creek, land now (1956) occupied by the Beard family. To the Lapham family, Hiram and Anna, was born Harry Deane in September, 1883,

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[4]E. B. Edlefsen, op. cit., [5]Ibid.

who had the honor of being the first white child born in Teton Valley.[6]

Two trappers, Robert Benbrook and Sam Hill also came into the valley in 1882. They received notoriety because they had stolen, as wives, two young girls from the Bear Lake Valley. Benbrook and Hill had been trapping in Jackson Hole the previous year. They then visited Bear Lake Valley and stole the girls, at least no legal ceremony was performed. A posse followed the lovers to Eagle Rock but lost track of them. They brought the girls to the Teton Valley for their honeymoon. They built their cabins at the "Point of Willows", southeast of the present Driggs townsite, and spent two winters there. Because of the fame the Teton Valley received from this escapade, several Bear Lake families decided to come north in 1883. These families consisted of the Hubbards, Hibbards, Lyons, Watermons, and Ed Harrington.[7]

Edward B. Seymour arrived in the valley in August 1884, accompanied by his sons Ellett F., Emery H., Edward A., and his daughter Esther. They brought with them several head of cattle which necessitated putting up hay to provide feed during the winter. A log cabin was also erected where the eldest son, Ellett, stayed in order to care for the cattle. Mr. Seymour and family returned to Bear Lake where they remained until the following spring. Ellett saw only three persons and received no mail during the six months he was there alone.

The following summer Ellett Seymour ploughed a small piece of

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[6]Mrs. S. T. Hulet, Locality History of Teton Valley,MS., (Daughters of Utah Pioneers, Driggs, Idaho).

[7]Ibid.

ground and planted wheat and potatoes. He made an irrigation ditch from Teton Creek to water his crops. When the time came to harvest the wheat, Mrs. Seymour took her daughters, Esther and Emily, into the fields to cut it down with butcher knives and put it in sacks to feed the chickens.[8]

In the year 1884, Pete Boquet, William Carpenter, David Breckenridge, located in the Teton Valley. Emil Wolf and William Green located here in 1885. Robert Nickerson, William Dibbins, Andrew Hight, his wife and five children, Isaac Scott, a man called Gibbins, Jennie Siler, a grass widow; her brother, Harry Scafe, Bill Nordyke, William Skinner, and outlaws Cooper, Thompson, and Jackson came in 1886. The latter two killed Cooper in a cabin on Badger Creek during the winter of the same year.[9]

In 1887, Sam Swanner arrived and purchased the Tim Hibbard claim near the mouth of Leigh Creek, but did not move his family in until 1888. James F. Barry and family, Dick Bingham, Jim Davis, and Gideon M. Murphy, moved in during 1887 and located on Fox Creek. In 1888 George Allen, Smith Osborne, Charles Foster, Henry Foster, Stephen Foster, and Albert Safford also arrived.[10] It was during this same year that several families in Salt Lake City became interested in the valley. They had heard of the wonderful range country around Teton City in a meeting at Sugar House. Those interested were Mathoni W. Pratt, Thomas R. Wilson, and B. W. Driggs, who journeyed to Market Lake (now Roberts) and thence to the "Valley of the Tetons". After reaching the head of the Teton River, they stayed overnight at the cabin of Jim Davis. The water was too high to ford below that point. The next few days were spent in traversing the entire valley.

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[8]B. W. Driggs, op. cit., p. 140. [9]Ibid., p. 141. [10]Ibid., p. 150.

They then returned to Salt Lake where they successfully interested others in the valley's possibilities.

Through the advertising of these men, a complete wagon train lined up in front of the Temple Block in Salt Lake City, and on March 18, 1889, started for a journey of nearly four hundred miles. The party consisted of Thomas R. Wilson, Don C. Driggs, Leland M. Driggs, David Hilton, James Hilton, "Bish" Burt, Solomon Angel, Howard A. Wallace, Ebenezer Beeseley, William M. Waddell, and Angus M. Lambert. George S. Young joined with the rest of the party at Logan, Utah; and James T. Wilson joined at Lewisville, Idaho.[11]

The women interested in this colony were Susie M. Wilson, wife of T. R. Wilson; Cornelia Pratt Driggs, wife of Apollos G. Driggs; Leonora Waddell and Mary Waddell, wife and daughter of Isaac M. Waddell. These women came by train to Market Lake on April 17, 1889. The men came in and made selection of desert entries, then returned to Blackfoot and filed on the land. M. W. Pratt and Apollos G. Driggs came by train to Market Lake bringing the wives of the married men of the wagon train.

This first wagon train had to stop a day at the Canyon Creek crossing, which was then near the hot springs, to repair the bridge and make a dugway in order to cross. Here the travelers enjoyed a bath in the hot springs.

These early pioneers made their first homestead location bordering the swamps. Here they could cut the wild hay of the natural meadows, produced from the moisture of the ground, until canals could be taken out

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[11] Don C. Driggs,"Personal Journal", MS. (in possession of May Driggs, Mesa, Arizona.)

Real Pioneers

A reunion of those who first settled in the Teton Valley.
The oldest settlers, dating from 1884, are in the third row from the front.
Center: (Left to right) Mr. E. B. Seymour (with beard), David Brekenridge (with beard), Frank Hubbard, Sam Swanner (with drum), B. W. Driggs. At the left of Mr. Seymour members of his family. Most of the others dated back to 1888.
First Row: (Left to right) Ben Jones, Mrs. Jones and daughter, Mrs. Gid Murphy, May R. Driggs, Susan S. Wilson, George S. Young, Mr. and Mrs. George E. Little.
Second Row: (Left to right) Charles Foster, Tom Foster, Bennie Jones, George B. Green, E. B. Edlefsen, Don C. Driggs, Mathoni W. Pratt, Giddeon Murphy, Joe Johnson, Thomas R. Wilson, Clifford Wilson.

Photo taken in 1913.

of the rivers.[12]

The writer's Grandfather, Osmond W. Shaw, as a young man had been through the valley and was very impressed with its natural resources. He decided to bring his family in the spring of 1889 and file on a section of this choice land. Their pioneer life was typical of all those early pioneers. The writer's mother, Allie Shaw Bradley, experienced the thrill of this undertaking and accurately recorded the account in the history of her father.

> Father took my older brother, William, with him and left Mother and three smaller children to come later by train. My Father at this time was thirty-six years old and my Mother was thirty. We were met at Market Lake by my Father and came on together. As we crossed Snake River at Idaho Falls, the old wooden bridge was so old and rickety that it moved up and down with the weight of the wagon and we were expecting each moment to have it give way and let us down in the rushing torrent below. Having found a place to cross the Teton River, we finally reached the rim of the Valley. It was a strange Valley, beautiful but wild. There were so many pretty flowers blooming everywhere among the tall dark green grass which waved in the wind as a field of wheat.
>
> Our covered wagon was our home. We went north and camped on a creek called Badger, near the present farm of Milton Phillips. My Uncle Lewis later filed on a section of nice level land just a few miles south of the creek. We lived there the first summer. The wagon box was removed and sat on some logs prepared for that purpose, a bowery of trees was made over the front of the wagon home. The cook stove and table and chairs were set up and arranged; thus we began to live in our new location. There was much to be done, first the surveying of a ditch to carry water to my Uncle's land.[13]

This is the stream referred to in an article written for the Deseret News concerning Teton Basin:

> The stream farthest to the north is called Badger Creek, and

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[12] Ibid.

[13] Allie S. Bradley, "History of Osmond W. Shaw", MS. (Daughters of Utah Pioneers, Driggs, Idaho).

> work is being done to take this stream out on to some fine land. The next creek is Leighs' where some of the water is taken out and some of the land claimed. To the south again is the Teton, coming from those magnificient peaks crowned with perpetual snows. This last named water is quite a stream, and on its border is located the future town of Pine Arbor [now Driggs] which consists of a store, three cabins, a tent, and several covered wagons.[14]

The author vividly remembers the many tales of hardships of those early years as recounted by his mother. After the ditch was made and a plentiful supply of water obtained, a cabin was built, but was devoid of windows and door since there was no lumber or glass available, it had to be purchased at Market Lake.

When Grandfather returned from his trip to make this purchase he heard of a man by the name of Bob Nickerson. Mr. Nickerson was discouraged and desired to leave the valley and planned to sell his homestead cheap. The trade was successfully made using, rather than cash, his best team, harness, and wagon. This cabin was much better, since it had a door and window and was located by a clear, cool spring. This tract was located two miles east of Tetonia and is the present source of Tetonia's water supply.

There was still much work to be done before the rapidly approaching winter. The house and the barn had to be dobbed and there was wood to be hauled, food to be laid in store, and additional furniture made.

They were soon comfortable, though only with the bare necessities, and the bare dirt floor which was always kept clean by sweeping it with twigs from the abundant sagebrush. In the evening, books were brought out and the older children were instructed by their father, who read by

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[14]Deseret News (Salt Lake City Utah), June 12, 1889.

the light of a small kerosene lamp. Grandmother kept busy knitting or sewing for the family. Thus the life of our forefathers was hard, but fascinating.

There were others who inhabited the valley for only a brief span in the interests of the government. The first public land surveys were made in the Valley in 1882 as far as township seven north, ranges forty-three and forty-four east. This survey was made by John B. David and was approved August 16, 1882. This survey reached only as far south as Badger Creek and as far east as Felt. The first settlers had to get their bearings from this survey. Range forty-five, which is directly east of this survey, adjacent to the Felt district, was not surveyed until 1900. This survey was made by Rhoades and Long in 1890, but it was not filed until 1891 in Blackfoot.[15]

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[15] B. W. Driggs, op. cit., p. 143.

CHAPTER V

EARLY EXPERIENCES AND IMPRESSIONS

The name Teton, variously written "Teton", "Titon", or "Titowan", refers to a division of the Sioux tribe. After the killing of one of their number by a member of the Lewis and Clark expedition, they were for years, blood-thirsty in their revenge upon the white trappers and frontiersmen.

Andrew Jensen, compiler of the L.D.S. Church historical records, relates:

> The derivation of the term "Teton" is purposed to have originated with the Donald McKenzie expedition, within whose ranks were several Frenchmen. They coined the word "Trois Tetons", meaning three teats. Their contour suggesting the female breast.[1]

The stately Tetons have impressed writer and painter alike, so the pen and the canvas both express the beauty of these majestic mountains.

In gathering material for this thesis the writer founder several outstanding articles concerning the beauty of the Tetons. The following selections are typical of many, showing the emotions within the heart that overflows into words, describing the beauties of the finger-like projections rising into the heavens. The following quote is from Claude T. Barnes after his experience in viewing the Tetons in early morning:

> Slowly the darkness of night brightened into neutral grays; and in the east the mellow glow of the morning star appeared. Then pallid, vivacious tints illuminated the dim horizon, which even in the halt light promised outlines of the most wonderous character; and,

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[1]Andrew Jensen,"Historical Record of Teton Stake", MS., 1896-1902.

as the first beams of the rising sun shot across the valley, I beheld in all their glory that strange and inspiring group of mountains, the lofty Tetons.[2]

Mr. Samuel B. Mitton in an article to the Improvement Era expresses his feelings in his "Address to the Tetons".

> Ye Mighty Tetons! Monuments to dead ages; enduring throughout all time and pointing to Eternity.
>
> Ye Temples vast and stately, timidly I stand gazing upon your lofty towers, my soul is awed by your grandeur.
>
> To me you are beings noble and grand.
>
> There are times when you seem to smile, 'tis when your wrinkled old brows are kissed by the rosy lips of morning, and millions of slender shining fingers caress your weatherbeatern cheeks, then throw a golden mantle over your stately forms. And then you frown and roar in terrible indignation; 'tis when saucy gales and plethoric clouds play their pranks and burst in torrents upon your haughty heads - yet surely, the strongest winds and the fiercest storms can be no more to you than the softest zephyrs and the gentlest rain are to the modest smiling flowers blushing at your feet.
>
> I marvel at your vastness, and, in your majestic presence feel my own smallness; and yet, with a subtle mind, a vivid imagination, I can in an instant circumscribe your immense boundaries, transcend your cloud-piercing pinnacles, and, with the power of sight, gaze upon the stars at which you only blindly point.
>
> If you, mighty Tetons, with your chain of rugged mountains and sloping hills, shall eternally endure, your coarse gray staones become as sapphires and emeralds, shining with celestial glory, shall not man - with his faculties and attributes divine, capable of unlimited attainments and infinite expansion, touched by the same celestial light that shall crystalize and illuminate your inert rocks - shall not he, too, forever be; and looking unto your transparent bosom see your inmost parts and comprehend your mysteries?[3]

Turning the fascinated gaze from the lofty peaks, one sees the pine covered hills receding gently to the floor of the valley. Here the contour of the land is broken only by the course of the crystal streams

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[2]Claude T. Barnes, "Western Natural Resources", Juvenile Instructor, Vol. 52., p. 566.

[3]Samuel B. Mitton, "Address to the Tetons", Improvement Era, Vol., 30, 1926, p. 779.

wending their way from the mountains to the east, and ending only when they mingle their contents with the leisure waters at the foot of the western hills. Many have been impressed, as was C. R. Savage, as they have traversed the route over rolling hills to the rim of the valley.

> From Rexburg over rolling hills covered with fine grass, crossing Moody and Canyon Creeks, the road to the bridge in the Teton Basin is thirty-two miles. The grand old Teton Peaks in the range loom up at times in their solitary grandeur. The road is excellent for a natural one. The views to the north are grand and commanding.
>
> The length of the valley is about thirty-five miles, with varying width of from twelve miles to eighteen miles. Long streaks of timber show the location of different creeks that pour their waters into the Teton River - which becomes in midsummer a large one. This river at the south receives the streams from Game, Moose, and Trail Creeks. Not a vestige of saleratus land is to be seen. Grass abounds as well as immense bodies of timber in the mountains near by.
>
> There are about one hundred families now in the basin, most of them Mormons, and plenty of room for more. Many faces familiar to Salt Lake are to be seen, but there is no rust on them. Boys who did not know of what kind of material they were have built log homes and corrals; they are fencing in their claims, hauling timber, and are now finding out what they are able to do.
>
> The leading men of the State seem disposed to treat the "Mormon" people with fairness - why should they not do so? In my opinion they are the backbone of the State. Wherever they settle improvements are made.
>
> I witnessed the celebration of the 24th of July in a large bowery. I heard as fine music, I saw as fine a body of people as I desire to; they had turned their backs upon city life and were making new homes in this lovely valley, and all felt happy over it.[5]

One should not think that the beauty of the summer months is enjoyed for the full twelve months of the year. To the contrary, deep winter snow and its accompanying hardships, make the spring and summer the utopia of enjoyment.

An anonymous writer from the valley, in 1896, related his impressions in an article written to the Deseret News. With him, as with

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[5]C. R. Savage, "Hunting the Picturesque", L.D.S. Journal History, August 8, 1896, p. 3.

most of the people living within its confines, the bad is accepted with the good and by overcoming the bad the good is enhanced. He writes:

> Winter in this valley began very rough with high winds and cold snow storms. From the 1st of December to the 1st of January, 1896, was a series of cold storms, with high winds that made us think we were going to have a hard winter. But not so, for January was charming, with many warm, sunny days. February up to the 5th was a little rough, but the 6th brought beautiful weather, which continued up to the 20th. One of the oldest settlers told the writer that he had not seen such a winter for many years. It is just what was needed for the valley; we had a large number of newcomers, and not enough hay for a long, hard winter. In consequence no stock has suffered, and the health of the people has been excellent - three deaths are reported up to date. I believe this valley to be one of the most healthy localities on the Pacific slope, no maligrant disease of any nature has visited us except once, that was in the winter of 1894, diphtheria. We give the credit of our [sic]health largely to the beautiful streams of water that come from the grand old Teton range of mountains on the east side of the valley. The largest streams are Trail Creek, coming into the valley on the southeast, and forming a junction with the main river Teton. The next largest is the Teton Creek, coming from the grand Teton canyon; still further north is Lee's Creek [sic].[6]

Early Experiences
(Miscellaneous)

The experiences entailed in moving to, and in founding a new home on the frontiers have been many and varied. In searching the many volumes, articles, and manuscripts in preparation for this writing, the writer found several incidents which he deemed worthy of preservation. Some are humorous, some sad, some highly informative, others tragic in their nature, but all show the capabilities of a free people in meeting and conquering new frontiers of the west.

In the spring the streams in the valley were a problem to the early pioneers because the run-off of the melting snow so increased the

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[6]Deseret News, (Salt Lake City, Utah), March 4, 1896.

size and rapidity of the current that crossing them was hazardous and sometimes disasterous.. Where a safe crossing had been made the night before it did not insure ones re-crossing safely the next morning due to the undercurrents and the shifting of the sands and rock during the night.

Such was the case with the writer's Grandfather, Osmond W. Shaw, who, being employed as a carpenter in Driggs, returned home late one Saturday night and safely crossed South Leigh Creek. All of the children desired to go to Sunday School and this necessitated driving to Driggs. They were all dressed in their Sunday best, loaded in the wagon, and the journey was begun. Coming to Leigh Creek, the crossing looked bad to Mr. Shaw, and the team seemed to sense the danger and stopped by the waters edge. Having crossed it safely a few hours before, Mr. Shaw spoke to the horses and they moved forward. In leaving the bank, the horses were completely submerged and the plunge drug the wagon and its occupants into the rushing current. Re-appearing, the horses swam vigorously and pulled the floating wagon toward the other shore, while muddy water swirled in upon the children sitting in the bottom of the wagon. In going up the bank, on the opposite side, Mr. Shaw's tool boxes, which were securely locked, slipped from the open end at the rear of the wagon, dropped into the water, and went bobbing down the river.

All of the children were wet and shaking from the experience, so a fire was built and in time the clothes had dried sufficiently for the journey to be resumed. Leaving her husband at his work, and having missed Sunday School, Mrs. Shaw and the children returned home by way of the bridge.

It wasn't until the receding of the high water, that the tools were found on some drift wood a distance down the stream. They were badly rusted but still intact and usable after the rust was removed.[7]

The Three Maggie's Flag

The first American Flag to be hoisted in Teton Basin was flown from the Hayden School house, in the North end of the Valley, on Columbus Day of the year 1892.

The first school teacher was Miss Maggie Keys, a young woman from Utah. She was requested by school authorities from the county seat (then Malad, Idaho) to hoist a flag on Columbus Day, October 12, 1892.

There wasn't a flag in the Basin at the time. The ladies of the community said, "We will make a flag." A red dress of Nora Little's was chosen. A blue dress of Maggie Little's was contributed and Maggie Keys had a piece of white muslin. Under the guidance of Mrs. George F. Little, the three Maggies made the flag - Miss Maggie Keys, Miss Maggie Moffat, and Miss Maggie Little.

Thrilled indeed were the pioneers of this small community over their achievement. Theirs was the first American flag in Teton Basin. The following year the flag was again used for their fourth of July celebration, 1893.

Miss Maggie Keys became the wife of David Breckenridge. The flag was in possession of the Breckinridge family for many years. After the Daughters of the Utah Pioneers was organized in Teton county, Preston Breckenridge (eldest son of Maggie) donated the flag to the D. U. P. It is now a prized relic, preserved with other relics in the bank at Driggs, Idaho.[8]

A Pioneer Christmas in Teton Valley

Among the many interesting stories and experiences of the early settlers, the story of a pioneer Christmas is most unique. It portrays the anxiety of the young in waiting for that best of all events, Santa

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[7]Allie S. Bradley "History of Osmond W. Shaw". MS.

[8]Alice M. Hansen, "Three Maggie's Flag", MS., (Daughters of Utah Pioneers, Driggs, Idaho).

Claus. Although it didn't turn out quite as expected, the kindly old man with the long beard fulfilled his obligations, even though a little late.

The story is told by Alice M. Hansen as she experienced it.

No one was worrying about Santa not having snow enough to pull his sleigh around in Teton Valley for the Christmas of 1898. The worry was, could he pull through the drifts.

There was real excitement and anticipation in the low, two-roomed, log cabin on the hill. No one could doubt that Christmas was near, for Father had already brought the Christmas tree from the creek bottom below the hill, wading through snow waist deep to get it.

On the morrow, December 22, he was to leave for Market Lake, a distance of at least sixty miles to bring back the sixty gallon barrel containing all our Christmas treasures. The barrel had never failed to come in the four Christmases we had lived in the Basin.

Grandfather Morgan worked in the Z.C.M.I. in Salt Lake and each year he and Grandmother packed the barrel full of apples, oranges, candy, nuts, raisins, currants, peel, toys for each of us children and often clothing, either new or made over and sent it to Market Lake where Father went by team to get it. With money as scarce as it was and stores as poorly stocked for Christmas as they were, the barrel was a veritable treasure chest.

The first two days that Father was gone passed rather slowly, but the third day actually dragged. From our low west window we could watch a short distance in the winding road as it came up over the hill. Here we spent most of the day with our noses pressed flat against the window-pane, watching for some sight of the sleigh. As evening came and no sign of Father, Mother became really worried and anxious. Could some accident have happened or what could be the matter? However, we children knew nothing of this. She put on a brave front, never letting us know how she felt.

Finally, when we could stay awake no longer, we hung up our stockings and went to bed. Mother made a few cookies with raisin faces and hung them on the tree. Then she covered some walnut shells with a few bits of tinsel she found. She cut raisin boxes in half and covered them with some bits of crepe paper and wall paper and hung them on the tree. In each stocking she put a cookie or two and some covered walnut shells. Toward morning she went to bed but not to sleep.

In the meantime, Father had reached Market Lake in good time. He had gone straight to the depot for the barrel. There he was told that nothing had come for him. He was surprised and very much disappointed, but decided it would surely be there the next day. The train next day brought no barrel. The following day, being Christmas, Father spent the day walking the floor and thinking of the mother at home with five sadly disappointed little youngsters, wondering what had happened to Santa Claus.

The day after Christmas after the train had come and failed to bring anything for him, he went over to a little branch store there and found his barrel and it had been there for four days. It had been sent to F. W. Morgan in care of the Z.C.M.E. branch store. He was not long in getting on his way home. Santa made up to us children on New Year's morning what he had failed to do on Christmas and while we will never forget that Christmas, it was much more indelibly stamped on the minds of Father and Mother.[9]

Mediums of Exchange

Searching for other varied incidents in the lives of these early pioneers, the writer found the following related in the Personal Journal of Don C. Driggs. Driggs was an early pioneer for whom the town of Driggs was named. He was one of the first merchants in the valley and related the problem of having a medium of exchange, since money was very scarce. Generally a swap or exchange was made and sometimes a prospector would come with gold nuggets or dust with which to purchase his supplies. Such a person came into his store one day, and his journal recounts the following:

> Gold retort was another medium of exchange. We had to have a good pair of scales, and we purchased the gold from prospectors who were washing out the sands of the Snake River for this precious metal, in exchange for goods or sometimes for cash, as the case might be. It was no uncommon thing to get in a piece of gold retort as large as a hens egg, or several of them, the result of the panning out of gold on the bars of the river in the Jackson Hole country. My store being the nearest base of supplies, the prospectors naturally came in for their "grub" and left with me the gold to be shipped to the Denver mint for the returns that it would bring after a final melting down process. These nuggets would range from fifty to one hundred dollars, and it would sometimes mean the purchase of goods to that extent, or perhaps greater, as food supplies had to be anticipated for many months. When a good-sized pack train came in to trade it meant the replenishment of our stock of goods, which necessitated a trip to Eagle Rock with a four-horse team; the trip consuming a weeks time. Those were interesting days, and as we review them they form a picture of romance and adventure that we like to recall. . .

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[9]Alice M. Hansen, "A Christmas in Teton Valley", MS.

> One old miner by the name of Sam Berry came into the store one day, unwrapped from his bandana handkerchief a little buckskin bag containing a few nuggets totaling, I suppose, around a hundred and fifty to two hundred dollars, and he said; "Don I'm getting tired of digging in this sand bar for gold. I've got another scheme that I think will make us all rich, if you'll back me up with a good grub stake when this gold is gone. I want to build a ditch up to Dead Man's bar and bring the water around so that I can wash out a lot more gold than I can possibly do in the old-fashioned sluice. It will take a little while to build the ditch, but it is going to make you and me both rich if you'll back me up". And so I promised to see the old man through on his project, and Dead Man's bar became a scene of real activity and the construction of the ditch was soon completed. Expectations ran high. We were soon to reap the reward of our labors, and as we supposed, find an inexhaustible supply of the valuable yellow metal through the gravel beds of the old Snake River.
>
> Imagine the disappointment, then, of having Mr. Berry come into the store, and in a dejected way confess that it was all off; the ditch had washed out. Now not even the little bag of gold retort that had formed the base of his credit for supplies remained to pay for a new stake.[10]

Accidents, Sickness, and Death

Along with the many humorous incidents that occur in frontier life one will find its opposite in accidents, sickness, and death. Most of these tragedies are caused by mans' negligence in conforming to certain fundamental laws, while others are brought about by the adversity of nature. Fortunately, man can demonstrate his will and ability to do by quite readily conforming to those fundamental laws, and have joy in living and manifesting his thanks by growing by these experiences.

Included elsewhere in this writing is the tragic story of the death of several young people through the demonstration of nature's power. Due to the altitude of the mountains, lightning is particularly prevalent and has furnished additional stories of interest.

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[10] Don C. Driggs, "Personal Journal", MS.

Mrs. May Driggs, wife of Don C. Driggs, relates the story of Bert Stone. He was sent to Market Lake to meet the mother of Mrs. Driggs and bring her back to the town of Driggs. On the way home there was a terrific lightning storm which forced them to make camp. Mr. Stone was remembered for his wavy black hair, but the ferocity and closeness of the lightning, plus the concern for their safety, caused the appearance of a contrasting streak of white from front to back, a mark which Bert Stone wore the rest of his life.[11]

A similar circumstance is told of two young boys, Voss and Edgar Cordon, who were caught in a storm several miles from home. Desiring to reach shelter as quickly as possible, they galloped their pony amid the streaks of lightning and the cracking of the thunder. A sudden bolt of lightning came down directly between the boys, severely burning the front of one and the back of the other boy and instantly killing their horse.

Their father, being concerned for their safety, started out from home to meet them and found them unconscious, lying near the horse. Finding them still alive and having seen the seriousness of their burns, he secured help, and the boys were carefully carried home. No hope was given either to live, but the faith and prayers in their behalf were heard and their lives preserved.[12]

Nature is severe in many ways, but particularly is this so during the months of winter. The sub-zero temperatures, the depth of the snow, the blinding blizzard piling the fluffy whiteness into large drifts, makes

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[11] Story by May R. Driggs, personal interview, October 23, 1955.

[12] Story by Allie S. Bradley, personal interview, February 18, 1956.

winter unpleasant and hazardous, particularly when a person is caught out-of-doors alone and without shelter. He may wander for hours in circles, never realizing where he has been or what direction he is going. This condition was made more serious in the earlier history of the valley because of the openness of the country and the inadequacy of travel facilities.

In the Darby region there lived an elderly lady, fondly called Grandma Kirk and her husband Ned Kirk. Their neighbors, Hillman's, lived just around the corner, and having been invited to Hillman's for supper and to spend the evening, the couple hitched a team to the covered sleigh and were soon to their destination. After supper, they settled down for a few hours of visiting, when they realized that a blizzard was raging and they decided to return home. Although they left Hillman's at about 9:00 p.m., they never reached home that night. They were completely unable to see and the horses became tired from floundering in the snow as they attempted to find the road. They decided to stop and wait for morning. Fortunately, they had sufficient blankets to keep the horses warm and enough wood to keep the fire going in the little sleigh stove until the greyness of dawn, which brought a decrease in the ferocity of the wind, and revealed to them the fact they had sat outside their own yard all night.[13]

During the winter of 1913, while carrying the mail from Victor to Jackson, Clarence Curtis, then twenty-five, was caught and killed in a snowslide in Trail Canyon. The accident happened about a half mile above Half May House. The Game Warden, Mr. Hudson, was riding with him. As they neared a ravine and bridge, Mr. Hudson said he thought he heard a

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[13]Story by May R. Driggs, personal interview, October 23, 1955.

noise like a slide, and stood up in the sleigh to see. Just then, Mr. Curtis hit his horses and Hudson, being overbalanced, fell out of the sleigh. The snow came upon him and he felt himself smothering, but moved his head around to get breathing space and was finally able to completely free himself. When he arose, all he could see was part of one horse above the snow. After searching about he discovered one foot of Curtis, and though he was then alive, his head was down in the snow and the water backed up around it so that he soon smothered. Mr. Hudson ran to a nearby home for help and then tried to return, but was too weak and exhausted. James Powell, however, ran to the scene of the accident and dug the body out. Clarence Curtis was the son of Owen B. Curtis.[14]

Winter months were perilous also, for families expecting new babies. In the very early years there was no doctor. This made it necessary to acquire the services of a mid-wife. Since the crude roads were completely impassable and since there was quite a distance to travel between houses, all the necessary arrangements were made months before the event. Ten days prior to the birth, the mid-wife was brought to the home, where she not only took care of the new addition, but cooked, sewed, and washed for the rest of the family until the mother was able to resume her duties. The following story as told to Isabel P. Morgan by Martha Rigby Young, is exemplary of the pioneer faith and resourcefulness.

> William F. Rigby was treated so badly by the Idaho Officials that he took his plural wife, Sophia, and her family into Teton Valley in 1890. A comfortable log cabin just over the Wyoming state line made a peaceful haven for which they were grateful, even though they were

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[14] B. W. Driggs, op. cit., p. 187.

five miles from neighbors on the Idaho side of the line.

Everything went well until a bad storm came up. They were expecting a new baby and the nearest help was at Victor, Idaho, twenty miles away. There were so few people living there it would be imposible to break a road if it once drifted full, so Brother Rigby drove to Driggs. By that time the storm had increased to a blizzard. Don C. and Apollos Driggs thought it unwise to let Brother Rigby go on alone, so they went with him. He had a team and one bobsleigh with a small box. The drifts were so deep that the men had to break a road for the team, and it took three days to make the trip. They brought Sister Elizabeth Eynon back with them, and it was a good thing for the roads were blocked for two months with the drifts almost up to the eaves of the little cabin. Sister Eynon was short and round in form, jolly and resourceful in disposition, which qualities fitted her well for her duties among the settlers. (Henry Rigby, a son of this couple, told me that he and three other young men took Sister Eynon ten miles over the crusted snow on a toboggan, where her people met them with a team to take her home. He said it was the most laughable thing he ever took part in because when the snow crust would break letting the toboggan tip, the dear round lady would roll off and they finally had to tie her on).

A wait of six weeks was filled with useful tasks of making quilts, etc. and the pleasant passtime of teaching the twins to sing.

When the time arrived for the delivery, it was a very bad case. A shoulder presentation with only such meager help made it necessary to sacrifice the life of the baby to save the mother's life. They had a great abiding faith in God, which stood them in good need. By faith and hard work they saved the mother, who already had twelve children. They buried the baby in a snow drift until the weather was better, then they buried it on their own land.[15]

It is a marvel to the modern generation to see the faith and enterprising nature of the early settlers. If they did not have what was required they found a substitute.

A record of this type of incident is recorded by a Mr. Tempest as follows: He was sawing timber in the Teton Mountains in the spring of 1885, when a shingle saw cut a deep gash in John Hill's head. The patient was in great danger of bleeding to death, and since no doctor was available within a distance of seventy miles, immediate action was imperative.

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[15]Isabel P. Morgan, (History written for Daughters of Utah Pioneers, Driggs, Idaho.)

Phineas Tempest had one of the mill hands hold the patient's head under a stream of cold water to keep the wound clean while the hair was shaved. Mr. Tempest then sewed the wound with an ordinary needle and thread. Balsam was supplied in lieu of salve or an antiseptic, and the wound healed nicely.[16]

On another occasion even the work of a physician, because of the lack of implements, left much to be desired:

> A southern doctor named E. E. Rivers, who had served a term in prison, located in Rexburg. A young man from Teton Basin, who had shot himself in the hand, called for treatment. Dr. Rivers decided to amputate the hand, so he summoned two neighbors to administer the anesthetic. He then proceeded to saw the hand off with an eighteen inch bucksaw which he borrowed from a carpenter for that purpose. The patient recovered in a satisfactory manner.[17]

Diseases caused many deaths prior to medical efficiency and medicines. The old standbys, Ipecec, Squills, and Asafetida, were held to and administered almost with religious fervor. They were guaranteed to heal practically anything from baldness to a sprained toe. It is not intended by the writer to make light of the situations in which these pioneers very often found themselves, but to bring out that they did their best with what was available. It was only natural to administer a medicine which might give relief and a return of health to a loved one. Pneumonia and the dread disease of diptheria brought sorrow to many homes. Recorded in the personal journal of Don C. Driggs is the death of his son, Don Carlos, and his daughter, Erma. Don Carlos was the first to be buried in the Pratt cemetery. He passed away after contracting pneumonia at the age of two

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[16] M. D. Beal, op. cit., p. 93.

[17] Ibid., p. 97.

and a half years.

> Diptheria struck in 1902 causing the death of Erma whose casket was pushed through the bedroom window, loaded into the wagon and buried with only meager graveside rites. The Stanley Fairbanks family was nearly wiped out, only two children remaining, during this seige.[18]

For many the wearing of the familiar piece of white cheese cloth over the mouth and nose as a protection, is one of the bitter memories of this period.

Indians

Reference has been made previously to the various tribes of Indians around the Valley of the Tetons. The Blackfeet, the Shoshone, the Flatheads, and the Sioux. Even after government restrictions in 1868 placed them on reservations, they made forages through the valley into the Jackson Hole area. There they hunted and fished and dried their winter supply of meat. Mrs. Allie S. Bradley told of the Indians coming through the valley. When the family saw a large cloud of dust to the west they felt sure it was Indians. The children would run to the house and climb up on the chimney shelf to see, and as the dust came closer, the Indians would emerge walking, riding, dragging, their meager belongings on poles behind their mounts. They would generally stop at the cabin and ask for food. One day they stopped and the big chief asked for milk. The mother went to the spring house and brought back a large pan of milk, gave it to Allie, and told her to give it to the chief. Since there were several papooses near the chief, it was thought that he desired the milk for them, but on handing the pan to him, Allie was surprised to see him raise the pan to his lips

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[18]Don C. Driggs,"Personal Journal", MS.

and without pausing for a breath drained the pan and handed it back, grunting his pleasure.[19]

> In the summer of 1895 a band of Indians from Fort Hall Indian Reservation went hunting in the Teton Mountains. They claimed this privilege was granted them in the treaty. The settlers objected, and several Indians were arrested and fined. They were unable to pay the fine so they were imprisoned. Later they made a break for freedom and several were killed. Both Indians and settlers were greatly aroused by these events. As a precaution against an uprising two companies of Federal Troops were brought in from Wyoming. These troops were under the command of Captain Ray. He succeeded in getting the situation under immediate control.[20]

This event brought a definite uneasiness to the people of Jackson Hole, particularly, and the surrounding regions generally. Some settlers moved out, anticipating a war with the Indians. Many of the men residing in the valley left their families in order to help quell the uprising. This caused many anxious moments for the wives, but they took the responsibility and dispatched it with efficiency. Being afraid the Indians might burn the cabins at night, the mothers took their children and bedding into the thick willows a safe distance from the houses and made beds for them there.[21]

Soon after the uprising, an Indian squaw came to Mrs. May Driggs' cabin while the men were away, and in the squaws hand was a large butcher knife. Mrs. Driggs was paralyzed with fear. The squaw, by many motions and grunts, indicated she wanted food for the butcher knife. Mrs. Driggs, somewhat relieved, generously gave her all the flour and sugar she wanted.

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[19] Allie S. Bradley, "Personal History", MS.

[20] M. D. Beal, op. cit., p. 214.

[21] Story by May Driggs, personal interview, October 23, 1955.

The knife was a very good one and was used by the family for many years, but it always served as a reminder of a pleasant conclusion to a seemingly unpleasant experience.[22]

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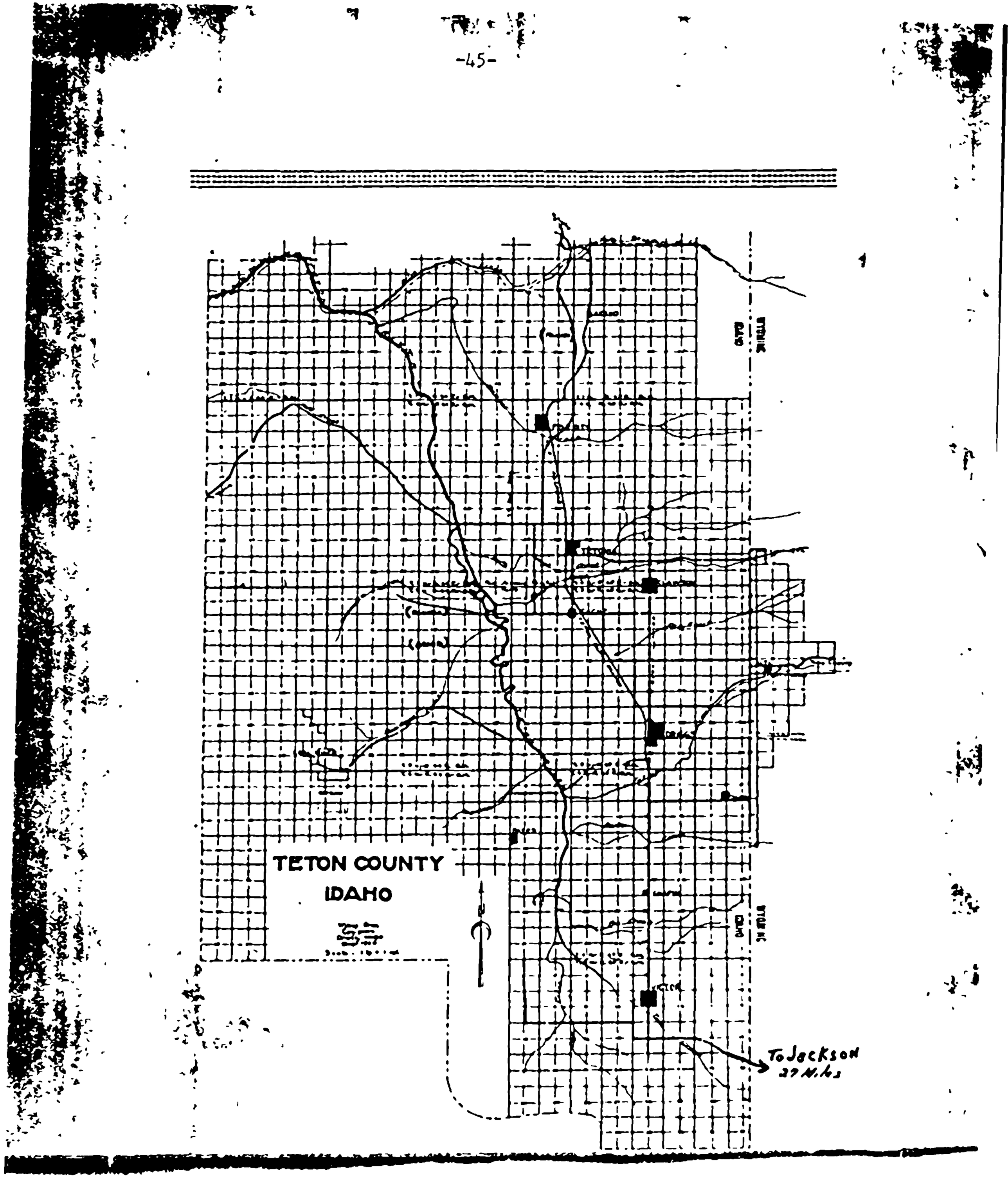
[22]Story by May Driggs, personal interview, October 23, 1955.


TETON COUNTY
IDAHO
To Jackson
27 Miles

CHAPTER VI

VARIOUS ENTERPRISES

Merchandising

The first real attempt to establish a store in the Teton Valley was made in the spring of 1889 when the early settlers provided supplies for their own accommodation. This enterprise was started in the residence of M. W. Pratt and was called the "Star Commercial". It was located one mile north of Driggs. The needs increasing, D. C. Driggs built a log home on his homestead and used one room for supplies. This little store was named "The Teton Valley Supply Company". Later, through a partnership with R. C. Kimball, the name was changed to Driggs and Kimball. The usual line of goods was carried to meet the needs of the people. The staples consisted of "sowbelly", coffee, sugar, plug and smoking tobacco, overalls, socks, etc. Flour was the main article in the store. Prior to the establishment of the store, it was not unusal for trappers and frontiersmen who inhabited the valley to be without flour for many days.

The following is an account given by Don C. Driggs as to the experiences he had in his one room store:

> Bob Nickerson, whom we found in a "hill-billy" cabin with a wife and several young children, hailed the advent of the store as a great thing, and his first trip for the supplies brought forth this exclamation: - addressing me as the clerk of the store he said, "Don, you got any flour?" And upon being informed that the flour had arrived, he said, "Good! We ain't had nay fritters in the house for a month". With most of the men who came to trade, tobacco was the prime necessity. I remember old George Allen as he wended his way across the prairie

Pioneer Home of Don C. Driggs
One of the first homes in Teton Valley

The Teton Valley Supply Company

leading a mule and pony as a pack team. Upon entering the store, and before attempting to order he said; "Partner, give me a plug of Horse Shoe Tobacco, I ain't had a chaw for a week". Lum Nickerson, when he came in the store with his Missouri wife, demanded as the first thing on his budget, a five-pound carton of Duke's mixture tobacco. Lum smoked an old Missouri pipe, and he made sure to get that plentiful supply of his favorite tobacco before his trading funds were exhausted. He remarked on entering: "Give me a five-pound box of Dukes: the old woman can have what's left". . .

One night only a brief period after these experiences, our own store, located some distance from our house was robbed. The robbers carried off the loot on a number of pack animals and very cleverly disguised the tracks by making it appear that there had been a band of loose horses around the store. The tracks were so numerous it was impossible to trail them in any given direction. However, we followed the general trend of the horse tracks into the swamp and finally down to the edge of the Teton River where the tracks were lost and our lead was cut off. We felt positive that the men who had carried off our supplies were of the same gang but they had been so clever in covering their traces it was impossible for us to get any track. Our supposition was that the goods had been loaded from the pack animals into boats and floated down the river. It was a real robbery. I presume at least a thousand dollars worth of supplies were carried away in that escapade. We organized a possee, each man carrying a rifle, and made a search of Nickerson's and Harringtons' ranches in particular, but without any trace of the missing supplies. This experience, of course, served to remind us that it would be necessary to safeguard our supplies in the future, and thereafter, it was our custom to have our guns ready and someone always on guard at the store. We were learning but in reviewing our experiences of those days I am forced to admit that we were wholly unsophisticated; this fact we discovered in the years that followed. The outlaws were not only taking everything that could be carried off in the way of supplies and implements, but they were taking out cattle, and were in general preying on the good people of that section, particularly the new settlers who arrived and attempted to make homesteads and cultivate the land.

Our store continued, however, to do business. These same outlaws were our customers and they brought in their trade and barter in exchange for merchandise. Strange to say, some of them enjoyed excellent credit. It was their code to establish credit by always promptly paying their bills, and thus, in spite of the fact that they were robbing us, we did business with them just the same. They would often leave their money with us, proceeds from the sale of a bunch of cattle. They would leave us their checks to be cleared, and over a period of months would draw just as their needs and requirements appeared, thus giving us the benefit in the store of a great deal of floating capital. Checks were the medium of exchange and we enjoyed quite a nice bank balance by using the checks of our customers.[1]

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[1]Don C. Driggs,"Personal Journal", MS.

A sawmill was erected in Teton Canyon by George E. Little in 1889. With the finances of Andrew Carnegie, a distant relative, Ed Morris erected a saw mill on Bitch Creek. Later in 1890 a sawmill was built in Leigh Canyon by the Seymour boys and a shingle mill was built in Mahogany Canyon by Alma and John Penfold. Other mills were eventually located in Darby Canyon and in the canyons south of Victor.[2]

Through the use of irrigation, the virgin soil produced abundantly the various grains. The increase in production necessitated obtaining a thresher, the first of which was brought into the valley by Charles and Henry Foster in 1889. This machine was an old Sweepstake and was used extensively for many years. In 1889 they threshed 1300 bushels of wheat over the entire valley, and the following year they threshed 13,000 bushels.[3]

J. M. Sewell, General Merchandise; The Driggs State Bank; J. R. Fairbanks, Druggist; S. F. Griggs, Furniture and Musical instruments; George Eddington, Hotel; a large hardware firm; Kilpack and Wineger, Real Estate; J. H. Fuller, dentist; Durrant, Photographer; two blacksmith shops; a barber shop; a creamery, and a newspaper were some other enterprises worthy of note.[4]

In June, 1906, the Driggs State Bank was organized. The principal stock holders and instigators were H. D. Winger, George S. Young, and Don C. Driggs. These three went to Salt Lake and negotiated help from the State Bank of Utah and the Utah National Bank. Don Driggs was the first

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[2]Don C. Driggs, "History of Teton Valley", MS., p. 154.

[3]Ibid., p. 155.

[4]Don C. Driggs, "Personal Journal", MS. (pages unnumbered).

cashier. Their young enterprise nearly failed, however, in the panic of 1907.[5]

Mention should be made of the Teton Valley News. The first edition came from the press on April 15, 1909, with Mr. Blumer in charge as editor and manager. This enterprise was launched through the efforts of a few of the business men of Driggs. The equipment consisted of the minimun necessary to put out a paper plus a few fonts of job type and a job press. The paper has passed through the hands of several owners, including C. G. Campbell and A. L. Sherrig, F. C. Madison, and at present (1956) V. E. Lansberry who has maintained a congenial attitude and a fine cooperative spirit towards the people of the Teton Valley.[6]

The years of 1911 and 1912 were particularly eventful as to the rapidity of growth of enterprises in the valley. One of the foremost of these is the moving picture. The following notice appeared in The Teton Valley News on April 26, 1911:

> We have as good an opening for a moving picture show as there is in the country. During the coming summer many strangers and tourists will be staying in town, and these added to our own population ought to insure good houses each show evening. Driggs seems to be the only unoccupied town for this form of amusement to enter. Out people are noted as good showgoers and would welcome an affair of this nature.[7]

Evidently H. D. Winger had the same thought as expressed in the above quote for one year later the following notice appeared in the Teton Valley News:

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[5]Teton Stake Golden Anniversary Homecoming, Sept. 2, 1909-51,p. 27.

[6]Ibid., p. 27.

[7]Teton Valley News, (Driggs, Idaho April 27, 1911.)

As will be noted in ad. on page 8 the new moving picture show house owned by H. D. Winger and located next to Olmstead Store opens for business tonight. The building has been erected particularly for this purpose and it is built and fitted out with all modern conveniences and it will undoubtedly prove to be a great attraction to all pleasure lovers and will be a drawing card for the town, bringing in a great many visitors.

The music will be of the very best. Mr. Bugbee, a noted pianist, will furnish it, and the show house getting new sets of films regularly from Salt Lake City, will be able to furnish a change of program often enough to keep the interest alive.[8]

This theater is still a thriving enterprise in Driggs and is presently (1956) owned by J. H. Harper.

Although the growth was rapid during this period, a good deal of loss was sustained by fire. Generally the owner's loss was so great it became impossible to continue his business. This was the case in the two following incidents of fire which occurred within six months of each other:

May 11, 1911.

Since going to press last issue we have learned more about the particulars regarding the burning of the creamery and C. J. Coughlan's misfortune. On hearing the cry of "Fire"! and looking from his window in the Wilson Hotel, Mr. Coughlan discovered flames arising from the creamery building, one-half of which was occupied by his soda water plant valued at $3,000. Quickly donning some clothing, he then made a run which came near proving fatal. When he got within about 150 feet of the doomed building, and was in the act of crossing an irrigation ditch, Mr. Coughlan was seen to throw up his hands, reel and pitch head foremost, falling with his back in the water.

D. E. Smith, S. H. Duncan, Frank Floyd and others, who saw him fall, dragged him from the water and carried him limp and unconscious into the Butler home near by. Dr. Keith was summoned, and it was found that Mr. Coughlan was suffering from a severe attack of heart trouble, caused by his strenous efforts as well as chargrin at his heavy loss. After 20 minutes of treatment the unfortunate man was brought back to consciousness, but later went into convulsions, of which he had three before he recovered sufficiently to be taken to his hotel. The fire came just at a time when all the machinery had been dismembered and packed ready to be moved into the new building recently erected by L. H. Floyd. Notwithstanding his loss, Mr.

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[8] Teton Valley News, (Driggs, Idaho) July 4, 1912.

Coughlan assures us that the business will resume just as soon as he can get new machinery in from Chicago, and we wish to assure him that he has the heartfelt sympathy of the entire community, and we also wish him the best of success with his new plant.[9]

October 26, 1911.

About 4 o'clock yesterday morning a fire started between Frank Fairbanks' pool room and Jenkins' harness shop, presumably caused by children throwing fire balls, cloths and gunny sacks tied with bailing wire and soaked in coal oil. It is supposed that some of these missiles fell in some rubbish between the two buildings and blazed up when a puff of wind stirred them up in the morning. The fire was discovered about 4 o'clock in the morning by Mrs. H. M. Olmstead, who gave the alarm, but before help arrived on the scene the two above mentioned buildings, as well as the Beesley Bros. livery barn were a seething mass of flames.[10]

The Coming of the Railroad

There is no other event in the history of Teton Valley to which the people looked forward with greater anticipation than the arrival of the railroad. For twenty-three years the people had been cut off from the outside world, with the only means of communication being the wagon and team.

The first indication of procuring the services of the railroad was made in the historical record of Teton Stake as read by President George Young from W. H. Bancroft, Vice President of the Oregon Short Line Railroad. The letter desired to know the various statistics of the valley, as to produce, right-of-ways, etc. The stake presidency desired the bishops to obtain the information and forward it to the stake president as soon as possible.[11] However, recorded in the journal of Don Driggs, he mentions the number of times petitions were made to the Oregon Short Line. He

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[9]Ibid., May 11, 1911. [10]Ibid. October 26, 1911.

[11]"Teton Stake Historical Record", MS., 1901-1908, p. 91.

then endeavored to interest them in the possibilities of the valley and the growing need for the railroad.[12] Even after the strenuous efforts of the people during the years from 1901 to 1904, they had to wait another five years before anything definite was received. This information was given in the Teton Valley News of August 5, 1909. It reads:

> Never in the history of the state of Idaho has so much railroad activity been displayed as at the present time. From all over the state come reports that railroads are in the course of construction or that surveyors are busy putting in new surveys or extending old ones. Building material is being shipped to the different parts of the state as fast as trains can haul it and the outlook for the future is that before Hill and Harrimen have finished with their plans, the entire state will be a network of railroads.
>
> The surveyors have been in the valley for the past six weeks and although they will not talk about the road nor anything else in connection with the work, this paper has sent a man out to investigate the manner of survey that was being made, and the surveyors are cross-sectioning. This means that the Oregon Short Line will commence immediate construction of the extension of its St. Anthony branch to tap the wonderful resources to be found in the Teton Valley.[13]

Additional information was given by R. B. Robinson and W. H. Harriman, son of the railroad magnate, when in Driggs August 19, 1909. Their purpose in coming was to purchase land for the railroad and to declare that construction would begin within the next thirty days.[14] This estimate was given hastily and not in good judgment, as the following notation bears out. A completely free and unemcumbered right-of-way had not yet been secured due to the fact that several of those holding land would not give their sanction.

Priesthood meeting April 30, 1910, President Driggs said, while it

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[12]Don C. Driggs, "Personal Journal", MS.

[13]Teton Valley News, (Driggs, Idaho), August 5, 1909.

[14]Ibid., August 19, 1909.

might be regarded by some as improper to bring up the question of the railroad in this meeting, yet it was an opportunity to discuss it, as it devolved upon the people to secure the right of way if the road should be built in fact. A letter to Don C. Driggs and others from General Manager W. H. Bancroft was read, assuring railroad construction to begin this season for Driggs from Ashton in case right-of-way was furnished free and unemcumbered. Ashton had agreed to furnish half, this valley half. Some difficulties had been encountered, and general support was needed. J. Roy Fairbanks explained what had been accomplished up to date. Estimate of what the valley will be called to meet placed between three and five thousand dollars. President Driggs said that all ought to support the action of the committee without questioning it at every step. Motion passed that we have railroad if it cost $50. an acre for right-of-way. Motion carried that we sustain appointed committee. No opposition. Meetings in the interest of the railroad were appointed as follows: Victor and Clawson, Tuesday, Bates and Pratt, Thursday, Cache and Chapin, Friday of the following week. A motion was passed that the right-of-way be carried to Victor by action of regular committee and assessment.[15]

Priesthood meeting May 28, 1910.

President Driggs said there remained only thirty days in which to finish securing the railroad right-of-way. Some people were indifferent and some even opposed the proposition. It would take a determined and general effort to accomplish our object. The property owners along the way had consented in general, but the trouble still remaining was that people were signing up for too small an acreage - not willing to contribute their share. President Driggs invited all to agitate the question and exert themselves toward accomplishing the the desired end. Moved and seconded that central committee instruct each local committee to make a thorough and immediate canvass and report in a week, and then if necessary, that a special committee be constituted to make a canvass of the entire valley. Amended that local committee members be compensated for their labors, carried and passed.[16]

In successive articles of the Teton Valley News, there was indicated the interest created by each new mile of road laid. In May 18, 1911 the paper bore the news that the work was progressing satisfactorily with cars running as far as Fall Creek. Over this creek a temporary bridge had been constructed so that material for the Cunard Creek bridge could be brought up by rail.[17]

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[15] "Teton Stake Historical Record" MS, 1908-1915, p. 113. [16] Ibid., p.121

[17] Teton Valley News, May 18, 1911.

In August of 1911, D. C. Driggs, J. D. Killpack, and H. D. Winger visited Vice President Bancroft of the Oregon Short Line Railroad in Salt Lake City. They desired to know the exact status of construction and if the railroad would reach them that season. They must have received a favorable report for Mr. Driggs indicated, on his return, that without a doubt the whistle of the train would be heard by the citizens of Driggs by December thirty-first of that year.[18]

The work of construction seldom meets the impatience of the people. Mr. Driggs' statement wasn't fulfilled until nearly a year later. The local paper bore the following headlines: "Three Day Railroad Celebration Here. Driggs Will Entertain Visitors in Royal Style on Occasion of O.S.L. Branch Opening For Business. County and O.S.L. Officials Invited, Date Not Yet Fixed".[19]

It was not until August 29, that the railroad was completed to Driggs. The work of laying the rails was completed about 3 o'clock. D. C. Driggs drove the golden spike, which ceremony marked the completion of the road to that point and the realization of the hopes of the people.[20]

The big celebration which had been anticipated for so long was set for the 8th, 9th, and 10th of August but had to be postponed indefinitely because the railroad was not in a condition suitable for passenger traffic.[21] However, on September 26, 1912 the following article appeared in the paper:

> Railroad Day Celebration September 30th. O.S.L. sends word to D. C. Driggs that Excursion Train for Celebration at Driggs will leave Salt Lake City on the evening of September 29, arriving here next morning. A citizens' meeting was called by the commercial club of

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[18] *Ibid.*, Aug. 3, 1911. [19] *Ibid.*, Aug. 8, 1912. [20] *Ibid.*, Aug. 29, 1912

[21] "Teton Stake Historical Record", MS., 1909-1915, p. 287.

of Driggs on Friday forenoon to take action in regard to a message received by D. C. Driggs for the O.S.L. officials that trains could be had and excursion rates would be granted for a celebration at Driggs to commemorate the building of the branch line into the valley.[22]

The celebration was a gala affair with much speech-making and food for everyone. A poem was composed for the occasion by B. W. Driggs:

The Coming of the Railroad

There is not in this world a valley so sweet
As this vale of the Tetons in beauty complete.
Now we're united by strong bands of steel,
We'll all pull together in one common weal.

It's not only our land-scape of grandeur of scene
Or pure crystal waters and verdure so green;
But the people and friendship of those living here
That make every scene in the valley so dear.

Hurrah for the Railroad that's entered our vale,
For the long dusty road has a wearisome tale.
Hurrah for the valley and peaks rugged crest,
The vale of the Tetons, we all love the best.[23]

The speech of the day was given by Don C. Driggs, who narrated the history of the valley, recalling the many struggles of the early settlers. He related the importance of the railroad in the expansion of the region and ended by saying:

> The timid capitalist is beginning to prick up his ears, for does he not see the toil of his more courageous brother, who dared to brave the storm of adversity, begin to bear fruit - the fruits of his hopes, the reward of earnest toil, the returns on brawn and muscle; and when the rough places have been smoothed, when questions of doubt have been eliminated and when through years of toil and suffering he had demonstrated a reasonable, safe investment, on comes Mr. Investor. He is just now peeping into Teton Valley. "Come on, old fellow! We are young".
>
> We have rested confident in the belief that there was no better country under God's heavens, no better place to live, no more healthful climate, no place where we could grow stronger, mightier, men or

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[22]Teton Valley News, Sept. 26, 1912.

[23]Ibid., Sept. 30, 1912.

> more beautiful women, no place where our children could be better nurtured to man and womanhood or where they could more appreciate the glorious freedom of home and country. I have no patience with the thought that in the lower climes where one can bask in the everlasting sunshine and pluck the fruit from tree and vine is the only place to be happy. Give me the changing seasons, let me have the winter's rigid blasts, the dry cold winter day and the hustle that goes with it. Yes, this describes our climate, and through it all we grow and prosper.[24]

The railroad has continued to serve the valley since 1912 to the present, (1956). Business has dropped to the extent that the railroad officials claim they are losing money by continuing the run. During the winter of 1956 the United States Postal Service withdrew its mail contract with the railroad and now sends the mail into the valley by truck. This action was met with vigorous protests from the residents of the valley, but the protests were ineffective.

Coal

Early settlers located seams of coal exposed by the wash in the creeks in the Horseshoe and Packsaddle Canyons in the Teton Valley. They would come long distances to load their wagons with this coal to be used on their ranches and in the towns.

About 1906, Robert N. Bell, mine inspector for Idaho, organized a company for operating and mining this property. He secured the services of a geologist, who estimated the volume to be 11,000,000 tons. During World War I, William G. McAdoo, Secretary of War, was willing to build a railroad up to the mines. This cost the government over $300,000.00. Mr. R. S. Talbot, in the meantime had purchased the coal property from Mr. Bell. The property changed mangement a number of times because of financial

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[24]Don C. Driggs, "Personal Journal".

difficulties. Mr. H. F. Samuels came into control and drove a tunnel 4700 feet across the various seams of coal. This made it possible to produce, at a low cost, the many tons previously inaccessible.[25] At present (1956) the mine is not in operation because of the inaccessibility of the remaining coal. The branch of the railroad to the mine has been removed for many years.

Telephone and Telegraph

The events incident to the coming of the railroad were paralleled in the coming of the telephone and telegraph.

In 1902 the priesthood minutes of the stake made mention of receiving a telephone into the valley. The proposition was made that the people donate and distribute the poles, or that the Bell Telephone Company would guarantee satisfactory connection at Teton City if the people desired to build their own line. After discussion it was decided to build their own line.[26] After installation, however, the line seemed to be unsatisfactory and resulted in selling the investments to the Bell Telephone Company. The system was still poor but corrections were later made, giving excellent service to date(1956). They now have five hundred and eleven patrons of the Bell Telephone System in the valley.

The telegraph came in 1912 as recorded in the journal of Don C. Driggs:

THE WESTERN UNION TELEGRAPH COMPANY
Driggs, Idaho Dec. 6, 1912

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[25]"Teton Stake Quarter Centennial Jubilee", 1901-1926.

[26]"Teton Stake Priesthood Records", June 29, 1902, p. 83.

G. E. Bowerman
St. Anthony, Idaho

Greetings: First message over Western Union from Metropolis of Teton Valley.

(signed) D. C. Driggs

THE WESTERN UNION TELEGRAPH COMPANY
Dec. 6, 1912

6:25 P.M.
St. Anthony, Idaho.

D. C. Driggs
Driggs, Idaho
Congratulations to you personally and the people of Teton Valley, I appreciate receiving the first telegraphic message between Driggs and St. Anthony.

(signed) G. E. Bowerman[27]

Electricity is furnished the Teton Valley by the Teton Power and Milling Company, incorporated June 22, 1912, and the Utah Power and Light Company. Approximately ninety-eight percent of the homes and farms in the valley have electricity. To date, (1956) the company has 856 patrons.[28]

New organizations which have been formed are: The Teton County Livestock Marketing Association, and the Teton Valley Certified Seed Growers' Association.[29]

From the one room store of 1889, an enterprising people have built and maintained many various businesses to bring to the people of the valley a new and better way of life.

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[27]Don C. Driggs, "Personal Journal".

[28]The Eastern Idaho Farmer, Classified Directory and Guide Book; (Idaho Falls, Idaho: 1950), p. 130.

[29]Ibid., p. 132.

Education

Education has always been a vital part in the teachings of the Church of Jesus Christ of Latter-day Saints. Wherever the pioneer located they immediately provided means whereby the children could receive the best education afforded in that day; Mention has previously been made of the writer's grandparents instructing their children around the fireplace in the evening. This was the common practice until enough people had become established in an area to make the erecting and maintaining of a school possible, independent of the home. Ofttimes children were gathered together in the home to hold school prior to the erection of a separate building.

The first school in the valley was held in a spare room in the home of Don C. Driggs. This house is presently (1956) occupied by Mr. Ariel V. Butler. The teacher employed for this first school was a Miss Fletcher from Denver, Colorado. The teacher lived with the Driggs family in a curtained-off part of the dining room. Gathered together on this occasion were twenty or more students of a variety of ages. Mrs. Vida Driggs Brinton, now (1956) of Mesa, Arizona, was only five years old and a member of this first group. The students were furnished with crude home-made desks and they wrote on slates with chalk and some paper and pencils.[30]

The first formal school provided was conducted in a room over the

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[30]Personal Interview with Vida Driggs Brinton, October 23, 1955.

Blodgett and Stone Store in Driggs, Idaho. The first six grades were taught along with the eight grade. The teachers were Walter H. Durrant and David E. Smith. W. M. Warner followed these two man and was principal of the school. After the second year, the school was held in the Winger Building over the drug store.[31]

School was maintained in this manner until the erection of the high school in 1914. In 1910, Andrew C. Miner was given some time in the priesthood meeting to present the question of forming a valley high school district, the purpose being to maintain a high school beginning in the fall of that year. In order to investigate the matter further, a committee was chosen consisting of B. W. Driggs, Andrew C. Miner, and Robert G. Meickle.[32]

This interest undoubtedly received its impetus from the state legislature. On March 11, 1909 this body had passed an act wherein it was provided that whenever two or more regularly organized school districts should petition the county commissioners to unite them into a rural high school district for the purpose of maintaining a high school the board of county commissioners could submit the question to a vote of the qualified electors of the districts so petitioning. B. W. Driggs prepared the petition in accordance therewith, and after it was signed he presented it to the board of county commissioners of Fremont County. This being done, the matter was then submitted to a vote of the electors of the districts of of Driggs, Darby, Bates, Cache, Leigh, Clawson, and Cedron. The election

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[31] B. W. Driggs, op. cit., p. 174.

[32] "Teton Stake Priesthood Records", January 29, 1910, p. 91.

was held July 23, 1910 with no negative votes cast.[33]

Prior to the building of the high school the valley was seriously divided as to the location of the building. The first indication of this difference was manifest in a priesthood meeting February 26, 1910. The following was stated by President Driggs:

> Respecting the recent agitation looking toward the establishment of a rural high school in this valley, Mr. Miner said he was decidedly in favor of the movement. He presented a number of arguments for it and said that no sectional selfishness should be allowed to stand in the way of its accomplishment. At present only ten or fifteen percent of our young people of high school age were attending any institution of higher learning.[34]

At this time both communities, Victor and Driggs, were providing instruction up to and including the ninth grades. Victor had started a ninth grade in the fall of 1908 with H. D. Sedgwick as teacher. The following spring (1909) interest had been aroused to the extent that a rural high school district was organized at Victor. This district embraced Cedron, Chapin, and Victor. School was carried on in a room under the stairs of the old rock school house. The board of trustees obtained permission to use the second floor of the Robertson Store to which place the high school was transferred.[35]

This was the condition existing in the two communities. Both desired a consolidated and unified district if the building could be built in their town. The rift had been made and the breach was ever widening due to undiplomatic words and acts of both parties. This feeling

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[33] B. W. Driggs, op. cit., p. 178.

[34] "Teton Stake Priesthood Records", February, 26, 1910.

[35] B. W. Driggs, op. cit., p. 180.

became most manifest in L. D. S. Stake gatherings, where attempts were made to right the wrongs. A special meeting of bishoprics, following a priesthood meeting, was held April 27, 1912. The following was discussed:

> During the discussion following, it was brought out that Victor Ward had pronounced feeling against Driggs Ward because of the railroad and high school and that the people of Victor would "not donate a dollar" because of this feeling. Sentiment strongly expressed that there be a central high school established in this valley "sectionalism must be abolished". Moved that the presidency select committee to agitate the question of one central high school. Seconded. Moved that a meeting be called in each of the districts and delegates appointed to attend a mass meeting in Driggs on May 11, Monday night was adopted and carried.[36]

Again in the month of May an attempt was made in stake conference to bring a unity of thought regarding the school problem.

> Saturday afternoon session May 18, 1912.
> Elder James M. Sewell also gave testimony to the correctness of the doctrines of this church. Recommended that the people of the valley unite in the maintanance of a high school. Unless we provide against it our children will always be "Hewers of wood and drawers of water". The school should be here in Driggs, this being the geographical centre of the population. "We should lay aside petty jealousies and be broad-minded". Second Counselor in the Stake Presidency George S. Young spoke of the desirability of maintaining a good high school by this united effort of the valley population. President Driggs depreciated the sectional prejudice which threatened the defeat of the present movement toward the establishment of a valley high school "We can and ought to have a high school second to none, in this valley. This local prejudice is extremely unfortunate. Thirty-four hundred people without local school facilities. There should not be the question 'Do we want it but where in our good judgement, (not our prejudice and bias) do we want it'."[37]

The efforts of the leaders were not successful for no unity or solution was effected. The bitterness engendered because of the school

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[36]"Teton Stake Historical Records", 1908-1915, p. 262.

[37]Ibid., p. 264.

problem, carried over into the church. This situation was most unfortunate. The following quote supports this point:

> Priesthood meeting July 27, 1912.
>
> President Driggs depreciated the feeling of bitterness that was being created and fostered against the Driggs Ward. The people of Driggs had been characterized as dishonest to a man, and one man from one of the settlements had busied himself in agitation against Driggs, going about from one precinct to another. In one of the wards it was reported that he had visited Sunday School and Sacrament meeting and then had called a public mass meeting to denounce the people of Driggs. A number of our people were in sympathy with this man and his cause. This man's reputation had been so bad where he had formerly lived that he had had to move away from the neighborhood. It was every man's right and privilege to vote for or against any question but it was a different thing to make derogatory statements in condemnation of a whole community that could not be proved. The same spirit of opposition was being exhibited here among us as in the world. Many of the brethren were either taking part in this thing or condoning it in others. Brother Edwin S. Little was emphatic in denouncing the tactics of anti-Driggs agitators. He was in favor of progress and of those who were trying to build up the country. He did not see anything crooked in the much needed High School movement or anything else being against such unreasonable agitation.
>
> Bishop Charles A. Larsen was in favor of the High School, but thought the people of Darby had not been treated right in that they had not been represented in the high school committee to determine whether or not there should be a central high school maintained.
>
> President Driggs said he had called attention to these several matters as they affected the church. We could not take up these questions seriously pro and con but we must be true to the church and support those in official positions. If any man got so bad that we could not support him, we should have a proper investigation. Counselor George S. Young explained his attitude in connection with the high school committee, saying that the committee members had not responded to a call for meeting, and that the matter had therefore gone ahead as if there had been nothing done toward the establishment of a central school.[38]

Opposition, with increasing bitterness, continued into the following year when both sides realized no advancement was being made in bridging the gap of the separate opinions. Since it was felt the objections were on technical grounds, the Driggs faction went ahead with

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[38] Ibid., p. 277.

their plans. The high council and bishoprics sustained the presidency as follows:

> Special meeting of High Council and Bishopric, May 15, 1913.
> President Driggs stated his reason for working for the high school and finally exerting his influence in getting the bill legalizing the school through the State Legislature. After the school had run two years it was attacked and attempts were made to crush it out of existence because there were irregularities in the record of it. Bishop Alma Hansen stated his reasons for opposition; that the school activities were conducted by a few; that many were opposed to it. "That this agitation is wrong is shown by the results of this" said President Driggs. The results are discord, bad feelings, opposition to church authorities, etc.
> Counselor Killpack contended that the intent of all concerned in building the high school was good. And it was the manifest attitude of the opposition to knock at enterprise and those connected with it and to vent their ill feelings, those in high church position. The objections were on technical grounds. "It is time we were burying these feelings. There can be no disadvantage in our standing together".
> President Driggs said any future opposition to the High School would be regarded as opposition to the church and to the people. Here-to-fore he had acted simply as a citizen. He was willing to stand or fall on this advice.
> Bishop Hansen said he felt like supporting the authority of the priesthood, but had regarded the question as civil, not ecclesiastical, especially in as much as there had been no official expression by the brethren.
> Moves that it be the sense of all present that we sanction, sustain, and support, the advice of President Driggs and that we use our influence to stamp out this anti-high school agitation, and to maintain good feeling among the people. Seconded but not carried. Moved and seconded that "we sustain President Driggs in the position he has taken". Seconded and carried unanimously.[39]

Now completely separated in school affairs, the two communities continued with their operations of building. At Victor the progress was slow due to the smaller number of people. School continued to be held in the Robertson Store until it was destroyed by fire in 1919. From this time until the building of a new unit in 1922, school was held in the basement of the L.D.S. Church. There were times when it seemed the venture would

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[39] Ibid., pp 330-31.

not survive the opposition launched against it, but through the untiring efforts of the citizens it passed successfully through its infancy to a sucessful school. The main supporters of this movement were John Lauritzen and C. M. Hatch.[40]

Meanwhile, in Driggs, operations also were continued in the erection of a building. This was accomplished in 1914 and Ezra C. Dalby became the first principal. He was followed by B. Glen Smith, M. H. Knudsen, and T. Ross Wilson was appointed April 2, 1923. A new brick school building was erected at a cost of $5,000. during the months of October and November 1926.[41]

From the year 1926 to the building of the rock gymnasium in the early 1930's basketball games were held in the old Beesley Dance Hall. At the completion of the gymnasium, under the Works Progress Administration, adaquate facilities were provided, not only for athletic events, but also drama and dances.

The Victor people suffered another loss and a disruption in school routine, by a costly fire which broke out the night of April 18, 1940 and completely destroyed the building. School was held in various locations where vacant space was available until the close of the term. The citizens of Driggs extended an invitation to the school patrons of Victor to send their high school students to Driggs until a new school could be erected. The wisdom of having only one high school in the valley was now evident.

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[40] B. W. Driggs, op. cit., p. 181.

[41] "Teton Stake History for three months ending Dec. 31, 1926", MS., p. 290.

This resulted in the Victor students continuing their secondary education in Driggs.

The educational situation in Teton Valley at the present time is greatly improved over any other period in the history of the valley. The high schools are now (1956) consolidated with a new plant at Driggs costing $102,000. They have a bus service bringing in pupils from various parts of the valley.[42] New and renovated grade schools grace the towns of Tetonia, Driggs, and Victor. A full curriculum is offered the students, with outstanding departments in music, home economics, and agriculture.

For religious training, the L.D.S. Church has provided a seminary building adjoining the school property wherein religious instruction is provided for those who desire it. It is non-sectarian and the credit earned is acceptable to nearly any university. Another plot of ground has been purchased (1956) for the purpose of erecting a new and more modern seminary building.[43] Instruction by capable teachers will continue here, in the Old and New Testament with a third course in L.D.S. Church History, for those desiring to graduate from Seminary. Persons who have served as principal of Teton Stake Seminary are:

Paul B. Murdock	1923-25	Ernest R. Clark	1938-41
Leon M. Strong	1925-26	Ben E. Call	1941-43
Frank W. McGhee	1926-28	Weston W. Taylor	1943-44
Leon M. Strong	1928-30	Easton Sampson	1944-45
Elmer Peterson	1930-33	Thad Orlo Yost	1945-49
Robert Gibbons	1933-36	Roldo E. Dutson	1949-51
Russell R. Rich	1936-38	Orrin R. Bates	1951- [44]

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[42] The Eastern Idaho Farmer Directory and Guide Book. (Idaho Falls, Idaho: 1950), p. 107.

[43] Personal Interview with William E. Berrett, March 12, 1956.

[44] Teton Stake Golden Anniversay Homecoming, (Driggs, Idaho) p. 26.

CHAPTER VII

ALINE WARD OF THE BANNOCK STAKE

The first Latter-day Saint to visit the Upper Snake River Valley, with intentions of settling, was John R. Poole of Ogden, Utah. He reached the South Fork of the Snake River on February 10, 1879. He was very favorably impressed with the beauty and fertility of the country. When he returned to Ogden and reported his find, several L.D. S. families desired to move into that area. Soon the necessary preparation and arrangements were made for the move. Before leaving Ogden, Apostle F. D. Richards gave John R. Poole a letter of appointment to act as the presiding priest.[1]

After several days of traveling, they came to a cluster of houses, now known as Pocatello, Idaho. Here they rested for a few days before resuming their journey. A few days more travel brought them to their destination, previously chosen by John Poole. This location was on the island between the large bend of the South Fork of the Snake River and a branch of the same river called Canal Creek. This location is between the present sites of Menan and Louisville, Idaho.[2]

The next year, 1880, the first post office was established. This

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[1]"Fremont Stake Historical Records" MS., 1884 to 1915.

[2]Ibid.

was located at Egin, now (1956) known as Parker, which bears the name of the first Post Master, A. F. Parker.[3]

It was not long until a branch of the church was organized on Poole's Island. This organization was effected by President Marriner W. Merrill of the Cache Valley Stake Presidency and became an active branch of that stake.[4] There was no date given as to when this organization was completed. In lieu of the foregoing and following dates, it is assumed by the writer to have been in 1880 or 1881.

The organization of this branch included all the Latter-day Saint people on the north side of Snake River and extended as far north as there were members of the church.[5]

Due to an influx of people to Poole's Island, a ward was organized December 18, 1882, with Thomas E. Ricks as the first bishop.[6]

A continuous migration of Latter-day Saint people into Poole's Island and the surrounding regions necessitated the forming of other wards. The largest one of those formed was the Bannock Ward at Rexburg, Idaho. At a special meeting held for the Bannock Ward in Rexburg February 4, 1884, the wards were organized into a stake of Zion, taking for its name, Bannock Stake. The Stake Presidency at that time was: Thomas E. Ricks, president; William F. Higby, and James E. Steele, councilors; and Thomas E. Bassett as clerk.[7]

A stake at Idaho Falls was organized July 21, 1898, necessitating a change in the Stake Presidency. James E. Steele became President of Bannock Stake, with headquarters at Idaho Falls. With this organization

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[3]Ibid. [4]Ibid. [5]Ibid. [6]Ibid. [7]Ibid.

the name of the stake presided over by President Ricks was changed to Fremont Stake.[8]

It was during President Thomas E. Rick's administration over the old Bannock Stake that the Aline Ward was formed in the Teton Valley.[9] Recorded in the Fremont Stake Historical Record, which is a duplication from the old Bannock Stake Historical Records, is the following:

> Thursday, August 22, 1889, the saints in the Teton Basin, of Teton Valley, were organized into a ward. The twentieth ward in the stake. The new ward was called Aline. It derived its name from the words of the famous author, Washington Irving, who wrote of the beauties of this locality.[10]

The meeting house was located on-half mile west of the site of the present post office in Driggs, Idaho, and one mile north. It consisted of a large log room, thirty or forty feet in length.[11]

The ward was organized under the supervision of Apostles Francis M. Lyman and Heber J. Grant. Mathoni W. Pratt was ordained bishop with Thomas R. Wilson and Apollos P. Driggs as his councilors.[12] In the same fall they were visited by Apostles John Taylor and Moses Thatcher, accompanied by Seymour B. Young.[13]

There have been estimates made previously in this writing which variously placed the population in the Teton Valley in the years 1889-90 between two and three hundred people. Concerning the population in the

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[8] Teton Stake Quarter-Centennial Jubilee. 1901 - 1926.

[9] Ibid.

[10] "Fremont Stake Historical Record" Ms., 1896-1915.

[11] Ibid.

[12] Ibid.

[13] Don C. Driggs, "Personal Journal".

Teton Valley and its increase, recorded in the Fremont Stake historical record is the following:

> Statistical Report of the Aline Ward of the Bannock Stake of Zion for half a year ending June 30, 1890. Number, in their order, bearing the priesthood, High Priests 3, Seventies 5, Elders 15, Priests 0, Deacons 8, members 44. The total number of officers and members 77, children under eight years of age 52. Total number of souls 129, families 30. Births, male 1, female 3, children blessed 4, and members received 42.[14]

In the same report the rate of increase in population is given. These reports were gathered and computed twice each year. Included in this writing are three reports recorded in December 31, 1890, 1891, 1892:

> For half year ending December 31, 1890
> Total souls 156; total members 92.
> For half a year ending December 31, 1891
> Total souls 193; total members 113.
> For half a year ending December 31, 1892
> Total souls 138, total members 81. [15]

No adequate explanation could be found for the drop in population in 1892.

The continuation of activities in the Aline Ward increased the membership in 1893. As previously mentioned, the ward covered the entire valley which placed a hardship on those living at the outer extremities. Following the policy of the church in reaching those where distance made regular attendance impossible, the valley was divided into districts. At a meeting in the Aline Ward chapel November 26, 1893 the following minutes were recorded:

> At a meeting, the ward was districted for the labor of teachers. For Leigh's district, which constitutes the north end of the valley, the following brethern were sustained. John Leatham, Edward S. Little, and Edlef B. Edlefsen. For the river district: Edward Davis, Henry E.

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[14]"Fremont Stake Historical Record", 1884-1915. [15]Ibid.

> Rigby, and H. Todd. Darby district: John Todd, George A. Little, and Don C. Driggs. South of Teton district: A. P. Driggs and Lehi Pratt. North Teton district: George S. Young, Thomas R. Wilson, and Robert D. Green. Among the instructions given by Bishop Pratt was that the teachers should find out what each family has to pay on tithing and was requested to report December 10, at the regular meeting.[16]

The Aline Ward of the Bannock Stake was in existence only four to five years. Even though the actual date of its organization August, 1889, has been recorded, the termination of meeting in the log house south of Driggs is unknown. There are evidences as to its having been moved, but no record which gives the date as to when the move took place. Mrs. Bessie Clark Kimball in her history of the Driggs Ward Sunday School states:

> Later (after August of 1889) Mathoni W. Pratt and Thomas R. Wilson made their homes at the mouth of Teton Canyon Alta, Wyoming, taking the organization with them. The entire valley continued to meet together in this locality.[17]

The writer has set the date of the new location of the Aline Ward prior to August 1, 1895, because of the following quote:

> Minutes of Fast Meeting held Thursday August 1, 1895. President W. F. Rigby presiding. The opening prayer was offered by Edlef B. Edlefsen, President Rigby addressed those present on the subject of baptism. The Elders then proceeded to confirm those who had been baptized in the morning, there being seventeen in number: Sarah Ann Bagley, Kattie Hill, Andrew Hansen, Annie B. Hansen, Bertha C. Clatner, Mattie Taylor Little, Mary A. Edlefsen, William L. Shaw, Rosa E. Shaw, Allie C. Shaw.[18]

The last name appearing on the above list is the writer's mother, who reports she was baptized soon after the Aline Ward was moved to its new location in Alta, Wyoming. The statement is also substantiated by her

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[16] Ibid.

[17] Bessie Clark Kimball, "Sunday School History of Driggs Ward", MS, (In possession of Teton Stake Presidency).

[18] "Fremont Stake Historical Record", 1884, 1915.

brother and sister whose names appear in the previous quote.

The Aline ward, though recently moved, was not long to be known by that name. In fact in the minutes of the same fast meeting of Augustl, 1895, the following is recorded:

> President Rigby then brought up the question of changing the name of Aline Ward to that of Pratt. There being some in favor of the change, and some not. It was deemed best to let it rest until a majority of the members of the ward were present.[19]

The discussion was again opened the following Sunday, August 11, 1895.

> Minutes of meeting held at the Aline Ward House. August 11, 1895, President William F. Rigby then brought up the question of changing the name of Aline Ward to that of Pratt. After some delay the Saints voted in favor of Pratt. The name of Aline was therefore changed to Pratt.[20]

People who built their homes in the vicinity of the present town of Driggs found it difficult to take their children so far to Sunday School in the winter months. Thus some of the leading members of the ward concluded to hold a Sunday School in their own locality.

The first Driggs Sunday School was held in the unfurnished upstairs of the Don C. Driggs home, just a little south of the Harper Drug Store corner. At present (1956) it is occupied by Ariel V. Butler. Later it was decided that if they rotated the meetings at several homes in turn it would help to stimulate interest and a larger attendance. On November 29, 1896, the rotating Sunday School was organized with President Thomas E. Ricks of the Bannock Stake and his first councilor, William F. Rigby, present. Bishop M. W. Pratt presided.[21]

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[19]Ibid. [20]Ibid.

[21]Bessie Clark Kimball, "Sunday School History of Driggs Ward", MS.

Mrs. Bessie Kimball gives the following account of the organization of the Driggs Sunday School in which she says:

> Don C. Driggs, was made superintendent, with Hyrum Oscar Crandall and Apollos Pratt counselors, and Bessie Huntley Secretary and Treasurer. Later, on the fast day, the first Sunday in December, being December 6, 1896 at twelve o'clock the first session was held. Opening prayer was offered by Superintendent Don C. Driggs. Sacrament was administered by H. O. Crandall and William Haws. Fast donations were in order, and Superintendent Driggs volunterred fifty cents (50¢) followed by William Haws. Fast donations concluded, it was suggested that a theological class be instituted, and as they had no books they decided to begin on the New Testament. The first chapter of St. Matthew was read and discussed. There were present, fourteen males and six females. Closing prayer was offered by H. O. Crandall.[22]

Soon after the organization of the Driggs Sunday School the Young Men's and Young Women's Mutual Improvement Association was organized.[23] Again, to increase attendance and interest they traveled from one home to another to hold their meetings. Included in these gatherings were the people on the west side of the valley. Wallace Crandall and J. W. Price presided over the meetings in which much interest was manifest. During this time, until the organization of the Driggs Ward, they were responsible to the Pratt Ward.[24]

With this Sunday School as its beginning, Driggs was organized into a ward of the Fremont Stake. This ward organization preceded that of the organizing of the Teton Stake by only four months. Mr. Don C. Driggs leaves his account of the organizing of the Driggs Ward.

> On June 8, 1901, the Driggs Ward was organized, of which I was made Bishop. There was in attendance at the Conference, President

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[22]Ibid.

[23]Don C. Driggs, "Personal Journal".

[24]Ibid.

Thomas E. Bassett of the Fremont Stake, Apostle Anton H. Lund of the Quorum of the Twelve, and representatives of the High Council and other visitors from the Fremont Stake. I was ordained a High Priest and set apart as Bishop by Anton H. Lund. My counselors, in this organization, were H. O. Crandall and Stanley B. Fairbanks. My labors as Bishop continued from the eighth of June, when the ward was organized, to September of the same year, when the Teton Stake was organized.[25]

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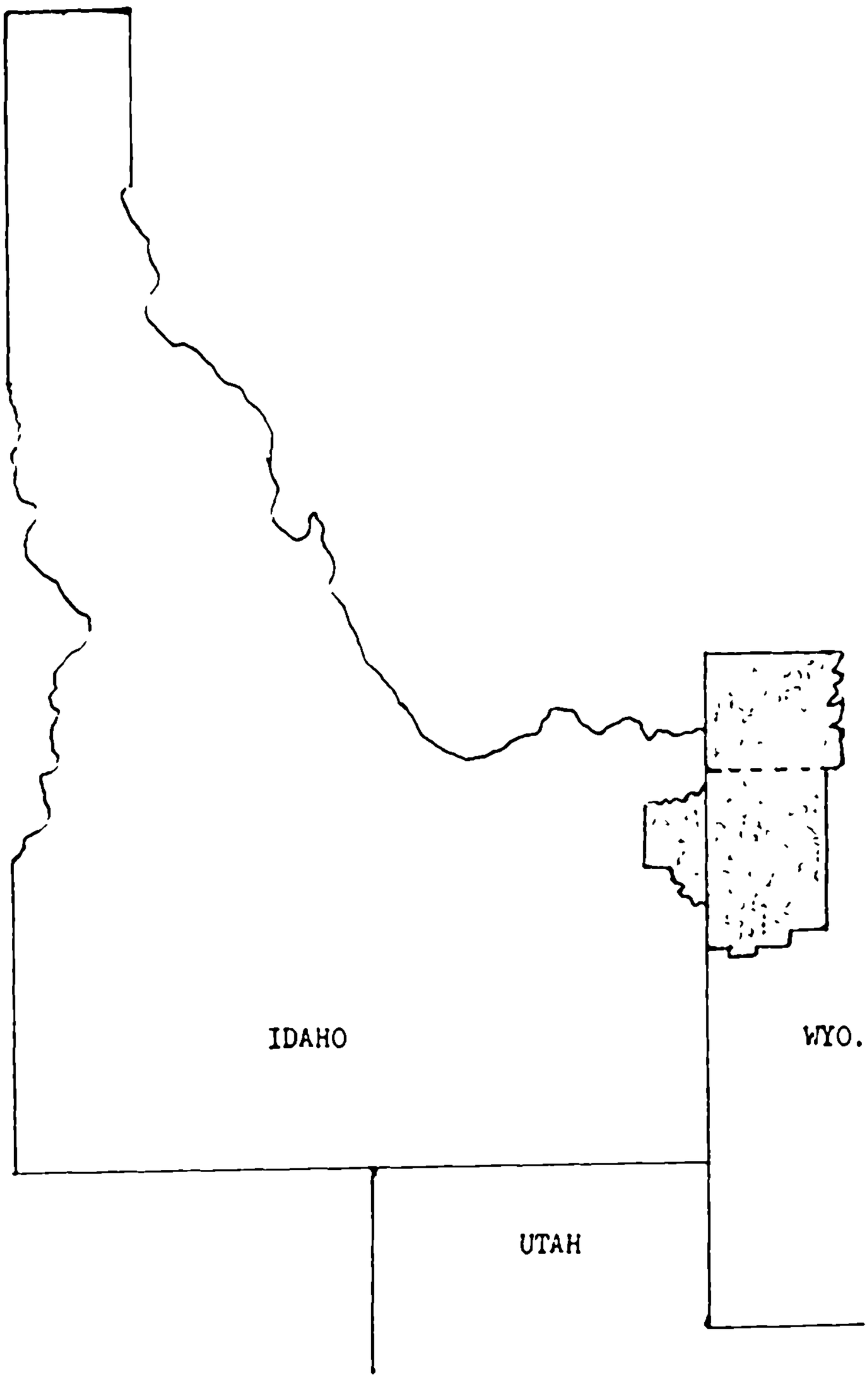
[25] Ibid.



Section in Red: Teton County, Idaho.

Section in Green: Teton County, Wyoming.
(Teton Stake comprises red and green areas)

Section in Blue: Yellowstone Park.

CHAPTER VIII

TETON STAKE OF ZION

The Teton Stake of Zion, of the Church of Jesus Christ of Latter-day Saints, was organized September 2, 1901, at two p.m.[1] Prior to the organization of the stake, the steady migration of people into the valley from 1889 on, necessitated changing from the first ward, Aline, which included the entire valley, to additional wards and branches. At the time of the organization, the Teton Stake comprised the following wards and branches, all of which were formerly part of the Fremont Stake: Chapin, Darby, Driggs, Haden, Leigh, Pratt, and Victor Wards, in Idaho and South Park and Wilson branches in Unita (now Teton) County, Wyoming.[2]

At a district conference which was called by the presidency of the Fremont Stake, it was proposed to organize a stake of Zion in that territory which embraced the Teton Valley and Jackson Hole. The stake officers present at this meeting, were President Thomas E. Bassett and James W. Webster; also John T. Smeeli and several other high councilors, as well as representatives of other stake organizations; Ben E. Rich, President of the Southern States Mission, and Douglas M. Todd, representative of the Y.M.M.I.A. Board of the church. These men, and others, along

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[1] "Teton Stake Historical Record", Book 1, Sept. 2, 1901 to Dec. 31, 1908, MS., p. 1.

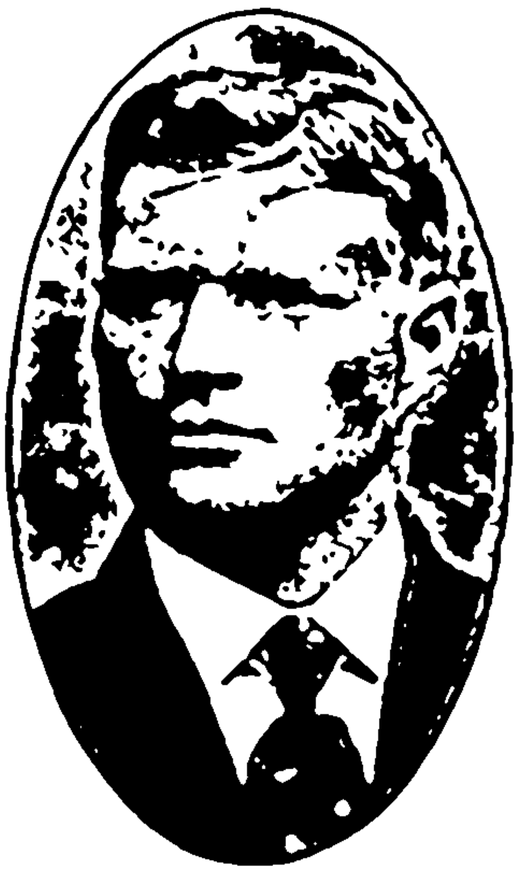
[2] Ibid., p. 2.

ORIGINAL TETON STAKE PRESIDENCY

SEPTEMBER 2, 1901

JOHN D KILLPACK
First Counselor

DON C DRIGGS
President



GEORGE S YOUNG
Second Counselor

Subsequent counselors who have served in order of service are William R Durrant, James F Griggs James M Thomas, Ralph R Cordon and Albert Choules Stake Clerks who have served with President Driggs are Michael M Norman Walter H Durrant Charles Cherrington and Amasa W Clark

STAKE TABERNACLE

with the large gathering of saints from the valley, constituted the conference which was presided over by President Joseph F. Smith of the First Presidency of the church, and Apostle John Henry Smith.[3]

The first day sessions were devoted to preaching and instruction. At the closing session on Saturday, advice was given that on the following day the question of organizing a stake would be considered. The Bishop, Don C. Driggs, of the Driggs Ward was asked to attend to all the necessary arrangements and details for the conference. The morning of September 2, 1901, President Smith went through a long list of officers that he had chosen to fill the various offices and positions in the organizations. Brother Don C. Driggs was asked to pass on their qualifications and faithfulness. He asked Mr. Driggs, after having approved all the names, to approve himself as President of the Stake. This evidently came as quite a shock since Mr. Driggs had no fore-warning or intimation as to his being chosen for this office. President Smith suggested as councilors, John D. Killpack, Jr., and George S. Young. Still feeling his inadequacy, the newly appointed stake president again went over the names with President Smith, of those being called to serve in the various auxiliaries at which time the final selections were made.[4]

The Sunday morning session of conference was carried on without the names of those who were chosen being presented to the assembly. Between the two sessions, morning and afternoon, D. C. Driggs, with President Smith and Apostle John Henry Smith, went through additional names to com-

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[3]Ibid., p. 3.

[4]Don C. Driggs, "Personal Journal", MS.

plete the organizations. After the opening exercises of the afternoon session, President Smith presented the names of the new officers. Don C. Driggs gave his own account as to how he felt:

> During the presentation of the names by President Smith I felt, very keenly, my unworthiness. I imagined that the people would not support me, that their thoughts had gone to someone else who would be brought into the valley to preside. When the time came I was chosen unanimously President of the Teton Stake of Zion. I expected to have an opportunity to say a few words and express my feelings, but none was given me. I was simply required at the close of the meeting to give out notices and attend to the necessary business in closing the conference as I would have done had I been in the position for years. I was led, afterwards, to reflect on the wisdom of this course. There were no apologies to make. The servants of the Lord had chosen me to to preside, the people had sustained me, and why apologize?[5]

Bishop Driggs, now President Driggs, was afterward ordained and set apart under the hands of President Joseph F. Smith and John Henry Smith.[6]

Another account is given of this important event in the Historical Record of the Teton Stake. This account is particularly important as it gives the boundaries of the newly organized stake:

> Organization of the Teton Stake of Zion. Minutes of a meeting of the Saints of the Teton Valley, held at Driggs September 2, 1901 at 2 p.m. for the purpose of organizing the Teton Stake of Zion. There were present, President Joseph F. Smith, Apostle John Henry Smith, President of the Board of the Y.M.M.I.A., Presidents Bassett, and J. M. Webster of the Fremont Stake, High Councilor John T. Smeeli, and a large attendance of Saints. It was unanimously decided that a new stake be organized from that portion of Fremont Stake, and that its boundaries be as follows; on the west, the west range and Canyon Creek, on the north, the Teton River, and Bitch Creek, on the east, the eastern boundaries of Jackson Hole, and on the south, the water shed between the Teton and the South Fork of Snake River.[7]

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[5]Ibid. [6]Ibid.

[7]"Historical Record of Teton Stake", MS., Book 1, Sept. 2, 1901 to Dec. 31, 1908, p. 1.

In the meeting following the ordination of the new stake presidency, Joseph F. Smith urged the stake presidency to meet often, at least once each month, and once each week if at all possible. He exhorted them to pray by themselves, asking God for power, wisdom, and judgment, that the confidence and love of the people might be won and held. He asked that the presidency meet with their high council once a month and if indifference arose, they were to pray until it was removed, that unity might be maintained. Other counsel given the stake presidency, which all could profit by, was to guard the liberties of the people, to uphold the decision of the bishop where those decisions were just, but to be careful to not uphold them when they were unjust. He stated that it was not good for the members of the Church of Jesus Christ to have heated discussion in a decision which is given by the presidency, and where that decision is sustained by a majority of the council. He also told them that it might be well to recommend leniency on the part of the creditor, but a person had no right to be generous with another person's means.[8]

At the afternoon session of conference September 2, 1901 the following stake officers were unanimously sustained:

Stake Presidency
Don C. Driggs, President.
John D. Killpack, Jr., First Councilor.
George S. Young, Second Councilor.
Michael M. Norman, Stake Clerk.

Patriarch: John Letham.

High Councilmen
Robert B. Dalley
William Wilson

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[8]Ibid., p. 8.

William Hill
Thomas H. Ingram
Joseph S. Beesley
David R. Sinclair
Edward D. Jones
Hyrum B. Clawson
Edlef B. Edlefsen
George Eddington
Henry M. Todd
David J. Thomas

Alternate High Councilmen
Lehi Pratt
George B. Green
Don G. A. Smith
Halsey D. Fullmer
Frederick Allen [9]

The new officers of the stake, discharging their duties with efficiency, called their first stake conference the following month, October 19, 1901. This conference was held in the Leigh Ward, as it was the practice to hold conferences in the wards in rotation. The minutes of this conference read:

> Saturday Morning Session.
> Stake President Don C. Driggs, presided. Opened by singing [song omitted in record]. Prayer offered by Bishop F. W. Morgan of Pratt Ward. Singing again.
> Stake President Don C. Driggs, made a few opening remarks, expressing his gratitude at being present at our first stake conference.[10]

It is interesting to note that this conference was privileged to be the first to accept, by vote, the new organization of the First Presidency with Joseph F. Smith as President of the Church.[11]

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[9] Teton Stake Quarter-Centennial Jubilee, (Booklet published by the Teton Stake, 1926).

[10] "Historical Record of Teton Stake", MS., Book 1, Sept. 2, 1901 to Dec. 31, 1908, p. 14.

[11] Ibid., p. 22.

In the afternoon session, Bishop Nahum Curtiss reported on the Victor Ward. He mentioned that three-fourths of the population of their neighborhood were members of the church and about one-third of these were poor saints.[12]

Elder B. H. Roberts of the President of Seventies, was in attendance at this conference and was the concluding speaker. In his remarks he expressed his pleasure with his visit to the valley and stated that he thought it to be a beautiful and productive place. He praised the pioneers in the valley and all pioneers as the great benefactors of their race.[13]

A summarization of the conference was given by President Driggs concerning the condition of the people generally, and this concluded the first conference.

In closing the eventful year of 1901, in the newly organized Teton Stake of Zion, the writer quotes the minutes of a December meeting:

> In speaking of the love of temporal prosperity, President Killpack said, the need for the completion of the creamery at Driggs was imperative. Its operation will be of great value to the people of the valley. Also he mentioned the need of a grist mill in the valley, and that we should not spend our money in litigation over water rights but rather use money in the construction of reservoirs, to which this part of the country is well adapted.[14]

As was the custom in other new communities, a theocratic government was formed in Teton Valley. By this leadership the body of the church had someone on whose wisdom and judgment they could rely.

The Word of Wisdom

Behold, verily, thus saith the Lord unto you: In consequence of

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[12]Ibid., p. 16. [13]Ibid., p. 14. [14]Ibid., p. 26.

evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation-

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for brusies and all sick cattle, to be used with judgment and skill.[15]

The foregoing quote was given as a revelation to the Prophet Joseph Smith in 1833 as a guide to the members of the Church of Jesus Christ of Latter-day Saints. By following the commandment given, one may have additional health and strength while enjoying the blessings of heaven.

In the Teton Stake, as was the problem elsewhere, the problems of liquor, tea, coffee, and tobacco were evident. The church officials endeavored to counteract this influence in every possible way. Not only is the settling of a new region attended by such evils but the problem is still just as evident and as acute today. Soon after the organization of the stake, the necessity for taking measures to stem the influence of the saloons was felt.

In the stake conference of February 22, 23, 1903, President Don C. Driggs gave a report on the general condition of the stake. He made particular mention of the liquor habit arising among the people. He spoke very strongly against the large number of members patronizing saloons.[16]

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[15] Doctrine and Covenants, Sec. 89 verses 4-8. (published by Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1943).

[16] "Teton Stake Historical Record, Conference Report", MS., 1901-1908, p. 129.

In the two following priesthood meetings the same theme was evident with the denunciation of those in the auxiliaries using any strong beverage. On February 23, 1903, President Driggs arose and endorsed the remarks concerning the Word of Wisdom which had just been given by others. He also expressed his desire that all who were auxiliary workers would observe the Word of Wisdom. Stake Superintendent of Sunday Schools, James F. Griggs remarked that the Sunday School officers must observe this covenant. George M. Tonks, Superintendent of the Y.M.M.I.A., remarked that he had not received such strict orders.[17]

At the next priesthood meeting the following was recorded:

> Minutes of Priesthood meeting of Stake February 28, 1903. Bishop Nahum Curtis of Victor ward spoke of the attendance of the priesthood at priesthood meetings. Exhorted the brethern to use love and friendliness in turning members of the church from their evil ways. Upon presentation ofthe question of the use of tea and coffee at picnics of the saints, it is the mind of the meeting that this was wrong.[18]

The problem of observing the Word of Wisdom had not lessened by 1905 when additional reference was made to the trafficking of liquor and the young men inhabiting the saloons. Patriarch John Letham, having reviewed the instructions given in the conference, concluded that the drunkard, the profaner, and those who were guilty of sexual sins, would be handled for their membership in the church. Also those who criticized the church authorities should be cut off unless they repented. The same theme was followed in the stake conference the following May when Elder Joseph W. McMurrin said:

> Elder Joseph W. McMurrin spoke of the evils of the liquor habit. Of the evil of example in this line and what can be done by officers

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[17]Ibid., p. 134. [18]Ibid., p. 134.

> and relatives against it. "The saloon is an infamous den that deals out death, and the priesthood should labor against these evils, in love, but with firmness." He then spoke of the evils of the tobacco habit. "The saloon cannot be run decently, it is not a decent business. Do not drink tea and thereby show your children that you do not believe the word of wisdom". "If you observe the word of wisdom you will have greater strength to do your religious duties, and greater influence in teaching your children to righteousness. Parent, love your children, and do not spare strength, or care, or influence, or labor, or means, in training them up in righteousness".[19]

During this same year, 1905, and the following year the evil of liquor and tobacco was evident in the high council of the stake. This, of course, was not condoned. These men were members of the church who knew the regulations governing such matters and should have realized that the example they were setting was not in the best interests of the young people.

The matter was very seriously considered in four different high council meetings, taking up the majority of time in each of the meetings. The writer quotes these four in sequence to show how the situation was handled:

> The subject of the needed observance of the Word of Wisdom by ward officers being considered, and it being shown that ward officers refer to high councilors being guilty in this particular, the council hereby reaffirms its former resolution, namely, that the members of the council shall observe the Word of Wisdom, especially as to abstaining from intoxicants, visiting saloons, and using tobacco, and that any members of this council violating this resolution shall be called to answer to the council for such violation.[20]
>
> The question of some members of the council breaking the Word of Wisdom, was talked of and the motion was adopted that members of the council using tobacco or visiting saloons be called to account for same, before the council.[21]

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[19] Ibid., p. 266.

[20] "High Council Minutes, Book 1", MS., May 18, 1905.

[21] Ibid., June 1, 1905.

It was agreed by unanimous vote that a committee of two be appointed to wait upon certain members of the council with regard to their observance of the Word of Wisdom. William Wilson and President Young were chosen as the committee.[22]

President George S. Young referred to the observance of the Word of Wisdom by members of the council and asked if sickness and old age may not be considered in the light of an excuse from having to forsake the habit of tobacco. This question was considered. It was shown to be the mind of the meeting that the rule of the council on this point be observed by all. No discriminations could be made. It was further agreed that the violation of this rule by certain members of the council be considered by the council, and that the clerk write these members especially requesting them to be present at the next regular meeting of the council.[23]

The situation should have been alleviated had the council and the people adhered to the advice of those in authority. This, unfortunately was not the case, which resulted in bad feelings among the high council members. Eventually, in 1906, Apostles Francis M. Lyman and George F. Richards came to help settle the trouble. At a priesthood meeting on May 26, 1906, Apostle Francis M. Lyman remarked that the priest should be a support to the bishop, and a tower of strength. He said also that it should be a reproach to a high priest to be at variance with others or to have any difficulty with anyone. It was evident to him that the feeling of harmony and support of those in office was imperfect. He said they were evidently not prepared for the conference and advised those at the head to "clean up and brush off" these imperfections of harmony and order. He advised all present to keep in line with the authority or else they were in serious danger.[24]

The following day, May 27th, at the general priesthood session,

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[22] Ibid., June 22, 1905. [23] Ibid., July 27, 1905.

[24] "Minutes of Priesthood Meeting", MS., May 26, 1906, p. 309.

Apostle Lyman questioned the priesthood if they were in harmony with the general authorities and with stake authorities. Bishop David P. Cheney, failing to sustain one of the members of the high council, was asked by Aportle Lyman to settle everything before conference. He advised the brethern to adjust difficulties without the aid of disinterested parties, if possible. Men holding the priesthood should be not only just, but merciful, he told them.[25]

Again in a special high council meeting called the afternoon of the 27th, Apostle Lyman and George F. Richards were in attendance and attempted to further settle the difficulties. Apostle Lyman promptly questioned each of the members on their observance of the Word of Wisdom. This revealed that all present either observed it or promised to observe it strictly. This pertained to the abstaining from tea, coffee, tobacco, intoxicants, and to teach this principle to others. In a straightforward manner they were told that a high councilor who could not observe the Word of Wisdom should resign. All then agreed, by vote, to observe this admonition. It was also agreed to discourage the serving of tea and coffee by church organizations in general gatherings.[26]

This, in general, settled the differences and difficulties of those in authority at this time. However, the evils of not observing the council and advice as given in the Word of Wisdom was continually plaguing the authorities. This point was adaquately expressed in the

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[25]Ibid., May 27, 1906, p. 310.

[26]"High Council Minute Book 1", MS., May 27, 1906, p. 297.

following quotes concerning another concerted effort on the part of the stake authorities to cope with the rising tide of drunkeness:

> Priesthood meeting September 28, 1907. It was the sentiment of the meeting that church officers who use liquor moderately or periodically repent or be handled for their office and standing. The following resolution presented by President John D. Killpack was then adopted by unanimous vote, Resolved that we the Priesthood, do not enter the saloon for any purpose whatsoever and that we enlist the aid of auxilliary organizations and the house in adoption and support of this resolution. It was considered advisable that this resolution be put to the ward priesthood and to ward officers for their adoption. On motion of Edlef B. Edlef en the following was also adopted. Resolved that merchants do not sell goods on Sunday and that Bishops take up the labor necessary with their merchants to secure the observance of this resolution. The following was also adopted at stake priesthood meeting, Resolved that bishops be held responsible for the attendance of their priesthood at stake priesthood meetings, and that they especially secure a good attendance at next priesthood meeting.[27]
>
> Priesthood session February 9, 1908.
>
> President Driggs spoke on the saloon and its evils, said the saloon seems to be violating the law, that it is kept up partly by the patronage of our people. He referred to our resolutions in priesthood meeting on this question, said that the majority of our young men are acquiring the drinking habit unrestrained, three saloons are supported in the valley.
>
> President McMurrin urged the Seventies to finish their year book in the time designated. The following resolution was then presented to the meeting, by Thomas R. Wilson. Whereas, we recognize the fact that the evils following in the progress of the work of the Lord in this Stake or Zion, and by undermining the characters of the rising generation broods evil for the future, and whereas, we as the priesthood feel that we have a mighty responsibility devolving upon us in battling against the condition surrounding us and our families, and that we should be leaders in the crusade against the saloon and whereas we regard the saloon as an evil to society, it would be a wicked policy to license the saloon, just as it would be a wicked policy to license the brothel and gambling den, therefore, be it resolved that we the priesthood of the Teton Stake of Zion, do hereby pledge ourselves to devote our utmost energy and efforts to abolish the saloon in this stake, and that by our personal example we will give force to our precepts.[28]

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[27] Ibid., September, 28, 1907, p. 381.

[28] Ibid., February 8, 1908, p. 405.

Meeting of Stake Presidency, High Council, Bishopric, Ward Clerks, November 27, 1914.

At the beginning of the year there had been twenty-one non-observers of the Word of Wisdom among the leading brethern. Now there were eleven, but two-thirds of this eleven were of the high council and bishoprics. Fourty-four of the leaders in the Stake and Wards were not paying tithes monthly as recommended. The officers of the priesthood quorums and auxiliaries outranked in the observance of the Word of Wisdom. Moved and seconded that the High Council "clean up by the first of the year or get out", that is, observe the Word of Wisdom, all voted in favor of the motion. Moved, and seconded, and carried that the same apply to Bishoprics and Clerks. The report was to be made at the last Priesthood meeting in December.[29]

From the previous quote of 1914, it was evident how persistent and extensive the evils of liquor had become. It was also evident that the patience of the stake presidency and some members of the high council had nearly reached the breaking point. The progress of all was being hampered by the negligence of a few in conforming to the rules prescribed by the church authorities.

Erecting a New Place of Worship

Shortly after the organization of the stake in connection with the stakes of the Snake River Valley, the people were called upon to assist in the erection of an academy building at Rexburg. For a number of years they were engaged in this project even the members of the Teton Stake were in great need of a meeting place large enough to house their own people.[30]

There are various notations recorded in the minutes of meetings dated the latter months of 1903 in regard to the need of erecting a new stake building. It was not until January of the new year (1904) that

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[29]"High Council Minute Book II", MS., November 27, 1914, p. 432.

[30]Don C. Driggs, "Personal Journal".

definite steps were taken to bring their planning to a reality. In the stake priesthood meeting of January 29, 1904 the following notation was made:

> President Driggs presented the proposition of Driggs Ward to the Stake, namely the offer of $1500 to go towards the erection of a stake house for meeting purposes, the ward to have the privilege of using the same for ward purposes, he called for remarks on the subject. After some consideration pro and con the proposal of Driggs Ward was adopted by unanimous vote. It was also agreed that a committee of five be chosen, three for the stake, and two for the ward, to be a committee on plans and building, and that the committee be appointed by the stake presidency. The following were accordingly named for Driggs Ward, Bishop H. O. Crandall and Joseph F. Griggs, and for the Stake E. B. Edlefsen, T. R. Wilson, and William Wilson. The amount of means to be spent for the building was then considered. It was moved that the building cost $10,000., amended by raising the cost to $15,000. President Driggs said we could depend on a donation from the Church. President Young thought we would receive one-third from this source. After a lengthy consideration, the amendment was sustained, with two dissenting votes, namely William Wilson and H. J. Stone, afterward made unanimous.
>
> The building committee having returned after retirement, presented the following, T. R. Wilson - that the stake house be built of common native building rock, that $2.50 per cord be allowed for the quarrying of the rock, and $5.00 for hauling. That $13.00 a thousand be allowed for rough lumber that the committee be paid for their time and work as committee men. The report was accepted by the meeting. As to paying for the committeemen, it was also agreed by vote that they receive $.35 per hour, and that the clerk receive $.40 per hour for his special work as clerk.[31]

After additional reports and estimates had been gathered and compiled the stake presidency decided to present it to the body of the church. In the afternoon session of conference, February 22, 1904, Don C. Driggs presented the proposition and asked for a sustaining vote. The people voted unanimously in favor of its erection. A letter from C. M. Squires, architect, on the proposed plan of the stake house was also presented at this meeting. Thomas R. Wilson then made a brief report of the committies

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[31]"High Council Minute Book II", MS., January 29, 1904, p. 172.

visit to C. M. Squires, and reported that the original plan of the committee, for a $15,000 structure would be too large. After a brief discussion period the plans as submitted by C. M. Squires, with the proposed changes, were put to a vote and passed unanimously.[32]

In a special meeting following this conference, T. R. Wilson spoke to those assembled, of the preparations for the stake house and desired the hauling of rock to commence the following Wednesday. He also presented the plans for the ground floor of the proposed building and explained them. The question of building the house during the ensuing year (1904) was presented, considered, and unanimously approved.[33]

The work progressed normally until the foundation was laid. This foundation consisted of quarried native sandstone layed together with lime. The cornerstone was layed May 23, 1904 at four p.m. The following historical record gives an account of the proceedings.

> Laying of the Corner Stone of the new Stake House May 23rd, 4 p.m. 1904. President Don C. Driggs presiding. Singing "How Firm a Foundation" etc. Prayer by Elder J. Golden Kimball. Singing, "All Hail the Glorious Day". The corner stone was then lowered and dedicatory prayer offered by Elder Rudger Clawson. He thanked the Lord for the movement of the building of the house and asked for the people the blessing of union and of faith, and of means agreeable to their needs for this purpose. He then dedicated the stone and the grounds, asking heavens blessing thereon, he then ask God's blessing on the Stake Presidency, High Council, Bishops, and the people, that all might work in harmony for the success of the undertaking.
>
> Elder Clawson then talked to the people, and promised them that they would be blessed financially and the way would be opened in a marvelous way for them, if they would be united and listen to the counsels of their leaders.
>
> Elder Kimball promised blessings on the people upon the condition that they should be united and faithful. That in this they should also be strengthened spiritually.[34]

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[32] "Teton Stake Historical Record", MS., 1901-1908, p. 180.

[33] Ibid., p. 182. [34] Ibid., p. 199.

As is the case with many of the church structures, the committee was in great need of more funds. A special high council meeting was held June 11, 1904 at which time committeeman Edlef B. Edlefsen reported the status of the building and said that the work was hampered because of the lack of money. At this time the advisability of borrowing $5,000 to carry on the work was considered. Since the building was to be constructed by contract, it was essential that the money be readily available. The possibilities of a loan was further considered and it was eventually agreed that the stake authorities would borrow $5,000. Evidentally they did not desire the full burden of this borrowing venture, for they included in the co-signers, the stake presidency, high council, bishoprics, and other leading men of the stake. Elder O. F. Ursenbach was sent to Salt Lake City to negotiate the loan and finally succeeded in getting an offer for only $2,500.[35] This amount was obtained, but was not sufficient to carry on the work continuously, so a valley carnival was planned. So big and so successful was this carnival that the year 1904 is referred to as "Carnival Year".[36] This carnival received its impetus from the building committee as was reported to the high council May 28, 1904.

> President Driggs reported that the building committee of the stake house had decided on a Stake Carnival for the week of July Fourth etc. for the purpose of raising means for the building, and had selected Oscar F. Ursenbach to take charge of same. He read a proposed program, covering the six days of the week. The proposition was presented for the approval of the council. After consideration, it was approved, decided that it would be held at Driggs and that the whole stake take part in it.[37]

In the priesthood meeting following the high council meeting the

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[35] Ibid., p. 202. [36] Ibid., p. 203. [37] Ibid., p. 200.

following is recorded:

> President Driggs spoke of a proposed stake carnival for the week of July 4th to raise means for the building of the Stake House reading proposed program for same. It was stated that stock etc. contributed should be allowed and it was left to the judgement and action of the building committee. The question of raffling articles at the carnival was asked as to whether it should be allowed and it was left to the judgement and action of the building committee. It was decided by vote that we have the carnival as outlined. The question of voting for queen of the carnival was considered and the stake was divided into four districts, as follows: 1. Jackson Hole, 2. Victor and Chapin, 3. Bates, Driggs, Darby, and Pratt, 4. Haden, and Leigh, and Cache. Each of these districts should nominate and vote for queen candidate, the one receiving the greatest number of votes to be queen of the carnival.
>
> Elder Thomas R. Wilson of the building committee reported progress of preparations for building. He solicited volunteers for starting work on the foundation the coming Monday.
>
> President Driggs read the list of amounts apportioned to the different wards for the cost of erecting the building, as follows: Bates $400., Chapin $850, Driggs $3000, Leigh $1440, Cache $1080, Pratt $1200, Victor $2800, Darby $1200, Jackson $300, Total $13,350.[38]

The carnival lasted a full six days so great was the interest shown. The people turned out en masse for the entire six days. A temporary hall was erected with a stage of timbers covered with wagon covers. Theatrical performances and vaudevilles were staged and this, coupled with the games on the outside, furnished amusement for the week.[39] The result of this extravanganza is written in the minutes of the next (July 30th) Priesthood meeting:

> O. F. Ursenbach of Carnival Committee gave a report of the carnival, which showed $1702.50 net profit to be turned over to the Stake House Building Committee. President Driggs also spoke of the carnival, of its success, and the faithful labors of the committee, praising same, of the enjoyment furnished by the carnival, and of the good feelings prevailing. He said that the proceeds of the carnival would be needed above the amount formerly apportioned to wards, hence no reduction of apportionments would be made. Superintendent of the work and chairman of the building committee, Thomas R. Wilson gave a

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[38] Ibid., May 28, 1904, p. 210.

[39] Don C. Driggs, "Personal Journal".

report of the progress of the work. He said that $800 of the $2500 borrowed had already been used, and that the remaining $1700 could not go very far. Said he felt the weight of the responsibility for the Superintendent of the building, and while he would do his very best in expenditure of the means in his charge, he also desired the people to give him their support and their charity. He urged the bishops to collect apportionments from the people, as needed for the progress of the work. He had faith that the work would continue until winter stopped it. President Driggs said that the $1.00 per month donation would still be required in answer to a question, with a payment of full apportionment as soon as possible. President Young expressed good faith in the project and urged the brethern to diligently support the work, even to setting aside their personal interests if need be, and solicited perfect union in this matter.[40]

Although their carnival had been successful and a fair sum of money raised, the continued donations, so necessary, were not coming in. The superintendent of the building project, T. R. Wilson, announced in a priesthood meeting September 24, 1904 that all the money obtained had been used. He also indicated that no money had been received from the people during the progress of the work. The people had not supported the enterprise and he thought that individuals must be approached personally since general request had failed.[41]

To further add to their problems, the first payment on the money borrowed in Salt Lake City was due. Also, their architect, Mr. Squires, was sueing them, because of a misunderstanding, which caused the building committee to withold his fees. President George S. Young was dispatched to Salt Lake City where he called on the First Presidency for advice on the matter. On returning home he gave the following report:

> High Council Meeting January 16, 1905.
> President Young then reported having called on the First Presidency of the Church in the interest of the stake house. They had assisted

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[40]"Teton Stake Historical Record", MS., 1901-1908, p. 208.

[41]Ibid., p. 218.

him to get the continued loan of $1500, of the $2500 owing on our formerly given note to the bank (he paying our $1000 on the note for one year, and at 7% interest.) They had also contributed $500 cash towards the building, and invited us to call on them for further help, should "we get in a pinch". He said they were being over burdened with similar petitions for help on church buildings. President Young had paid $300 to Ricks Academy, placing the remaining $200 with a local bank. He then gave the report of his visit to architect John D. G. Young regarding the building of the stake house. The architect advised rock ruble work for three back walls of building, with a continuation of broken ashlar work for the front wall. That to finish the building as planned by C. M. Squires would cost us from $25,000 to $30,000.

It was decided by vote of the council, that architect C. M. Squires be discharged, and that John D. C. Young be employed as architect for the house, per report of President George S. Young. It was also decided that the stake presidency be empowered to organize the work of getting our rock and lumber for completion of the building. President Driggs stated C. M. Squires was bringing suite against us for further payment as architect. Upon consideration it was decided that the Stake Presidency be empowered to secure an attorney to make preparations for defense.[42]

High Council meeting January 26, 1905.

It was decided that President George S. Young be paid $1.00 per day for his time spent in collecting for the stake house. The council then decided to honorably release the stake building committee, with a vote of thanks for services done. President Young was then sustained as superintendent of the building, to labor under the direction of the stake presidency and high council as committee. Brother William Wilson then presented the idea of suspending the work on the building for the present, as the people as a whole were poor and were burdened with obligations. President Driggs did not think this advisable, as the people felt well toward the building and expected to help build it. He then advanced the idea considered and favored by the stake presidency namely, to build a cheaper building, a frame building for temporary use, until the people were able to finish the rock building, and that this be an all purpose building. After consideration this plan was favored by unanimous vote of the council.[43]

Stake Priesthood meeting January 28, 1905.

President Young presented for the consideration of the meeting the plan considered and favored by the stake presidency and high council, namely to build a cheaper building, a frame hall, to be used for stake purposes until the rock building can be finished and that this temporary building be used for amusements as well.

The brethern discussed the use, the size, and the cost of the proposed building. It was the mind of the group that the newly pro-

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[42] Ibid., p. 242. [43] Ibid., p. 243.

> posed building be built. That it be built suitable for both religious meeting and amusements, and that its size be about 40 feet by 80 feet and that it cost about $3,500. not over $4000. These ideas were adopted by vote of the meeting, the same being unanimous.[44]

Now that another building plan had been considered and accepted it was necessary to change the money apportionment to the wards. This was done in the next priesthood meeting, June twenty-fourth at which time it was determined that the new temporary stake house would cost an average of $2.50 per capita.[45]

The decision to build this frame building lessened greatly the financial burden of a people who even then found it difficult to meet the apportionment. Because of this, the building progressed slowly, even though an additional $500 was borrowed from the bank.[46]

By the end of November they had progressed sufficiently with their building that they were able to hold stake conference in the new building. The walls were lathed, but the plastering had not been done. It surely must have been a unique experience for the presiding authorities to look about them at the unsightly lathe. However, the minutes of the occasion tend to indicate the meeting was not only well attended, but that the speaker was unusual. Standing before them on this Sunday morning, November 26, 1905, was Elder Martin Harris, son of Martin Harris of Book of Mormon fame. He eloquently gave the history of his fathers life as connected with the Book of Mormon and the church. He related how his father spent his money for printing, etc. because of the wonderful testimony of its truthfulness. He also related the story of his fathers coming to the Saints in the Salt Lake

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[44]Ibid., p. 208. [45]Ibid., p. 271. [46]Ibid., p. 280.

Valley and of his eventual death. Before his death he reaffirmed his testimony of the truthfulness of the Book of Mormon.[47]

The work in building the Stake house continued on through the remainder of 1905 and into the following year. There were occassional banquets, entertainments, and continued exhortations to the members to fulfill their obligations. Although the date of the completion is not recorded there are several indications from the minutes of meetings held therein. On Sunday afternoon May 27, 1906, Apostle George F. Richards commended the Saints on their building and exhorted all to be faithful in helping pay off the obligations on the building, preparatory to its dedication. President Lyman also praised the people in the selection of the plan of the building and its usefulness.[48]

As they desired to finish the building as soon as possible, a concerted effort was made to contact the members and urge them to complete their payments. In this they were successful as is recorded in the minutes of Stake Conference February 17, 1907 at which time it was dedicated:

> President Driggs, spoke of the stake house which was about to be dedicated and of the charity and good efforts of the people in contributing to the payment of the building.
>
> Many of the people had made real sacrifices in doing so. He also mentioned the payments or donations by auxilliary organizations and thanked the people for their support of this project, so highly appreciated. He said that the building was paid for and about $300 over, which could be applied to finish the seating of the house.
>
> Sunday afternoon session February 17, 1907.
>
> President Don C. Driggs then made a brief statement of the cost of the stake house, etc., and said that the secretary's minutes would be presented at the next stake priesthood meeting . The dedicatory prayer was then offered by Elder George Albert Smith of the Quorum of Twelve Apostles.[49]

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[47] Ibid., p. 336. [48] Ibid., p. 312. [49] Ibid., p. 345.

At one of the following priesthood meetings a full financial report was read concerning the cost of erecting the building. This report brought to a conclusion years of sacrifice.

Priesthood meeting April 27, 1907.
President Driggs then read the report of the cost of erection of the stake house, which was accepted by vote of the meeting.
Report of Superintendent and clerk on Teton Stake Building.
Building finished and dedicated February 16, 1907. Report approved April 27, 1907.
Receipts from wards.

Clawson	$ 799.24	Haden	$ 544.46
Bates	185.46	Pratt	716.22
Chapin	311.99	Victor	1324.26
Driggs	1478.10	Darby	635.32
Cache	500.14	Jackson	56.80
		Total	6552.27

From Rock Building carnival	$ 730.	
Stake Auxilliary Assoc.	220.85	
Other sources	32.50	
Non residents	168.90	
Stake Amusements	193.28	
Church	1000.00	
		$8897.81
Paid out on building		6193.30
Paid out on grounds etc. furnishings		2704.51
		8897.81 [50]

Various Problems

In the Church of Jesus Christ of Latter-day Saints there evolved upon the bishops and stake presidents a grave responsibility. To them, with the help of their councilors, come the responsibilities of living exemplary lives. They must also have coordination with other stake officers to bring about unification of purpose in furthering the Gospel of the Kingdom of God. Their problems are many and varied, their hours long, their patience long-suffering, their love and devotion to a cause continuous.

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[50] Ibid., p. 351.

Main Street of Driggs
1912

Town of Jackson, 1912

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In the stake historical record beginning in the year 1909, the problem of temple marriage was brought up and a solution provided:

> Minutes of regular session of the High Council held Thursday, February 25, 1909. The question as to whether or not under any circumstances a man having had his endowments could marry outside of the temple without sinning was asked and considered. The concensus of opinion was in the negative. President Don C. Driggs favored the opinion that church officials should refuse to marry such applicants.[51]

Unfortunately there were problems which arose among the stake authorities themselves, causing disruption and serious repercussions among the people over whom they presided. There was nothing adverse in the characters of these men, but the experience brought out the fact that all were subject to human error and differences of opinion.

The writer noted other instances, previously recorded, of the disregard for observance of the Word of Wisdom by a few high council members, bishoprics, and auxiliary officials. Differences of opinion, freely expressed, brought about a laxity of duty in many cases. This influence and difference wormed its way into the feelings of the stake presidency with the result that very little unity and work was being accomplished. The seriousness of the situation was evident and finally a solution was arrived at as noted in the following:

> President Driggs had written recently to the Presidency of the Church regarding the unsatisfactory condition in the Presidency of this Stake. Apostle Ivins had come in response to this letter to make an investigation. A general neglect had been found. Several meetings had been held including one in which a secret ballot was taken. This ballot indicated a disposition of the part of the brethern to sustain the Presidency. An understanding had been arrived at, and the brethern of the Presidency were now united and determined to devote themselves to their calling in the stake.

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[51]"Teton Stake Historical Record"Book 2, MS., January 1909 to February 1915, p. 18.

President Driggs rejoiced that the Stake Presiency were now united for the first time in many years, having settled all differences. They now solicited the support of the people and hoped to deserve it more than ever. They had worked under adverse conditions, but now could act as a unit in handling any conditions that might arise, and would expect as much from the people in the way of reformation. "We desire the love, confidence, and support of the people".

Councilor John D. Killpack said "We are going to do better - the best we can. We mean what we say. We are going to make our business conform to our church interests".

Councilor George S. Young said the words of Brother Killpack had largely expressed his thought.[52]

The sincerity of the desires of the stake presidency to right the wrongs committed and to make amends was evident. Their attitude was adequately manifest in the previous quote. Unfortunately when differences arose it was difficult to regain the status of uniformity of opinion which existed prior to the difference. Additional differences arose and ultimately caused a schism in the group. This condition could only be corrected by the release of the person, or persons, from his responsibilities in the group. This release came to the stake presidency four years later on Sunday afternoon, November 16, 1913. The minutes of that period give a detailed account as to the proceedings.

Stake Conference Saturday, Sunday, November 15, 16, 1913
Sunday afternoon.

President Francis M. Lyman expressed appreciation at the good attendance, especially in as much as there were so many changes to be made. It had been found advisable to release both the stake presidency and the high council and about forty good men had been named in response to the brethren's being asked to hand in, on slips, the names of the best men in the stake. Out of this number, a presidency and council had been selected. The brethren to be released as if released from mission service abroad. Especially the outgoing members of the presidency were entitled to the gratitude and respect of the people. Likewise the Bishops to be released should feel that they had completed their missions. Presidency and council released honorably by vote and with expressions of love and good will. New Presidency nominated and

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[52] Ibid., p. 78.

council, Presidency, Don C. Driggs, President, William R. Durrant, 1st councilor, James F. Griggs, 2nd Councilor. Sustained unanimously.[53]

Nobility is not measured by the number of times a person has failed, but in the number of times he has succeeded. It is the opinion os the writer that the many years of devoted service rendered by the stake presidency, and high council, places them in a category of the noble. Their lives were such that those over whom they served, could pattern their own by the example they set. Their friendship and service to their fellow-men will long be remembered by the pioneers and progenitors in the Teton Stake of Zion.

On November 16, 1913, the councilors to President Driggs were released as stated, and William R. Durrant and James F. Griggs were chosen to take their places. In August 1918, James M. Thomas took the place of James F. Griggs. On May 15, 1919, Ralph R. Cordon and Albert Choules became the councilors to President Driggs.[54]

On April 6, 1917, the United States declared war and joined the allies in the fight against Germany. Answering their country's call were approximately 185 men from Teton County. The mamority of those who entered the services at this time were members of the L.D.S. Church. Many of them saw action in much of the bitter fighting. Three out of the five of those who lost their lives, lost them in the Argonne Forest.[55] Others who died in hospitals from diseases contracted while serving their country were Guy Butler and Harry Maddox.[56]

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[53]Ibid., p. 82.

[54]Teton Stake and Driggs Ward Tabernacle, Driggs, Idaho, 1943.

[55]B. W. Driggs, op. cit.,p. 202. [56]Ibid., p. 203.

On July 27, 1919, in place of the regular piesthood meeting, special services were held for these five boys. The minutes of that service read as follows:

> Priesthood day General Assembly, July 27, 1919.
> In place of the Priesthood General Assembly, special memorial services convened for the five boys who lost their lives during the World War.
> Song, America. Prayer by Bishop Clarence Early Harris.
> Solo by Mr. Thomas Ashworth.
> President Albert Choules gave the opening address of welcome, welcoming the people and praising the boys in whose honor we meet today.
> Pratt Ward quartette sang "Mustered Out".
> Professor Ezra C. Dalby gave a short biographical sketch of the boys.
> Miss Eva Killpack pinned a gold star on the service flag in honor of Albert Murdock of Victor, Idaho.
> Miss Luella Allen pinned a gold star on the service flag in honor of Guy E. Butler of Driggs.
> Miss Julia Cherry pinned a gold star on the flag in honor of George Smith of Victor, Idaho.
> Miss Cora Humphreys pinned gold star on the flag in honor of Harry Maddox of Clementsville, Idaho.
> Miss Helen Floyd pinned a gold star on the flag in honor of Moses Arthur Hulet of Driggs, Idaho.
> Miss Virginia Burley, recited the "Service Flag"
> John J. Johnson sang a solo "The Flag Without a Stain".
> Major C. M. Booth of Pocatello, gave the address of the day praising the people for their loyalty in attending these services in honor of the boys who gave their lives for our country during the war. During his speech he told of various instances in which the common man protected the rights of the free people and make it possible for freedom to reign in this country as well as other countries. It is the common man who at all times has stood for right and justice for mankind. Encouraging the people to live not only for our little daily works, live not only for the little things of every day life but to think of the greater things which we are helping to do. We are each and every one helping to build this nation and the government of this nation. The American Flag stands for all that we have done, and all that we are.
> President Albert Choules thanked Major Booth for his fine address in behalf of the Stake Authorities and people.
> Duet. by Mr. and Mrs. C. G. Breen.
> Reading by Mrs. C. R. Burle.
> Congregation sang the "Star Spangled Banner".
> Prayer by President Ralph R. Cordon.[57]

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[57] "Teton Stake Historical Record", MS., Book 2, January 1909 to February 1915, p. 129.

At the request of the parents of these boys, their bodies were returned to their homes for burial. Funeral services were held in the tabernacle at Driggs, September 25, 1921 for three of these boys whose bodies were returned:

> September 25, 1921.
> Funeral Services of Moses Authur Hulet, Lindsay Edward Murdock, and George Anthony Smith, the three Teton County boys who died in action overseas, during the late World War; held in the Stake House Sunday September 25, 1921 at 2 p.m. Elder Brigham H. Roberts read the prophecies of Isaiah and its fulfillment after the resurrection of Christ as told by the scriptures. How happy we should be in this county that so few of the 150 called into service were called upon to make the supreme sacrifice. "I always prayed God that rather than be maimed and acarred for life that the men in my regiment might make the supreme sacrifice as did these boys. That God took the best to sacrifice for the liberty of humanity, there is no doubt in my mind. I feel that were Christ to view these remains and other remains of those who lost their lives in this late war, He would feel proud and have a bright countenance rather than that of shame because in this the supreme sacrifice these boys, in my estimation, died for a great cause."
> Elder Roberts also encouraged those in uniform before him not to think or talk lightly of the sacrifice of these your fellows. "As much as I need money there is no fortune in America that could purchase from me the joy in the humble thought that I gave my humble service in this World War".[58]

During the World War II the Teton Valley was again well represented. Again the majority of those inducted were L.D.S. The honor roll numbered upwards of five hundred men and women, many of whom have paid the supreme price, while others were wounded.[59]

On February 18, 1921, President Don C. Driggs asked to be released because he now resided in Arizona. This was accomplished at the Stake Conference of February 20, when Albert Choules became President, under the organization of Apostle Melvin J. Ballard. His councilors were Ralph R. Cordon and Alma Hanson, and Amacy N. Clark as clerk. A vacancy occurred

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[58]Ibid., p. 197. [59]"Teton Stake Historical Record", MS., 1945-1950, p. 62.

SECOND TETON STAKE PRESIDENCY

FEBRUARY 20, 1921

RALPH R CORDON
First Counselor

ALBERT CHOULES
President

ALMA HANSON
Second Counselor

Subsequent counselors to President Choules in order of service were William A Strong and W Leigh Fullmer

PRESENT STAKE PRESIDENCY

MARCH 14, 1948

W LEIGH FULLMER
1st Counselor

WILLIAM A STRONG
President

T ROSS WILSON
2nd Counselor
(Deceased)

at the death of President Ralph R. Cordon. William A. Strong was selected as councilor to President Choules. Later, Alma Hanson asked to be released because of his work taking him out of the stake. ". Leigh Fullmer was made second councilor in the Teton Stake Presidency.[60]

Under the capable leadership of these men the Teton Stake embarked upon another building campaign. The stake tabernacle, then occupied, was not adaquate in many ways. It was difficult to heat, difficult to keep in a state of good repair because of the age and condition, and it would not accomodate all who desired seating.[61]

The advisability of building a new stake house was discussed by the stake presidency and high council, with the result that they decided to build in the very near future.[62]

The proposition was agitated throughout the year of 1937, but because of the crop failures, it was thought best to wait to proceed. Also, at this time, the county was in the process of building a hospital at Driggs. Mr. S. M. Meickle, who was the chairman, gave to the wards of the stake their various alottments. The hospital was being built under the W.P.A. but the L.D.S. Church raised $4000 to assist in its construction.[63] Apostle Richards encouraged them to wait, and presented the possibility of fixing up the old building. After discussing this possibility, the presidency decided to call in John Christoffersen, a carpenter and contractor to give his appraisal of the building. His report was that the building

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[60] Teton Stake Golden Anniversary Homecoming, (Driggs, Idaho, 1951)

[61] "Teton Stake Historical Record", MS., December, 1936.

[62] Ibid. [63] Ibid., August, 1937.

was not built substantially enough to warrant renovation. The stake presidency acted promptly by appointing Carl A. Ripplinger, Sterling A. Murdock, and Darrell C. Buxton as a special committee to head the project of building a new tabernacle. In December they had the forest ranger stamp ten thousand feet of logs which were taken out to make lumber for a new church building.[64]

The bids were opened in the Presiding Bishop's Office in Salt Lake City in the presence of Bishop LeGrand Richards, the several contract bidders, the bishop of Driggs Ward, and the Teton Stake Presidency.[65] The contract was let to David M. Davis of Rexburg, Idaho, on June 29, 1941. He immediately purchased all the steel and most of the material necessary for the building and it was not long before it was on the building site. This was most fortunate, since building materials were soon frozen because of the war. Not a single item went into the building for which a priority was required.[66]

On August 23, 1941, the ground was broken by Presiding Bishop LeGrand Richards, and the building was completed in twenty-five months.[67]

The stake presidency had asked the general authorities for permission to build, but they felt that it would be best for them to wait. The wisdom of this advice was, at this time, noticeable because their task became much easier because of the financial condition of the stake. The support of the priesthood quorums, stake auxiliaries organizations, and the contributions from their friends far and near, lessened the burden of

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[64]Ibid., October 18, 1937.

[65]"Teton Stake and Driggs Ward Tabernacle", MS., 1943.

[66]Ibid. [67]Ibid.

the wards.[68]

The building is completely modern and covers an area of 2,500 square feet. It is constructed of Idaho pressed brick, known as the "yellowstone blend". There is decorative stone in the west end of the building and on all major entrances. The interior is decorated with hardwood floors, and carpeting which blends with the color scheme and draperies. Tile was used in the lavatories and baptismal font. Adaquate class room and office space was provided.[69] The building is of such a nature that it commands the attention of the many summer tourists who travel through the valley.

The dedicatory service was held Sunday October 10, 1943. The following program was rendered:

Opening hymn:	"The Spirit of God, Like a Fire is Burning". Choir and congregation.
Invocation	M. R. Killpack
Anthem	"Let the Mountains Shout for Joy". Choir
Remarks:	Greetings and report, President Albert Choules.
Anthem:	"O My Father". Choir
Address and Dedicatory Prayer	President David O. McKay.
Hymn:	"We Thank Thee, O God, For a Prophet". Choir and Congregation.
Benediction	Howard Tonks.[70]

On March 14, 1948, Albert Choules was released to preside over the Southern States Mission and William A. Strong was sustained as President of Teton Stake. His councilors were W. Leigh Fullmer and T. Ross Wilson, with Bryan J. Fullmer as clerk.[71]

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[68]Ibid. [69]Ibid. [70]Ibid.

[71]Teton Stake Golden Anniversary Homecoming, (Driggs, Idaho, 1951)

May 1, 1951, President T. Ross Wilson passed away, following a short illness.[72] His vacancy was filled by Clarence Murdock.

To this stake presidency is attributed the honor in successfully planning and executing the "Teton Stake Golden Anniversary". The following quote is taken from the stake records concerning this occasion.

> Teton Stake Golden Anniversary.
> On September 1, 2, 1951 the stake celebrated the 50th year of its organization. A very humorous program was enjoyed by over 700 people on Saturday night September 1, and on Sunday, September 2, 1951 a very interesting assembly was held in the Chapel. About seventeen of the original stake officers of 1901 were still alive and most of them present. Extemperaneous remarks from the original officers present, (who came from at least eight of the western states for the occasion) told of memories and experiences of early days in Teton Basin, humorous and otherwise, indeed made the occasion a grand success. At least 150 people were present who were also present at the stake organization on September 2, 1901.[73]

A booklet was also published at this time giving the history of the stake, accompanied by numerous pictures of early settlers and those present at the organization of the stake in 1901 who held an office.

The wards that existed within the stake at this time with the number of members in each ward are listed below:

Driggs	947 members
Tetonia	388
Clawson	203
Cache	122
Pratt	206
Darby	134
Bates	184
Chapin	115
Cedron	138
Victor	543
Jackson	549
Grovont Branch	52

72*Ibid*.

73"Teton Stake Historical Record", three months ending Sept., 1950.

A grand total of 3,586 members residing within the confines of the Teton Stake.[74]

After spending many pleasant years under its influence, the writer draws this conclusion concerning the Teton Stake of Zion; that the location of Teton Stake is in one of natures wonder spots; that no hardier, more industrious, and faithful people can be found anywhere within the two hundred and thirty stakes of the L.D.S. Church; that from among their ranks have come some of the noted leaders of the church; that the love and kindness displayed in their acts of helping others have always been of utmost concern; and that their constant diligence in guarding their youth will pay off in future generations of happy, healthy citizens, who respect their heritage, their country, and their God.

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[74]Teton Stake Golden Anniversary Homecoming, (Driggs, Idaho, 1951).

CHAPTER IX

WARDS OF THE TETON STAKE

Prior to the organization of the Teton Stake, September of 1901, the Teton Valley was divided into ecclesiastical districts, known as wards. In an area where the population is not sufficient to carry on the activities of a ward, the L.D.S. Church provides an organization called a branch. In the Jackson Hole area there were two branches, South Park and Wilson. The Teton Valley was divided into seven wards, viz: Chapin, Darby, Driggs, Haden, Leigh, Pratt, and Victor.[1]

At the present time (1956) the stake includes several other wards in addition to those named above. They are: Bates, Cache, Cedron, Clawson, Driggs Second, and Tetonia (formerly Haden). In recent years the following wards and branches have been discontinued and made parts of other wards: Clementsville, Palisade, Richvale, and Valview in Teton Valley, Idaho; and South Park and Wilson in Jackson Valley, Wyoming.[2]

Bates Ward

The country west of Teton River and southwest of Driggs, extending to the west mountains, was at first, embraced in the Bates district. Bates derives its name from Thomas C. Bates, one of the first settlers in that

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[1]"Teton Stake Historical Record", MS., Book 1, p. 1.

[2]Teton Stake Golden Anniversary Homecoming, (Driggs, Idaho, 1951)

part of the valley. He located at the mouth of Mahogany Canyon, March 6, 1889. He later took out water for irrigation purposes and commenced breaking the virgin soil. He raised a good crop the first year and thus became the first settler to raise grain on the west side of Teton River. In 1890, Thomas C. Bates, in conjuction with Charles and Henry Foster brought into the valley the first threshing machine which they used for several years.[3]

Other families moved into the locality, sufficient in number to make possible the forming of a branch. A meeting was held at Bates September 7, 1902, called by the stake presidency. President George S. Young spoke of the organization of a branch of the church in that neighborhood and ask the support of the people in accepting their (the presidency's) choice. He then presented the name of Thomas Bates, as Presiding Elder of the branch. He was unanimously sustained.[4] Some of the officers for auxiliaries were not chosen until June 1906. At this time the Relief Society was organized with Mary A. Wood as president and Nettie Homes was chosen as president of the primary.[5]

By 1907 the increase in population in the Bates area necessitated the selection of a townsite which was to be approved by vote of the people. However, they were not able to agree on a location, and so asked the stake presidency to select a site. The site selected and accepted by the people was the south west corner of Mr. Browns' desert field, west of the county

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[3]B. W. Driggs, op. cit., p. 193.

[4]"Historical Reocrd of Bates Ward", MS., 1902-1908, p. 102.

[5]Ibid., p. 127.

road. A committee of five men was chosen to represent the interests of the people.[6]

The growth of the branch was slow but continuous. A population of one hundred and forty-one with twenty non-members residing within the ward boundaries was reported by the presiding elder in the year 1908.[7] This increase was sufficient for the organization of a ward on August 12, 1908, with Alma Hanson as Bishop, Thomas C. Bates, and Samuel Kunz as councilors.[8]

The distance from the Bates meeting house made it difficult for people to regularly attend services. Those living on the south and east fringe areas of the ward petitioned the stake presidency for a separate and closer place where they could meet. In the stake priesthood and high council meeting the following was recorded:

> The next order of business, was the petition from the Saints residing in the south part of the Bates Ward, wherein they petitioned that a branch of the church be organized there, as they were located so far from the Bates meeting house, and in their petition which was signed by practically all the members residing in that locality, that they would agree to support in every necessary way a branch of the church if organized there. Brother Milford Kunz of the council spoke for the petition, giving further reasons why an organization would be effected there, asking that the boundary lines of the branch, be the same as those which now constitute the Cedron School district, all voted in favor of the organizing of a branch and establishment of the boundary line as herein stated, excepting Charles M. Wardle, not voting. The name of Milfor Kunz was recommended to the brethern as the Presiding Elder for the newly organized branch, which was unanimously supported.[9]

They were successful in their petition. A conference was held February, 1918, at which time the Bates Ward was divided, and a branch

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[6]Ibid., p. 360. [7]Ibid., p. 370.

[8]B. W. Driggs. op. cit., p. 194.

[9]"Teton Stake Historical Records," MS., 1915-1922, p. 274.

called Cedron organized from its southern part.[10]

A house was renovated for the purpose of holding meetings and was dedicated May 14, 1922 by President Alma Hanson, now (February, 1921) of the stake presidency.[11]

A new enterprise was started in the spring of 1925. This new enterprise was the raising of cauliflower and lettuce by a group of Japanese who rented twenty-three acres from the Bates Ward.[12] The crop raised was very good, but due to a heavy supply on the eastern markets they (the ward) realized very little from the rental of their land.[13]

The Bates members continued to meet for several years in the same building, making renovations as needed. In 1936 it was considered advisable to build a new place of worship. A special meeting was held May 24, 1936 where it was decided to appoint Alma Clint Buston and A. Fred Murdock as a committee for the new building.[14] It was not until March 1938 that logs were sawed for a reduced cost to provide the lumber.[15] This lumber was then hauled to the new site in preparation for beginning the building.[16] Delays caused by lack of funds and full support of the people, caused a postponement of construction until the commencement of the digging of the basement April 14, 1940.[17] However, the building was begun and work progressed rapidly.

The first sacrament service was held in the new building September 1, 1940 at which there were one hundred and twenty in attendance.[18]

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[10] Ibid., p. 289. [11] "Historical Record of Bates Ward", MS., 1921.

[12] Ibid., (Three months ending Sept. 30, 1925) [13] Ibid.

[14] Ibid., Three months ending June 30, 1936. [15] Ibid., March, 1938.

[16] Ibid., June 1938. [17] Ibid., 1940-44. [18] Ibid.

Dedication ceremonies were set for the afternoon of August 9, 1942. The following minutes were recorded:

> The meeting and dedication of the Bates Ward Tabernacle was held at 8 p.m. August 9, 1942.
>
> Bishop Alma Hanson who was the first Bishop here was next speaker. He gave a little history of this ward. Thomas C. Bates was the first Presiding Elder.
>
> August 12, 1908 Bates Ward was organized. Alma Hanson first Bishop. After this house is dedicated you will find His spirit here. But remember His spirit will not dwell in an unclean tabernacle. Brother David O. McKay then dedicated this house and gave a wonderful blessing for the people as well. There were many distinguished guests present with most of the ward bishoprics present. Joseph L. Worthland [sic] was here.[19]

The Bates Ward has been, and is at present, one of the outstanding wards of the Teton Stake. The people are humble and industrious and have manifest great faith in the future by building a progressive community.

Cache

The Cache Ward was taken from the Leigh Ward, and its early history is interwoven with that of the Leigh district. Most of the people who first settled in this locality came from Cache Valley, Utah, and so chose this name for the ward. The Cache townsite was dedicated June 17, 1907 and the ward was organized on May 8, 1904.[20] The ward is located approximately four miles south of Tetonia. The Clawson Ward borders it on the east, Tetonia Ward on the north, Driggs Ward on the south, and its boundary on the west extends to the foothills.

In the spring of 1889, Joseph Gale located at the edge of the bench near the river bottom, but later moved onto the townsite where he erected

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[19] Ibid.

[20] Don C. Driggs, "History of Teton Valley", MS., p. 190.

a building and established a store. Joseph was the first carpenter in the neighborhood, and also set broken bones in an emergency.[21]

The Moffat family and Mrs. William Thornton located in the vicinity in 1889 and 1890, respectively. In 1891 the Hayden post office was moved to Cache with Mrs. M. J. Moffat as postmistress.[22]

The Cache School District was organized in 1901 and the Cache Ward was organized in 1904. Robert G. Meickle was the first bishop and served for twelve years.[23]

A meeting house was erected and the dedication service was held August 27, 1911. Minutes of the meeting are as follows:

> Total congregation of 111.
>
> Bishop Robert G. Meikle reported that both the people and the church had helped liberally in the erection of the meeting house. The cost had been $2750. Of this amount $800 had been paid by the church. There was no indebtness on the building. Appropriate selections were sung by the choir and the prayer of dedication was offered by Patriarch John Letham. President Driggs said this was the second meeting house to be dedicated in the stake, the other was in Jackson. It was hoped that the good spirit manifested here continues.[24]

Soon after the dedication of the ward house an ice-cream social was held. The Teton Valley News commented on the event in its January 6th edition.

> Wednesday evening December 28, there was held in Cache Ward a delightful time in the nature of a dance with an ice cream luncheon attached. The fete was pulled off in the new meeting house which is a credit to the good people of Cache. The party was well attended by contingents from Driggs, Haden, Alta, and Clawson. E. B. Beesley and D. E. Smith of Driggs furnished music to dance by while Mrs. W. L. Hoopes dispensed pink and white ice cream to the merry makers. D. H. Hunter, Cache's genial pedagogue was the floor manager and bragged up

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[21] Ibid. [22] Ibid. [23] Ibid.

[24] "Teton Stake Historical Record", MS., 1908-1915.

the ice cream between dances.[25]

Repeated reorganization has been required during the years 1935 to 1952 because of people moving into other localities. The population has been reduced to the point where filling vacancies in the ward is difficult.

Chapin

Chapin lies on the main highway approximately half way between the towns of Driggs and Victor. It has no townsite, the church being the only public building.[26]

The first Latter-day Saint settler in that part of Teton Valley was Gideon Masten Murphy. He started from Rexburg and arrived in the Teton Valley about the middle of July, 1888, and on July 22nd he staked off his present claim in section 22, about two miles northwest of the present Chapin church.

The following August he brought his family from Rexburg and located them on his homestead. This was the only family of saints to spend the winter of 1888-1889 in the Teton Valley. Other prospective settlers visited the valley during 1888 and staked off claims, but did not remain during the winter.[27]

In was nearly ten years later when a branch was organized at Chapin. On Monday August 16, 1897 at a meeting held at Fox, the Branch of Fox was organized. In the same meeting it was voted unanimously to change the name from Fox to Chapin.[28] Prior to this organization Joseph Johnson was

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[25]Teton Valley News. Jan. 6, 1911. [26]B. W. Driggs, op. cit.,p.191

[27]"Teton Stake Historical Record", MS., 1908-1915.

[28]"Historical Record of Fremont Stake", MS., 1884-1915.

the presiding elder. Apostle John H. Smith and the Fremont Stake Presidency were present. Ebenezar Beesley was ordained a high priest and bishop, and was set apart by John H. Smith. His two councilors were David O. Walton and Henry J. Stone.[29]

The first school district was organized in September 1892, and school was first held at the Charles M. Smith home. On November 25, 1926 a ward reunion was held in the new meeting house. Construction was started on this building on September 13, 1926 and it was nearly completed by November. At this time a large dinner was served to those present and a dance given in the evening.[30]

On December the 12th the Chapin Ward Conference was held in the new building with a total of eighty-four people present at the afternoon session. President Albert Choules, Councilor Alma Hanson, and Stake Clerk Amacy Clark were in attendance. Each commended the people on their splendid efforts in erecting a place of worship. President Albert Choules dedicated the new building. The cost of construction was estimated to be $5,750. and was clear of debt.[31]

It is unusual for a bishop to be called on a mission, particularly when he has a family. However, this was the case with Bishop Voss C. Cordon, who left for the California mission October 28, 1828. The ward raised $205 for the benefit of the bishop. After filling an honorable mission in the Nevada District of the California mission he returned home to resume his duties as bishop June 26, 1933.[32]

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[29]Ibid. [30]Ibid., Nov. 25, 1926. [31]Ibid., Dec., 1926.

[32]"Chapin Ward History three months ending June 30, 1932". MS.

The Chapin Ward has been, and is today, one of the foremost wards of the Teton Stake.

Cedron

The Cedron Ward joins the Bates Ward on the south and lies southwest of Driggs on the west side of the Teton River.

At the time of the first settlers, all of the west side of the Teton River was included in the Bates Branch. However, in February, 1918 the residents located at the extreme south boundary of the Bates Ward (1908), petitioned the stake presidency for their own organization. This was granted and a branch was organized February 14, 1918.[33]

At a special meeting held in the Cedron Branch on February 19, 1922, the stake presidency placed before the branch the proposition of a full ward organization. All present voted a unanimous affirmative voice.[34]

Work on the Cedron Ward building began on May 25, 1926 with Bishop Milfor N. Kunz as manager and John Christopherson of Cache as the carpenter. The deed to the acre which was bought by the church was drawn up May 28, 1926, and duly recorded. By July 3, 1926 the building was rapidly nearing completion. The dedication of the new building was during the afternoon session of conference September 17, 1926, with one hundred and seventeen present. The dedicatory prayer was offered by Samuel Kunz Jr.[35]

During this year (1926) a new brick school was erected at a cost

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[33]"Teton Stake Presidency and High Council Minute Book", MS., Feb. 14, 1918, p. 274.

[34]"Teton Stake Historical Record", MS., 1908-1915.

[35]Teton Valley News, Feb. 19, 1922.

of $5000. Construction was completed in November 1926.[36]

The community is still thriving. Its population remains constant, with very little fluctuation.

Leigh - Clawson

The Leigh Ward derived its name from the creeks upon which it was situated. The creeks derived their name from Richard Leigh, commonly known as "Beaver Dick" an old mountaineer who made his appearance into the Teton Valley around 1840.[37]

On September 8, 1895, Edwin S. Little was ordained a high priest and set apart by John H. Smith as bishop to preside over the Leigh Ward. Edlef B. Edlefsen and Emanuel Bagley were set apart as first and second councilors respectivily.[38]

On Sunday, October 31, 1895, at a priesthood meeting held at the Leigh Ward, the name of "Teton Basin" was changed to Teton Valley at the request of the First Presidency of the church. This meeting was attended by Stake President Thomas E. Ricks who had received word from the First Presidency of the anticipated change. At this same meeting the upper townsite was named Leigh to distinguish it from the lower townsite on the same creek, which was called Haden (now 1956, Tetonia). Edwin S. Little, Edlef B. Edlefsen, and Daniel Hopkins were chosen as a committee for the townsite of Leigh and Edwin S. Little, John Leatham, and George E. Little

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[36]"Teton Stake Historical Record", MS., 1908-1915.

[37]B. W. Driggs, op. cit., p. 115.

[38]"Historical of Fremont Stake", MS., 1884-1915, p. 31.

[39]Ibid., p. 33.

for the townsite of Haden.[39] The foregoing question of townsite was quickly and successfully settled. This was not the case, however, on the proposed division of the upper Leigh Ward and its subsequent location nine years later. By 1904 the influx of people into the upper Leigh area was sufficient that the stake presidency considered dividing the ward. This, however did not completely meet with the approval of the ward members; nor did the proposed townsites recommended by the presidency have full support of the members. On March 20, 1904 at a conference in the Leigh Ward the stake presidency endeavored to satisfy the majority and reach a decision. Following are the minutes of that meeting:

> President Driggs spoke on the question of selecting a new townsite, and failure to get the formerly proposed one on the Clawson property settled due the the widely scattered location of the people. Edwin S. Little thought the old or first choice of townsite might be secured from Mr. Clawson, but was not sure. J. O. Henrie favored moving half mile further south for the town and the ward remain as a whole, President Young thought there was plenty of room for development on the south side. H. C. Lamoreaus was opposed to division of the ward. The following favored division of the ward, E. B. Edlefsen, David H. Hopkins, H. P. Mack, R. G. Meikle, A. W. Meikle.
>
> Frank Hubbard spoke of the townsite question as to available land north of the creek. The question of division was put to a vote, resulting in 44 for division and 24 against division. The vote was then made unanimous. President Driggs presented the question as to selecting a new townsite for consideration of the meeting. James Henri favored the Watterman land, west of south creek. E. B. Edlefsen did not think this could be obtained and favored the Fullmer land location north of middle Leigh Creek. Bishop George W. Hendrickson's first choice was the old selection, his second choice, the Fullmer land. D. H. Hopkins favored the Watterman land. (All these places being on line with main county road running south to Driggs and Victor). President Killpack spoke in favor of a large town for which he thought the south side of the creek best adapted. The vote was taken and was in favor of the Fullmer location north of Middle Leigh Creek, for the ward of that vicinity, the other to be located on the flat south and west, where the other ward would be located. The question of division line was left to the decision of the stake presidency. A vote was made for

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[39] Ibid., p. 33.

reconsideration of the division of the ward but was not carried.[40]

Even though the two sites were selected and churchs built, they remained separated for only a short time. On January 17, 1907, the name Leigh was changed to Clawson and the townsite was selected and approved. Its location was one mile south, on the flat, of South LeighCreek.[41] The Clawson townsite received its name from Spencer Clawson because the owner offered land for the building of public buildings. The dedication, however, did not take place until December 5, 1915. Spencer Clawson was among those who made desert entries there in 1889, but he did not reside there.[42]

The Clawson Ward has always consisted of faithful members who were humble and sincere. They have consistently represented themselves well in comparison to other wards of the Teton Stake. In a report given by Joseph Bahr Sr., in 1923, he represented the Sunday School as doing a good work.[43]

The ward clerk at this time, Halsey D. Fullmer, made interesting marginal notations regarding the weather. For example on March 17, 1917 the following notation is written: "Weather, warm. To attend this meeting the members today came in autos, sleighs, buggys, horseback and on foot".[44]

The Clawson Church building as it stands today, was constructed in 1915.[45] In 1935 the old Valview Church house was moved to Clawson where

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[40]"Teton Stake Historical Record", MS., 1901-1908, pp. 183-84.

[41]B. W. Driggs. op. cit., p. 187. [42]Ibid., p. 191.

[43]"Clawson Ward Historical Record", MS., 1917-1925, p. 90.

[44]Ibid., p. 94.

[45]B. W. Driggs. op. cit., p. 186.

it was placed adjoining the ward house, and used for recreation purposes, The building has not been completely renovated due to the desire of the ward membership to build a new combined church and recreation hall.

Darby

In the spring of 1882 Jim Darby built a small cabin, or place of encampment, about a half mile west of the present high way on Goodfellow Creek where he spent the summer.[46] He met and associated with Benbrook and Hill, the men who stole their wives from Cache Valley. That year these men and their wives were encamped near the willows just southeast of the present town of Driggs. Since Jim Darby lived on this particular creek (Goodfellow) as named by Dr. Hayden, they commenced calling it Darby Creek by which name it is still known. The name applies not only to the creek but also to the beautiful canyon from which the creek flows. Jim Darby was described by one of those who knew him, as a "strange creature". It was assumed by those who knew him, that he was living under an assumed name and that he was a fugitive from justice. He was not a trapper; in fact, he had no occupation whatever. Before the coming of winter he disappeared and was never heard from again.[47]

Darby is situated on the bench southeast of Driggs approximately four miles, bordering the Teton Range of mountains. The soil is rich and fertile with an abundant water supply from Darby Creek.

The first L.D.S. settlers located on Darby Creek in 1891. Some of these early settlers were Henry M. Todd, Douglas M. Todd, and John Todd, Ellington Smith, Daniel B. Hill, and others.[48]

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[46]Ibid., p. 188. [47]Ibid., p. 190. [48]Ibid., p. 193.

The first presiding elder of the Darby branch was John Todd. This branch had its beginning in 1892.[49] John Todd was followed by Emanuel Bagley who was sustained as bishop when the branch was changed to the status of a ward. This change took place in 1895, but no month or day is given.[50]

On March 16, 1897 Emanuel Bagley resigned as bishop of the Darby Ward and Brigham Y. Nelson was sustained as presiding elder. The ward, at this time, was disorganized and again carried on the fuctions of a branch. The Fremont Stake Presidency placed the branch under the jurisdiction of the Pratt Ward.[51] The branch remained until after the organization of the Teton Stake (1901) when it was again reorganized into a ward with H. D. Winger as Bishop. This change took place June 22, 1902, with President D. C. Driggs presiding.[52]

The Darby people have experienced many tragic fires which did great damage to their public building. This fact puts them in a unique category compared to other wards of the Teton Stake. The district school house burned down the night of April 20, 1926. There was no equipment with which to fight the flames, resulting in the complete destruction of the building. The cause of the fire was unknown.[53]

Approximately two years later, July 31, 1928, the Darby Ward Chapel burned down. It was believed the fire was set intentionally by someone, though this was never substantiated. A special meeting was called in the new school August 9, 1928 at nine p.m. at which time it was decided

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[49]Ibid., p. 195. [50]"Fremont Stake Historical Record", MS., 1915.

[51]Ibid. [52]"Darby Historical Record", MS., 1902, p. 82. [53]Ibid.

to build a new meeting house as soon as possible. Digging on the basement for the new structure was commenced only a few days after this meeting. The stake presidency was in attendance at this meeting as well as the majority of the male population.[54]

Services were held in the school while the church was being completed. However, it was not long (date not recorded) after the completion of the church until it was again destroyed by fire. Services were, therefore, continued in the school building.

On September 15, 1937, the priesthood members discussed the possibility of renovating the school building and using it continuously for religious service.[55] Because of consolidation, the Darby School district was included in the Driggs district leaving the school building at Darby vacant. The plan of renovation was adopted, but the work progressed very slowly. Their troubles were not yet at an end as recorded in the ward record under the date of February 17, 1946.

> Sunday School meeting.
>
> Just after opening exercises the church caught on fire. Bishop Paul R. Delaney and Superintendent of Sun.School Clifton Yearsley discovered the fire. Everyone left the building very orderly; about every woman had one or two children helping out. The men rushed to put out the fire; but it was of no use the inside of the building, especially the attic was ablaze. The men then saved all the furniture, seats, piano, organ, tables, all doors and a few windows. The fire department was called and came but it was of no use as there was not enough water in the canal for their hose. The plans had all been made to remodel this school building into a church house. The fire started from an overheated stove pipe.[56]

This last fire, although disrupting the plans of the ward, seemed

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[54]Ibid., 1928. [55]Ibid., 1934-1945.

[56]"Darby Ward Historical Record", MS., 1946-1948.

to cause a greater determination on their part to have a suitable place to worship. A special meeting was called on February 26, 1946, at which every family in the entire Darby Ward was represented. An appointment was made with the presiding bishops office in Salt Lake City to discuss plans for a new church. On February 28, three cars with eighteen people, representing eleven families of the twenty-three in the ward, left for Salt Lake. Six plans were presented by the presiding bishops office with the result of one being selected. Ground breaking ceremonies were conducted on August 3, 1947 for the $33,000 Darby Ward L.D.S. Chapel. Present on this occasion was President Albert Choules who gave the dedicatory prayer. He was accompanied by other members of the stake presidency and some members of the high council.[57] During the building of this chapel, services were held in the Gheen Hillman home and in the blue room of the Teton Stake Tabernacle in Driggs.[58] The efforts of the people were rewarded by the completion of their church with the first service held August 7, 1949. Present on this occasion were ninety-eight of the one-hundred and twenty-six total ward membership. The dedicatory services were held on July 31, 1949 with the following minutes being recorded:

> President David O. McKay presiding with Bishop Paul T. Delaney conducting. Speakers were Bishop Delaney, William L. Killpack, President of Idaho Falls Temple; David M. Davis, contractor and builder of the new chapel; President William A. Strong. President McKay gave concluding address and dedicatory prayer. 520 people present. Ward population 126 with only 26 families.[59]

The Darby Ward members are very proud of their new place of

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[57] Ibid.

[58] Ibid., 1949-1955.

[59] Ibid.

worship. The church stands as a monument to a faithful and enterprising people. Its beauty is consistent with the beauty of the surrounding productive farms and the valley in which it lies.

Driggs

The townsite of Driggs was located on land pre-empted by Henry Wallace of Salt Lake City. His son, Howard A. Wallace, was one of the first settlers. Mr. Wallace donated to the town the sites for the stake tabernacle, stake offices, and the grade school at Driggs.[60]

Mention has been made in the chapter "History of the Teton Stake", concerning the organizing of the Aline Ward under the jurisdiction of the old Bannock Stake. The entire valley was included in this ward which was located a mile north of Driggs. The Aline Ward was moved across the Wyoming line near the east mountains and the name was changed to Pratt. A Sunday School was organized in Driggs because of the inconvenience and distance to travel to attend services.[61] The first superintendent was D. C. Driggs and the Sunday School was organized November 29, 1896. This organization continued until the Driggs Ward was organized in June, 1901. At this date Anton H. Lund of the first Presidency was present to preside and to set apart the bishop, his councilors, and other officers of the newly organized ward. The councilors selected at this time were H. G. Crandall and S. B. Fairbanks.[62] Don C. Driggs retained this position of bishop until the organization of the stake, September 2, 1901, at which

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[60]Andrew Jensen, "History of Teton Stake", MS., 1885-1900.

[61]B. W. Driggs, op. cit., p. 161.

[62]Don C. Driggs, "History of Teton Valley", MS., p. 169.

time he was ordained and set apart as the president of the Teton Stake.

In the fall of 1898 a Young Men's Hall was built. This structure was made of logs and was used for all public gatherings, such as Sunday School, priesthood meetings, Mutual Improvement meetings, and dances.[63] The Driggs Ward continued to hold its meetings in the Young Men's Hall until the completion of the stake tabernacle in 1907.[64]

Discussions were held relative to what extent the Driggs Ward should use the new building. In a priesthood meeting of June, 1905 the question was discussed by the priesthood members. The discussion resulted in passing the resolution that there should be no restrictions placed on the Driggs Ward in the use of the building with the same freedom being granted the other wards as well.[65] The Driggs Ward used the building more extensively than did the other wards, and was, therefore, called upon to donate a larger amount to the erection of the building than the other wards.[66] This was true also in the erection of the second stake tabernacle in 1945. The presiding bishops office of the church paid one-half of the total cost of the building. The other half was split with the Driggs Ward assuming the responsiblility of payment of one quarter and the other quarter divided among the remaining wards.[67]

The Driggs Ward has generally led the stake in population, because of the central location of the town and because of it being the county seat. By 1949 the ward membership rose to over one thousand, with only

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[63]Ibid. p. 170. [64]B. W. Driggs, op. cit. p. 170.

[65]"Teton Stake Historical Record", MS., June 24, 1905, p. 271.

[66]Ibid., p. 275. [67]Ibid., 1940-46., p. 104.

a few over three hundred active officers in the ward. In an effort to give more members the opportunity to develop their tallent the possibility of dividing the ward was discussed.[68] In April of 1951 the stake presidency was still discussing the possibility. They moved cautiously, due to disfavor from some members in regard to the division.[69] The following October a special stake presidency meeting was called for the purpose of deciding on a definite day for dividing the ward. The stake presidency, high council, and the bishopric of the Driggs Ward felt it would be in the best interest of all to make the division. The stake presidency had also received the sanction of the church presidency for this action. The date for this action was set for Sunday, October 28, 1951. Letters were forwarded to every member urging his attendance. Approximately forty percent of the wardpopulation was in attendance and voted unanimously for the division. The names of Leonard Jensen and W. Troy Butler for bishops of the Driggs first and second wards, respectively, were presented and unanimously sustained.[70] The result of this change was a greater participation, a friendly, competitive attitude, and a closer connection between the people and their bishop.

Haden and Tetonia

The first settlers of the Haden district were David Breckenridge, Jack Lyon, Bill Nordyke, and Jim Goodwin. In 1887, Samuel Swanner came into this area followed by Edwin S. Little, Joseph Gale, Mary Moffat and family in 1888. The George E. Little family came a year later.[71]

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[68]"History of Driggs Ward", three months ending Dec. 3, 1949.

[69]Ibid. [70]Ibid., 1951 [71]B. W. Driggs, op. cit., p. 150.

The Haden townsite was dedicated November 13, 1905, being called after Dr. F. V. Hayden, the first post-master in the Teton Valley. The "y" in his name was later dropped. The townsite was located about two miles southeast of the present (1956) river bridge on the main highway into the valley; here the stage coaches stopped and meals were served at the Black Hotel.[72]

Edwin S. Little, an early settler in Haden, was the first superintendent of the Aline Ward Sunday School, and held that position until the organization of the Haden Ward at which time he became the first bishop.[73]

It was during the early years in the history of this ward that a very unusual event took place; an event which indicated the enterprising nature of women and how the follow-up of a suggestion helped to better the lives of the entire community. It also shows how even the smallest desire of a distant and comparativley unknown place was recognized and their need fulfilled by one of America's most prominent and wealthy men. This event took place in April, 1902 and the writer was fortunate in securing a detailed account as it was written by a member of the Daughters of the Utah Pioneers. The account is as follows:

> Haden, Idaho. April 5, Andrew Carnegie has just given a $500 organ to a little Mormon church in this town. It will soon be installed in the meeting house, a small log building standing in the morning shadows of the three Teton Peaks. . .
>
> The meeting house was built by the contributed labor and means of the membership. Some cut the logs, some hauled them to the site, some laid them in place, some brought other material from St. Anthony, the nearest railroad station.
>
> It takes nearly a week to make a freighting trip out and back. It is a hard trip over the barren foothills between the basin and the Snake River Valley, where the Oregon Short Line runs a branch up to

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[72] Ibid., p. 182. [73] Ibid., p. 184.

St. Anthony. There are blizzards in the winter (eight months of the year). There are dust and thirst in summer on the arid foothills.

The meeting house serves for all social and sacred gatherings. The Mormons, young and old, attend the Sunday services and the week-day dances. But the church lacked one thing--an organ.

The women of Haden wanted one. But funds were low. They thought a small $50 organ would suit them. But $50 meant untold labor and sacrifice to those hard-working mothers. Mrs. George Little had a hope. She cherished it all the long white winter of 1901-02. Now she proudly shows a letter from Andrew Carnegie's secretary. It says that Mr. Carnegie will give the Haden meeting house a $500 organ.

"I told you old Mr. Morris would get us that organ", she said triumphantly. Mr. Morris is the father of bachelor Ed Morris, who has a ranch in the wild picturesque spot, where roars a stream fed by the ice caves and glasiers far up Mount Haden's heights. The business and social circles of Pittsburg, Penn., might tell more of the Morrises. Mr. Morris has renounced business and social gayety and has gone to ranching for his health. The Basin democracy like Ed Morris for his sturdy pioneer qualities. They would not pretend to think more of him if they knew that he is closely related to Andrew Carnegie. The Basin is not acquainted with celebraties. . . .

Last fall Ed Morris' father and mother came out from the east to visit him. The elder Mr. Morris likes to chat with his son's neighbors. One day he talked with Mrs. George Little about the Hayden church.

She told how the handfull of Saints was struggling to build up their mountain stake of Zion. She told him, incidentally how the women longed for a $50 organ. "Write and ask Andrew Carnegie to give you an organ," said Mr. Morris. Mrs. Little had read of the steel magnate and his magnificient benefactions, but Andrew Carnegie seemed a long way off from the little log meeting house at the foot of the three Tetons. Mrs. Little would as soon have thought of asking the man in the moon for a church organ. Besides she had read that the multimillionaire did not give money indiscriminately to any and every begging letter writer.

"You write and I will endorse your letter," said Mr. Morris. "I happen to know Mr. Carnegie."

The endorsed letter was mailed. Then Mrs. Little waited for the answer. The story got abroad in the settlement. Some smiled. They wondered if the endorsement of such a plain man as Ed Morris' father would put an organ in the meeting house. . .

But Mrs. Little had faith that the elder Morris' endorsement would secure that cheap little organ from Mr. Carnegie. Last week Mr. Carnegie wrote that the organ would be given. Not with a $50 organ, but a $500 organ for the Haden meeting house.

The philanthropist has made at least one gift that will be appreciated. The organ will inspire and satisfy. The Basin Folk are not without aesthetic culture. It is their mountain heritage. The Three Tetons, by sun or moon, or star, in storm, in shine, teach beauty, harmony, sublimity.

The Haden organ is the only organ Mr. Carnegie has given which will minister to the whole range of wholesome emotions, from "Praise

God" and "He is Risen" to "Money Musk" and ragtime.[74]

On the 25th of the following month (May) the stake presidency, having heard of the generosity in providing the organ so needed by the Haden Ward, wrote the following resolution to Mr. Carnegie.

> Resolution to Mr. Andrew Carnegie.
>
> Resolved that, we, the members of the Church of Jesus Christ of Latter-day Saints, residents of the T ton Stake of Zion, in conference assembled, extend our sincere thanks to Mr. Andrew Carnegie for the beautiful organ which he has presented to the Haden Ward. Resolved that we greatly appreciate Mr. Carnegie's valuable gift, and shall ever hold him in grateful remembrance.
>
> Resolved that a copy of these resolutions be forwarded to Mr. Carnegie.[75]

Early in the 1900's Haden's population had reached its peak and had started on the decline. One writer for the valley paper (Teton Valley News) recognized this fact and wrote the following humorous article to the paper:

> Haden Toots.
>
> It gives me great pleasure to write items for a Teton Basin paper, for it looks as though we were about 50 miles nearer civilization. I must congratulate you on your first issue. I live at Haden and am writing about Haden and I wish it understood that Haden is the gateway to the grand old Teton Basin and Jackson Hole country, and all the rest of creation. Haden is situated in the center of the best agricultural sections of the valley, and by rights, ought to be the foremost town in the valley. We had the first postoffice, the first school house and the first road district, but for lack of enterprise we are losing ground. We have two general stores, one blacksmith shop, one hotel and a dance hall. We are lacking three things that I suppose we will have to have before we amount to very much - they are a doctor, a realestate man, and the smallpox.[76]

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[74]Mrs. M. L. Sheets "First Organ in Teton Valley", MS.,(Daughters of Utah Pioneers).

[75]"Teton Stake Historical Record", MS., 1901-1908, p. 80.

[76]Teton Valley News, (Driggs, Idaho) April 22, 1909).

The next edition of the paper had a sequel to the foregoing article:

> In my last letter I mentioned the fact that we needed three things before we amounted to anything - a doctor, a realestate man, and the small pox - now we have a real estate man and we are sure we will get the small pox, for we have some people in Haden who take everything else so easy that we are sure they will take the small pox. And then perhaps the doctor will follow.[77]

The railroad, which came into the valley in 1912, was the major reason for the change in residence of many who lived in Haden. The townsite of Tetonia, just four miles to the east of Haden, had been dedicated November 3, 1910, but had not started to build up until the coming of the railroad.[78] However, the people still met at Haden for the regular religious services. Those living in Tetonia desired that the ward now be moved to that locality. There was some opposition to the proposal, with the result that the stake presidency was called for counsel. A satisfactory decision was reached as recorded in the Haden Ward minutes:

> Minutes of meeting held in Haden Sunday September 15, 1912.
>
> Bishop Hyrum S. Egbert said that a large number of the people had signified their intention to remove to Tetonia, and it was the wish of the bishopric to learn the general sentiment in todays meeting. He thought the people of the two places should get together, and that there should be a new Bishopric. President Driggs said that this was a matter that concerned the people spiritually as well as temporally. There was not a sufficient number yet to maintain two organizations. He invited an expression from all present. A number expressed themselves as in favor of removing to Tetonia and having a ward organization there. He thought that two schools could be maintained, one at Tetonia and one at Haden. A meeting house could be built in the next sixty days.
>
> Councilor James R. Hansen of the bishopric was in favor of the move to Tetonia. This was the general feeling. Patriarch John Letham asked whether Brother Killpack would contribute land for a meeting house and school house. He answered in the affirmative.
>
> President Driggs advised that the people work in harmony with

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[77] Ibid., May 30, 1909 [78] B. W. Driggs, op. cit., p. 195.

natural conditions. Tetonia would inevitably build up and it would be impractical to maintain another small settlement near by. There was no advantage, he said, in awaiting developments. The people should get in and develop things themselves. Tetonia was an ideal location. The new meeting house should be of substanial material, brick, stone, or cement. "Other churches will come in also but they will do no harm". Moved by James R. Hansen that a committee be appointed to lead out in getting a site etc., for the meeting house. Seconded by Brother Fred Highbee.[79]

A location for the new meeting house was selected and work was begun in December of 1913.[80] The building was completed the following year, March 15, 1914 under Bishop Hyrum S. Egbert.

The ward continued in this building for approximately forty years. The building had deteriorated to the point that it was beyond repair. The membership had grown to the extent that the building of another ward chapel was deemed advisable.[81]

Through the years 1949-54 the collections of money continued under the capable leadership of Bishop Richard Egbert and councilors Leonard Ward and Earl Kempton.[82]

The efforts of the people were rewarded by the construction of a beautiful chapel dedicated November 28, 1954 at a cost of $105,000. The dedicatory address and prayer was given by Elder Marion D. Hanks of the First Council of Seventy.[83] A good deal of praise is due the members of the Tetonia Ward for an outstanding building of beauty, convenience, and durability.

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[79]"Minutes of Haden Ward", MS., 1910-1915, Sept. 15, 1912.

[80]Ibid., Dec. 21, 1913.

[81]"Haden Ward History", MS., three months ending Dec. 31, 1950.

[82]Ibid. [83]Program Booklet printed for the Dedicatory Services.

Jackson

The most distant ward of the Teton Stake is that of the Jackson Ward, which lies to the south of Driggs over the Teton Pass. This ward is thirty-five miles away and since the elevation over the mountain pass is 8429 feet, it is very difficult to keep the road open during the winter months.[84]

The Jackson Ward is the second largest in the stake with a population of 549 members. The Jackson Valley has eighty-four per cent of the stake area and sixteen per cent of the stake population and eighty-four per cent of the stake membership is in the Teton Valley.[85]

In October, 1904, the Teton Stake Presidency met together, and the idea of forming a branch for the Jackson Valley and adjacent country was discussed. The concensus of opinion was that since the members were in favor of a branch and there being sufficient number to carry on an organization, a branch should be organized. At this same time James I. May was chosen as the presiding elder or bishop.[86]

In the stake conference of August of the following year, Bishop May gave the report that the ward was fully organized and they were now in the process of constructing a new brick veneered building thirty feet by sixty feet.[87] To complete this building some of the Saints from Teton Valley assisted the members in Jackson in putting on a concert for the

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[84]Teton Stake Golden Anniversary Homecoming. (Driggs, Idaho, 1951).

[85]Ibid. [86]"Teton Stake High Council Minutes", MS., Oct., 1904.

[87]"Teton Stake Historical Record", MS., 1908, p. 274.

purpose of raising funds. Their program was well received and the money taken in helped the branch a great deal in finishing their building. The cost of the building with a seating capacity of 400, was $2,500.[88]

The steady increase in number of members in Jackson Valley necessitated the forming of a branch at the town of Wilson.[89] The presiding elder for the Wilson branch was Abraham Ward.[90]

In September of 1925 another branch was formed from the Jackson Ward, called the South Park Branch. The presiding elder was James M. Robertson, Jr. This branch was to the north of Jackson on the main highway and was close to the south entrance of Yellowstone Park; thus the derivation of the name South Park Branch.[91] This branch was not successful and continued for only six years at which time it was again joined to the Jackson Ward.[92] The Wilson Branch was also disorganized and joined to the Jackson Branch. The Jackson Ward was disorganized and a new combined organization, with new officers, was effected. They were: Albert N. Butler, Presiding Elder; Jacob Johnson, first councilor; and James M. Robertson, second councilor.[93] Three years later, August 5, 1934, the branch at Jackson was made into a ward.[94]

The ward membership having grown beyond the seating capacity of the chapel by 1938, it was decided to build a new chapel. A Mrs. Cora Barber bought the lot and building for $1900 and a new lot was purchased from

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[88]Ibid., p. 408 [89]Wilson derives its name from Nick Wilson, a white boy who spent most of his life among the Indians.

[90]"Teton Stake High Council Minutes", MS., Aug. 28, 1913, p. 348.

[91]"Minutes of Jackson Ward", MS., Sept. 20, 1925. [92]Ibid., 1931.

[93]Ibid. [94]Ibid., Sept. 30, 1934.

Mr. Alma Nelson for $1200.[95] Funds were collected and lumber sawed and the combined efforts of the ward members resulted in construction of a new ward building.[96]

The church membership is continuing to grow in the Jackson Ward for one chief reason, that Jackson is one of natures beauty spots and draws many tourists each season. These tourists in many cases, return to buy homes and remain in the community. The completion of the new Jackson Lake Lodge (1955) built by John D. Rockefeller is an added attraction as are the winter sports carried on in Jackson. Also, Jackson is within easy driving distance of Yellowstone Park. These advantages mean the migration of people to the area which has been of monitary help in building the community.

Pratt

Pratt Ward of the Teton Stake received its name in honor of Parley P. Pratt, one of the early Apostles in the Church of Jesus Christ of Latter-day Saints. The ward is situated two and one-half miles north and four miles east of the city of Driggs. It lies just over the Idaho - Wyoming line and bears the mailing address of Alta, Wyoming. The name "Alta" was given because of its high point of view overlooking the valley.[97]

The ward organization known as Pratt was moved from Driggs. While at Driggs, the ward was known by the name Aline. The following quote is taken from the minutes of the first meeting held in the valley wherein

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[95]"Minutes of Jackson Ward", MS., Sept. 3, 1937.

[96]"Teton Stake HistoricalRecord", MS., Dec., 1938.

[97] Ibid.

the Aline Ward (later Pratt) was organized.

> Presiding officers of the church present, were Apostles Francis M. Lyman and Heber J. Grant. Presidents of the Stake, Thomas E. Hicks and William F. Rigby. Apostle Lyman asked the question, "Have any of the brethern a particular name to suggest for the ward": Brother M. W. Pratt stated the people had applied for a Post Office, and intended to call it Aline, for this reason he desired to have the ward the same name to avoid difficulties connected with having one name for the Post Office and another for the ward.
>
> Brother Lyman, stated that the brethern had thought of the name of Pratt in honor of Parley P. Pratt. He asked those present to give their views on the subject, if they had preference to any of the two names. Brother Lyman called for a vote of the people upon the names. Aline was sustained unanimously. He also stated it would be necessary to ordain a Bishop, as the Saints were at a distance from head quarters of the stake. It was suggested by one of the resident brethern, that Brother Mathoni Wood Pratt, be bishop of the new ward. Others of the brethern spoke in favor of Brother Pratt being the bishop.
>
> Brother Lyman called a vote of those in favor of sustaining Brother Mathoni W. Pratt as Bishop of Aline Ward, of the Bannock Stake. The response was unanimous, and Brother Pratt was sustained as Bishop. Bishop Pratt was requested to choose two councilors. Bishop Pratt selected Brother Thomas Ross Wilson as first and Brother Apollos P. Driggs as his second councilor. These brethern were put before the Saints and sustained unanimously.
>
> Bishop Pratt, was requested to choose teachers also. The following brethern were presented and unanimously sustained as teachers. Don C Driggs, George H. Wattis, Edlef B. Edlefson, and President William F. Rigby. Aline 22nd Ward organized in the Bannock Stake.[98]

By June of 1896 the ward had moved, changed its name, and had built a log meeting house at a cost of $627.52. At the meeting of June 2, 1889, a list of names was read of those who had contributed to the building of the meeting house. A financial report was also read indicating the sum of $168.27 yet to be collected. It was urged that the people donate this amount.[99]

In May of the following year Bishop M. W. Pratt was released since he was moving out of the valley. He was succeeded by Fred W. Morgan who was sustained by members of the ward on June 20, 1898.[100]

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[98]"Pratt Ward Historical Record", MS., 1913, p.3. [99]Ibid. [100]Ibid.

Prior to his being sustained as the bishop of Pratt Ward, F. W. Morgan was the leader of the Pratt Ward Choir. Under his tutorship he had built an outstanding choral group. A stake contest for such groups was held in Rexburg with three money prizes being offered. The choir decided to enter this contest and the following is an account of what happened:

> This story really started in 1863 when Frederick Willard Morgan was born in Salt Lake City. His parents were English converts and came here for the Gospel's sake. His father and mother both sang very well, and they made friends with people who loved music. Their home was a gathering place for singing practice, and musical activity was their greatest recreation. So the boy, Fred, besides having in his makeup the gift of music, had instilled into his soul, through environment, a lofty and lasting appreciation for all that was beautiful in sacred music. He studied the violin and took part in choir work as a boy and became a leader in the 15th Ward musical activities. In 1895, after duly considering the matter, he decided to move to Teton Valley, Idaho, to run a sawmill for T. C. Griggs. He and his brother Jesse C. Morgan, and the Griggs boys went by team, taking a load of household goods. They were new and inexperienced in pioneering, and the two weeks of travel were very tiresome. The horses had sore shoulders and were fagged. The men were tired and jaded, but at last the haven in the Teton canyon was reached. Brother Morgan's family came on the train to Market Lake and into the Valley with the Griggs women. The beautiful canyon, with its clear stream of water with trout in abundance and with its chickens and berries were never ending sources of delight.
>
> Soon after their arrival Brother Morgan was chosen as choir leader in the Pratt Ward. His work with the singers was so commendable that he was urged to enter a contest in which all the Snake River Valley people were interested. There was to be a Fair in October and an Eisteddfod. William Rigby, being in the Stake Presidency and hearing each of the different wards, felt sure that this little ward stood a good chance. The two contest numbers for the contest were "Praise Ye The Father" and "Do They Ever Pray For Me". There were three prizes offered: first $50, second $25, and third $15.
>
> Some rules of the Pratt Ward choir were to meet at the setting of the sun. If anyone was late, he was fined 5¢, if absent, 10¢, and the money was used to buy coal-oil for lights. The practicing began in May, and all through the summer after long days of toil these men and women assembled. Besides becoming efficient in singing they enjoyed themselves immensely.
>
> October 11, 1895 was the day set for the singing contest. These people had to travel fifty-five miles by team, which they did cheerfully, each providing food to last while they were gone. Sister Wilson had packed a large clothes basket of food and in the hurry to get off, the basket was forgotten until they were about three miles on the way, but they returned and got their provisions. R. B. Dalley said he took

both of his families in a wagon. He also took two first prizes at the fair, one for a hand-carved walking stick, and the other for a horse-hair watch chain.

There were four or six choirs contesting. Each of the other choirs were from large places, but the little Pratt choir took the first prize. The money was in silver dollars and was piled upon the table. Of course, there was great rejoicing among the Pratt people and some disatisfaction on the part of the others. F. W. Morgan was chosen as judge for the solo work. The Pratt people had decided to spend the prize money as a first payment on a church organ, which they did, and it was the first organ in the Teton Stake. That organ did service in the ward for about thirty years, and the story of how the first payment was made was handed down to me with pleasure by different members of the little choir. They gave the credit for their success to their efficient leader, who made a number of outstanding victories. At one time a ladies quartette under his direction won first place in a church wide M.I.A. music contest. . . 101

When the Aline Ward moved from Driggs and became Pratt Ward, several families followed and settled in that area. Some of these families settled on the Idaho side of the line and this later caused a dissension among the people of the ward concerning a place for the townsite.[102]

Thomas R. Wilson and William F. Rigby had been called to get and hold land over the Wyoming line in Pratt (Alta), which was dedicated as a city of the saints and a place of refuge. In 1897 William F. Rigby, because of the wishes of the stake presidency, consented to a removal of the people into Idaho, (just over the line) to build up a townsite. Later the people voted to sustain this movement, but T. R. Wilson and others were opposed to it and took issue with the stake presidency against it. On August 15, 1909, the stake presidency, along with conference visitors Elders Rudgar Clawson and Rulon S. Wells, met with members of the high council residing in Wyoming. They were George B. Green, Thomas R. Wilson

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[101]Isabel P. Morgan, "How the First Organ was Obtained", MS., (Daughters of Utah Pioneers, Dec. 1939).

[102]"Pratt Ward Historical Record", MS., 1889-1913, p. 54.

Frederick W. Morgan, and Robert B. Dalley.[103] This meeting did not settle the difficulty, nor did subsequent meetings that were held. At a special meeting called by the stake presidency the following is recorded:

> Special meeting of Presidency and High Council held Sunday Nuvember, 6, 1910. Public meeting followed.
>
> President Driggs. - "We might be divided in politics, but we must be united in religion. In this ward we are not settled as we ought to be. We are divided as to the townsite, which detrimentally affects us in the religious way - holding meetings etc. The stake presidency are in favor of forming a nucleus of the town and ward in Idaho. The mountains on the east are barriers. The interests of the people are almost wholly in Idaho, in the Teton Valley, etc. Social, political, education, ecclesiastical, and economic interests are in Idaho chiefly almost wholly. Nevertheless, if the people are desirous of having the presidency of the stake reconsider this attitude, a fair and impartial hearing - would be accorded." President Driggs said it was not the purpose of the presidency to force their views on the ward, but something should be done. "It is twenty years since the pioneers came and there is no centralization. The ward is going to pieces." Sister Sophia Rigby said for a long time the people were taught to look forward to the building of a town in Wyoming. Later the brethern were in favor of building the Idaho townsite. She believed the brethern were inspired. "We have no right to oppose the recommendations of the authorities."[104]

Evidently the members of the opposition did not feel the same concerning the matter as did Sophia Rigby because opposition still continued until the stake presidency conceded, the result being that the Pratt Ward remained across the line in Wyoming where it remains today (1956). The following Articles of Incorporation were issued Bishop James Rigby after the decision was made:

> Articles of Incorporation of the Pratt Corporation of the Church of Jesus Christ of Latter-day Saints.
>
> United States of America, State of Wyoming, County of Lincoln. I, the undersigned, having been duly chosen and appointed Bishop of the Pratt Ward of the Church of Jesus Christ of Latter-day Saints, in the County of Lincoln and State of Wyoming, in conformity with the rites, regulation, and discipline of said Church or Religious Society property, for the

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[103] Ibid., p. 55. [104] Ibid., p. 142.

benefit of religion, for works of charity and for public worship, and pursuant to the provisions of Chapter 94, Senate File No. 66 of the Session Laws of Wyoming, 1915, on "Incorporation of Churches and Religious Societies", and all acts amendatory thereof and supplementary thereto for that purpose do hereby make and subscribe, in duplicate the following Articles of Incorporation:

First. The name of this corporation shall be the Pratt Corporation of the Church of Jesus Christ of Latter-day Saints.

Second. The object of this corporation shall be to acquire, hold and dispose of real and personal property, for the benefit of the members of the Church of Jesus Christ of Latter-day Saints, (a religious society), residing and who may hereinafter reside in the Pratt Ward of said Church, in the County of Lincoln and State of Wyoming, for the benefit of Religious for work of charity and for public worship.

Third. The estimated value of the property of which I hold the legal title for the purpose aforesaid, at the time of making these Articles of Incorporation, is Seven Hundred Fifty ($750.00) Dollars.

Fourth. The title of the person making these Articles of Incorporation is, Bishop of The Pratt Ward of the Church of Jesus Christ of Latter-day Saints, in the County of Lincoln, State of Wyoming.

Fifth. The corporate Seal shall contain the words, "Pratt Corporation of the Church of Jesus Christ of Latter-day Saints," and an impression thereof is hereto affixed.

James Rigby
Bishop of the Pratt Ward
of the Church of Jesus
Christ of Latter-day Saints,
in the County of Lincoln,
State of Wyoming.[105]

November 18, 1920

On January 20, 1932, the possibility of building a new chapel was discussed and an application so made. Work began in 1932 and continued through 1933, with all rough carpenter and mason work practically completed. Shingles were put on the first week in January, 1934.[106] Except for the heating system, the recreation hall was completed for occupancy during the winter of 1934 and 1935. The first fast and testimony meeting was held in the new building March 3, 1935. Work on the floors was completed in 1936 and a new heating system was installed. The auditorium was furnished with

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[105] Ibid., 1914-1922, pp. 136-37.

[106] Ibid., 1933-1945, p. 13.

seats, pulpit, and sacrament table.[107]

The work continued with the result that a lovely stone building was erected. The building is a monument to an enterprising people. Its location is ideal, as it stands upon the edge of a small hill overlooking the broad expanse of a beautiful valley.

Victor

Victor and the Trail Creek area were in a very primitive condition when the settlers first arrived. Timber being plentiful, they built their log cabins and covered the floors with the skins of wild beasts.[108]

It was a number of years before any central location or town was decided upon. The people were scattered out on their homesteads and had to remain there until final proof was made. For years, before the first settlers came, this (Trail Creek) was the point of entrance over Piney Pass at the south west and the Teton Pass at the south east, and a common entrance for the Indians and trappers.[109]

On April 20, 1889, six or seven families came to Victor and settled. The first company consisted of: Nahum, Owen B., Leander, and Eli Curtis, Frank W. Parsons, John L. Eynon, Era Blanchard, John Blanchard, Ed Rice, John Dalton, David R. Sinclair, Selar Cheney, and David Cheney. They located on the south side of Trail Creek, and their living quarters became known as "the string", being strung out from the south of Trail Canyon to near Piney Pass.[110]

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[107] Ibid., p. 80.

[108] B. W. Driggs, op. cit., p. 176.

[109] Ibid. p. 177.

[110] Ibid., p. 149.

Prior to any ward organization, Frank W. Parsons was presiding elder over the branch. The first ward organization was called the Alpine Ward, and was organized August 7, 1892, with David R. Sinclair as bishop, John L. Eynon and Nahum Curtis councilors.[111] The first church was built on the corner of Fred Sinclair's farm and was used for all public meetings.[112] The name of the ward was changed to Raymond, October 16, 1892, and changed to Victor, September 9, 1900. The reason for the change in names was because of the confusion in mail, since another town in Idaho had the same name. A committee was assembled to discuss the question of changing the name and it was suggested they name the town Victor, in honor of Claude Victor. He carried the mail over Teton Pass to Jackson during the Indian scare and had shown exceptional bravery. The name "Victor" was adopted but met with some opposition.[113] Undoubtedly the fact that the Fremont Stake Presidency thought it better to change the name helped to influence the people in accepting the name of Victor.[114]

The townsite of Victor, then called Raymond, was granted from the government, being platted and dedicated January 10, 1901. David Cheney secured the right of townsite from Blackfoot, then the county seat. The people then drew for lots. Prior to drawing lots, the people gave Thomas Porter a corner lot in the center of the plot, if he would establish a store.[115]

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[111] Ibid., p. 178.

[112] Eastern Idaho Guide Book, (Idaho Falls, Idaho, 1950).

[113] B. W. Driggs, op. cit., p. 178.

[114] "Journal History of Teton Stake", MS., Nov. 30, 1900.

[115] B. W. Driggs, op. cit., p. 179.

After the townsite was formed, the people migrated to the area which raised the membership from one hundred eighty in 1901 to over two hundred thirty by 1909.[116] By 1917 President James F. Griggs, second councilor in the Teton Stake Presidency, brought before the stake high council the advisibility of creating a branch or ward west of Victor.[117] This new branch would include the southwest corner of the valley. Nahum Curtis and George M. Tonks were given the responsibilty of poling the area that the stake officials might know the feelings of the people in the proposed change. The two men reported their findings, the following month at the regular stake presidency and high council meeting. The concenus of opinion of the saints, and some who were not L.D.S. was that they were not desirious of having a ward organization, but would send their children to a Sunday School if one was organized. It was, therefore, recommended that an organization be effected the second Sunday in January, 1918. The Victor Ward bishop was notified and also the Stake Sunday School Board. The people were then notified. after a suitable place had been selected in which to meet. This organization did not prove to be successful and was not long in existence.[118]

From the beginning Victor has been, and is, one of the largest and most progressive wards in the stake. In 1953 the Victor Ward was the second largest in the stake. The need for a new place of worship was evident and application for a new chapel was made to the Presiding Bishops

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[116]"Victor Ward Historical Record", MS., Feb. 28, 1909, p. 20.

[117]"Teton Stake High Council Minutes", MS., Nov., 1917.

[118]Ibid., Dec. 27, 1917.

office in Salt Lake City.[119] On April 6, 1953 the Victor Ward received permission from the Prisiding Bishops office to build a new $118,900 church.[120] At a ward conference the following year the ward clerk reported the attendance of 290 at that conference, which represented about sixty per cent of the ward membership. He also mentioned the new church building being well under way with a good feeling of unity prevailing among the members.[121] The new building is now completed (1956) and is a credit to the people and to the town of Victor. The Victor Saints have been staunch in the support of the Teton Stake in the projects which they were asked to assist in. The community pride and the unity of the people has always been a factor in bringing better homes, schools, and churches to one of the choicest spots in the Teton Valley.

Branches of Teton Stake

In giving the history of the several branches which have been a part of the Teton Stake, the writer gathered all possible information available. Generally the time of organization is given, but the disorganization date, in some cases, has not been recorded.

Generally, the locality in which a branch was organized was predominately a dry farming region. When it was determined that grain could be grown on the lower hills surrounding the valley many farmers located on this land. Having sufficient numbers to warrant holding meetings, a branch would be organized with one of their number selected to preside. However, when the droughts came in 1918 and 1920 the people were forced to abandon

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[119]"Victor Ward Historical Record", MS., 1953. [120]Ibid.

[121]"Teton Stake Historical Record", MS., September, 1953.

their farms and seek other employment.

The branches which follow are not given in chronological order, according to date, but are presented in an alphabetical order.

Canyon Creek

This branch was located on the boundary line between the Fremont and Teton Stakes at Canyon Creek. There was not a sufficient number residing in either stake to form a nucleus of officers for a branch. Since these people desired their children to have religious instruction, the two stakes, Fremont and Teton, solved the problem in the following manner:

> Meeting at Canyon Creek, Sunday September 5, 1909. President Don C. Driggs and Councilor John D. Killpack, Jr., and Elder Harold D. Winger of Teton Stake and President Thomas E. Bassett and Councilor Albert Heath and Stake Clerk W. L. Ghee of Fremont Stake, and Bishop Jacob Johnston and Ward Clerk Walter Biggs of Teton Ward met in connection with the people of Canyon Creek at the home of Joseph F. Stevens. The object of the meeting was to ascertain whether or not it wasfessible to organize a branch.
>
> A count showed the following number of people belonging to the church: East side of creek, 60; west side of creek, 54. Total 84.
>
> President Driggs reiterated what he had previously said in relation to eliminating the boundary line of the two stake and hoped that if a branch was organized, the people belonging to Teton Stake would unite with those belonging to Fremont Stake and make it successful. This arrangement, he said, would be only temporary and as soon as there were sufficient people an organization would be effected on the east side of the creek. The meeting unanimously sustained Eugene P.Clements Presiding Elder, Peter Jensen, first councilor, and N. P. Anderson, second councilor. Joseph F. Stevens was sustained Superintendent of Sunday School. The newly appointed officers each expressed himself as willing to use his best efforts to make the Branch successful.[122]

The Canyon Creek Branch was soon disbanded and the members were included in other branches and wards.

Clementsville

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[122]"Teton Stake Historical Record", MS., 1909-1915.

Clementsville derives its name from Cecil Clements and is not in the confines of the Teton Valley, but is a rich dry-farming district between the rim of the valley and Canyon Creek.

On April 22, 1915 the matter of organizing a branch in Clementsville was discussed and approved by the Teton Stake Presidency and High Council.[123] The branch was organized May 30, 1915, with Cecil Clements as presiding elder and he retained that office until 1921 when Herbert J. Willmore succeeded him.[124]

At a conference in June 1925, which was attended by the stake presidency, the ward membership was given as forty. They had in attendance, at the first session eighty-six and a total of ninety-four at the second session. This made an attendance of 215% and 235% respectively for these two meetings.[125]

During the years from 1919 to 1929 the membership dropped off to the extent that the ward was disorganized in 1929.[126]

Grovont

The Grovont Branch is made up of the north part of the Jackson Valley with a membership (1952) of fifty, and their chapel is located seven miles southeast of the Teton Peaks. The branch organization was effected in 1914 with the names of Jacob Johnson sustained as presiding elder. Joseph Eggleston was sustained at this time as his councilor.[127]

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[123]"Teton Stake Presidency and High Council Minutes", MS., 1915.

[124]B. W. Driggs, op cit., p. 200. [125]"Clementsville Historical Record", MS., 1915-1929.

[126]Ibid. [127]Teton Stake Golden Anniversary Homecoming, 1951.

In 1925 people in the Grovont area received the shocking news of the great landslide six miles east of Kelly. The slide was so large that nothing could be done but to let the water back up until it came over the dam. The result was a very destructive flood. The following account was recorded in the Teton Stake records of July 23, 1925 and May 18, 1927.[128]

> Grovont. On Tuesday evening July 23, 1925 between four and five o'clock p.m., the news came over the phone of the Great Land slide six miles east of Kelly, into the Gros Ventrie River (commonly called Grovont) from the south side of the canyon, up and down the river for a distance of a mile or more. There are two ranches covered by water and the water continues to back up, and will form a lake of several miles in length and from a half to three quarters of a mile wide. At present the water is within forty feet to the dam top. The damage done because of the irrigation water being shut off has not been as great as was at one time expected, due to the heavy rainfall which we have had. There will no doubt still be some disappointment when the crops are harvested for the rainfall cannot take the place of irrigation entirely, and the crops will be short of what they should be.
>
> Grovont. May 18th., 1927. One of the worst disasters that ever happened in the Jackson Valley occured, when the dam formed by the landslide into the Gros Ventrie river gave way and allowed a flood of water to come down that river carrying everything in its wake. The dam was formed two years ago and made a lake about six miles in length and from one-fourth to one-half mile in width and a depth of 176 feet at the greatest depth. The flood happened ab ut 11 o'clock in the morning causing the destruction of the little town of Kelly, Wyoming in which lived ab ut 75 to 80 people. The only building left in this little town after the flood were the school, Episcopal Church and Recotry, all of which stood on high ground. In the path of the flood were twelve ranches with most of buildings, furnishings, farm machinery and a great deal of livestock being lost. It destroyed the heads of all the irrigation ditches making some very difficult to rebuild. Most of the ditches have been repaired and the crops are going to be better than anticipated at the time of the flood. Two bridges were washed out, a wooden one at Kelly and a steel one on the highway between Jackson and Menors Ferry. The property damage was estimated at $500,000 to the valley. Those loosing their lives were Milton H. Kneedy, Mrs. Anna Kneedy, and their foster son Joe Farley 11 years old, all of Kelly. Mrs. May Lovejoy and sister who lived on a ranch two and one-half miles west of Kelly and Clinton Stevens of Driggs, Idaho who was working on a ranch two and one-half miles west of Kelly and Clinton Stevens of Driggs,

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[128]"Teton Stake Historical Record", MS., 1927.

> Idaho who was working on a ranch for Max Edick. Three people escaped with their lives after having been carried down about a half mile with the flood, by holding on to floating timbers and parts of a tree, and building. Two drifted to the edge of the flood, one landed against a tree, and beside these three more men who otherwise should have been taken down with the flood were saved by climbing trees until after the flood had passed.[129]

After the devastating flood the stake presidency hastened to raise funds for the needy. Over $500 was raised to the Teton Stake. A letter was sent by the stake presidency to the First Presidency recommending that the church give $500 to the Jackson flood sufferers. A check for that amount was promptly forwarded to the stake who gave it to those in need.[130]

The branch recovered from this disaster to continue on even in adverse circumstances. It being the farthest branch from the stake headquarters and also having only a few members in that locality has made the holding of meetings doubly difficult.

Palisade

Palisade was a branch in the Teton Stake located approximately five miles north of Felt. Like many other small branches it maintained its organization for only a short time.

At a meeting held in Palisade on July 2, 1911 President Driggs said he was convinced that the people should have an organization of the church. He was not familiar with the record standing of those who would make up its membership. It was reported that approximately sixty members wereliving in that area which made it possible for them to maintain a branch. After advising the people to decide upon a center of settlement,

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[129] Ibid.

[130] "Teton Stake Presidency and High Council Minutes", MS., 1927.

a location was selected and the name of Palisade was chosen.[131]

James W. Stott was selected as the first presiding elder of Palisade and he was succeeded by Edgar L. Gee, who resigned in May 1925. On June 14, A. E. Neeley became the presiding elder and remained until August of 1931.[132] On August 2, 1931, Hyrum W. Stott was ordained and set apart as presiding elder which position he held until October 12, 1936. At this time he transferred all the branch records and monies to the Stake Clerk, Amacy W. Clark because he was leaving the valley. No successor was named for Hyrum Stott. The opinion of the stake presidency was that the Palisade branch should be annexed to the Tetonia Ward instead of trying to continue. Thus this small branch of the Teton Stake was brought to an end. The building which had been constructed was torn down and sold.[133]

Richvale

In the Richvale district the first men to locate near the mouth of Packsaddle Canyon, was Jim Robinson. It was then unsurveyed land, and when Robinson was killed in a horse thief raid, Hank Goe located on the claim and later sold to William Hill.[134]

Richvale branch was an outgrowth of the Leigh Ward. An organization was effected May 9, 1916. President William R. Durrant presided and asked those present to select a name for their branch. The name previously had

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[131]"Teton Stake Historical Record", MS., July 2, 1911, p. 107.

[132]B. W. Driggs, op. cit., p. 199.

[133]"Palisade Ward Minutes", MS., Oct., 1936.

[134]B. W. Driggs, op. cit., p. 200.

been Oasis, but the name Richvale was chosen and voted upon. The first presiding elder was Moroni W. Caldwell, with Ernest L. Bates and Albert Gilbert as councilors.[135]

In the meeting of the stake presidency on the 24th of April, 1927, they approved the meeting house plans of Richvale and wrote President Grant concerning these plans. Again on May 5, 1927 the stake presidency read a letter from the First Presidency approving the application of the Richvale Branch. The L.D.S. Church would furnish $2000 if the people raised the other $4000 necessary for construction.[136]

After building their new church the branch continued for only a few years. It was closed because the transient population made organization difficult.

South Park

The South Park Branch had its beginning as a Sunday School in 1893 with Sylvester Wilson as presiding elder. He was later replaced by Selar Cheney who was succeeded by James M. Robertson in 1925. The branch was officially organized on September 13, 1925, and was unanimously voted on at the combined Jackson Valley Conference September 20, 1925.[137] The branch meetings were sporadic, generally closing down in the winter, because of some members leaving the area. The South Park Branch continued for only six years at which time it was joined to the Jackson Ward where it has remained.[138]

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[135]"Teton Stake Historical Record", MS., May 9, 1916.

[136]"Teton Stake Presidency and High Council Minutes", MS., April, 1927.

[137]"Teton Stake Historical Record", MS., 1925. [138]Ibid., 1931.

Valview (Branch - Ward)

Valview is the country formerly called Hunnidale, named for Ed Hunnicutt, who secured the establishment of a post office on the Badger Creek rolling hills east of Felt.[139]

On June 28, 1914, President William R. Durrant held a special meeting at the residence of Perry O. Hatch to consider the proposition of organizing a ward or branch from Clawson Ward.[140] A ballot was taken by the people to determine who was to be their leader, a name for the branch, and location of the meeting house. From the returns, Byron M. Anderson was chosen as presiding elder of Valview Branch.

Elder Byron M. Anderson was willing to accept but his circumstances were such that he felt it would be best if the people would not consider him for the position. President Durrant spoke, discouraging the releasing of Elder Byron M. Anderson, and referred also to the duty of an officer. Elder Byron Anderson was then sustained by vote of the people. William G. Hopkins was selected as first councilor and James M. Dunn as second councilor.[141] The full organization of the Valview Branch was completed on July 5, 1914.

At the afternoon session of the stake conference the following November, Byron Anderson, presiding elder of Valview, stated that five people had been converted and baptized. Also in his report he stated that

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[139] B. W. Driggs, op. cit., p. 200.

[140] "Teton Stake Historical Record", MS., June 28, 1914, p. 410.

[141] Ibid., p. 411.

a new meeting house twenty-four feet by forty-eight feet had been built and was ready to be plastered. This building was completed by December 13, 1914 at which time the stake presidency commended the people for their faithfulness.[142]

Valview was made a ward by action of the stake presidency and high council on May 16, 1915.[143] Byron Anderson was succeeded by Perry O. Hatch, August 19, 1917, as Bishop of the Valview Ward. Bishop Hatch had only one councilor, Robert A. Egbert.[144]

The ward continued for another twelve years when it was closed due to the members moving from the area. The church house was bought by the Clawson Ward for a recreation hall and moved there where it still stands today (1956).

Wilson

A Sunday School was organized at Wilson September 18, 1898 and a branch was established at the same time.[145]

The first presiding elder was Elijah N. Wilson who was sustained on the date previously given.[146] A new meeting house was constructed at a cost of $1538.

The presiding bishops office gave the branch $400 and the remainder of the amount was raised by the seven families comprising the Wilson Branch.

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[142] Ibid., p. 433.

[143] "Teton Stake Presidency and High Council Minutes", MS., May, 1915.

[144] B. W. Driggs, op. cit., p. 200.

[145] "Minutes of Wilson Ward", MS., Feb. 2, 1902, p. 55.

[146] Ibid., p. 57

The branch continued to hold meetings until July 13, 1930, at which time the stake presidency advised them to discontinue meetings in the branch and to go to the Jackson Ward. The members residing in Wilson continue to go to the Jackson Ward of the Teton Stake.[147]

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[147]"Teton Stake Historical Record", MS., Sept. 13, 1925.

CHAPTER X

CAMP OF THE TETONS

There are two youth camps in the Teton Mountains. The camp in Darby Canyon, south-east of Driggs is used as a summer camp for teen-age girls from Teton Valley and the Idaho Falls area. The location of this camp, the events and participants connected with it, is written in the chapter entitled "Tragedy". "Treasure Mountain", or "Camp of the Tetons", is found in the Teton Canyon eleven miles directly east of Driggs, and is used for teen-age boys of the Boy Scouts who yearly trek to the Teton Canyon from all parts of Eastern Idaho. Scouts from many other western states are privileged to come to the camp each season.[1] The Teton Peaks Council comprises the Stakes of Teton, Yellowstone, Rexburg, Rigby, North Idaho Falls, South Idaho Falls, Idaho Falls, Shelley, and Lost River. This area covers approximately 23,000 square miles. The counties of Teton, Fremont, Madison, Jefferson, Bonneville, Clark, Butte, Custer, Lemhi, and the north one-third of Bingham in Idaho, as well as the county of Teton in western Wyoming, are also included in the council.[2]

In 1936 Scouts from many parts of the council trekked to Teton Canyon for their summer camping experience. There they found a mountain glowing as with gold as the setting sun sought the riches from all the out-

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[1]Teton Stake and Driggs Ward Tabernacle, October 10, 1943.

[2]Ibid.

of-doors; hence the name "Treasure Mountain". The Indian Lore program launched at the camp gave it its other name, "Camp of the Tetons", after the Indian tribes that once covered the area.[3]

The selection of the area in the canyon by the leaders of the Teton Peaks Council, ended a wide search for an ideal campsite. The qualifications for a location by this council included pure water, swimming area, level campsite, scenery, remoteness, acessibility, hiking opportunities, and an abundance of wild flowers, birds, and animals. All of these things are prevalent in the camp and make it second to none.[4]

Treasure Mountain, Treasure Lake, and Teton Creek are part of the camp which is located in Teton Canyon, a few miles inside Wyoming and close to the Grand Teton National Park.[5]

It has become traditional for every boy to become a papoose in a solemn ceremony the day he arrives at camp. This starts him on his way in the Indian Lore program in which the boys learn the trees, flowers, birds, stars, etc. He advances from papoose to brave, from brave to warrior, and from warrior to chief. It is a distinction to be numbered among the more than seven hundred chiefs. Only chiefs are invited by the head chief to join him on Chiefs Rock while he tells the legend of the Indian Tribes.[6] Another legend which is listened to with a great deal of interest is "The Legend of the Tetons". The legend is as follows:

> Many, many years ago on the great plains of America lived a tribe of Indians so great and important that they were called the Nation of the Tetons. One day a lone runner was sighted far to the west. He

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[3]Bulletin published by Teton Peaks Council, (Idaho Falls, Idaho: June 1, 1956).

[4]Ibid. [5]Ibid. [6]Ibid.

approached the teepees, coming to the largest in the group; here he fell from exhaustion. When he was revived sufficiently, he told the head chief that he came with bad news from the Indians far to the west in the great mountains; that a great horde of men of short stature and darkened skin had attacked his people and were destroying them. He called them devil men. He had been sent as a runner to the Nation of the Tetons for help.

Two Eagles, the head chief of the Nation of the Tetons, called a council of the other three great leaders, Big Dog, Hunting Teepees, and Thunder Cloud, where they were in council for many hours in his big teepee. They were not discussing whether to go to the aid of their brothers in the mountains, but rather how soon they could be on the march and how best to be organized.

Finally Two Eagles summoned runners who were sent to the many other camps of the Nation with instructions for the lesser chiefs, the warriors, and the braves to come at once, prepared to go to the rescue of the Indians in the mountains. Instructions were also given for the squaws, the papooses, and the old men to come as fast as they could, for the chiefs knew that they, too, would be needed.

That night, as Thunder Cloud, the medicine man, was lying asleep in his teepee, he was waked to see standing before him one of the devil men, who spoke to him and told him that he and his people should not go to the rescue of the Indians in the mountains; for it they did, they too would be killed by his people. Then he left. Thunder Cloud was much disturbed by this appearance but finally was able to go back to sleep. He was again waked by the devil man who repeated his message a second time. This happened again, after which Thunder Cloud was so disturbed that he went to the teepee of Two Eagles, the head chief, and told him what had happened. But Two Eagles was still determined to go forward to the rescue of the Indians in the west.

In a few days the great band of chiefs, warriors, and braves started on the long trek to the westward. Just before coming into the great mountains, Thunder Cloud again was visited by a devil man while asleep in his teepee. This time the devil man did not warn them not to come to the rescue of the Indians in the mountains, but rather taunted and chided Thunder Cloud and his people for being so foolish. Thunder Cloud was very much disturbed, and again went to the teepee of Two Eagles where the two discussed the battle that would ensue when they arrived at the battlefield.

Soon the great band of Indians came into a large valley surrounded by high mountains, and as they came into the valley, they heard the cries of men in battle far to the west side of the valley. The younger Indians were anxious to proceed at once to the rescue, but the wise old chiefs gave orders to camp for the night with instructions for all to rest, for on the morrow they would need their strength. Chief Two Eagles called a council of war in his teepee that night. The instructions for the battle were sent to the lesser chiefs. Shortly before daybreak the Indians broke camp and headed for the great canyon to the west where, soon after daybreak, they fell upon the devil men with such tremendous impact that they forced them backward, westward through the canyon with sheer cliffs on either side, where none could escape. As they approached the elbow of the canyon where it veers to the left and south, many of

the Indians had circled to the rear of the devil men and had cut off their retreat. And so they forced them to retreat up the north wall in the elbow where the wall at this point is not a sheer drop. Across the great plateau to the north they forced them into another box canyon, where only two small places could be used for retreat down these precipitous trails. (These two places are now called the Upper and Lower Devil's Staircase). The Indians pursued the devil men as fast as possible. Down through the canyon they forced the devil men in retreat. It all looked as though it was nearly over when they came to the mouth of this great canyon as it opens into a beautiful valley covered with luxuriant grass, surrounded by forest covered mountains. As they approached the valley, it seemed that thousands upon thousands of devil men came out from behind trees and rocks and fell upon the Teton Indians with such force that they caused them to retreat back up the canyon.

Many of the Indians had fallen, as had the devil men, and as the devil men forced the Indians back up the sheer cliffs on the sides of the canyon, the great leaders began to fall. Stalwart warriors who had seen many, many battles lost their lives. Finally only the four great chiefs were left, and then one by one Hunting Teepees, Big Dog, Thunder Cloud, and Two Eagles were slain.

The Great Spirit then noticed what had happened and caused all of the devil men to be driven to the north into a great wood-studded valley in the center of which was a great lake. As the devil men came near the lake, the Great Spirit caused a violent storm to come. Lightning flashed and set fire to the great forests around the lake, and as the fire was at its height, tremendous earthquakes struck down the mountains and caused the great lake, all the devil men, and the burning forests to be entirely covered over. (This is where the geysers and paint pots of Yellowstone Park now belch forth).

Soon the squaws, the papooses, and the old men arrived at the scene of the battle in precipitous Death Canyon, and as they followed the trail of the battles a great wailing went up for the loved ones who had fallen! Their grief was so intense that the Great Spirit formed four great peaks at the head of the canyon. The north one, Thunder Cloud, the medicine man; the tallest peak, Chief Two Eagles; farther to the south Chief Big Dog; and next Chief Hunting Teepees. Across a great chasm to the west an altar was placed where the Indians might come to worship the Great Spirit near the giant peaks. Each year as soon as the snow would leave this great mountain, the Indians came by the thousands to worship the Great Spirit from the altar. This still did not quiet the wailings of the Indians nor satisfy their grief.

Finally the Great Spirit told them that if one of their number could climb to the top of the topmost peak and return to the valley that the four great chiefs would return to them. Finally the Indians selected a beautiful Indian maiden to make the attempt. Very early one summer morning this Indian maiden left the valley and started up the steep sides of the great range of mountains. By early morning she had left the saddle and was ready to try the almost impassable cliffs of the great peak. Hour by hour she laboriously toiled up the craggy slopes. At times she would inch her way up the precipituous granite ledges, clinging to what possible crags she could reach. At one point she crawled on hands and knees for a long distance around a very narrow

> ledge - one false move and she would hurdle thousands of feet through space to the jagged cliffs below. Upward through a split rock she forced her body. Finally in the early afternoon of this beautiful day, the Indians from the altar in the west, in the canyons below, and in the valley to the east, saw her crawl to the top of the peak. As she rose to her feet, they could see her unfold her arms in a gesture of worship to the Great Spirit. After a short rest she started the perilous descent. After trying for a long time she came to an impassable cliff and was forced to return to the top of the mountain. Again she tried a different route, getting down several hundred feet, but again she was forced to return to the top. The third attempt was made, but it too was unsuccessful, and as the sun set in the west, the Indians in the valley could see that she would have to spend the night on top of the peak. The second day at daybreak the Indians again came to watch her descent. All day long she attempted first one place and then another, but was forced to spend a second night on top of the peak. On the third day she was able to get much lower than either of the previous days, but again sheer drops of hundreds of feet forced her to return. On the fourth morning the Indians were startled to see that there was no Indian maiden on top of the peak. Some think that during the night the Great Spirit rescued her from the mountain peak. Others think she slipped and fell the thousands of feet to the great glacier below where she was buried, and that some day her body may yet emerge from the bottom of the glacier.[7]

The Teton Peaks Council has made an enviable record in Scouting. This council has the highest percentage of available boys of Scout age each year than any other comparible council in the United States. Only four other councils compare favorably, regardless of size and territory served. The council is in the top ten per cent of the councils of the nation in matters of Scout progress and has one of the most unique camping programs to be found throughout the country.[8] One of the high points of this program is the hike to the top of "Lightning Mountain". The thrill of ascending the top of the altar, the highest point on Table Mountain - elevation 10,101 feet, can only be realized by those who participate in the hike. Another anticipated event is the overnight trip to

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[7]"Legend of the Tetons", Improvement Era, June, 1948, p. 372.

[8]Teton Stake and Driggs Ward Tabernacle, Oct. 10, 1943.

Golden Eagle Pass. The views are vast and inspiring from desert sage to arctic algae. The very air is a tonic at two miles above the sea, where granite spires pierce the skies.[9]

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[9]Bulletin published by Teton Peaks Council, June 1, 1956.

CHAPTER XI

TRAGEDY

Because of the beauty of the Teton Mountains, they have always been a favorite camping place for residents and tourists alike. Hardly a day goes by during July and August but what some family, desiring to get away from the more menial tasks and the heat of the city, will spread their tent for a few days of relaxation and endeavor to get back to mother nature.

The youth of The Church of Jesus Christ of Latter-day Saints hold such a prominent spot in the church, an increasing need has been felt for more and varied activities of recreation under correct supervision. Camping out is a vital part in the life of a youngster who wishes to climb, explore, and play uninterrupted.

The Mutual Improvement Association workers were the first to see this need and they have included in their extensive program, a week of camping for the young girls.

Several of the Idaho Stakes, including Teton, South Idaho Falls, North Idaho Falls, Idaho Falls, and Shelley, grouped together and pooled their funds. After acquiring a lease from Targhee National Forest in 1948, they built the Darby Girls' Camp. It was formerly used by the Government as a CCC Campsite, but now boasts a beautiful lodge and other spacious camping accommodations.[1]

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[1]Teton Valley News, August 2, 1951.

To lie in bed and listen to the music of the nearby stream and the sighing of the stately pine is an experience a young person does not soon forget. Particularly is this true when the day has been crowded with hiking, arts and crafts, sports, and programs. All of these pleasantries come rushing into the mind, but along with them comes the one incident which mars the apparent serenity of the camp and which on one occasion, turned an anticipated annual event into a nightmare.

Some of the newspaper headlines read: "Tragedy at Darby Girls Camp",[2] "Bolt of Lightning Takes Five Lives at Idaho Outing",[3] and "Lightning Tragedy Report Released".[4] In each of the accounts, one name appears again and again, the name of Fred Miller, whose heroic efforts saved several of the girls who might otherwise have perished. Mr. Miller would deny any heroic act on his part, but the writer had the privilege of teaching many of the girls who were on the mountain that day, and they have related the tragedy as it was unfolded. Mr. Miller's disregard for himself, in administering first aid to the suffering girls, is always mentioned.

Desiring to accurately record this account, the writer visited Mr. Fred Miller and solicited his aid in writing the story as he lived it. Through his kindness in recording the account, a complete and accurate narration was obtained. Here is the story as Mr. Miller experienced it:

> I had been asked to guide a group of girls from the Idaho Falls Stake to the Wind and Ice Caves on Wednesday, August 1, 1951. I did not know any of the leaders nor any of the girls. I arrived at the

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[2]Teton Valley News, (Driggs, Idaho), Aug. 2, 1951

[3]Deseret News, (Salt Lake City, Utah), Aug. 3, 1951.

[4]Post Register, (Idaho Falls, Idaho), Aug. 2, 1951.

camp at six o'clock in the morning, it was a beautiful clear day. The girls were soon ready and forty-two girls and their leaders were on their way up the canyon. I had guided other groups and we tried to go through the Wind Cave before we ate our lunch. We took time for some stories on the way up and two girls who were always in the lead took turns carrying my pack. The one was Carol Engstrom that didn't come back. As we climbed the bottom slope toward the Wind Cave I told the girls to take their flash lights and leave all else at the foot of a large rock.

I unpacked my pack and left it open. We climbed about one hundred yards to the mouth of the cave. Here the climbing is slow. One must partly crawl up through the brush and rocks. The mouth of the cave is in a cliff about 125 feet high. The cave is about 100 feet high by 12 feet wide. There was not a cloud in the sky as we entered at about 11:00 A.M. One girl took sick on the way up and I advised her leader to take her back so four girls and their leader had gone back leaving thirty-seven girls and leaders.

I was the last one in the cave after going through the small opening where we had to crawl one at a time. Some started back out while the last one went to the end of the cave about 100 yards deeper into the mountain. There was one leader and one girl that were a little behind the rest and as the three of us came out of the cave I saw the girls going around the big cliff and down the steep mountain, directly above us I saw the edge of a cloud come out. I heard the rumbling of distant thunder. I told Miss Arval that I would have to hurry and get the girls off the steep side hill before the storm hit. When I got to where we had left our packs, our three packs were all that were left. I was just putting my flash light in my pack when the first lightning bolt struck directly over us. As near as I could tell it hit the mouth of the cave. There were some large trees from where I stood to the bottom of the mountain which was about 100 yards down. Miss Arval and the one girl asked if they could go to the water fall under the cliff. I told her I didn't care, I had to get the girls out of the large trees. I didn't even fasten my pack, I threw it over my arm and ran down the hill looking for the other thirty-five girls and leaders.

I found them sitting around a small clearing about twelve feet in diameter. They were just opening their lunches and some were eating. As I stepped off the trail into this clearing, I said "Kids get out from under these big trees. Scatter out in the small brush on the side hill." I think I was still pointing the direction with my left hand. We had had about two minutes since the first bolt of lightning had struck the cave. I don't think anyone had a chance to move over two feet if they had obeyed immediately. The next thing I remember, I was walking back up the hill to where I had been standing. I had been thrown about twenty-five feet down the steep mountain. I had heard nothing and I had seen no flash although I was standing facing the tree that was hit about eight feet away. I was very tired and my left arm and left leg had no feeling in them. Someone asked what had happened and I said we had been hit by lightning. I remember walking into the opening again and all the girls lying around. I believe at one time there were at least twenty-five of us unconscious. My memory blanks out here and what I did I am not conscious of. I remember someone ask-

ing if they should go for help and I said "not until we know how much help we need". The next I remember Bethene Richmond showed me a girl under one of the two great splinters that had been broken out of the tree by the lightning bolt. I remember I couldn't feel the girl as I touched her with my left hand, it was still partly paralized. This girl was the only one that revived that I remember of having given artificial respiration. Yet they say I had revived three before but this I do not remember. When the girl began to breath I carried her across the opening and asked some girl to keep her breathing as I returned to the others who were down. I gave one girl a push or two and blood gushed from her mouth and nose. I knew there was no use working with her. The next girl was Carol, she didn't seem to have been hit hard but she didn't respond, I worked on her for a few minutes and some of the other girls that we had revived stopped breathing again and I hurried to them. I was so tired and dazed that I hardly know what was going on and not knowing any of the girls or leaders I didn't immediately realize the help we were getting from some of the girls and especially Bethene Richmond, one of the leaders. She was everywhere at once. By the time I got back to the last five I worked again a few minutes on two that were the least burned and again there came the call for help among the injured. As near as I can tell we were struck at about 12:05P.M. We built a fire and covered the injured with our coats and jackets. By now six girls were down. Many didn't know they were hurt at first but later their legs started to pain and we would find large severe burns. It was just 3:00P.M. when the first ladies arrived from camp with blankets. Thirty minutes later Doctor Gordon Jensen, W. L. Fullmer, Bryant Fullmer, Arden Stevens, Clarence Murdock, Dwight Loosli, and I think Ronald Badgor came. In a few minutes the National Guard boys came in. They insisted that I walk out with the last of the six stretcher cases. To our knowledge there was not one girl that ever moved or made a gasp that we didn't save.[5]

In giving additional information concerning the rescue efforts carried on, the writer quotes from the Teton Valley News.

Meanwhile awaiting help, the leaders had moved the injured away from the dead and made them as comfortable as possible while giving first aid. When further help arrived from town with more stretchers, the injured were carried by foot down the mountain and brought to the Teton Valley Hospital by truck. Meanwhile, a call had gone out for horses and riders and a spontanious response from the Valley residents brought a record number of riders to the camp. The riders brought out the dead by horse back to where they could be transferred to hearses. Deputies set up a road block on a narrow road leading to the camp and caves to aid in evacution of the injured and terrified girls.[6]

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[5]Letter of Fred Miller to James L. Bradley, April 4, 1956.

[6]Teton Valley News, Aug. 2, 1951.

Another section explains the incident as it was experienced by Mrs. Bethene Richmond, one of the adult leaders.

> After we left the caves we noticed it suddenly began to cloud up. In no time at all, it began to rain. We headed for a group of pine trees to eat underneath and keep dry.
>
> We had been sitting there for five minutes or so when we heard a clap of thunder. It sounded close by. Then we realized we had better get away from the tall trees we were gathered around. I said "Let's move". When I was about three feet away from the tree, the bolt of lightning struck.
>
> The five girls who were killed were all seated around the trunk. The bolt stunned all of us. I was paralyzed in one side. When I came to, I saw all the girls lying around. It was terrible.
>
> Guide Fred Miller revived and disregarding his burns, began to give artificial respiration. I'm sure he saved at least four girls. I wasn't much help for an hour or so until I recovered from my paralysis.[7]

The scene at the Tabernacle in Driggs was little less tense and confusing, as dozens of distraught parents milled about, waiting word of their loved ones. They had rushed to Driggs from Idaho Falls when word of the tragedy was received. The citizens of Driggs did what they could to make the parents comfortable during their wait.

The statements of the injured girls, as taken by President William A. Strong, President of the Teton Stake, indicates the suddeness of the accident. They are as follows:

> Mary Lou Ovard
>
> I had been in the wind cave. It was getting cloudy when we got under a big pine tree to have dinner at 11:30 a.m. Mr. Miller followed the crowd from the rear and I remember him putting on his slicker. While he was doing this he was instructing us to get out from under the big tree. I heard the thunder and that was all. When I came too, Deon Bitter told me Mr. Miller and Julia Croft kept me alive with artificial respiration.
>
> Deon Bitter
>
> I saw lightning hit the big tree and the north side of the tree split off. I was sitting on a big rock just a few feet from the trunk

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[7] Ibid.

of the big tree and the lightning came up out of the rock into my back and went down through my legs. I was knocked to the ground and could not get up; I finally sat up. Several of the girls were crying. I saw the bodies of the five dead around me and I could not move. The first I saw of Mr. Miller after the accident was when he was working among the bodies to see which were alive and which were dead. I saw Julia Croft administer artificial respiration to Mary Lou Ovard. I could breath without any artificial aid.

Karma Rossband

I remember going to the wind caves at 6:30 a.m. We reached there about 11 a.m. It took us about one hour to go through, I thought the wind caves were wonderous. I remember coming out and then I remember they were carrying and pulling me on a stretcher down the mountain and then I was in a truck. That is all I remember. I was with four of my friends all day that were killed.[8]

It is interesting to note that one of the girls who was killed had a premonition of some impending tragedy the day previous to the event. "She was reported to have told her companions a full day before the tragedy that she sensed some bad omen. Tuesday, she reportedly asked mystified companions to place a bouquet on her cot at the camp."[9]

With the severity of the incident so indelibly impressed upon the minds of all who were in anyway effected by it, came the realization that efforts must be increased in affording protection for future energetic groups in enjoying the great out-of-doors. This has partially been done by using additional help and precautionary measures in those places where danger might be expected.

Many camporees have been enjoyed since August, 1951, and that is as it should be and as would be desired by those whose names we hold in reverance: Mrs. Ora Holst, adult leader; Betty Kearney, Carol Engstrom, Martha D. Severson, and Bernice Malone.

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[8]Ibid.

[9]The Post Register, (Idaho Falls, Idaho), Aug. 2, 1951.

With each successive year and each successive trek to the beautiful caves in the Tetons, the girls with their leaders and guide pause to reflect and remember those who have departed. Their presence is still felt there in natures loveliness.

CHAPTER XII

CONCLUSION

The Latter-day Saints colonized the Teton Valley for the purpose of founding a permanent home. It was also their desire to worship God in their own manner and to secure the same privilege for their posterity.

The early years of colonization brought forcibly to them the realization that their existence depended upon long hours of hard work. The elements of early frost, deep snow, and drought were soon recognized as a marked deterrent to their ultimate goals. The fact that they stayed on to battle and conquer, places them in the category of some of our most hardy pioneers. Not all who went there remained, for many of them soon realized they were not capable of competing in the fight for survival. Because of the high altitude, 6,100 feet, others were forced to seek climates which better fitted their needs. Those who stayed have seen the fulfillment of their dreams in beautiful homes, productive farms, good schools, and beautiful edifices of worship. Into their souls comes the warmth and satisfaction of feeling that that which they now possess has been honestly won.

Success came because they worked co-operatively together for themselves and their less fortunate neighbors in planting or harvesting crops. This same co-operation also raised schools, churches, and funds for those in need in the far off regions of the Mormon Kingdom.

The people of the valley have always held uppermost in their minds the correct instructions and environment necessary as a foundation for

youth. This was accomplished by dances under supervisory conditions, dramas, outings, and other types of social recreation. A continuation of education, both religious and secular, was encouraged, that their children might better prepare themselves for the "race of life" and the eternities ahead.

The beauty and magnanimity manifest in the souls of the people is exemplified in the beauty and majesty of the lofty mountains surrounding the Valley of the Tetons.

APPENDIX A

Original Teton Stake Officers

September 2, 1901

Stake Presidency-

Don C. Driggs,	President.
John D. Killpack, Jr.,	First Counselor.
George S. Young,	Second Counselor.
Michael M. Norman,	Stake Clerk.

Patriarch-
John Letham.

High Councilmen-
Robert B. Dalley
William Wilson
William Hill
Thomas H. Ingram
Joseph S. Beesley
David R. Sinclair
Edward D. Jones
Hyrum B. Clawson
Edlef B. Edlefsen
George Eddington
Henry M. Todd
David J. Thomas

Alternate High Councilmen-
Lehi Pratt
William H. Tonks
George B. Green
Don G. A. Smith
Halsey D. Fullmer
Frederic Allen

High Priests' Presidency-

William Hill,	President.
John Todd,	First Counselor.
David R. Sinclair,	Second Counselor.

Stake Sunday School-

James F. Griggs,	Superintendent.
George A. Little,	First Assistant.
David E. Rigby,	Second Assistant.
Walter Eddington,	Secretary and Treasurer.

Y. M. M. I. A.

George M. Tonks,	Superintendent.
Samuel E. Rigby,	First Assistant.
John W. Hill,	Second Assistant.

Y. L. M. I. A.

Mattie Tonks,	President.
Hannah Price,	First Counselor.
Clara Clawson,	Second Counselor.
Lizzie Beesley,	Secretary and Treasurer.

Primary-

Fannie E. Little,	President.
Margaret A. Edlefsen,	First Counselor.
Estalla Little	Second Counselor.
Eliza Janes,	Secretary and Treasurer.

Relief Society-

Sophia Rigby,	President.
Susanna M. Wilson,	First Counselor.
Silvia Tompson,	Second Counselor.
Lydia E. Fullmer,	Secretary and Treasurer. [1]

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[1] Teton Stake Golden Anniversary Homecoming. Driggs, Idaho, 1951.

APPENDIX B

Bishoprics of Wards of Teton Stake Organization to 1930

Bates Ward

Bishops		
Thomas G. Bates	1906	1908
Alma Hanson	1908	1919
Charles M. Wardle	1919	1922
Walter J. Wood	1922	1930
First Counselors		
Samuel L. Wood	1906	1908
Thomas G. Bates	1908	1919
Walter J. Wood	1919	1922
John Henry Ripplinger	1922	1924
Karl A. Ripplinger	1924	1930
Second Counselors		
Benjamin P. Homer	1906	1908
Samuel Kunz, Sen.	1908	1915
John J. Miller	1915	1918
Walter J. Wood	1918	1919
John Henry Ripplinger	1919	1922
Alfred L. Buxton	1922	1924
Ernest G. Bates	1927	1930

Cache Ward

Bishops		
Robert G. Meikle	1904	1916
Niels H. Hansen	1916	1917
James Nielsen	1917	1919
John Christoffersen	1919	1925
Canute H. Mickelsen	1925	1929
John Buxton	1929	1930
First Counselors		
Oscar O. Knight	1904	1909
Niels H. Hansen	1909	1916
John Christoffersen	1916	1919
Canute H. Mickelsen	1919	1925
John Buxton	1925	1929
Rulon Hemming	1929	1930
Second Counselors		
Hans P. Mack	1904	1906
Raymond G. Leatham	1909	1911
Henry N. Mickelsen	1911	1915
John Christoffersen	1915	1916

Joseph Carnel Buxton	1916	1917
Edwin Loosli	1917	1919
William V. Harris	1919	1922
Joseph Carnel Buxton (2nd term)	1922	1923
James Elmer Harris	1923	1928
Rulon Hemming	1928	1929
William V. Harris (2nd term)	1929	1930

Chapin Ward

Bishops

Joseph Johnson	1892	1897
Ebenezer Beesely, Jr.	1897	1902
Frank J. Stone	1902	1905
David P. Cheney	1905	1906
Charles A. Moulton	1907	1908
Elijah Eddington	1908	1909
David A. Nelson	1909	1915
Alex L. Burnside	1915	1926
Voss Christian Cordon	1926	1930

First Counselors

Dana Orson Walton	1897	1901
Henry J. Stone	1901	1902
George F. Moulton	1902	1905
Thomas E. Murphy	1906	
Geroge F. Moulton (2nd term)	1907	1908
Albert E. Taylor	1911	1915
J. Fred Stone	1915	1919
Thomas M. Grover	1919	1923
James P. Grover	1923	1926
Henry Cooper Beesley	1926	1930

Second Counselors

Henry John Stone	1897	1901
Thomas E. Murphy	1902	1905
Charles A. Moulton	1906	
Gideon M. Murphy	1907	1908
Daniel C. Jensen	1910	1912
Charles A. Moulton (2nd term)	1912	1915
Bruce Reynolds	1915	1916
James Wanless, St.	1916	1919
Boyd L. Reynolds	1919	1924
Leo Thomas Grover	1924	1926
George E. Stone	1926	1930

Cedron Ward

Bishops

Milford N. Kunz	1918	1930

First Counselors

Albert A. Smith	1918	1919
Dana O. Walton	1919	1922
Samuel J. Miller	1922	1930

Second Counselors

Dana O. Walton	1918	1919
Gerald C. Hibbert	1919	1929
John W. Dewey	1929	1930

Clawson Ward

Bishops

Edwin A. Little	1890	1898
Robert Gilbert Meikle	1898	1903
George W. Hendrickson	1903	1905
Halsey D. Fullmer	1905	1913
Alfred Hansen	1913	1930

First Counselors

Edlef B. Edlefsen	1895	1898
George W. Hendricksen	1898	1903
Hans P. Mack	1903	1905
Henry C. Lamoreaux	1905	1908
Alfred Hansen	1908	1913
Edward A. Killpack	1913	1919
Marrion W. Butler	1919	1930

Second Counselors

John Leatham	1895	1898
Peter Swenson	1898	1903
James Henri	1903	1904
Daniel H. Hopkins	1904	1905
Alfred Hansen	1905	1908
Edward A. Killpack	1908	1913
George R. Knight	1913	1916
Marion W. Butler	1917	1919
Joseph F. Salkield	1919	1921
Spencer B. Little	1924	1930

Darby Ward

Bishops

John Todd	1892	1895
Emanuel Bagley	1895	1897
Brigham Y. Nelson	1897	1898
Daniel B. Hill	1898	1902
Harold D. Winger	1902	1905
David Loveland	1905	1908
Alex P. Hamilton	1908	1909
Willard Homer	1909	1911
Charles A. Larsen	1911	1913
Peter Sorensen	1913	1921
Octavius Smith	1921	1924
Charles A. Larsen (2nd term)	1924	1926
John J. Burgner	1926	1927
Alfred L. Larsen	1927	1930

First Counselors

Daniel B. Hill	1895	1898
William K. Herendeen	1902	1903
Charles A. Larsen	1904	1908
William R. Durrant	1908	1909
C. B. Valentine	1909	1910
Peter Sorensen	1910	1913
Charles A. Larsen (2nd term)	1913	1916
Ned L. Kirk	1916	1917
Charles A. Larson (3rd term)	1917	1921
Lauritz Jacobsen	1921	1924
Alma J. Engbersen	1924	1926
Alfred L. Larsen	1926	1927
Douglas P. Sorensen	1927	1930

Second Counselors

Charles A. Larsen	1902	1904
Hans P. Hansen	1904	1908
Peter Sorensen	1908	1910
Carl A. Johnson	1911	1913
Franklin P. Fairbanks	1913	1914
Octavius Smith	1916	1921
John J. Burgener	1922	1924
Marvin L. Sorenson	1924	1925
Douglas P. Sorensen	1926	1927
Dellas G. Hill	1927	1930

<u>Driggs Ward</u>

Bishops

Don C. Driggs	1901	
Hyrum Oscar Crandall	1901	1904
Stanley B. Fairbanks	1904	1907
Harvey L. Crandall	1907	1910
Edlef B. Edlefsen	1910	1912
William R. Durrant	1912	1913
Joseph R. Fairbanks	1913	1915
Francis M. Reynolds	1915	1925
Gamaliel V. Nielsen	1925	1927
John H. Jensen	1927	1929
William L. Killpack	1929	1930

First Counselors

Hyrum Oscar Crandall	1901	
Stanley B. Fairbanks	1901	1904
Howard A. Wallace	1904	1907
Michael M. Norman	1907	1909
William R. Durrant	1909	1912
Samuel R. Evans	1912	1914
Marion W. Butler	1914	1915
Ariel V. Butler	1915	
Victor C. Hegsted	1915	1917
George H. Hobbs	1917	1925
Emil Anderson	1925	1927

William Leslie Killpack	1927	1929
Walter L. Fullmer	1929	1930
Second Counselors		
Stanley B. Fairbanks	1901	
Jacob Snyder	1901	1902
Howard A. Wallace	1902	1904
James M. Sewell	1904	1907
A. Clinton Miner	1907	1909
William Cecil Price	1910	1911
Chester B. Walker	1912	1913
Joseph Roy Fairbanks	1913	1914
Jesse A. Edlefsen	1914	1917
Romon R. Christiansen	1917	1922
Charles A. Cordon	1922	1924
Arthur Tippetts	1926	1927
Isaac Ariel Jensen	1927	1930
Albert F. Hulet	1930	

Haden-Tetonia Ward

Bishops		
Edwin L. Little	1898	1902
Willard G. Homer	1902	1907
Hyrum S. Egbert	1907	1915
A. Clinton Miner	1915	1916
Parley S. Rammell	1916	1918
Walter Rawlings, Jr.	1918	1919
Clarence Earl Harris	1919	1927
Edgar Olof Westerberg	1927	1928
Parley S. Rammell (2nd term)	1928	1930
Guy M. Anderson	1930	
First Counselors		
John Leatham	1898	1901
Willard G. Homer	1901	1902
Almon L. Fullmer	1902	1906
Christian E. Jorgensen	1906	1907
Hyrum A. Campbell	1908	1913
James R. Hansen	1913	1914
Parley S. Rammell	1914	1916
Ralph P. Cordon	1916	1917
Walter Rawlings, Jr.	1917	1918
J. Henry Jensen	1918	1919
George L. Dockstader	1919	1922
Jedediah H. Phillips	1922	1927
Vern William Mathie	1927	1930
James R. Hansen	1930	
Second Counselors		
Alman L. Fullmer	1898	1902
Hyrum S. Egbert	1902	1907
Hyrum A. Campbell	1907	1908
James R. Hansen	1908	1913

Parley S. Rammell	1913	1914
E. James Hopkins	1914	1916
Walter Rawlings, Jr.	1916	1917
Chauncey Jenks	1917	1918
Robert A. Egbert	1918	1919
Jedediah H. Phillips	1919	1922
N. Peter Christensen	1922	1927
Samuel McGhie Egbert	1927	1930
Theodore V. Hanks	1930	

Jackson Ward

Bishoprics

James I. May	1905	1914
Hyrum W. Delaney	1914	1915
Willes L. Winegar	1915	1921
Robert S. Dalley	1921	1924
Willis L. Winegar (2nd term)	1924	1926
Hyrum L. Curtis	1926	1928
Merland Henri	1928	1929
Albert N. Butler	1929	1930

First Counselors

Jacob Johnson	1906	1914
Willis L. Winegar	1914	1915
Hyrum L. Curtis	1915	1919
James M. Robertson, Jr.	1919	1921
Walter A. Scott	1921	1923
Arthur Blari	1926	1929
Jacob Johnson	1929	1930

Second Counselors

James M. Robertson, Sr.	1905	1914
Arthur Ray Tucker	1914	1919
Thomas W. Perry	1919	1921
J. Fleming Cheney	1921	1923
Merland Henrie	1926	1930

Pratt Ward (formerly Aline Ward)

Bishops

Mathoni W. Pratt	1889	1896
Frederick W. Morgan	1897	1908
David E. Rigby	1908	1911
Thomas R. Wilson (acting)	1911	1913
Anders A. Carlson	1913	1918
James Rigby	1918	1926
Alfred Durtschi	1926	1930

First Counselors

Thomas R. Wilson	1889	1903
Nelson B. Dalley	1903	1904
Sylverster S. Hulet	1905	1908
Joseph Arthur Horne	1908	1911
George B. Green		

James Rigby	1913	1918
Charles Christensen	1918	1926
George B. Green (2nd term)	1926	1930

Second Counselors

Apollos P. Driggs	1889	1903
Fredrick Willard Morgan	1896	1897
Henry E. Rigby	1897	1899
George Spencer Young	1899	1901
Nelson B. Dalley	1901	1903
James F. Griggs	1903	1905
Joseph A. Horne	1905	1908
Robert E. Griggs	1908	1910
James E. Rigby	1911	1913
David L. Waddell	1913	1918
Alfred Durtschi	1918	1926
Elmer E. Rigby	1926	
Brigham Rigby Young	1926	1930
Carl A. Carlson	1930	

Victor Ward

Bishops

David R. Sinclair	1892	1901
Nahum B. Curtis	1901	1913
Joseph Alonzo Johnson	1913	1914
Stephen Hutchings	1916	1920
Joshua A. Brower	1920	1925
Clarence L. Stephens	1925	1928
Edwin N. Kearsley	1928	1930

First Counselors

Nahum B. Curtis	1892	1901
Eugene H. Young	1901	1902
Edwin Rich	1902	1905
John Lauritzen	1905	1913
Elijah W. Tonks	1913	1916
John Lauritzen (2nd term)	1916	1918
Nathan H. Stevens	1918	1920
William H. Avery	1920	1924
Edwin N. Kearsley	1924	1928
John Delos Lauritzen	1928	1930

Second Counselors

John L. Eymon	1892	1901
John Lauritzen	1901	1905
Hyrum H. Hatch	1905	1909
Peter S. Durney	1909	1910
Charles R. Cluff	1910	1913
James M. Peterson	1913	1915
Stephen Hutchings	1915	1916
Van B. Brinton	1916	1918
Parley P. Hansen	1918	1920
John Delos Lauritzen	1920	1922
Edwin N. Kearsley	1922	1924

William H. Humble	1924	1925
John Delos Lauritzen (2nd term)	1925	1928
Howard Tonks	1928	1930

Branches

Clementsville

Bishops

Cecil Thomas Clements	1915	1921
Herbert J. Willmore	1921	1929

First Counselors

Joseph A. Parker	1915	1918
Floyd D. Westover	1918	1929

Second Counselors

Floyd D. Westover	1915	1918
Walter M. Humphreys	1918	1929

Grovont

Bishops

Jacob Johnson	1914	1916
Thomas Perry	1916	1919
Thomas Alma Moulton	1919	1930

First Counselors

Joseph Eggleston	1914	1916
Thomas Alma Moulton	1916	1921
William T. Newbold	1921	1929

Second Counselors

J. Wallace Moulton	1921	1930

Richvale

Presiding Elders

Moroni W. Caldwell	1915	1920
James Elmer Harris	1920	1922
Parley S. Rammell	1922	1923
Albert Gilbert	1923	1930

First Counselors

Ernest L. Bates	1915	1920
Albert Gilbert	1921	1923

Second Counselors

Albert Gilbert	1915	1920
Malcolm H. Daines	1921	1922
William C. Bainbridge	1922	1923

South Park Branch

Presiding Elders

Sylvester Wilson	1893	

Selor Cheney	1893	1905
Selor Cheney	1914	1916
James M. Robertson, Sr.	1925	1930
First Counselors		
James M. Robertson, Sr.	1901	1905
A. Ray Tucker	1914	1916
Second Counselors		
James I. May	1903	1905
Howard Cheney	1914	1916
Valview		
Bishops		
Byron M. Anderson	1914	1916
Perry O. Hatch	1916	1928
First Counselors		
William G. Hopkins	1914	1915
Hyrum E. Egbert	1918	1922
James M. Dunn	1922	1928
Robert A. Egbert	1928	1930
Second Counselors		
James M. Dunn	1914	1918
Joseph P. Fackrell	1918	1922
Wilson Branch		
Presiding Elders		
Elijah N. Wilson	1900	1903
Abraham Ward	1903	1907
Ephraim Johnson	1921	1930
First Counselors		
Benoni Green	1902	1903
Joseph J. Harrison	1903	1905
Ephraim Johnson	1914	1921
Albert Mangum	1921	1930
Second Counselors		
John W. Mangum	1902	1903
Herbert L. Jamer	1903	1904
Albert Mangum	1914	
Ernest Mangum	1922	
Jacob Johnson	1925	1926 [1]

[1]Andrew Jensen. "Journal History of Teton Stake", MS.

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