

PART 5: JAMES AND HARRIET REID

CHAPTER 1: JAMES AND HARRIET IN MANILLA

Lucerne Valley / Manilla 1897-1899

At the end of the 19th Century, Utah was filling up with people. The irrigated land had been taken up and the high birth rate from the Mormons, and new Mormon converts caused the need for new settlements. In 1890, Mormons were attempting to settle an area called Dry Valley. It was thought that any settlers they could get to come to the area would buy Homesteaders rights to the water from the Lucerne Land and Water Company. Tolton took over as manager of the nearby water plant. He had come from Beaver, where James was, believing the Valley could be irrigated. The name Dry Creek was changed to Lucerne Valley to help market the idea.

In 1897, James and Harriet decided to move to Lucerne Valley near the Wyoming Border. Lucerne Valley is about 350 miles from Beaver.

Harriet's father, George Wilson Valentine, was deceased. Her mother, Caroline Turner Valentine, age 77, stayed back in Beaver. James' grandparents were both deceased.

"We heard of a place flowing with milk and honey. Wanting to spend more time at home, decided to sell our property and leave. In September of 1897, with our five living children and a wagon loaded with provisions, a sewing machine, pillows which had \$1,000 sewn inside and 20 yards of new rag carpet, we arrived in Lucerne Valley, known now as Manilla, Utah."¹

"Grandpa heard of a place "flowing with milk and honey" and wanting to spend more time at home he decided to sell his property and move to Lucern Valley, now known as Manilla, Utah. In September 1897, with their five living children a wagon loaded with provisions: a barrel of flour, some beans, bacon, sugar, a sewing machine, 20 yards of some rag carpet and a thousand dollars sewn in a pillow, they started for Lucern Valley."²

Lucerne Valley, and the specific part where the Reid Family was told to settle was a small settlement located in the western part of Lucerne Valley and on the border of Wyoming. The first settlers arrived there in 1890, which was seven years before the Reid's arrived. One resident went to Beaver and boasted of how great the area was and persuaded others to make the 18-day trip to this beautiful area. They failed to mention the lack of supplies and infrastructure and the problem with the water which was being monopolized by the Lucerne Land and Water Company or the many outlaws and cattle rustlers.



The first groups from Beaver

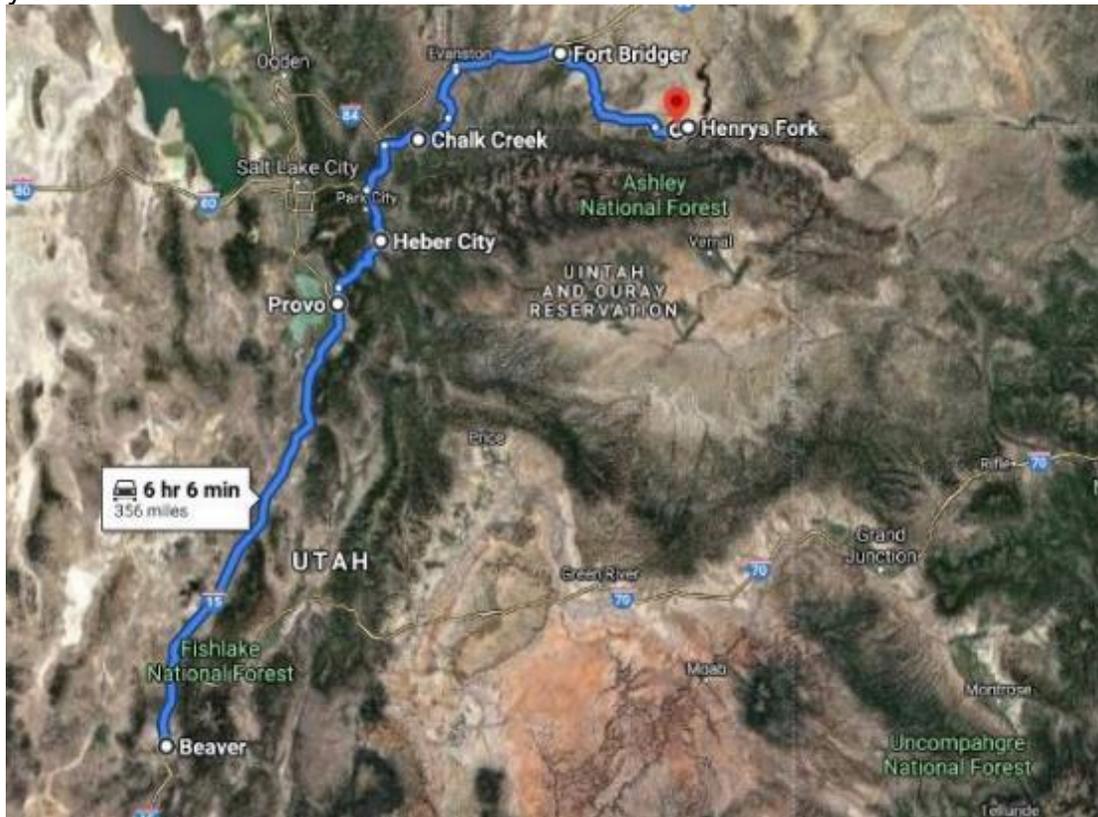
On November 6, 1895, the first settlers, Mr. Frank Ellison and his family, arrived. Ellison was to serve as foreman of the Birch Springs ranch. Others located farms throughout the area. Other families were those of E. J. Briggs, Fred Robinson, Charles Potter, J. K. Crosby.³

“Some of their farmer neighbors who had moved to Lucerne Valley and had enticed them to come gave them a very warm reception.”⁴

“Some of the people who arrived with them were Sam and Mary Hanna Warby and Axel Anderson, a single man.”⁵

A number of people from Beaver traveled to Lucerne Valley in 1896 and 1897 including the George Warby family, Steve Warby, Joe Warby, the Franklin Twitchell and Daniel Nelson families and Alvin E. Smith. They left Beaver on July 23rd and arrived August 16th (three weeks travel). There were 24 people from Beaver, seven wagons, 150 cattle, 60+ horses and 2 mules. The Toltons arrived in October and the Reids before winter.

They traveled by wagon via Provo, Heber City, Chalk Creek, Hilliard, Ft Bridger and Henry’s Fork.⁶



Manila is where Henry’s Fork displays.

The Early Reid Shelter

“Most of the people were able to build some sort of shelter before winter set in. Grandpa and Grandma Reid and their five Children and Daniel and Matilda Nelson and their eight children, who were Mormon converts from Australia, moved into a dugout in the side of the hill and lived there for about 30 days until they could get out timber to build a cabin. Grandma Reid used the 20 yards of rag carpet on the floor which made the Dugout a little warmer and more comfortable. The "Dugout" was cut out of the side of the hill just east of the present school which is now in Manila. This dugout was the first real residence in what was to become a town.”⁷

Upon visiting the Lucerne immigrants, a historian wrote: “No one can fully sense the trials through which these people passed except those who participated in them. Humble, crude houses, no electric lights, no water systems, no telephones, only scant clothing, crude hand-made furniture, and famine for bread and nourishing foods, met them face to face daily.”⁸

Biographies

Now it is possible to see almost the same verbiage from the Enid biography, written by James Reid’s granddaughter in 1979 to a book called A History of Daggett County, written by Michael Johnson in 1998 which took a lot of information from a book with the same title published in 1938. But the 1998 book credits the Warby family for the information. It is not known if Enid and James used the Warby documents or if the Daggett County history used documents from James Reid. Or it could be that the Warby family and James Reid recalled the same information with much the same detail.



The first (people) to come (to Manila) were the families of George and Caroline Warby, Franklin and Maria Twitchell, and Daniel and Matilda Nelson. The Nelsons with their eight children, were recent converts to Mormonism from Australia. Single men James, Steven and Joseph Warby and Alvin Smith also accompanied the party.⁹

Tolton Family

Ed Tolton had lived in Beaver near James Reid. He and his family arrived at Birch Springs Ranch in October. The Sam Warby family, the James Reid family and Axel Anderson settled in before winter.¹⁰

The Tolton Family had lived in England and were Baptists. Some of the family members were converted to Mormonism in the 1840's and were some of the early pioneers to

immigrate to the U.S. in 1842. They eventually made their way to Beaver. The son, Ed, became the county recorder and a script-writer. He co-wrote one of the articles with James Reid for the Deseret News. Ed's father wrote an autobiography/biography of the Tolton Family dating back to 1842 until 1931.¹¹ Ed had moved from Beaver to Lucerne Valley and convinced James Reid to go there also.

	
<p>Ed Tolton and wife Mary</p>	<p>Ed Tolton home in Beaver</p>

Alex Anderson had come from Sweden, married in Salt Lake City and moved to Manilla. He died in 1936.

1897

James was the presiding Elder over the Sunday School and meeting until he left the area.

1898

Lucerne Valley was renamed Manila after the capture of Manila in the Philippines. James returned to Beaver to get his cattle.

"After getting his family settled, Grandpa and his son William went back to Beaver to get the 50 head of cattle he had left there."¹²

Food in Manila

"So the new little Mormon community began its first long winter in Lucerne Valley. "What did they eat? Grandpa and Grandma Reid shared what provisions they had brought with the Nelson family. What they had brought did not last long, but there was plenty of game to eat. A man by the name of Frank Mann, just passing through, killed 28 deer for them, and it has been told that two men, George Finch and Shade Large, whenever they came across a "cedar buster" (a seven or more year old steer that had escaped roundups) it was delivered to the new homesteaders with their compliments. Also, Dick Son, "the friend to every man," let them have supplies on credit from his store. It was also told that Shade Large sent them a barrel of sauerkraut."¹³

The first winter food came from wild game, an occasional old steer donated by Shadrack Large or George Hereford, two well-known neighbors. Staples were obtained on credit from a store owned by Dick Sons.

John Baxter traveled to Manila in 1898 and noted the following after leaving Henry's Fork:

From there the travelers continued another three miles through heavy sand to the town of Manila. They found a small village of houses built closely together. Noticing the poverty of the people, the churchmen camped out in a yard rather than impose, and they gave away all the canned food they could spare. The next day, 7 August 1898, the three church officials held services in Manila's tiny log meetinghouse. It was about ten feet square, covered with a dirt roof, and had no door. Baxter remembered:

We held meeting with the people in the little cabin, seated on slab seats, and had the satisfaction at least, of having our meeting house crowded to its capacity. A splendid spirit was manifested; the people were starving for spiritual food. We organized a branch with Willis Twitchell as presiding Elder.¹²

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Water in Manila

There were disagreements about the water costs and usage and some resorted to dry farming. Even with the water diversion, the land remained dry. The settlers had little or no money to purchase water for their farm. Some felt they had been swindled.

Homes in Manila

They lived in crude huts, cabins and a dugout – all cluttered above the present site of Manila.¹⁵

Many of the valley's new inhabitants purchased lots and moved in. Menfolk might spend considerable time away from home on their outlying farmsteads, but women and families generally lived in town, especially in winter when school was in session.¹⁶

Manila's original houses were log cabins of only one or two rooms. four numbered streets ran east and west; three – named Jessen, Chambers and Daggett – ran north and south. each block was divided into ten lots. Water was hauled from a central tank.¹⁷

"I was appointed Presiding Elder and had charge of the Sunday Schools and meetings for three years. I was founder of the place now known as Manila, Utah. My house was the first built here."¹⁸

When James and his family arrived, people were living in the huts. He was not the first person there, but he was the first to have a fully built home.

News in Manila

"Once a week the men would go on horseback over to Son's to get the mail and news of folks back in Beaver. Dick Son was losing his eyesight, but anyone who came in for mail helped him do the sorting. They'd visit a bit and hear of the outside world from C. B. Stewart who carried the weekly mail. It was a pretty lonely life especially for the women who missed the daily contact with friends they'd had back home."¹⁹

School House

"The first schoolhouse in Lucerne Valley where all of Grandpa's children attended school wasn't a fancy school but had a dirt floor and the seats were planks laid across packing boxes. The teacher was Ben Soglowksi. He was a forceful teacher with a good strong right arm. He had to be strict as the pupils, the first day of school, threatened to 'chuck him out the window.'"²⁰

In 1889 Daggett County gave a small amount of money for a school in Manilla, Benjamin Soglowksi became the teacher at Lucerne Valley's first school. Nearby were American Indian wigwams and their families. The school was built on the corner part of Archie Lamb's property and was constructed by the early settlers in 1898. About twelve by fourteen feet in dimensions, it was a log building with a plank floor and dirt roof heated by a box stove. Water was obtained from a community tank which was situated one block to the east in turn, joined to a tunnel driven into the hill northwest of Manila.²¹ The school was in session for 4-5 months a year. Ben Soglowksi was paid \$50 for the year but only taught in 1898 when James was there. There were 18 pupils in the schoolhouse.



The First Schoolhouse in Manilla

Dancing

"Whenever there was a dance at Burnt Fork, everybody would load into wagons and go to the dance. This started an exchange which went on for a good many years. The people up the river would come down to Dan Nelson's cabin. While the children slept in one room, the parents would dance in the other with Jim Large or Grandpa Reid to fiddle while Ed Tolton called. There were jolly times, even if people did have to grind up some of their precious seed wheat in a coffee mill to get just a taste of the scarcest item - bread. After one of these dances, Grandma was very tired. In fact, so tired that Grandpa had to carry her in the house. She was expecting a baby which accounted for her being so tired from all the dancing she did. Not long after this dance on 13 December, 1898, a baby girl was born to them. They named her Lillian Sarah."²²

Dancing was controversial in the early years of Mormonism. Sometimes it was forbidden; sometimes it was allowed. By 1895, some LDS churches frowned on "round dancing", but allowed square dancing where people did not hold one another. Still in other places, dancing was commonplace and done 2-3 times a week. In the area of Salt Lake City, the church found that selling alcohol to the travelers helped to pay for the building of the Temple. That led to more lenient ideas and dancing became very popular.

Burnt Fork

Burnt Fork was 27 miles away and it was necessary to go up into Wyoming and then west and south to Burnt Fork. Burnt Fork was mostly Presbyterian and the Mormon families from Manila were often polygamists. But the Presbyterians put aside their differences and the two religious groups danced together.²³ It was at Dan Nelson's cabin that they held the celebration and when his child got married, both Mormons and Presbyterians attended.

Child born

On December 13, 1898, Sarah Lillian was born. James was 45; Harriet was 39.

Cattle Stolen

*"They thought at first that it was an ideal place to run the cattle, but soon found out that the outlaws and cattle rustlers were too much for them and their cattle dwindled until Grandpa only had 7 head left. Some of the men having the same trouble formed a posse and went out to look for the cattle rustlers. While they were gone, one of the rustlers came back to Grandpa's cabin and ask Grandma for something to eat. Grandma made him a good dinner not knowing that he was one of the men they were looking for."*²⁴

Alcohol

*"Booze was cheap and plentiful in those days. Three dollars and fifty cents would buy a gallon of "pretty fair", two fifty for "not so good" and a dollar would buy a gallon of locally distilled. Grandpa was only intoxicated but twice in his life, when he was but a young man, and was something he wasn't very proud of and didn't like to tell about it."*²⁵

Most members of the LDS church do not drink alcohol today. In the early days, alcohol was forbidden. But while building the temple, alcohol was produced, consumed and sold by the church to raise money for the construction. But the ordinances against alcohol came and went or were modified for specific groups or purposes. When the Reid family was in Manila, apparently, it was not against LDS teaching to drink alcohol. It may have been used more widely because of the lack and expense of good water.

Articles Written

*"Grandpa Reid did much to interest other people into moving to Lucerne Valley. He wrote an article entitled "A Home For Settlers" which was published in the Deseret News February 13, 1899. He explained about the abundance of land, water, timber and coal that offered grand opportunities for the industrious home seekers. A later article written by Grandpa Reid and E. H. Tolton and published in the Deseret News March 3, 1899, told of Lucerne Valley's advantages for settlement."*²⁶

James Reid wrote at least two articles about the area he was living in. He wanted people to come to the area. One article was a collaboration with Ed Tolton.

DESERET NEWS

DESERET EVENING NEWS

Monday, February 13, 1899.

Abundance of Land, Water, Timber And Coal.
Northeastern Utah Offers Grand Opportunities
For The Industrious Home-Seeker

Lucerne Valley, Uintah Co.,
Utah February 7, 1899

To the Editor:

There are a great many people throughout Utah who are unacquainted with the resources of this remote corner of the State. There is a vague idea in the minds of many that northeastern Utah is still the home of the toughs and outlaws and Indians, which would make life a burden to those who are peacefully inclined. This condition is a thing of the past, however. Today it is different from what it was twenty years ago. A very interesting story could be told of the daring deeds done in this part of our State, by the early settlers.

On the south of us are the Uintah mountains, which are covered with timber and grass. The mountain range lies between this and Ashley valley, being about forty miles from here to Vernal, according to the map. The nearest railroad shipping point that we have here is Green River city, Wyoming, a distance of about forty miles, where we have a good market for all our produce, the highest prices in the West. Lucerne valley is about 2 by 10 miles in size. There is an abundance of cedar wood on the hills near by. A man can easily haul two loads a day; house logs and poles are plentiful about fifteen miles distant, and the roads are good.

We are making a canal here from Henry's Fork, which will cover over two thousand acres of land in the east end of the valley. It is intended to have the canal completed by the first of June. The soil is rich and very productive and the climate is good. We have raised crops here and know what the land will produce. Stock winters out well here, and looks well now. Snow does not lie long in the valley as a rule. There is plenty of land here yet to be taken up. It requires no grubbing, as it is covered with sage and other small brush. Water can be bought on easy terms from the Lucerne Land & Water company.

We have a small town started here and a school opened for our children. The school population of this district is about fifty.

There is plenty of coal near, and also limestone in abundance cropping out here and there from the sides of the mountains, which will eventually be used by the settlers of this region. Green River skirts the east end of the valley; Sheep creek runs down to the Green river on the south of the valley. From this stream the Lucerne Land & Water Co. made their canal to this valley. On the northeast is Henry's Fork this is also a large stream. This place is destined to be the garden spot of Uintah County.

JAMES REID²⁷

DESERET NEWS

DESERET EVENING NEWS

Friday, March 3, 1899

LUCERNE VALLEY

Its Advantages For Settlement

Special Correspondence:

Lucerne Valley, Uintah Co., Feb. 27, 1899

In reply to the many questions concerning Lucerne valley and it facilities, permit me to state that the north side of the valley is composed of a rich sandy loam. The middle and the south side is a clay soil. In some part of the valley it is not entirely level, but very nearly all can be irrigated. There is an abundance of water, as Sheep creek and Henry's Fork, from which we get our water supply, heads on the north side of the Uintah range, which is covered with perpetual snow and is fed by numerous lakes and springs. Lucern, grain and vegetables do well, as the climate is very warm and adapted for each. There have been no wells as yet dug, but good drinking water has been piped into our town for culinary purposes.

There is a small store five or six miles from here, but as yet there is no grist mill, as there is not enough grain raised to support one. There is at the present time about two hundred and fifty acres of land, fenced, with good title and water rights, is worth twenty dollars per acre. There has been plenty of coal discovered within five miles of our townsite, but is undeveloped.

The price of cattle in our country is very high, as we have fine grazing district, and this is the leading industry.

The altitude of Lucerne valley has been estimated at 5,500 feet above sea level. As a rule the wind does not blow as hard here as in some places, as it is well protected by the hills.

We are nearly all members of the Church of Jesus Christ of Latter-day saints, but as yet we have not been organized into a branch of the Church, though we are holding Sunday School and expect in the near future to have a branch of the Church organized here.

Lucerne valley is about 170 miles in an easterly direction from Salt Lake City. Parties coming from Salt Lake valley would do well to come up Parley's canyon, thence to Coalville up Echo canyon, thence to Evanston, from there to Hilliard, and Piedmont, thence to Fort Bridger and over to Henry's Fork.

JAMES REID
E.H. TOLTON

1899

In spite of wanting to find a great place to live and having left his home in Beaver for a land of “milk and honey” as his neighbors had promised, James realized the Manila area was not the best place for his family. The trials were too much.

A few years after James left Manila, things started to get better for the little settlement but so many of the residents had been through very difficult times.

Manila Today

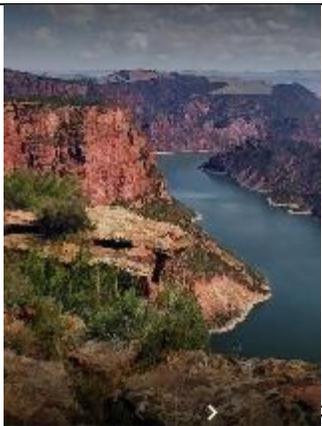


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The old road through Manila is still unpaved and desolate with few homes. It is a small community with very few streets. The city was not incorporated until 1963.



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The Flaming Gorge Reservoir created in 1964 (in Wyoming and Utah) has become a recreational spot that the quiet community must deal with. The access from Manila to the Gorge takes about 90 minutes. In James Reids time, it would have been difficult to access.

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- 1 James Autobiography
 - 2 Enid Biography
 - 3 <http://genealogytrails.com/utah/daggett/history.html>
 - 4 Enid Biography
 - 5 Enid Biography
 - 6 Daggett County History <https://issuu.com/utah10/docs/daggettcountyhistory>
 - 7 Enid Biography
 - 8 "Edward Tolton Family" by Lula Tolton Tanner.
 - 9 Daggett County History
 - 10 Daggett County History, p 127.
 - 11 John Franklin Tolton autobiography, 1842-1931
 - 12 Enid Biography
 - 13 Enid Biography
 - 14 Daggett County History, p 133.
 - 15 Daggett County History, p 127.
 - 16 Daggett County History, p 133.
 - 17 Daggett County History, p 133.
 - 18 James Autobiography
 - 19 Enid Biography
 - 20 Enid Biography
 - 21 The History of Public Education in Daggett County, Utah, and Adjacent Areas, p 122.
 - 22 Enid Biography
 - 23 Daggett County History, p 131.
 - 24 Enid Biography
 - 25 Enid Biography
 - 26 Enid Biography
 - 27 #6507 microfilm;G.S.--.4 (not readable)
 - 28 Deseret Evening News, Friday, March 3, 1899
 - 29 Google Maps
 - 30 http://www.manilautah.com/manila_Town-Information.htm
 - 31 Google Maps, Dr Z V Answer, photographer