

Three Families Of Pleasant View Utah

A historical narrative of three families that settled Pleasant View, Utah



From Nauvoo, Illinois, 1845 to Pleasant View, Utah Territory, 1852

2nd Edition - 2008

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Dedicated to

**Three pioneer families who weathered all storms and overcame all obstacles to
build a community and continue their heritage in Pleasant View, Utah.**



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The Three Families

The Mower Families	The Cragun Family
<p>Henry Mower, Sr.</p> <p>Born: December 18, 1798, Maryland Died: April 4, 1878, Springville, UT</p> <p>Mary (Amick) Mower (1st Wife) Born: October 18, 1803, Virginia Died: 1846, Council Bluffs, Iowa</p> <p>Lucretia (Hupper) Mower (2nd Wife) Born: September 15, 1818, Maryland Died: Springville, UT</p> <p>Susannah Mower</p> <p>Born: July 11, 1829, Providence, Bedford, PA Died: June 16, 1899, Pleasant View, UT</p> <p>John Mower</p> <p>Born: October 11, 1826, Pennsylvania Died: March 20, 1896, Pleasant View, UT *****</p> <p>John Mower</p> <p>Sarah Ann (Bidwell) (wife)</p> <p>Born: July 12, 1830, New York</p> <p>Married: John 1847.</p> <p>Died: January 8, 1915, Pleasant View, UT</p> <p>A child of John & Sarah born in late 1850 in Centerville, UT, died at birth.</p>	<p>Simeon Cragun</p> <p>Born: August 13, 1827, Richland, Rush, Indiana Died: February 9, 1874, Pleasant View, UT</p> <p>Susannah (Mower) Cragun (wife)</p> <p>Maria Mahalia</p> <p>Born: 1850, Kaneshville, Ptwtt, Iowa Died: 1850</p> <p>William Henry</p> <p>Born: August 1851, Cold Springs, (appx) Died: August 1854, Pleasant View, UT (appx)</p> <p>Emma (Unknown)</p> <p>Wilford Elisha</p> <p>Born: December 4, 1852, Pleasant View, UT Died: August 8, 1896, Pleasant View, UT</p> <p>Willard Uriah</p> <p>Born: November 7, 1854, Pleasant View, UT Died: January 25, 1913, Ogden, Weber, UT</p> <p>Wilson Elijah</p> <p>Born: October 14, 1856, Pleasant View, UT Died: September 14, 1929</p> <p>Simeon Wilbert</p> <p>Born: October 13, 1858, Pleasant View, UT Died: April 3, 1931, Pleasant View, UT</p> <p>Wiley Gidoni</p> <p>Born: Oct 6, 1860, Pleasant View, UT Died: Jan 14, 1922, Pleasant View, UT</p>

Karen (Jones) Pedigree

Simeon CRAGUN
b: 13 Aug 1827 in Richland, Rush, IN
m: 1847 in Kanersville, Pottawattamie, IA
d: 9 Feb 1874 in North Ogden, Weber, UT

Susannah (Susan) MOWER
b: 11 Jul 1829 in Providence, Bedford, PA
d: 16 Jun 1899 in Pleasant View, Weber, UT

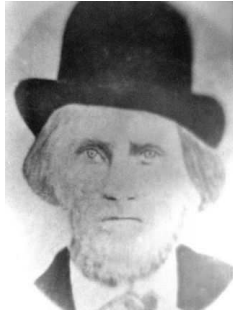
Wilford Elisha CRAGUN
b: 4 Dec 1852 in North Ogden, Weber, UT
m: 2 Jan 1871 in End House, Salt Lake City, Salt Lake, UT
d: 8 Aug 1896 in Pleasant View, Weber, UT

Mormon CRAGUN
b: 23 Jan 1880 in North Ogden, Weber, UT
m: 26 Jun 1901 in Salt Lake, Salt Lake, Utah
d: 3 May 1954 in Ogden, Weber, UT

Margaret CRAGUN
b: 30 Apr 1921 in Pleasant View, Weber, UT

Karen JONES
b: 13 Sep 1946 in Ogden, Weber, UT

Pictures of Original Settlers



Henry Mower, Sr.



Elisha Cragun



John Mower



Sarah Ann (Bidwell) Mower

No picture available.

Simeon Cragun



Susannah (Mower) Cragun

Forward

This historical narrative is about three founding families of Pleasant View¹. They are Henry Mower Sr., and second wife Lucretia (Hupper) Mower, John and Sarah Ann (Bidwell) Mower, and Simeon and Susanna (Mower) Cragun. They were pioneers in every sense of the word. they were early 1843 members of the Church of Jesus Christ of Latter-day Saints (Mormons) and at the very vortex of disruption and persecution of the time. They weathered the storm of dissention through Indiana and Nauvoo, Illinois. In February 1846, they were in Nauvoo, IL were forced to flee across the frozen Mississippi River in wagons. They moved farther west and weathered Winter Quarters where many Mormons died because of the biting wind and bitter cold. They walked and drove wagons 200 miles in the dead of winter to settle Council Bluffs, Iowa, a way station on their move that ended in the Utah Territory.

In addition, these three original pioneer families crossed the plains to Zion and settled in an uninhabited, hostile land identified by Brigham Young by the phrase, "This is the place". They eked out an existence from the unyielding desert. They lost their children to sickness, hunger, accident and tragedy and buried them in forgotten graves. During their lifetime, at various times they lived under the threat of death from

¹ The area known as Pleasant View today was originally considered part of North Ogden. On July 9th, 1882 it officially became known as Pleasant View.

white men, Indians, illness and starvation. The three founding families had their crops destroyed by crickets and grasshoppers and drought and cold. They became part of a unique class of pioneers known as "Bulb Eaters" or those who ate the Sego Lilly flower bulb to sustain life. But after all they experienced and all their physical trials they lived exemplary personal lives that are still admired by ancestors. They were excellent examples of faith and perseverance in the face of adversity.

Background

In the early and mid 1800s, the United States was going through some very trying times as it matured as a nation. The slavery issue was of great concern to all, increasing separation among families, areas, and states. Illness, disease, and rumors of wars were rampant. The western frontier was stretching beyond its borders, reaching the breaking point when the flood of humanity began flowing west. The Mexican-American war had ended. The Texas Territory had been officially accepted into the Union but continued to be a problem. The U.S. was in the expansionism mode, including vast amounts of land into the United States. The future Territory of Utah played into the expansion philosophy. However, for the Mower and Cragun families, the single greatest change in their lives was the friendship and the acceptance of Mormonism.

Friendship - The Tie that Binds

Friendship was initially the tie between the Henry Mower, Sr. family and the Elisha Cragun family. They met and became fast friends in Pennsylvania then Mormonism became the binding that kept them together eternally.

Henry Mower, Sr. was born on December 18, 1798 in Frederick, Maryland. He married Mary Amick on November 4, 1817. She was seventeen. Together they had ten children. Two of those children, John and Susannah (Susan) Mower, help make the up two of the three families of this narrative.

One of these two children, John Mower, was born on October 11, 1826 in Bedford, Bedford County, Pennsylvania. He was the seventh child of Henry and Mary.

Susannah, who was born on July 11, 1829 in Providence, Bedford, Pennsylvania, was the eighth child.

Simeon Cragun who makes up the other family of this narrative was born to Elisha and Mary (Polly) Osborn on August 13, 1827 as their eighth child. He was born in Indiana.

1843

Henry Mower, Sr. started things as far as two of the families of this story. Henry Sr. was a Methodist minister in Pennsylvania, securing a Christian foundation in which both John and Susannah grew up. Henry Sr. was the first to join the L.D.S. Church. In 1843, he was converted to

Mormonism by two missionaries, Nathan Tanner Porter and Wilber Earl. Because of Henry Sr.'s friendship with Elisha Cragun, Henry, after being converted, helped the two missionaries to convert Elisha. Elisha was baptized by Henry Mower, Sr. on Wednesday, March 15, 1843 at Jackson's Run. The day after Elisha's baptism, the missionaries also baptized Elisha's son, Simeon. The friendship between Elder Nathan Porter and Henry Sr. would later prove to be advantageous for Simeon Cragun, Henry's future son-in-law.

1844

Elisha and Polly Cragun, Simeon's mother, had apparently been ill through the earlier portion of 1844, and after their travel as a family to Council Bluffs she died December 14, 1844 at the age of 54. This left Elisha at the age of 58 twice a widower, a single parent of ten children, with the youngest child being five.

It was around 1845 when Henry Mower, Sr. with his wife, Mary Amick, and probably seven of his ten children moved with many other displaced Mormons, to Nauvoo, Illinois. While at Nauvoo, Henry Sr. was called on a Church mission to the Eastern States.

The Mormons were a displaced people prior to and after June 1844. Joseph Smith, Jr., their founder and prophet, had been killed on June 27, 1844 at the Carthage Jail, near Nauvoo, Illinois. His death brought a crisis to the Mormon Church.

With Joseph Smith's death the critical question became, who would be Smith's successor? The Mowers were there to witness the historical happenings of the transition of leadership within the Mormon Church. After various meetings of the L.D.S. leaders and some attempts by various individuals to take over leadership, on August 8, 1844, Brigham Young was determined to be the successor. With that transition and the sustaining of twelve men as apostles, the leadership of the Church was again able to take quick action. It was fortuitous, because attacks on the Mormons increased and Nauvoo came under siege due to the dislike of the Mormons by Illinois Governor Ford. Within this scenario, we join our three families.

1845-1846

In late 1845, Henry Mower, Sr. returned from his mission and with his wife and family participated in the marriage of Henry Mower, Jr., his son.

Elisha Cragun, Henry Sr.'s good friend and brother in the Gospel was also in Nauvoo. After the death of Mary (Polly) his wife, in December 1844, Elisha received a Patriarchal Blessing on November 10, 1845. In January 1846, Elisha married Elizabeth (ZONK). Elisha and Elizabeth were endowed² on January 21, 1846 in the Nauvoo Temple.

Two of Henry Mower Sr.'s and Mary's children, Susannah Mower and John Mower received their

² A religious ceremony conducted by the L.D.S. Church for faithful members in L.D.S. temples.

endowments² in Nauvoo; Susannah on February 3, 1846 and John on February 6 1846. Elisha's son, Simeon, went through the Nauvoo temple for his own endowments also on February 3, 1846, the same day as Susannah Mower.

After these significant occasions in the lives of Henry Sr. and Mary Mower in Nauvoo, they traveled in February 1846 along with some 5,000 other Mormons to Sugar Creek. This was the staging area on the west side of the Mississippi, about six miles west of where they crossed the frozen Mississippi in the middle of the winter. After all the evacuees had gathered at Sugar Creek, they prepared for the next leg of their journey which was Council Bluffs, originally known as Kanesville. The move to Council Bluffs by the Mowers also placed them near the jumping off point for moving west. Sometime during these events, Mary (Amick) Mower passed away leaving Henry Sr. with the 10 children.

1847

Council Bluffs

With the Henry Mower Sr. family and John and Susannah Cragun in Council Bluffs information about them became scarce. It is known that many settlers tried to make Council Bluffs their permanent home. Some Mormons possibly thought that they could remain there and practice their religion without disruption but it was not to be so.

Increasingly persecution interrupted the plans and lives of all at Council Bluffs to the point

where moving again became the only answer. But because of the time of year (February through spring), they had to wait and prepare.

On February 5th, 1847, Henry Mower, Sr. now 50 years old, married his second wife, Lucretia Hupper who was 23 at the time. She had converted to Mormonism against the will of all of her family had traveled alone to Council Bluffs.

The Elisha Cragun family including Simeon moved into Council Bluffs one day in the fall of the 1846 or early 1847.

Elisha is believed to have died there during the winter of 1846-47 at age 61. Council Bluffs, Pottawattamie, Iowa. No record of his grave has been found, but he may be buried in one of the nearly 800 unmarked graves at the cemetery near the encampment at Florence, Nebraska on Rt. #75, north of Omaha, a victim of a cholera epidemic that winter.

The arrival in Council Bluffs allowed the renewing of the friendship between Susannah with Simeon Cragun, which friendship resulted in their marriage. Since Simeon Cragun arrived in the fall of 1847, and he and Susannah married before the end of the year, it must have been a whirlwind romance! Simeon Cragun was 23 and his wife Susannah was 21 at the time of marriage.

Going West . . . for Some

Brigham Young was preparing the Mormons to move west. Brigham Young left with some 143 others early in the spring of 1847, as soon as the

weather permitted. Their goal was to find "Zion" for the displaced Mormons.

In July 1847, Brigham's messengers returned from their travel west with the word. They had found Zion and it was in the Utah Territory! Those who had been preparing and were ready were to move west immediately. South Pass on the Continental Divide in Wyoming would remain open into September or possibly early October and the pioneers needed to move with haste if they were going to make the land of Desert before that pass was closed with snow.

But it took money and provisions to move west. Even within the Mormons there were the haves and have-nots. The haves were able to put together wagon teams, livestock and enough provisions so that when the call came to move, they went. The have-nots had to keep saving up. By church guidance, each family planning to go west was supposed to store up food, clothing, weapons, utensils, farming tools, and trade craft tools for living one and one-half years. In addition, all the provisions had to fit in a wagon. What was more, the pioneers had to take livestock to pull the wagons and emergency provisions for them. The livestock would provide transportation, meat and milk on the trip.

Tis the Right Place!

Under the leadership of Brigham Young, converts to Mormonism who had the wherewithal, started west in 1847. The Salt Lake valley in the territory of Utah was confirmed as their destination by Young's declaration at Emigration Canyon on July 24, 1847, that 'It is enough. Tis the right place. Drive on.'

From the summer of that oft quoted statement, 'This is the place' wagon train after wagon train of pioneers arrived in the Salt Lake valley through the coming years. The numbers would reach a crescendo in the summer months and then drop off quickly as winter weather would arrive. This ebb and flow was due to the bottle neck at South Pass. Pioneers could not leave too early in the spring or they would have to wait for the snow to melt in the Pass. If they left too late in the summer, winter would set in and close the pass, possibly exposing them to the elements causing death. The window of opportunity was from early May to early October each year. This was learned by experience.

In December 1847, Brigham met with eight of the other Apostles. At that meeting they were inspired to reorganize the First Presidency with Brigham Young as President of The Church of Jesus Christ of Latter-day Saints and Heber C. Kimball and Willard Richards as his counselors. In order to present the new First Presidency to the general Church membership, Henry W. Miller was asked to build a tabernacle in Kanesville that could hold a large number of people. In two-and-a-half weeks, Miller and 200 men built a log tabernacle that could accommodate about 1,000 people.

On the clear, cold morning of Monday, 27 December 1847, over a 1,000 men and women crowded into the tabernacle to participate in one of the most significant days in the history of the Church. For the first time since the Church was organized, its members sustained a new First Presidency.

Missionary Friend

If you remember, Nathan Tanner Porter, was now a returned missionary. He had been a companion and friend of Henry Mower Sr., and who, with Henry, converted Elisha Cragun and his son, Simeon. Nathan and his family were apparently in the 'haves' group of the pioneers, because, with his father and other family members, they arrived in the Salt Lake valley on Saturday, October 2, 1847. They were assigned to settle in Centerville, some 20 miles north of Salt Lake City along the foot of the mountain.

1848

Still in Council Bluffs

Henry Sr. and Lucretia Mower added another child to their already large family. A year and a month after their marriage in Council Bluffs, Lucretia had their first child, Matilda, who was born on March 25, 1848.

The Henry Sr. Mower family and the Craguns (Elisha's and now Simeon Cragun Family) were now biding their time preparing for their turn to go west. They were at Council Bluffs when Brigham Young himself returned from the Utah Territory in the summer of 1848. On May 26 after his visit with the Council Bluff group, he turned around and headed west once again, leading another large body of Mormons across the plains. That must have been a disheartening experience for the Craguns and Mowers and their families since they still were not part of the wagon train. As faithful as they were, they still lacked the provisions and equipment to leave.

They had to watch as another large group left, including many of their friends.

On Saturday, October 21, 1848, the all of the Craguns and Mowers surely attended a special conference at Council Bluffs where Oliver Cowdrey, ten year absent from the church by excommunication, gave his testimony and requested reinstatement in the Mormon Church. It was granted.

The next month disheartening news arrived in Council Bluffs. On November 19, 1848, the temple at Nauvoo was burned to the ground by non-Mormons. The Nauvoo Temple had a special significance for Henry Sr. and John and Susannah Mower. They took out their endowments in the Nauvoo Temple, an important step for a faithful Mormon.

1849

The Mower and Cragun families were pressing hard to provision themselves for the move west. Faith kept them looking west but they had a hard time affording the necessary provisions.

Brigham Young, having traveled out and back twice with wagon trains knew of the problem. At the October 6, 1849 at the Saturday Session of General Conference of the Mormons held in Salt Lake City, Brigham Young established the 'Perpetual Emigrating Fund Company' with a start-up fund of \$5,000. Here was a way for the families to start moving west at a much faster rate. The Church fronted the costs and those benefitting would repay the Fund the amount they needed to come across the plains after

arriving in the Utah Territory. This program would ultimately benefit both the Cragun and Mower families.

On October 29, 1849, Henry Sr. and Lucretia had another baby to add to their large family. He was born Orson Hyde Mower, Sr. It is hard to imagine the trying living conditions they were in when Orson was born. The winter was cold, hitting at or below zero in temperature while they lived in tents and wagons.

The Decision to Go West

Henry Mower, Sr. and his family must have had a long discussion about the opportunity the Perpetual Fund now provided. They must have decided that son John Mower and son-in-law Simeon Cragun should go ahead the summer of 1850 with their wives and prepare the way for the rest of the Mowers. The Perpetual Fund was announced too late to make the trip in 1849. The agreement within the group was that the rest of the Mower family would remain one more year and then move west in 1851. You can be sure that friend Nathan Porter and his being in Utah was part of the discussion. He had been living out west some two years or more and could possibly help John and Simeon and their wives after their arrival.

1850

In the midst of the daily toil preparing for the trip west, there was a bright spot. Susannah Cragun gave birth to her and Simeon's first child, a little girl. Simeon and Susannah named her Mary Mahalia Cragun after a favorite sister of

Susannah's, Mahalia Mower. The exact date of birth is unknown.³

Another happy reunion occurred on Thursday, April 11, 1850 when 24 year-old John Mower, Henry Sr.'s son, married Sarah Ann Bidwell at Council Bluffs. Sarah Ann was seventeen years old. She had been in Nauvoo for six years and then moved to Council Bluffs. She had known John Mower for a number of years. Maybe they took the opportunity to get married because John would soon be leaving Council Bluffs.

These five pioneers, John and Sarah Mower and Simeon and Susannah Cragun with their child, Mary Mahalia, joined with a pioneer wagon train to go west. Sarah Mower was in her second month of pregnancy, expecting her first child when they left Council Bluffs.

The two families traveled in Captain Warren Foote's 100 and Captain Terry's 50 Company (a total of 150 people). They used a wagon pulled by oxen for their transportation and shelter. Oxen were slow but steady. They could average

³ If Mary Mahalia died on the plains, she died before September 1850. If Susan had Wilford Elisha on December 4th, 1852 she was pregnant with Wilford from February through December 1852. That means that William Henry could have been conceived as early as October or November of 1850. With a nine month pregnancy he could have been born as early as July or August 1851. That would make him "three years of age when he died" in July or August 1854 as reflected in Cragun family records.

about two miles per hour which gave the wagon trains about a 14 to 16 mile range each day. The trip wasn't without its problems. Interestingly, more deaths occurred because of accidents than by any other means. Many of the new arrivals from Europe were required to carry one gun each, even though many had never shot a gun before. Accidental gunshot wounds and deaths were not that uncommon. Another great danger was being trampled by the livestock or run over by the wagon. One would think that a wagon moving at two miles per hour wouldn't threaten anyone, but the danger was real. One pioneer story describes what happened to a small boy. The story came from Captain Warren Foote's 100 Company in 1850, the same company in which the Mowers and Craguns were traveling.

On July 12, 1850 Peter Weston Maughan, a three-year old, was riding at the front of the wagon between his brother and sister. He leaned forward to look at a cow that had lost a horn and fell out of the wagon. The front wheel ran over him and by the time they were able to stop the oxen from pulling, the back wheel was resting on his back. Some men lifted the wagon off Peter but he died shortly thereafter and was buried on the side of a hill.⁴

Probably the Mowers and Craguns took part in the funeral and burial of Peter since the whole company stopped because of the tragedy.

⁴ See reference #26 for the source of this story.

The two families suffered from starvation on a number of occasions, saved only by flocks of quail that randomly came through the area or buffalo which roamed in great herds. John got very sick and required a blessing from the Elders of the camp. The Indians were around but were generally friendly and did not cause any problems. Pregnant Sarah apparently did well during the trip as nothing was mentioned about her.

The Death of Mary Mahalia

Simeon and Susannah suffered their own great tragedy during their crossing of the plains. Their first child, Mary Mahalia died on the trail. The Craguns did not note the date or location of Mahalia's death in their records. If the death were handled like the thousands of others in wagon trains, the Craguns would have used one of their dry goods wooden boxes for a coffin. It would have fit the small body of Mahalia. They would have sewn her body in a small blanket and placed her in the box. Then they would have dug a shallow grave and had it dedicated for the resting place of their daughter. They would have then placed the box in it and covered the box with limbs and brush and then dirt. Finally rocks would have been placed on top in an effort to keep the animals from digging up her body. A board would have been engraved with her name and birth and death date. After this was done, the wagon train would have moved on to completed their required distance for the day. Life had to continue for those left behind.

Mahalia Cragun's death was not necessarily out of the ordinary for that time in history. One out

of every three children died as a newborn. Maybe Mary was a victim of the Asiatic cholera that was killing thousands. Maybe she was a victim of the harsh elements and lack of food. Maybe she died due to an accident, like Peter Maughan. Whatever the reason, the Craguns had their firstborn taken to heaven, after having her for less than one year. Surely Sarah Mower must have been anxious with the loss of Mary Mahalia because she was still carrying her first child.

But hope springs eternal and the Craguns and Mowers had the same dream held by many of the converts in the wagon train, if they could just get to 'Zion' all would be well. Life has a way of making reality interfere with dreams.

1850

Centerville in Davis County

Simeon and Susannah Cragun and John and Sarah Mower arrived in Salt Lake City on September 25, 1850, a Wednesday. The Cragun side of history doesn't indicate where the families went immediately after arrival. They probably rested a day or so in the compound that had been erected on Pioneer Square. They would have driven the wagon and oxen in the west entrance, unhooked the oxen and put them in the corral, feeding them hay which was something they had not had for several months. The two families would have stayed in their tent or under their wagon as usual.

Information found in the Mower family tells us where they traveled next. John Mower apparently followed his father's counsel and

went to see Nathan Porter in Centerville some eight miles north of Salt Lake City.

Nathan Porter and his family was one of the first settlers in Centerville in 1847. With three years of homesteading under their belts, in September 1850 they probably had a more comfortable place than what recent arrivals from the east would have available to them. John and Simeon and their wives apparently moved into 'Bountiful, Davis County' for a short period of time. The census of 1850 conducted between June and November 1850 shows Nathan T. Porter, his wife and two children and John and Sarah Mower residing in Centerville. It doesn't show the Craguns. Maybe the two families split up for a period of time. More likely they remained together in that same area but were just missed in the 1850 census.

The Birth and Death of a Mower

It was good that Nathan Porter and his family were in Centerville to provide support, for Sarah Mower was having some problems with her pregnancy. Soon after their arrival she gave birth to a daughter. It is believed the birth occurred sometime between September and December 1850. Given her marriage in April, the baby probably complications during the premature birth because the baby died soon after. Sarah must have been physically affected, as she was never able to have children.

In the same month of September 1850, a situation occurred in Weber County that would have been of interest to the new arrivals if they were assigned to the North.

1851

Centerville

On January 26, 1851, a Sunday, Brigham Young held a meeting in the South Fort in Ogden to set up a Stake and wards in that area. Ogden city, originally known as "Brownsville" was slowly expanding. It was officially founded by leaders of the Mormon Church in August of 1850. Twenty-Fifth Street and Washington Blvd. was the center of town. Lorin Farr was appointed as Mayor. Some families had settled as far north as Five Points (known as Lynne at that time.) North Ogden was founded in October 1850 and families started moving into that area.

Brigham Passing Through

So, Brigham Young's party would have traveled through Centerville on Saturday the 25th on his way to Ogden. That possibly was an occasion for the settlers of Centerville to gather and talk with the Prophet.

In April 1851, the Mowers and Craguns were present for a happy occasion for their hosts, Nathan and his wife, Rebecca Ann (Cherry). A son, Aaron Benjamin Porter was born on April 17. This might have been somewhat of a bittersweet experience for Sarah and John Mower because of the loss of their daughter a few months earlier.

Where to Settle

The Simeon Craguns and John Mower families were part of this wave of humans, entering into a new land, once occupied only by Indians. The

question must have been asked, “Where should we settle?”

Most converts arriving in Salt Lake City were eager to get settled. Many had been traveling for months crossing two continents to get to ‘Zion.’ Those traveling by land had just spent two or three months living out of wagons, staying in tents, and walking day in and day out. Upon arrival of a wagon train, Brigham Young and Mormon leaders assigned families to various locations throughout the Territory, trying to colonize the area in an organized manner.

The general sequence would be that a family would arrive in Salt Lake and not know if they would stay in Salt Lake, go south into the warm climate of St. George or go north into cold Cache Valley . . . or somewhere in between.

We don’t know for sure where the Simeon and John and their wives were officially assigned. An educated guess is that it was North Ogden. North Ogden was officially settled in October 1850, a month after they arrived in Salt Lake. It would have been the top location on Brigham’s settlement list if they were settling the territory sequentially. Confusion comes into the educated guess because they stayed in Centerville for a year before actually moving towards North Ogden and what is now Pleasant View.

North to Cold Springs

If North Ogden was their assigned destination, in the spring of 1851 the two families moved in that direction. To arrive at North Ogden, they had to ford two rivers the Weber River and the Ogden River since neither had bridges at that

time.⁵ Forging rivers was not easy if they crossed with oxen pulling their wagons during the spring runoff. Some settlers had already lost their lives trying to cross those rivers when the water was high.

The two families continued their trek northward. But they didn’t end up in North Ogden at first. For some reason they stayed on the west trail and ended up at Cold Springs, in what is now on the county line of Weber and Box Elder counties. Maybe their original assignment was changed by church leaders from North Ogden to Brigham City because they waited a year before going to their destination. Brigham City was being founded even as they traveled north (March 1851). If their destination was changed, they still didn’t make it to where they were assigned.

If their destination remained as originally believed to be North Ogden they decided to settle on the very western outskirts where no one else lived. In fact, they actually passed the edge of the foot of the mountain and went around the point of the foothill of the mountain.

Why and for whatever reason, the John Mower and Simeon Cragun families ended up at Cold Springs on the west side of what is now Highway 89. Today the cold water spring feeds a private pond on the west side of the highway. The pond has been used by kids for years as the old swimming hole. Now you can see fish jumping

⁵ In 1856-57 a toll bridge was built on Ogden River but one writer indicated that when he used the bridge, no one was there to collect the toll.

and ducks swimming as you drive by on the highway but it has been a while since kids were diving in for a swim.

Cold Springs was a very common name for sure, but in this situation it is distinguished from other springs because it lies just north of Hot Springs. The Hot Springs were considered to have medicinal properties by the Indians and they had visited them over the centuries. Soaking tubs and ponds would have been dug by the Indians to enjoy the medicinal waters.⁶ The Cold Springs area was also situated next to the traditional Indian trail, traversed twice a year by Shoshone. The trail was intersected by the Pioneer Road (now Highway 89) that took pioneers north into Brigham City and then on to Cache Valley. The intersection occurred roughly on the doorstep of Cold Springs.

Why did the families stop where no one had settled before? Maybe they just liked the lay of the land and there was an excellent spring of cold water. Maybe the two families stopped at Cold Springs because it was next to the Hot Springs which provided soothing hot water for Sarah. Maybe Sarah was still experiencing problems from the birth earlier in the year. And finally, maybe they stopped because Susannah was ready to give birth. Whatever the reason for the decision, Cold Springs became home for the

⁶ In the late 1800s the Hot Springs was developed into a resort with hotel, swimming pools, soaking pools, and had its own railroad line from Ogden. The resort burned down and was never replaced.

two families, albeit a temporary home as we shall see.

Here we come to a quandary, not answered in the history source that has been reviewed. That is, weren't John and Simeon and their families in fear of the Indians?

The Shoshone and Ute Indians

As life was going on in Centerville and other areas of the Utah Territory, the Shoshone Indians in the north and Ute Indians in the south of the Territory were interested to see where the newly arrived pioneers were being assigned by Brigham and church leaders.

The territory had been the property of the two tribes for centuries. Once in a while an occasional exploring group would come through. Father Escalante ventured as far north of Mexico as Utah Lake in 1776, and then returned home to Mexico. With the coming of the pioneers, the Indians watched as 50,000 prospective miners and pioneers moved through their lands, devouring the wildlife or stopping where they wanted, making the Indian's hunting grounds their homesteads. They realized this wasn't a temporary event; these weren't just explorers passing through. The gold rush in California was in full force, having started in June of 1849 with the gold strike at Sutter's Fort by some Mormons. The sudden and great influx of western settlers in 1850 unbalanced the sexes, with nine-tenths of the population in California being male at the time.

The Ute and Shoshone Indians were prowling the western face of the Wasatch Mountains

apprehensively watching the incursion of their lands and rivers by the white man. In the southern portion of Utah Territory, violent skirmishes were occurring like the Walker War in the Nephi area. Fortunately, what is now Weber County was a shared area between the Ute and Shoshone tribes so it was not as hotly contested by the Indians as areas deep within their respective claimed areas.

The two families had to have known of the uprisings in the south of the territory and of Brigham Young's counsel to gather together in forts for protection. Also, if they didn't know before arriving at Brown's Fort in Ogden on their way through to Cold Springs, they would have found out about the incident with Chief Terikee just three miles to the south soon enough from other settlers or travelers. Yet they ventured out to an area where less than a year earlier, a significant incident occurred that increased fear in the local settlers to the point that many abandoned Harrisville and stayed in Farr's Fort and later Mound Fort during the years of 1852-1854.

The Shooting of Chief Terikee

The story goes that in September 1850, Urban Van Steward, a corn farmer in what is now Harrisville, Utah heard someone in his corn field he thought they were stealing corn. He and a friend went to investigate. They saw an Indian and Steward pulled the trigger on his rifle. It misfired. His friend shot but missed. Steward worked on the rifle again and fired, killing Chief Terikee, Chief of the Weber band of Shoshone Indians. The shooting of Chief Terikee by

Steward caused the biggest crises the settlers had experienced in the region. Upon learning of the Chief's death, the band of Indians (who had preceded the Chief into what is now Brigham City) returned to reap vengeance.

After the shooting, Steward fled south to Lorin Farr who was a community leader in Ogden and to tell him of the shooting. Farr was able to muster enough men to retrieve the cattle as far away as Hot Springs on the west end of Pleasant View and moved them to shelter because he expected the worst from the Shoshones. He also sent for help from Salt Lake.

Another band of Shoshone were camping by the Weber River west of Harrisville. When approached by the settlers and told of the shooting it took some talking to keep them from joining in the retaliation for the death of their chief.

The help from Salt Lake City arrived in the form of a company of soldiers. They moved into Brown's Fort (near 29th Street and Wall today) and then rode toward Brigham City. The Shoshone band of Chief Terikee having arrived in Harrisville prior to the troops, killed a man by the name of Campbell, burned Steward's home and grain fields, and threatened to burn Ogden. Then, learning of the additional troops from Salt Lake, the band took their dead chief and fled northward toward Idaho traveling up the Bear River. The crisis was defused but the death of Chief Terikee left some ill will between the Shoshone Indians and the settlers in the Ogden area.

Well for whatever reason, the two families stopped at Cold Springs. How were the Craguns and Mowers doing in this new location? For many settlers, in their first year in the Territory, rather than 'home, sweet home' the phrase would have been, 'wagon, sweet wagon.' The wagon was the main mode of transportation for these wanderers. It carried all their worldly possessions, provided protection from the elements and a place to sleep at night. Even when settling on a piece of land, the wagon was probably a much better place to live than some of the original lean-tos and sod homes. The wagon box at least had a wooden floor and provided a barrier against creepy crawly things in the night. Tents were also used extensively by settlers before they had permanent residences. The living conditions were not easy no matter how they set up camp. One big problem would have been the varmints that ranged around in great numbers. Rats, mice, and snakes were plentiful. According to many stories, these pests ran rampant in homes, fields and wherever.

William Henry Cragun

In these living conditions, Susannah was pregnant, probably in her fourth month. She was experiencing pregnancy through the hottest summer months, had arrived at a new location for a home and had preparation for winter to worry about. Life wasn't too easy on her. She was probably very happy to give birth to William Henry in August 1851 at Cold Springs with Sarah performing as midwife. The exact date is not known.

1851 – September Henry Mower Sr. Arrives

If the Mowers and Craguns were waiting for Father Henry Mower Sr. to arrive from Council Bluffs, the wait came to an end on Tuesday, September 2, 1851. Henry, at the age of 54, with his young wife Lucretia and his children arrived in Salt Lake City. If the Craguns and Mowers traveled to Salt Lake to welcome Henry Mower Sr. and his family, you can visualize the reception party. John and Simeon and their wives would be there, possibly with Nathan Porter. They would tell of the death of two children, Henry's grandchildren. One he had known, Mary Mahalia; the other, Sarah's child, he never met. He would meet for the first time his grandson William Henry Mower who had just been recently born. Nathan Porter would have been thanked by a humble and grateful friend.

If the Mowers and Craguns traveled to Salt Lake to greet Father Mower upon his arrival, they missed Brigham Young's visit to North Ogden the next day, September 3. If they let Nathan Porter greet Father Mower, then possibly they attended the meeting wherein Brigham Young set up the location for North Ogden and plotted out streets and blocks.

Indian Trails beneath Ben Lomond's Peak

Let's return to Cold Springs and the Indians in the area. The Ute and Shoshone Indians had historically used the north to Southeasterly trail coming from Northern Utah through Brigham City, Willard and then cutting across the foothills on the south base of Ben Lomond Peak going

toward the North Ogden Divide. This route was a main trade route since at that time Ogden Canyon was impassible. The Indians would make the annual trip taking advantage of the Aspens and Pine trees in the Pole Patch on the North side of Pleasant View for cover and poles for their tepees. With abundant water and wildlife that was available in that area, the Indians had all the necessities for their lifestyle. They would hold up in the Pole Patch during their travels going and coming. Their spring trip through Pleasant View and North Ogden would take them to Ogden Hole (Huntsville) where they would spend their summer. In the fall they would return to the North via the same route. Having Indians about was a common, howbeit disconcerting, occurrence for the early settlers because of the potential of misunderstanding and problems. Remember it is only one year since the shooting of one of their Chiefs.

Thus, the two Mower families and the Craguns were in an area where others feared to tread. For some reason Simeon and Susannah chose to move again. Maybe they had a chance to scout the area well and found a better place to settle (according to one source the springs and grass were the reason). The area they were in was covered with sagebrush, greasewood, and lots of rocks, even though it had a good spring. Maybe they realized that they weren't 'officially' in North Ogden while at the Cold Springs so they wanted to be faithful to their assignment. And, maybe more compelling for they move because of safety concerns. The Indians were restless. Probably all of the above reasons, topped by the most important one, Susannah was again pregnant, caused their move to Pleasant View.

Whatever the reason, the move east would place them closer to the North Ogden settlement.

1852

The Move to Pleasant View

In the spring of 1852 when weather permitted, Simeon and Susannah Cragun loaded up their wagon with their meager belongings, hooked up the oxen to the wagon and left their year-old camp. They moved three miles to the east into what is now Pleasant View.⁷ They choose a location by a spring west of what is now 1000 West and South of Pleasant View Drive. The original home was on the north side of the old Pioneer Road. Subsequently the North Ogden Canal was built parallel to the old Pioneer Road, giving one a perspective of its location today. The Pioneer Road gave them quick access east to North Ogden, which had about 20 families, should problems develop. The Pioneer Road also was a main thorough fair from North Ogden west through Pleasant View to Cold Springs and then north to Willard, Perry and Brigham City. However, if they wanted to find security in a fort, they still had to travel to Farr Fort, located on the north side of what is now 12th street and Harrison. Having a young child and with

⁷ If the founding of Pleasant View is based on the arrival date of 1852 by the Simeon Cragun and John Mower families into what really is Pleasant View, then the "Welcome to Pleasant View" sign at the south end of 1000 West is incorrect. It reflects the date as 1851.

Susannah Cragun expecting another one in December added to the struggle in setting up a new home before winter.

We don't have record of John and Sarah Mower moving with the Craguns. It appears that for some reason they remained in Cold Springs for a few months longer.

Simeon and Susannah built the first home in Pleasant View, a log cabin in the location described above. If one stands on a clear morning before sunrise in the summer at the approximate location of Simeon and Susan's cabin, the first rays of sunshine strike as the sun cuts through the North Ogden Canyon to the east. What a great location for a new home. It would receive the first warm rays of sun to welcome them to another day.

The Cragun log home, typical of other log homes of the time, consisted of aspen logs taken from the Pole Patch and pulled down the hill with the oxen. The one door was hung on wooden hinges, fastened by wooden latches. Usually there were only one or maybe two small windows. Windows let in the cold and so they didn't design many in their homes until glass became available. Mostly they would cover the windows with oil cloth that let a little light in but still kept some weather out.

The homes typically consisted of one or two rooms (their home was one room). The walls were filled in with sticks and mud. Sometimes a lean-to was built off the back of the cabin. The roof was flat or was inclined very little. It was made by using split poles laid across the log walls then a thick covering of coarse grass and then a thick layer of dirt. Protection afforded by such a

roof was varied, especially if it rained for a few days and the roof became saturated with water. Many a pioneer story tells of the attempts to find the spot in the room where dripping water would not disturb the sleeper. They would tack buffalo robes and oil cloth above their heads attempting to divert the leaking roof water away from them. Sometimes the roofs would cave in, causing the slumbered to start digging skyward before being fully awake.

The furniture, if typical for that time period, would have consisted of a bedstead, a table, and one or two chairs. The bedstead was made by drilling holes in a log of the wall one or two feet above the floor. Poles would be placed in the holes and would project out into the room far enough for a person to lie on. Then posts were set on the floor under the room-end of the poles to support them. Rope or rawhide was then strung in a web pattern, between the poles. The webbing would then hold the mattress made by filling a sewn blanket with straw or grass.

The cupboard was made much the same way, by placing poles into holes in the wall logs and putting posts under the other end. Then the packing box that was an integral part of the wagon equipment brought across the plains was placed on the poles to make the cupboard. Other boxes were used as chairs or stools were made.

Pests, bugs, spiders, snakes, mosquitoes and flies were horrendous. Thousands of mice ran about the areas. One settler mentioned catching some 50 mice in his adobe two-room house every night prior to getting any sleep. Finding a better mouse trap was always a challenge. One such

trap consisted of filling a bucket with water. A thin board, about one and one-half feet long and four inches wide was whittled until the ends were like a dowel with about a four-inch long strip remaining in the center. Then the edges of the four-inch strip were smeared with lard. The 'trap' was loaded by placing the board across the pail of water. The mice would venture out on the board trying to get the lard. They would step to the edge and the board would twirl, dropping the mice into the water where they would drown. Dozens were killed each night by this 'trap.'

Mosquitoes were especially bothersome. Down by the Weber and Ogden rivers it was even worse. One pioneer settled near the river for two years. After being continually flooded out and being bitten by mosquitoes so many times that he was always sick, he moved nearer the mountains and away from the marshy area.

Some of the trapper and traders' stories tell of swarms of mosquitoes and flies that drove the livestock crazy. Many settlers became ill because of the sicknesses carried by mosquitoes. It took a few years before the settlers understood the relationship of mosquitoes, flies, and outhouses and sickness. Snakes were plentiful and had to be killed until they were scared from the area.

Livestock brought across the plains consisted of horses, cows, and oxen were the mainstay for many new arrivals. Cattle from the stock brought in by Miles Goodyear in the early 1840's had grazed on the verdant grasses and willows in the marshes of the confluence of the Ogden and Weber rivers. Now their livestock could take

advantage of the area and wander as far northward as the Hot Springs just west of Pleasant View.

Much of the livestock was used to plow and toil making their meat stringy and hard. Eating a cow that had been so worked required that the meat be boiled all day before it was soft enough to be chewed.

Father Mower & Family Arrive

Where father Henry Mower Sr. and his family were located during this time is uncertain. We do know that a son, Oscar Middleton Mower was born to them in Ogden on April 25, 1852. Maybe because Lucretia was pregnant Henry Sr. and his family stayed in a more populated settlement (Ogden) for a time or maybe they lived in North Ogden.⁸ They probably were not in Pleasant View, based on historical tradition that Wilford Elisha Cragun born to Simeon and Susannah was the first white child born in Pleasant View.

John and Sarah Mower may have moved into Pleasant View in the fall of 1852. We know they first built a one-room log cabin to get by the first year. Then they invested time and effort to build an adobe home that was located on Budge Lane

⁸ "Ogden" could have been "North Ogden" which could have included the area of Pleasant View. The two names were used interchangeably in documents describing locations. Although the twins were born in the same place, someone must have used "Ogden" on one birth certificate and "North Ogden" on the other.

which was about a mile West of Simeon's home on the Pioneer Road. It served later as a stage coach stop with John and Sarah Mower as proprietors. The home remained intact until 1952. (See the attached map)

Wilford Elisha Cragun

On Saturday, December 4, 1852, Wilford Elisha Cragun, was born to Simeon and Susannah. He was the first recorded person born in Pleasant View, his birth place being the one room log cabin built by his dad. No doubt his Aunt Sarah stood in as midwife as she did at Cold Springs. Wilford was born under very trying circumstances. The December weather would keep the home cold except for the warmth from the fire. The sod roof would leak when it rained or the ice and snow thawed. The cold wind would whip through the hidden chinks of the walls that escaped the mud fill. The field mice that found the cabin warmer than their field would run about at will, until they got caught. William Henry would have been about two years old and you know those 'terrible twos!' The one-room cabin must have felt very small at times. Wilford was sure to have brought happiness to the Cragun family for they now had two sons to rely on for the future.⁹

⁹ Wilford Cragun, being the first recorded birth in Pleasant View was given the honor of naming the growing settlement on July 9th, 1882. Wilford named the town Pleasant View because of the beautiful view one has of the Wasatch Front and also in memory of his the

Simeon and John were concerned for the future. They knew water was the key to crops and whatever food source they could get, other than livestock. They had seen the results of irrigation in Salt Lake and Centerville. The importance of water to life and prosperity was not lost on them. They were the first two settlers in Pleasant View to divert the water from Alder Creek and Little Missouri into a system that would water their crops and prove a boon to the future Pleasant View City, making the desert 'blossom as the rose.' The water sources are still used by Pleasant View for culinary water. Excess water from Little Missouri can still be seen running down the east side of 500 West.

1853

Pleasant View started experiencing a growth spurt immediately after the arrival of the Craguns and Mowers. Records show that water shares from these re-directed streams were later sold or shared with other residents, both in Pleasant View and North Ogden.

Forts for Protection

With local settlers following the guidance of Brigham Young, more forts were built because of the Indian problems. In 1853-54 there were three forts built. They were: the Bingham Fort, built at Five Points, north of Second street and west of Washington; the North Ogden Fort, built

Pleasant View of his grandfather, Elisha Cragun.

in the middle of North Ogden; and Mount Fort, located West and North of 12th street and Washington Blvd. You can still see the West wall of Mount Fort looking northeast from the Fred Myer's parking lot.

The North Ogden Fort, started in 1853, was slow in its construction. Settlers had other things to do but some did help. Records show that Simeon, John, Thomas Dunn and William Lake of the area of Pleasant View built homes inside the Fort. The round trip was some twelve miles and apparently they choose to remain on their farms and never did live in the homes. The Fort was never actually completed.

Attending Church

For the religious part of life, the Craguns and Mowers traveled to North Ogden to attend the North Ward of the Weber Stake, where they were members. Probably in one of those trips or by word of mouth from a traveler or neighbor they would have found out that the Mormon Church publicly acknowledged they practiced 'plural marriage' in 1852. There was no immediate impact on the Craguns or Mowers at this time, but unforeseen consequences were coming in 1857-58.

The year 1853 continued the rapid expansion of the Pleasant View settlement. Communication between neighbors and neighboring settlements was hard. Information was generally carried by word of mouth with the written word being a rare occasion. In fact, Brigham Young, trying to improve communications among the settlers (many spoke foreign languages and no English)

directed a phonetic alphabet to be created, known as the Desert Alphabet. The project was discontinued in the late 1800s.

Since Pleasant View was two or three days journey from Salt Lake, it is not known if the Mowers and Craguns traveled there for the greatest occasion experienced by the settlers since arrival in the Salt Lake valley. On Wednesday, April 6, 1853, the corner stone for the new Salt Lake Temple was dedicated. Here was the replacement for the Nauvoo temple, a visible mark of Mormonism. If they didn't travel there, they surely heard all about the occasion upon the return of other settlers who made the four-day round trip.

1854

The Indian Threat

The threat of an Indian uprising in the area was always present since the two societies were so much different in every aspect of life. Generally the settlers tried to be kind and share with the Indians who passed through the community. The Indians, in turn, were use to visiting homes in the community to beg food, trade, and enjoy the 'generosity' of the settlers. But animosities boiled over every once in a while. In January 1854, there was an attack by Indians in southern Idaho where three settlers were killed. Other settlers retaliated by killing nine Indians. There was tension everywhere but except for the 1850 unfortunate killing of Chief Teirkee, Weber County escaped much of the fighting as the area

was shared by both Indian tribes and therefore neither felt too possessive of the area.

Incident at Cold Water Creek

There was, however, an incident in the Grist Mill in North Ogden on Cold Water Creek in 1854 that set things on-edge. A large Indian felt he should be served before others and the ensuing conflict erupted into a fight with the grist mill owner hitting the Indian. The Indians went on the war path with paint and pony. They surrounded the local Bishop's house and demanded retribution. He was able to placate them with food and gifts and they left without harming anyone. But things were tenuous at best with the Indians. Though at times the circumstances seemed life-threatening to those that were there, most of the incidents between settlers and Indians ended peaceably—the settlers were frightened and the Indians carried off sugar, flour, and other gifts.

In all of the documents reviewed by the writer, there was no reference to specific incidents occurring between the Indians and the three families of this narrative. The probable reason the families didn't write or tell their posterity about the Indians was that a visit by an Indian was a daily occurrence, at least when the Indians were traveling. The Mowers and Craguns initially stayed at Cold Springs exactly on a well-traveled trail/road used by the Indians. It had to have been common for them to see, talk with, and trade with those Indians passing through. Moving to Pleasant View removed the families a little farther from the main Indian traffic but not that far. Also, since there was no single, dangerous or exciting story about the Indians

and the families seems to indicate that all the dealings they had with the Indians were friendly in nature and they were never threatened. This speaks highly of these settlers and their ability to adjust to a new land and new ways so they could survive.

The Drought

The summer of 1854 was one of the driest known to the settlers since arriving in North Ogden and Pleasant View. Even with the irrigating of crops because of the diversion of stream water by Simeon and John in 1852, it was not enough, for even the streams dried up. The term 'crop failure' was used to describe the results of the drought during the 1854 growing season. The drought would cause these settlers some additional hardship as the winter of 1854-55 arrived.

Henry Sr. and Lucretia's family just kept growing. On August 29, 1854, twin daughters were born. They named them Eliza and Lucretia. Eliza was shown as being born in Ogden; Lucretia in North Ogden. Quite a feat for twins! (See footnote 10)

William Henry's Death

William Henry, the second child of Simeon and Susannah passed away sometime in 1854. There is no record of cause of death or the exact date. If the statement 'at the age of three' found in personal histories is correct, his death had to occur after July 1854 based on calculations previously described. Where William Henry is buried is unknown. Maybe he was buried in a long-forgotten grave in Pleasant View. . . maybe in North Ogden. For some unexplained reason,

the first two children born to Susannah and Simeon died without specifically marking the dates or locations of either birth or death.

Willard Uriah Cragun

Some months after the death of William Henry, the Cragun's had another son born to them. Willard Uriah Cragun was born on Tuesday, November 7, 1854. So now they had two live sons, Wilford Elisha and William Uriah, with William Henry and Mary Mahalia having died. You can see the trend on names here. Susannah had decreed that all her son's names would start with 'W' and all her daughter's names would start with 'M' and it was so.

With Father Mower's wife giving birth to twins and Susannah having William Uriah, Sarah must have felt left out. She did provide a great service to the other women during birth and for sure in caring for the children in sick and in health.¹⁰

Less than a month after the birth of Willard, the Craguns and Mowers had a singular opportunity to meet with an Apostle of the Church.

¹⁰ "Uncle John" and "Aunt Sarah" became favorites of all of the Mower and Cragun children and grandchildren. The two took in and cared for children all of their lives. They provided love from outside the children's own homes. That type of love is of great service to parents and something children never forget.

The Visit of Apostle Woodruff

On December 4, 1854, a Monday, Wilford Woodruff, an Apostle, visited the North Ogden Fort. (Sunday he attended church services in Ogden.) He arrived early that day to discuss the Indian problems and general life and plans of the settlers. Later in the evening he preached in meeting. With such an auspicious visitor coming to the area, the word would have spread within the area so that those who wanted to attend could travel to the meeting. There is no record of who attended the meeting, but Simeon and John and their families were strong, faithful Mormons and probably would not have missed this great opportunity for the world. Wilford Elisha Cragun would have celebrated his first birthday on this same day. You can see in your mind's eye, Simeon and Susannah having a chance to present to Brother Woodruff their son Wilford Elisha and telling him that 'today Wilford is one year old!' They would introduce Willard Uriah who was a couple of days short of being one month old.

Henry Sr. and his family would be gathered around and Brother Woodruff and Father Henry Sr. would recall hard times at Nauvoo and Council Bluffs. Missionary stories would be part of the swapping, since both served missions. Maybe Sarah would have asked the Apostle to give her a blessing since she had not had a child since the miscarriage of their child in Centerville three years earlier.

After the meeting that night, it snowed for the first time in this winter of 1854-55. This meant that the Mowers and Craguns returned home in the cold or they could have stayed that night in

their little cabin built inside North Ogden Fort and then returned the next day. With young children, that would have been the more reasonable thing to do.

Apparently this late snow did not mean it would be an easy winter. Because of the summer drought, the settlers suffered through this winter by eating unbolted flour, bran, and whatever else they could find. Food for settlers was really basic. Milk and butter always appeared to be in supply in greater quantities than other food stuffs. Coffee, even though prohibited by a revelation to Joseph Smith on February 27, 1833, was still a mainstay for settlers. It took many years to train the saints to not use this 'hot' drink.

Food variety consisted mostly of smoked or salted meat, potatoes, bread, milk, and butter. Sometimes they would have to soak the meat to draw all the salt out before they could eat it. There was bread called 'salt rising bread.' Yeast as we know it didn't show up until the summer of 1853 and wasn't readily available. Some recipes for bread even called for taking the skimming off a pond (the foam) and using it to make the bread rise. Potato yeast was a little more appealing than pond foam. Crackers and 'Mormon Soda Biscuits' were also a staple. Sugar or sweetening was made from boiling watermelons or sweet fruits until the sugar remained. Honey was used also, when it could be found. Pioneer children and settlers remember one basic type of candy that even the poor could afford. (See attachment II for Salt Rising Bread, Honey Candy, and Mormon Soda Biscuits recipes)

1855

The next big event for settlers in the Utah Territory was Mormon General Conference on April 7 and 8, 1855. At that conference in Salt Lake City, many young men were called to leave their homes and go on Mormon missions. This complicated life for many settlers but apparently no one in Pleasant View was called at this time.

An adobe school house/church building was built in North Ogden in 1855, giving them a better place to attend church. It was located just south of the Public Square in North Ogden. Because of the social and religious connection between those in North Ogden and the Mowers and Craguns it would be safe to assume that the Pleasant View families were levied work hours in the building where they would attend church. Henry Sr. had children that were old enough to attend school in North Ogden but Simeon's children were not of that age.¹¹

'Black Philistines' Everywhere

The summer of 1855 was the year of the grasshoppers. Wingless crickets (called 'Black Philistines' by the pioneers) had been pests in the past, last seen in 1848 when they were cleared out by the seagulls. These new 'crickets,'

11 Simeon's children had to hike to North Ogden to attend school. Because of some problems with North Ogden bullies and Wilford Cragun, Susannah started a school in her home. Maybe this is where the "competitive spirit" started between North Ogden and Pleasant View?

better known as grasshoppers, had wings. The grasshoppers, along with a very dry summer, adversely affected the summer crops. The grasshoppers, flying in such numbers that at times they darkened the skies, devastated the crops. Richard Berrett wrote that his dad planted thirteen acres of wheat in the summer of 1855 on the north side of Farr's Fort in Ogden. He harvested nothing because of grasshoppers. That was the start of another bad year for the pioneers in Pleasant View and the surrounding area. Apparently the settlers had not learned from the Indians when it came to crickets and grasshoppers.

To the settlers, the crickets and grasshoppers ruined their crops. To the Indians, they were the crops! Indians had lived in this area for centuries. They knew of the periodic infestations of crickets and grasshoppers in summer. They adjusted very well to the problem. When the settlers saw the crickets come in clouds and start to destroy their crops, they did everything they could to kill them. The Indians watched in amazement because the settlers didn't understand.

Another Use for Grasshoppers

The settlers didn't understand that this was food on the wing! It was manna from heaven. They didn't have to hunt dinner . . . dinner flew to them! The Indians didn't hesitate in this situation. They collected sagebrush and branches and built corrals. Then they went out away from the corral and herded the crickets or grasshoppers toward the center, into the corrals. Once they had collected as many as they could, they would set fire to the brush corral. After the

fire had died down, they would search among the ashes and pick out the roasted insects. They would rub them between their hands and break off the wings and legs. Then they would put them in sacks and store the sacks for winter. They also would mash them into a paste for later use. Though this was against any food concept the settlers had, it was normal fare for the Indians and actually provided an excellent source of protein and other substances during the winter when little food was to be had. One modern dietician studied the food value of grasshoppers as compared to seagulls. If one were looking for food value during hard times, it might have been better for the pioneers to have killed the seagulls and eaten the crickets.

'The Hard Winter'

An English traveler, William Chandless, visited Weber County in the fall of 1855. In his description of Ogden he said, ' . . . The roads, except on the 'bench' were a miserable alternation of mud and water, and if not frozen over, hardly passable for a foot traveler. . . . Cattle on all sides straggle about, picking up what they can find, and at night return, or are driven within the walls; . . . danger gathers the inhabitants and their stock to a single place.'

Chandless described the results of the devastating grasshoppers on land and crops and the fear of Indians. We have to assume that the same conditions existed north in Pleasant View and that the Craguns, and two Mower families, and other families remained in their homes for protection because the forts were too far away.

One can imagine the same conditions in Pleasant View . . . the road nearly impassable, the livestock foraging for what they can get, Simeon and John letting them out in the morning to forage on their own out toward the western flatland and lake and then herding them back in the evening. They would gather the family around the fireplace in their one-room cabin, and try to stay warm. Simeon and Susannah would enjoy playing with Wilford and Willard. All the families would hope the local Indians also stayed in their tepees and dugouts and all would remain peaceable.

As the winter of 1855 approached, the settlers knew that the grasshoppers had done damage to their crops, food storage, and forage for livestock. But they thought they were OK. This winter would be somewhat mild like the last four or so winters, wouldn't it be? Hadn't the winters been mild in this part of the Utah Territory and wouldn't they continue to be mild?

The Craguns along with the other families in North Ogden had been lured into a false sense of well being. The tough winters of 1848-49 had not been experienced by those families. Each winter from 1852 through 1854 had been mild and relatively warm, with little or no snow. They thought the livestock could graze all winter on the grass in the flatland west of Pleasant View and they could gather food from around the mountain side without it being covered by snow. With the loss of crops and food from the grasshoppers, combined with their belief that winter would be as it had been, they did not prepare well for the winter of 1855-56. And winter arrived with a vengeance.

Sudden Snow and Segó Lilies

On November 10, 1855 there was a snowfall of four feet, catching everyone by surprise. One story tells of Holmes Barrett who was returning that Saturday from the Farr's Grist Mill in Ogden (northwest of the mouth of Ogden Canyon) to North Ogden with a wagon load of grist (stone ground wheat). The snow fell so quickly and deep that the wagon bogged down and was immovable. Barrett had to leave the wagon and load where it was. The family, however, was able to retrieve the grist from the wagon throughout the winter, at least benefiting from the food. They pulled the wagon out in the Spring after the snow melted enough for its removal.

Segó Lilies, an emergency food for the settlers in 1848, again entered the diet of the settlers as a staple. For the Craguns and Mowers it might have been the first time they ate sego bulbs. Because of the scarcity of food, many of the people carried a stick as they walked through the fields and along streams. When they happened upon the Segó Lily, they would use the stick to dig out the small, walnut sized bulb. The bulb would be boiled and then eaten still warm so that it stayed soft. It had a sweet taste to it. The settlers would always remember this winter as 'the hard winter.' Those who ate sego lily bulbs considered that act as the crowning confirmation that they were 'real' pioneers, known as the "Bulb Eaters".

1856

Handcarts to Utah

As the wave of Mormons continued, they were running into financial problems. There were still families in Iowa and other places that could not make the trip west because of the lack of money and provisions. Because the earlier leaders had made the trip a number of times, they thought they knew the circumstances of such travel. A plan came to mind that might remedy the problem. Why not those who were physically able but lacking resources, make the trip by handcart? The handcarts would be provisioned with only what was needed to make the trek and have some wagons accompany them. The carts would be pulled and pushed by the pioneers. If all went well, they could make the trip in some 90 days.

And so, in the summer of 1856 the first handcart company started westward on June 9, 1856. In fact, three companies started in the spring and made a trip that was relatively uneventful. But it wasn't uneventful for the last two handcart companies. The Willie and Martin Handcart Companies were held up from starting because the handcarts and tents were not ready for their departure. The result was a late arrival at South Pass, the bottle neck and obstacle to every trip going west or east across the Continental Divide.

One handcart company held back and stayed on the east side of the Continental Divide. The other handcart company decided to go on and started up the east side of South Pass. They ran into trouble. An early snow storm hit. It slowed

them down and then stopped them in their tracks. From the first of October for about 30 days they were hunkering in the snow, awaiting death or rescue. They were not sure which would arrive first. Death was selective. Why some died and some did not, was based on many circumstances beyond any of the pioneers control. Physical condition, types of supplies, age, mental determination, and survival skills were factors in life or death. They were found by rescuers sent from Salt Lake by Brigham Young. Of the some 1,076 souls that started the trek, 221 died. Many were crippled for life because of frost bite. It was a bitter lesson that was learned the first year. Although other handcart companies crossed the plains in the following years, none made the same terrible mistake of leaving late. Those in Pleasant View no doubt heard of the tragic trials of the handcart companies but were not personally affected at the time. Polygamy on the other hand was something that was growing in acceptance and practice and was affecting them.

Polygamy

Henry Mower, Sr. brought polygamy to Pleasant View for the first time in 1856. On September 5, 1856, at the age of 58 he married Elmira Jane Wheeler in the Endowment House in Salt Lake City. At the same time he was also sealed to Lucretia. He and Lucretia had been endowed in Nauvoo but apparently did not have the opportunity to be sealed to her while in Council Bluffs. They could not return to Nauvoo because of the persecution and destruction.

Henry Sr. returned to Pleasant View, a man with two wives. In general, those who practiced polygamy were well known, stalwart Mormons who had the resources to support more than one family. Father Mower had proven his faithfulness through the past 15 years and met the criteria.

Wilson Elijah Cragun

The Simeon and Susannah Cragun family continued to grow with Wilson Elijah Cragun being born Tuesday, October 14, 1856. This made three sons living with Simeon and Susannah in their cabin. Their ages were Wilford, 5 years old; Willard, almost 2 years old; and Wilson the newborn. At least he wasn't born during the summer drought and famine and hard winter of 1855.

The Mormon Reformation

The Mormons in Utah were holding their own against outside influences but life was changing. With the constant influx of settlers going to California and Oregon for gold and riches, 'worldly influences' were entering in. In addition, the U.S. government was determined that they would control this upstart territory where the people thought they could live outside the law and practice polygamy. Government appointed governors and judges were sent out to try and bring some order to the situation. Once the governors and judges were in place, they allowed many activities to go on that Brigham Young under his 'theocracy' would not have tolerated.

To counter the outside influences, Brigham Young initiated a 'reformation' of Mormonism.

Mormons needed to return back to the basics that had supported them during hard times. Religion, family, and following the Prophet would have to be paramount again. To instill the reformation spirit, the Mormon Church initiated rebaptism. Those who had been baptized into the church could again enter the waters and be cleansed of their sins, making them sinless and with a fresh start in this new country. Most Mormons took advantage of the rebaptism. Later the concept was rescinded and rebaptism was stopped. It is not practiced in the Mormon church today. During this reformation and revival of spirit, the U.S. army some 2,500 strong, led by General Johnston, started for Utah Territory.

1857

Johnston's Army

In the winter of 1856-57 Brigham Young faced a crisis in the Utah Territory. The practice of polygamy by the Mormons had been publicly known for five years. The U.S. government had been trying to put an end to what they believed to be non-Christian behavior but Governor Young would not stop what he felt was a commandment of God. President James Buchanan, in an effort to divert interest away from the slavery issue, directed an army made up of 2,500 men to march to the Utah Territory and enforce the law. The army, later known as 'Johnston's Army' was the largest gathered force in one place in the history of the United States to that date.

With rumors of war rolling into the Utah Territory on wagon train wheels and horseback, life's everyday experiences continued with the families in Pleasant View.

The Death of Twin Lucretia Mower

The Henry Mower Sr. family now numbered about nine. With the mortality rate as high as it was it was no surprise that death visited again. One of the twins, Lucretia, who was almost three, died on May 18, 1857. The circumstances of her death and her final resting place are not known. Life continued to be hard and to take its toll, especially on the young born into trying times.

On July 24, 1857, as Brigham Young and many from Salt Lake City were celebrating the tenth anniversary of the arrival of the pioneers in Salt Lake. A large gathering of pioneers at Silver Lake in Big Cottonwood Canyon was interrupted by galloping horseman who announced that Johnston's Army was marching to Utah.

Brigham and the leaders went into action. They directed settlers in Salt Lake, Davis County and Weber County to start preparing to move to a central gathering point. There were some 30,000 settlers in the Utah Territory at the time and one can imagine the pioneers thinking of themselves as the 'children of Israel' once again being forced to move. The direction given by the leaders to the settlers was to prepare their homes and buildings and crops for destruction by fire. If Johnston's Army was going to take over, they would take over the rubble of the once-thriving settlements. At this same time the word was

sent out from church headquarters for all missionaries to return to help fight for their religious freedom. It would take months for the word to get out to the missionaries and for them to return home.

In September 1857, 90 men from Weber County left from Ogden to fight the oncoming army, if necessary. Some of the men from North Ogden were numbered in the ninety but none came from Pleasant View. While they prepared and marched out, a tragedy was unfolding in the southern part of the Territory. The Mountain Meadow Massacre, one of the dark spots in Utah history, started on September 7 and continuing on for four days, ending on September 11. At the end, all but seventeen children were dead and Mormons were accused of participating in the massacre.

1858

Back up north, those in Pleasant View and North Ogden were not exempt from the order to prepare for war. They prepared their homes and fields through the winter and in late April 1858, with Johnston's Army on the eastern slopes of the Rockies, all of Weber County moved south. A number of men were detailed to remain behind to look after things and to burn the buildings when given the signal because soldiers were coming into their area.

The Forced Exodus

Lorin Farr, who had been appointed leader for Weber County was in charge of the Weber County exodus. According to written documents,

the greatest portion of Weber County comprised of around 3,500 people traveled south and arrived on or about May 1, 1858 in a location west of Provo, between Provo and Utah Lake.

Although no specific record was found stating that Simeon and John and their families went south, there is little doubt that they did. Richard T. Barrett from North Ogden and single at the time, was part of the Utah Militia organized to repel Johnston's Army. He went into North Ogden at least once and saw the rear guard awaiting the signal to burn the farms, if needed. He stated that all families in Weber County went south.

Simeon and Susannah Cragun would have left with their three sons. They had used oxen with their wagon coming across the plains and probably did the same for the move south. John and Sarah would have been able to travel much lighter, not having any children. Maybe they helped out Father Mower, his two wives, and his large family as they tried to get everybody together to make the trek. It must have been quite a wagon train as they joined up with other families moving south.

The Weber County families suffered greatly while in Provo. They stayed in tents and wagons in the heat of the summer; with mosquitoes everywhere (we think we have it bad now!) This was at a time when they should have been working crops, getting ready for the winter. They still remembered the winter of 1855 that was known as the "Hard Winter".

Susannah had additional discomfort. She was staying in the wagon and tent among the bugs

and mosquitoes but now pregnant with her fifth child. Only a woman who has had children can have empathy for Susannah's situation.

The Pleasant View families were probably counted among the large crowd of more than 4,000 people in Provo that gathered to hear government representatives discuss the purpose for Johnston's Army coming to the Territory. The army in fact did enter Salt Lake City on June 26, 1858. They found a virtual ghost town that Saturday. They subsequently moved to Fort Floyd southwest of Salt Lake where they remained.

The Return... for Some

Lorin Farr, according to written history, listened with patience to the complaints of his people during the two or so months of living in tents and wagons. Finally, realizing that he had to take some action, he went to Brigham Young on July 1, 1858. He told Brigham that unless he (Lorin) was told otherwise, he would give the order for his Weber County people to return to their homes. Brigham Young allegedly contemplated the statement and told Farr to go ahead and give the order. The families started back on July 3, 1858 and upon their return to their homesteads, found all was well.

Henry Mower Sr. Stays in Springville

One family that went south did not make the return trip to Pleasant View. Father Henry Mower Sr. made the trip south with his wives and family but didn't return to Pleasant View!

Henry Sr. must have fallen in love with the city of Springville. Here he was at the age of sixty with a complete farm, his own family of two wives and at least eight children at home. He had a son and daughter with husbands and family, all in Pleasant View. With all that, he chose to swap farms with a man from Springville. Who knows why?

On the other side of the equation, there is James Maycock of Springville who had a farm and family and who agreed to swap his farm and land for a farm and land he had not yet seen. Which one came up with the idea while talking around the fire or while attending a church meeting, is anyone's guess. The end result, however, was that Henry Sr. and Jim swapped everything, farm for farm, land for land, livestock for livestock. The Maycock family moved to Pleasant View in the summer of 1858 and has remained there since. Jim's posterity still lives in Pleasant View.

Wilbert Simeon Cragun

John and Sarah Mower returned to Pleasant View with Simeon, pregnant Susannah and their three children to find all was well. They had enough summer left to work the crops and prepare for the coming winter. Susannah delivered her fourth child on Wednesday, October 13, 1858 in Pleasant View. His name was Wilbert Simeon Cragun.

Epilogue

With the return of Simeon Cragun and John Mower and their families to Pleasant View in July 1858 after their forced exodus to Provo, and with

Henry Mower Sr. remaining in Springville, we have a natural point to end this historical narrative.

By 1858 the population of Pleasant View had grown much larger. Other families with pioneer heritage or those newly arrived from overseas had moved in and were friends and neighbors to the Mowers and Craguns. Many families became associated by marriage. You find the Mower and Cragun name among the names of Rhees, Williams, Budge, Barker, Jensen, Wade, Johns, Rice, Lane, Berrett, Maycock, and others.

The Craguns and Mowers and their posterity continue to be stalwart and faithful citizens of Pleasant View. There are many other great families and individuals that played significant parts in Pleasant View history. They were purposefully not mentioned due to the narrow scope of this historical narrative. Possibly someone from one of the other families will record their impact for good on the city of Pleasant View.

Post Script

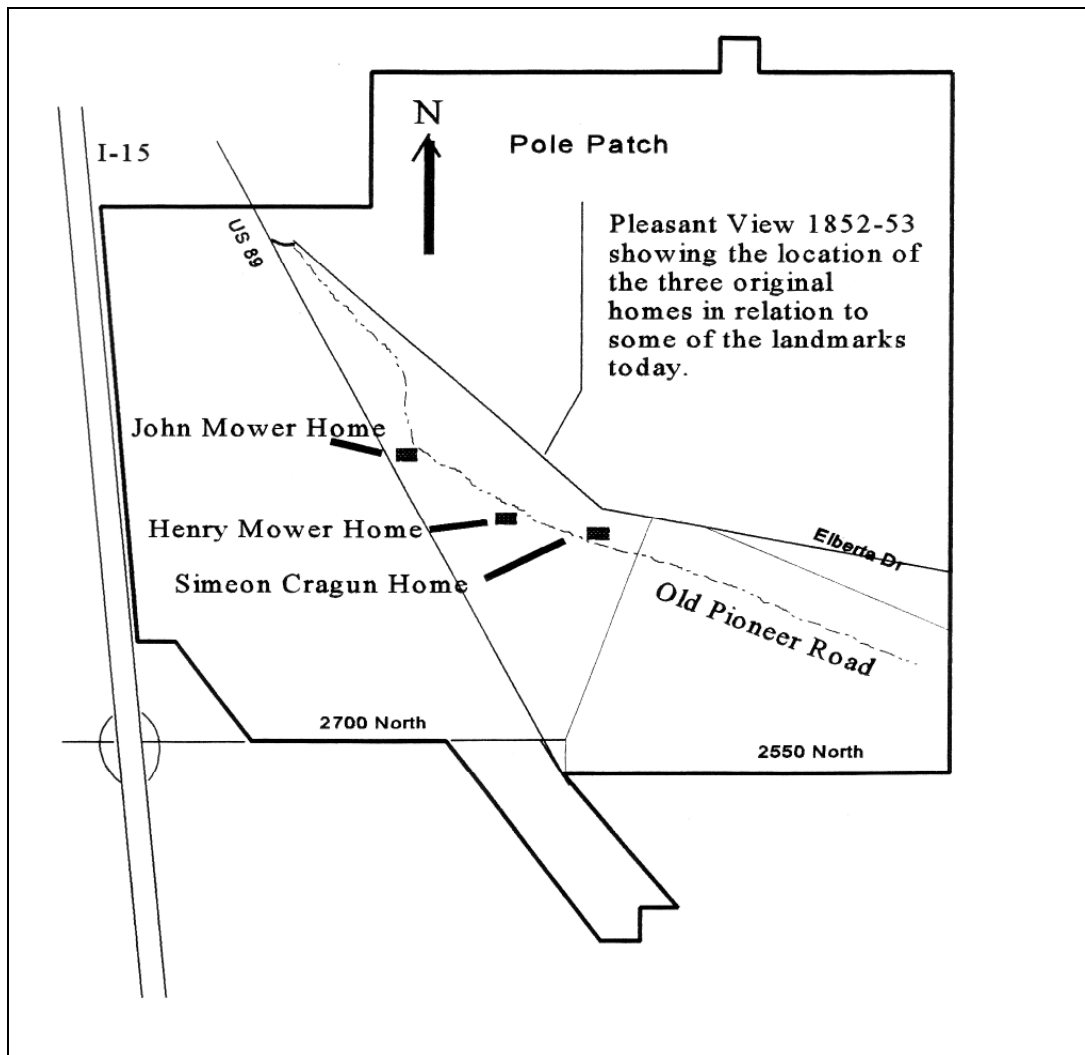
One can read a very comprehensive history of Pleasant View written by Earl Budge Cragun, son of Mormon Cragun who was the son of Simeon Cragun. It is titled, *A Type Study of Community Backgrounds for Education of Pleasant View, Weber County, Utah* produced in 1953. There are two subsequent supplements to that basic work written by Earl. This excellent study, which includes maps and information about many of the other fine families should be required

reading for a person wanting to know about the history of Pleasant View.

Another excellent source of information are the records and sources within the Daughters of Utah Pioneers. The camps that are made up of female decedents of Pleasant View pioneers meet often and continue the legacy of their pioneer ancestors.

The Pleasant View camps placed a Pioneer Memorial honoring the Craguns and Mowers of this narrative at the entrance to the Pleasant View Park on Pleasant View Drive in 1952. Thanks goes to Margaret (Cragun) Jones, past Captain of Camp Ruth, and descendent of Simeon Cragun for providing additional information in support of this narrative.

Early Map of Pleasant View



Map of Pleasant View showing locations of the families.

Recipes

Salt Rising Bread

Take three tablespoons of flour, two of salt, two of sugar, and scald with one pint boiling water. When cool, add two yeast cakes or one cup of soft yeast. Boil and mash 12 good-sized potatoes, add three quarts hot water, let cool and add the above yeast. Let stand overnight. The mixture will keep two weeks.

Now, for three loaves of bread, take three pints of the above mixture, stir it into sifted flour until it is the right consistency to knead. Knead into loaves and put into greased tins, let rise and bake.

Mormon Soda Biscuits

3 Cups flour 1 teaspoon sugar

1 teaspoon baking soda 2 cups sour milk

Sift together the flour, salt, sugar and soda. Cut in the shortening using two knives or the fingers. Slowly add the milk until a soft dough is formed. Roll out the mixture on a floured board and cut with a biscuit cutter. Bake in a very hot oven for 15 minutes.

Honey Candy Recipe

Recipe

Cups honey 1 Cup sugar

1 Cup heavy cream

Combine the ingredients in a heavy saucepan and cook, stirring constantly, about 30 minutes on medium heat. The candy is ready when it reaches the hard-ball stage. To test, drop a bit of the liquid candy into a glass of cold water; it will form a firm ball when ready. Pour the hot candy onto a buttered cookie sheet. Let it cool until you can pull off sections and handle them. Butter your hands and pull the taffy-like candy until it is stiff and you can pull it into a rope-like shape.

Pull into ropes 1 inch wide and let cool on buttered cookie sheet. Cut ropes into 1-inch to 2-inch slices and wrap in waxed paper.

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About the Writer

Wynn Phillips was born and raised in Ogden, UT to Thomas Ray and Marian (Price) Phillips. He served an L.D.S. mission to Brazil in 1962-65. Upon returning from his mission, he married Karen Jones, daughter of Leon and Margaret (Cragun) Jones of Pleasant View. He graduated from the University of Utah in Spanish in 1969 and immediately entered the United States Air Force and was assigned to the Air Force Office of Special Investigations (AFOSI). He obtained his masters degree while in the Air Force. He retired from AFOSI in 1989 as a Major. He is presently employed as the Security Manager for Utah State University Research Foundation, Logan, Utah and is a security consultant.

Wynn and Karen presently reside in Pleasant View, UT and are the parents of four children. They have two daughters-in-law, two sons-in-law, and twelve grandchildren.

This historical narrative was written using the investigative and analytical skills developed by the writer over the last 25 years. The information collected for this narrative was at times fragmentary and contradictory. The writer had to weigh the information in terms of reliability, validity, and relevance and then integrate the various pieces of data into a narrative that made sense. The skills used are not unlike conducting a criminal or counter-intelligence investigation.

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