# PIPE SPRING NATIONAL MONUMENT



## Landscape and History on the Arizona Strip

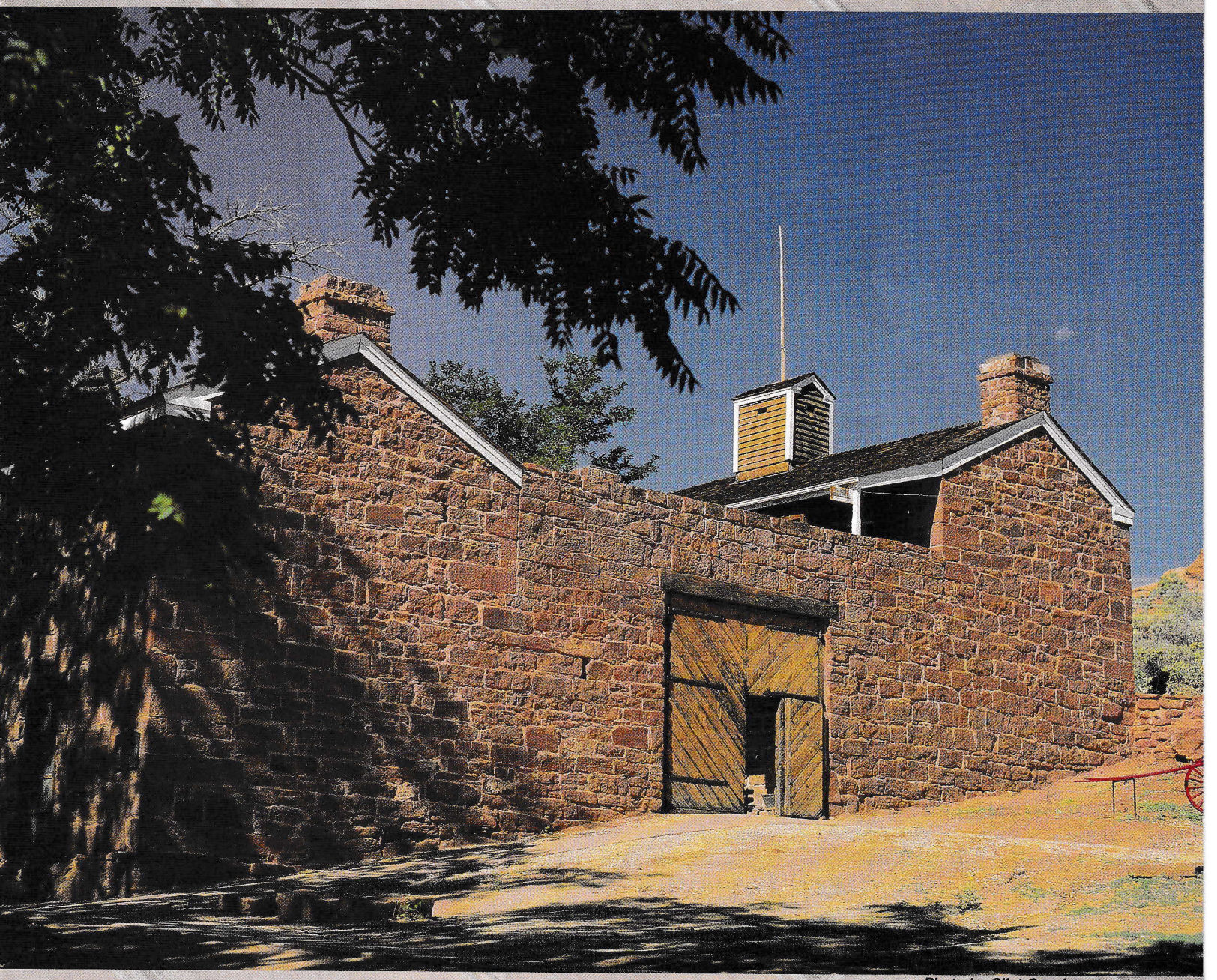
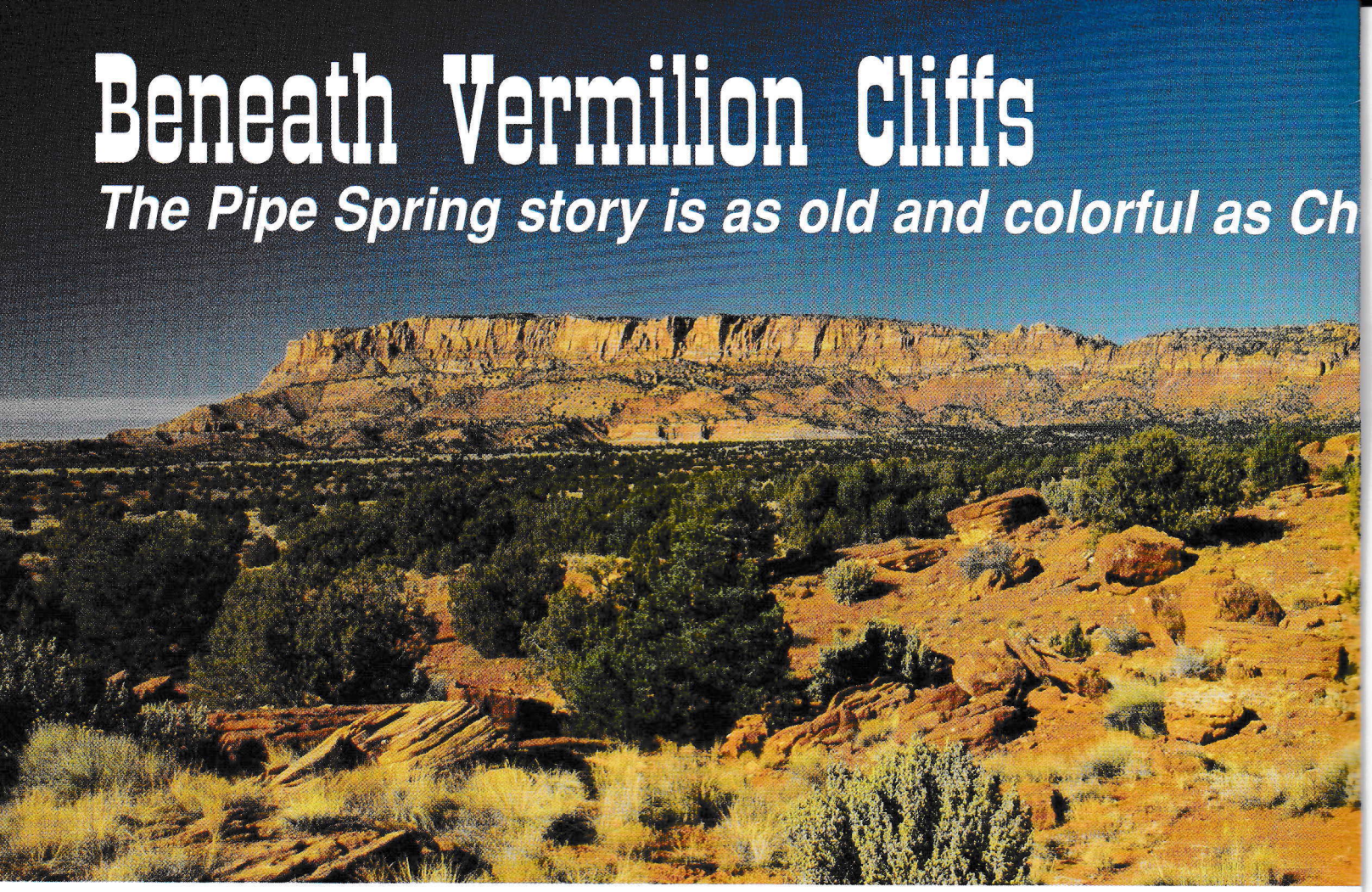


Photo by Clint Crawley

# Beneath Vermilion Cliffs

## *The Pipe Spring story is as old and colorful as Ch*

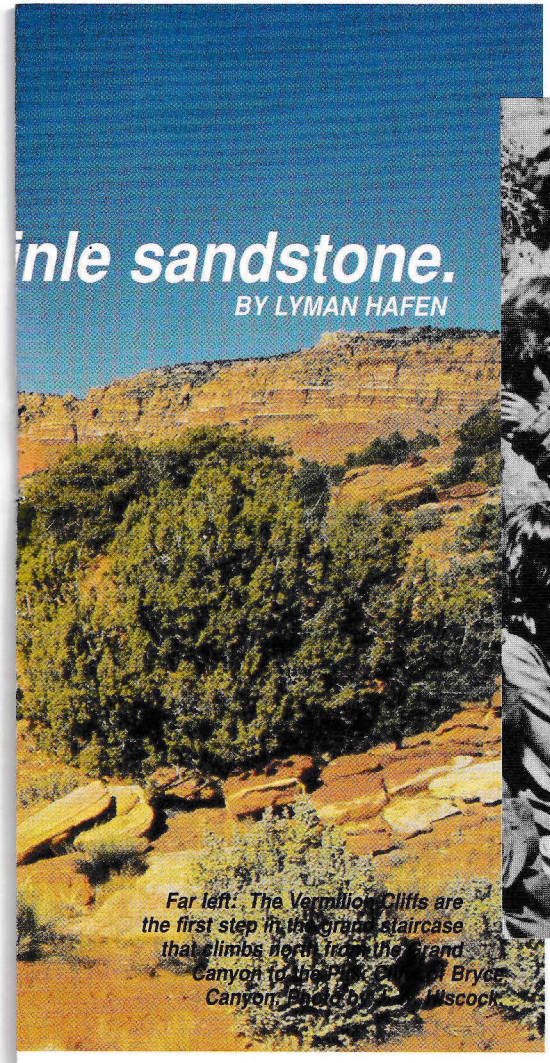


On their third day out, October 30, 1858, a small group of Mormon missionaries camped near a spring at the base of the sandstone cliffs they'd been skirting all day. They were en route from their fledgling settlement on the Santa Clara River to the Hopi pueblos eastward. Jacob Hamblin led them. His brother William, whose skills with firearms had earned him the nickname of "Gunlock Bill," was also along. Legend has it that some of Will Hamblin's companions decided to play a trick on him, using his pride as a marksman as bait. They hung a silk handkerchief from the limb of a tree and wagered he could not shoot a hole through it. Accepting the challenge, Will blasted away. When they examined the handkerchief there was not a single hole in it. Apparently the air in front of the bullets had brushed the cloth aside. Intent on regaining the upper hand, Hamblin took a pipe from one of his companions and set it on a stump 50 paces away. Drawing a perfect bead on his target, he shot the bottom out of the pipe bowl without touching its sides. This, according to local folk lore, is how Pipe Spring got its name.

Since the beginning of people's encounter with the Arizona Strip, the location of live water has always been a prime concern. Jacob Hamblin and his group camped at Pipe Spring for the simple yet paramount reason that water broke miraculously from the earth there. Southern Paiutes had used the spring for centuries, and before them, the ancestral Puebloan, or Anasazi, had congregated at the place for the same reason.

In this broken, barren and isolated landscape, bordered on the east and south by the Grand Canyon and its Colorado River, water holes are few and far between. Much of human history here is attached to those rare places where water issues forth from the earth. Such is the case at Pipe Spring, where landscape and history have converged in powerful ways.

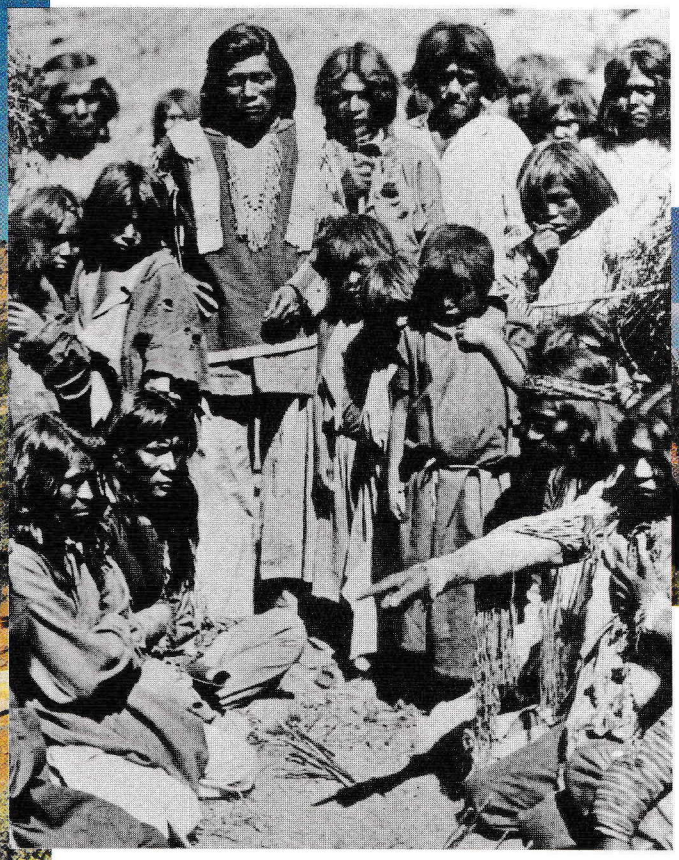
Located on the northern edge of the Arizona Strip, midway between St. George to the west, and the Colorado River to the east, Pipe Spring sits rather unpretentiously among a clump of green at the base of the Vermilion Cliffs, ten miles south of the Utah-Arizona border. For centuries, a modest flow of water has bubbled to the surface here due to the effects of the Sevier Fault which can be traced southward 200 miles from the high plateaus of central Utah across the Grand Canyon. Navajo sandstone to the north of Pipe Spring forms a tremendous catchment area for water that percolates down to the Chinle shales, reaching the fault zone and a barrier of Moenkopi shales and sandstone. As the water compiles along the fault zone it is forced to the surface at Pipe Spring at the rate of 24,000 gallons a day.



*Far left: The Vermilion Cliffs are the first step in the grand staircase that climbs north from the Grand Canyon to the Pink Cliffs of Bryce Canyon. Photo by [illegible] Hiscock.*

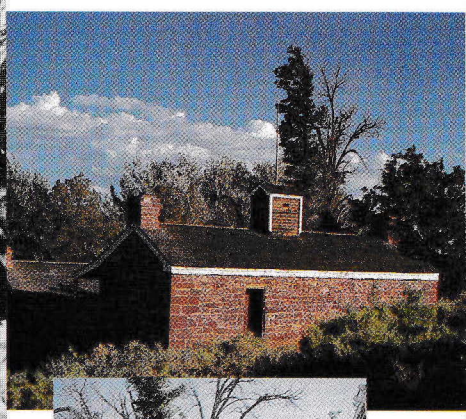
# inle sandstone.

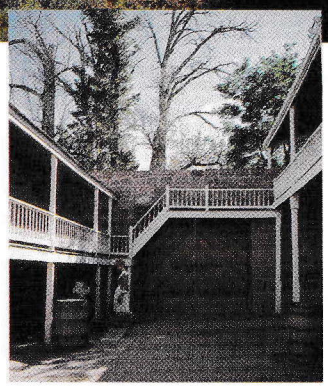
BY LYMAN HAFEN



*Above: A group of Kaibab Paiute near Kanab, Utah, engaged in a game of "Kill the Bone." Kaibab Paiute leader, Chuaruumpeak, is in beaded shirt at center. Photo by J. K. Hillers, 1873.*

*Below: Winsor Castle as it appears today. Photos by Clint Crawley.*





## Early People

Among the early evidence of humans in the Arizona Strip region are the remains of ancestral Puebloan peoples who lived near water sources more than a thousand years ago. An E-shaped ruin, along with remnants of pottery and other artifacts, attests to the fact that Pipe Spring was once home to a group of the Anasazi.

For whatever reason—most likely a period of drought—the Anasazi culture faded from the area around 1150 AD. Other factors might have been a decline in soil quality due to intensely cultivated fields, or even pressure from other cultures moving east out of the Great Basin.

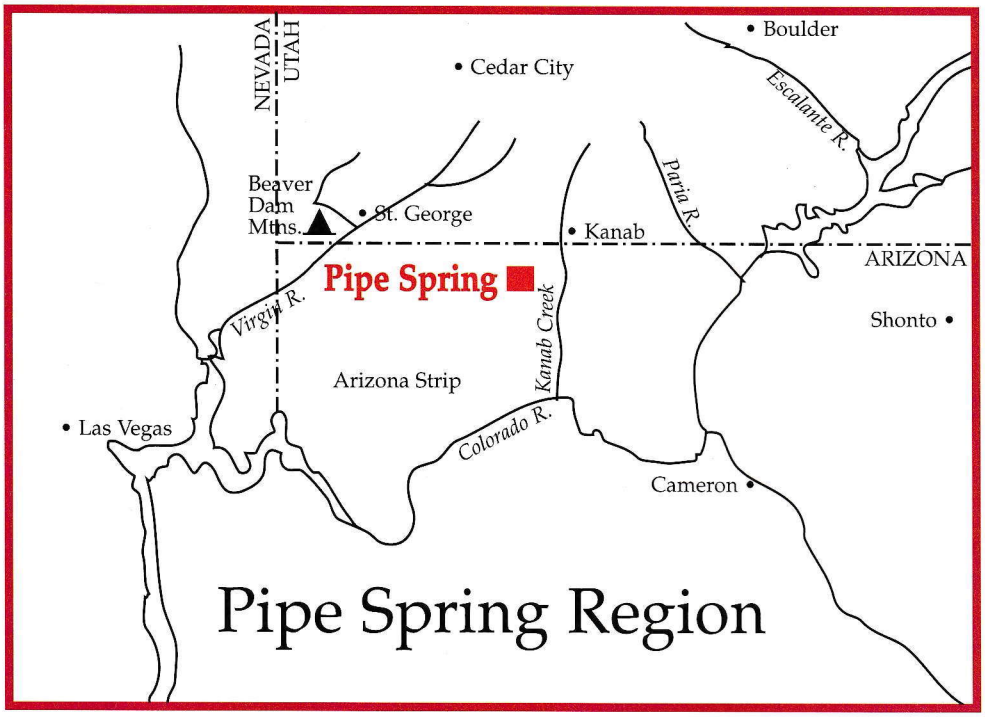
By 1300, the Southern Paiutes had become the predominant native culture across the terraces north of the Grand Canyon. They did some farming, growing corn, beans and squash, and akin to their ancestors, were also hunter-gatherers. They made full use of the food resources of their natual surroundings, gathering roots, grains, and fruits, and hunting deer, prong-horn antelope, and even lizards and crickets. They made fine baskets, and wove long nets into which they drove rabbits for food and pelts.

The Southern Paiutes often lived at Pipe Spring and even farmed there, but left little evidence of their life except for fire-blackened rocks, and the oral accounts still told among the remaining Kaibab Paiute people today.

The first Europeans who encountered these native people considered them primitive since their customs had not changed for centuries. Yet the Southern Paiutes had survived in this demanding environment for generations and did not begin to decline until European explorers made contact with them.

The group of Southern Paiutes that inhabited and continue to live in the Pipe Spring area are known as the Kaibab Paiutes. They were one of the last groups to be contacted by Euroamericans. It is estimated that before the arrival of Anglo settlers, the Kaibab Paiutes numbered more than 5,500. By the mid 1800s, that number, due mainly to disease and later to changes in the environment brought on by white settlement, had dropped to about 1,200.

Though the Spanish had been in the Southwest for two centuries, the Southern Paiutes likely did not actually come face to face with a bearded European until 1776. That year a small party led by two Catholic fathers named Domînguez and Escalante, tried to reach California from New Mexico by swinging far to the north to avoid the Grand Canyon. Near present day Milford, Utah, they abandoned the effort and turned south, hoping to return to Santa Fe by a more direct route. They worked their way up the Hurricane Fault and headed east, passing somewhere south of Pipe Spring.




***Above: Frey S. Velez de Escalante passed near Pipe Spring in 1776. Members of his party were likely the first Europeans encountered by the Southern Paiutes.***

***Left: Pipe Spring has always been a key way station for Arizona Strip travelers, and remains so today.***

Some far-straying American trappers may have passed through in the early 1820s and '30s, but most of the early travel passed north of Pipe Spring, until Jacob Hamblin began his series of trips between St. George and Hopi country in the late 1850s.

When the first Mormon settlers came onto the northern Arizona Strip in the 1860s, they found Kaibab Paiutes living in wickiups of temporary construction, reflecting the need to move when food was exhausted in an area. They wore woven rabbit skin blankets in winter. Though they farmed some near water sources such as Pipe Spring and Moccasin Spring, there was no such concept as land or animal ownership among the Kaibab Paiutes. The Mormons encountered a people as different technologically, socially, and culturally from themselves as any native American group ever contacted by white people.

Conflict was inevitable.

It was not long before white settlers, namely Mormons sent to colonize by their leader Brigham Young, had taken control of most of the major water sources in Kaibab Paiute territory. Within a decade, the Kaibab Paiute population had fallen to little more than 200 persons, and by the turn of the century to half that number.

## Mormons Arrive

Even before Jacob Hamblin made his first trip through the Pipe Spring area in 1858, Mormon colonization had spread south from Salt Lake City into southern Utah along the course of today's Interstate 15. The towns of Parowan and Cedar City were founded in 1851, and Santa Clara came into existence three years later. St. George was founded in 1861. From these communities emerged the sturdy and courageous pioneers who ventured onto the Arizona Strip.

James M. Whitmore had been called from Salt Lake City to the new town of St. George in 1861. His personal hunger for land and strong spirit of free enterprise drove him to the place called Pipe Spring in 1863. He built a dugout near the spring and established a ranch of longhorn cattle and sheep on the lush grasslands to the south. Meanwhile, other ranches were established at key water holes in the region—25 miles to the west at Short Creek, four miles to the north at Moccasin Spring, 20 miles east at Kanab, and 20 miles north of Kanab in Long Valley.

At the same time Whitmore was staking his ranch at Pipe Spring, events were transpiring to the east which would profoundly affect his future. Navajos had begun raiding white settlements to the point that U.S. Army troops were called in. By the spring of 1864, the Army had gathered thousands of Navajos and started them on the "Long Walk" to Fort Sumner, New Mexico. But the Army succeeded in gathering only about half of the Navajos, and of those that remained, many continued hostile raids of white settlements. By 1865, raiding parties began fording the Colorado River at Crossing of the Fathers and riding toward new white settlements. Once they reached the Kanab and Pipe Spring area, the stage was set for a struggle between Navajos and Mormons.

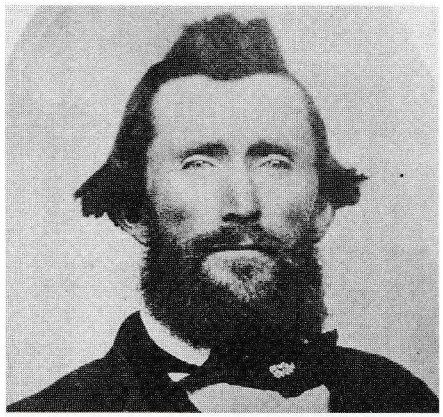
In January of 1866, Indians raided Pipe Spring and drove away much of James Whitmore's livestock. Whitmore and his hired hand Robert McIntyre set out immediately in pursuit. They were killed just four miles south of Pipe Spring, their bodies found in the snow days later by members of the Mormon militia. Both bodies were riddled with arrow points and other wounds, and both had been shot with a firearm. The corpses were packed in snow and sent to St. George for burial.

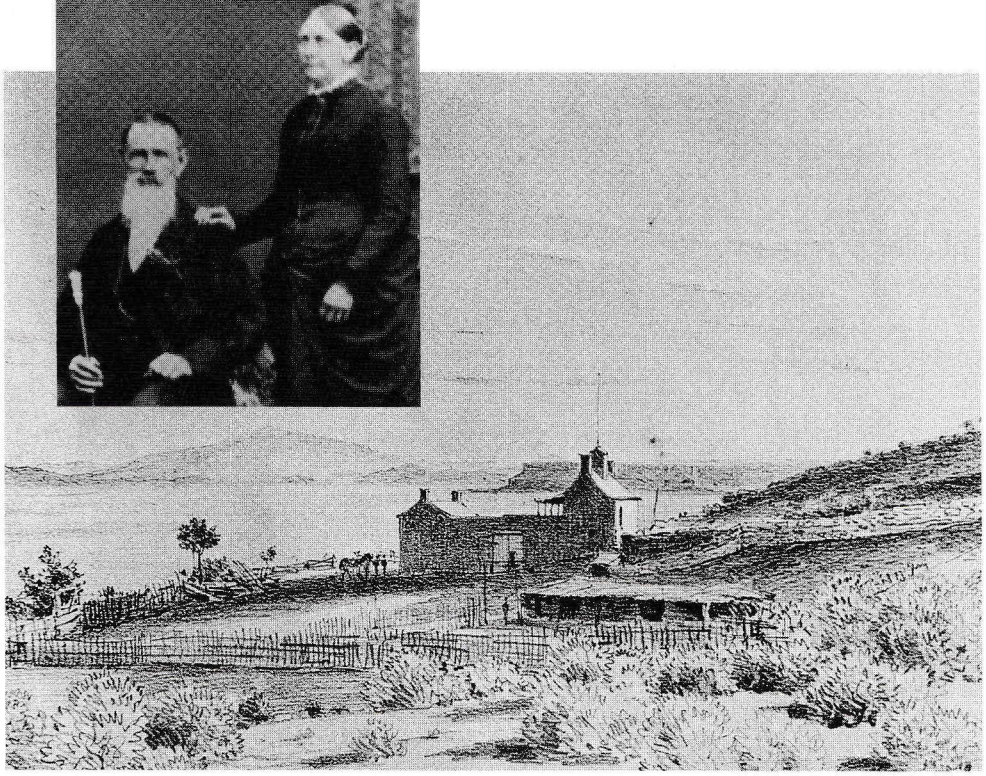
The militia force continued in search

*Right: This line drawing of Pipe Spring was made circa 1882 by Tissandir Pic.*

*Inset: Mr. & Mrs. Anson P. Winsor lived at Pipe Spring in the early 1870s.*

*Below: James Whitmore established a ranch at Pipe Spring in 1863 and was killed by Indians in 1866.*





of the killers and soon came upon six Paiutes who, unfortunately for them, were wearing clothes taken from Whitmore and McIntyre. Apparently they had received them in a trade from the Navajo killers, but the evidence and mood of the moment was strong enough to move the militia to summarily execute them. This sparked apparent retaliation by the Indians as three members of a Mormon family were subsequently killed near Short Creek.

Mormon Church authorities in St. George ordered the abandonment of all communities east of Pipe Spring. For the next few years, Navajos continued to cross the Colorado and raid the St. George-Cedar City area.

Combatting the raids required keeping militia in the area of the Indians' activity, and Pipe Spring held promise as an ideal location for the Mormon military.

## Winsor Castle

In early 1870, the Mormon leader Brigham Young passed by Pipe Spring. He was struck by the area's abundant grassland and beautiful spring. He envisioned it as an ideal pastureland for the church's growing cattle herd acquired through tithing of its members. This, he realized, would be an ideal place to produce meat and dairy products for those working on church projects such as construction of the tabernacle and temple in St. George.

By April of that year, Brigham had called Anson P. Winsor, bishop of Rockville, Utah, to move his family to Pipe Spring where a fort would be built. The plan called for two stone dwellings facing each other across a courtyard, with large wooden double gates in both walls. The land was purchased for the church from James Whitmore's widow. Winsor took up quarters in a stone building just east of the fort site which had been built and used by the militia. Joseph and John R. Young, along with Francis Squires, Elisha Averett and Graham McDonald came from St. George to erect the building from sandstone quarried just north and west of the site. Another group led by Lewis Allen also helped for a while.

It took a year and a half to complete the fort which had originally been designed to be 152 feet long by 66 feet wide. The final dimensions of the building, however, were 60 by 40 feet. Lumber was brought from a sawmill at Mt. Trumbull, 50 miles to the southwest, and nails were produced by Samuel Adams in St. George. The rear of the north, or upper building was butted against the hill which contained the source of the spring water. The water was directed beneath the floor of the west room, then through a covered, stone-lined trough under the courtyard, and into the west room of the south, or lower building. There it dropped into a large stone box, with an overflow that ran into a wooden trough.

The cold spring water cooled the west room in the lower house, helping prevent spoilage of milk and foodstuffs stored there. What's more, there was a readily available and secure supply of water in case of an Indian attack. Originally, neither building had windows in the walls that faced outside.

Two ponds were built south of the fort as holding areas for spring water used for irrigation and cattle. The Winsors planted apple and plum trees, and sowed a garden just west of the orchard surrounded by black and yellow currant bushes. There was a field of alfalfa just beyond the garden.

Upon completion, the place looked so stunning to passers-by that folks couldn't resist calling it Winsor Castle. The name

stuck, and the cattle company headquartered there became known as the Winsor Castle Stock Growing Company.

Telegraph lines were strung to Pipe Spring in late 1871 before the fort's completion. Ella Stewart, daughter of Bishop Levi Stewart of Kanab, became the first telegraph operator at the fort, and consequently earned the distinction of being the first telegraph operator in Arizona.

## The Dairy Era

The LDS church ranch at Pipe Spring was originally called the Canaan Cooperative Stock Company. Its successor was the New Canaan Stock Company. The church, represented by trustees, was the principal owner, but individuals also bought shares in exchange for cash or livestock. Work oxen, shorthorns, Durhams, and other breeds were raised on the ranch, gradually replacing longhorns. Steer calves were raised for beef, and cows provided milk for an extensive dairy operation.

Wide pans of whole milk were set in the cement trough of the southwest room of Winsor Castle. There the milk stayed sweet and cool while the cream rose to the top. The cream was then skimmed off, poured into stoneware churns, and turned into butter, usually by children who sat in rocking chairs and pushed the plungers up and down.

Cheese presses and vats were added, and cheese production began in earnest. The dairy's main purpose was to supply foodstuffs for the workers on the St. George temple—a project that lasted from 1871 to 1877. By 1872, Winsor and his sons were milking 80 cows, morning and evening, and the number of cows eventually rose to more than 100.

In 1873, Pipe Spring was separated from the New Canaan outfit and incorporated as the Winsor Castle Stock Growing Company. As time passed, less emphasis was placed on dairy products, and more an beef production.

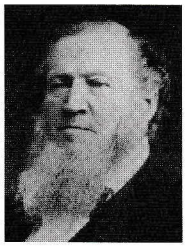
Anson Winsor left the ranch in 1875. He was succeeded as manager by Charles Pulsipher. Diminishing rainfall and heavy grazing caused the range to decline by the late 1870s.

In 1879, when the company was taken over again by the New Canaan outfit, superintendent James Andrus was running 2,269 head on the Pipe Spring range. By now, this was just one of several ranching operations in the area. By 1884, management of the church's interests at Pipe Spring was handed over to the United Order colony of Orderville. Edwin D. Woolley, Jr. was placed in charge at Winsor Castle.

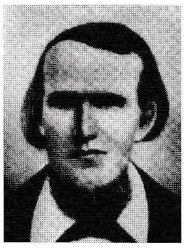
## Polygamist Haven

Woolley, like many leaders in the Mormon Church at that time, had a second, or "polygamist" wife. In 1882, congress had moved to strengthen an earlier law against polygamy by passing the Edmunds Tucker Act. After the Supreme Court upheld the law early in 1885, a concerted hunt for "cohabs" began.

The search was conducted more seriously in Utah than elsewhere, which made spots such as Pipe Spring, just across the line in Arizona, very attractive to those Mormons with more than one wife. E.D. Woolley's wife Flora, then 29



*Brigham Young*



*Jacob Hamblin*

*John Wesley Powell*

*John D. Lee*

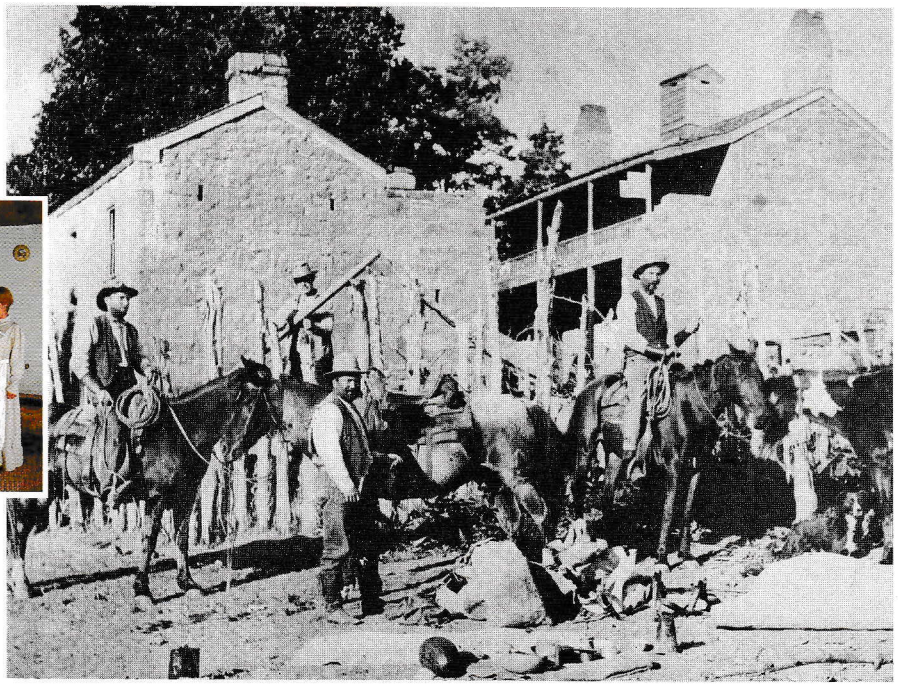
## A Gathering Place

For centuries Pipe Spring has been a way station and point of contact for people of diverse cultures. Whether seeking food and water, traveling on trading missions, or embarking upon raids, native Americans of different cultures must have crossed paths along this natural route beneath the Vermilion Cliffs. Evidence of the Anasazi remains on the landscape to this day. The Southern Paiute, and more specifically, the Kaibab Paiute, have lived near the spring for centuries. The present-day tribal headquarters of the 300-member tribe are just across the street from the Pipe Spring visitor center.

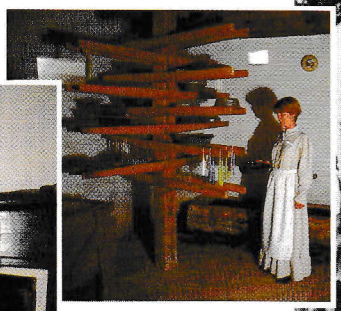
It was only natural that once white settlers began pushing east from St. George, they would follow the same pathway the ancient ones had trod, and find themselves resting and refreshing at the beautiful spring along the way.

One of the most notable rendezvous in the recorded history of Pipe Spring occurred on September 11, 1870, when Mormon leader Brigham Young arrived to step off the tentative outline for the soon-to-be-built fort. It happened that several other key historical figures were there that day, as well. They included Brigham's nephew Joseph W. Young, president of the St. George LDS Stake; missionary Jacob Hamblin; explorer John Wesley Powell, along with his Kaibab Paiute guide Chuaruumpeak; John D. Lee; and the bishop of Kanab, Levi Stewart.

Powell had returned to the canyon country following his famous 1869 voyage down the Colorado River to try and determine the fate of three men who had separated from his expedition in the lower reaches of the Grand Canyon. He was also attempting to establish good relations with the Southern Paiutes and the Navajos of the region to open the way for his historic survey of the area. Traveling with Hamblin, who was already legendary for his ability to gain the trust of native Americans, Powell was able to reach his objectives, as well as help forge a peace treaty between the Mormons and the Navajos at Fort Defiance.



*Right: Cowboys breaking camp at Pipe Spring sometime after Flora Woolley had the courtyard walls and doors of Winsor Castle removed.*



*Above & left: National Monument Rangers recreate history at Pipe Spring. Photos by Clint Crawley.*

years old, found refuge at Pipe Spring, as did several other families.

It was Flora's influence that brought the walls down between the two buildings at Winsor Castle. She felt the walls and large doors inhibited the air flow through the fort, so she had them knocked down and the large wooden doors were dragged to the edge of the stock ponds to provide footing for cattle. Because the threat of Indian attack was now nothing but an old memory, doors and windows were also cut through the outside walls of the buildings.

## Private Ranch Public Way Station

B.F. Saunders was the first non-Mormon to gain title to Pipe Spring. He bought the ranch in 1888 at auction. Church policies were shifting and the institution no longer wanted so many temporal holdings. After sitting on the 40 acres for eight years, Saunders sold them in 1896 to David Bullock and Lehi Jones of the Pipe Spring Cattle Company.

For years ranchers made an average living at the fort and played host to wayfarers that ranged from stockmen and salesmen to young Mormon couples traveling the Honeymoon Trail to St. George where they would be married for "time and all eternity" in the gleaming new white temple there.

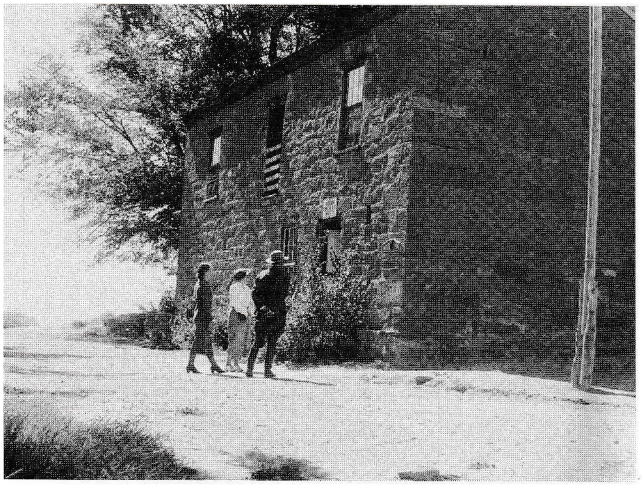
A.D. Finlay bought the ranch in 1901. In 1906 it was purchased by Jonathan Heaton and his seven sons. The following year the federal government established the Kaibab Paiute Tribe reservation, which was a tract 12 miles wide and 18 miles long that completely surrounded both Moccasin and Pipe Spring, and gave the Kaibab Paiutes the right to use water from the springs. Travelers on the highway between Kanab and St. George continued using the water the same way they always had.

By 1916, the government felt compelled to set aside the land immediately surrounding Pipe Spring as a Public Water Reserve, open to all livestock and travelers. However, the Heaton's private title to the 40 acres remained valid. This was an uncommon move on the government's part, since very few such reserves existed anywhere else in the country. It was, however, the first step toward Pipe Spring's destiny as a national monument.

## Ranch to Monument

In 1916, the nation's national parks and monuments were placed in a unified system under the direction of Californian Stephen Mather. Due to World War I he was not able to visit the parks and monuments of southern Utah and northern Arizona until 1920. At the time, local civic and business leaders were deeply involved in an effort to build better roads and lure more tourist traffic to the area. Tour operators were running bus excursions from the nearest railroad stops to the main parks where concessionaires were building camps and lodges.

Mather began his tour following the dedication of Zion National Park in 1920. During that and subsequent trips, he became enchanted with Pipe Spring, not only because of its historical significance, but also because of its key location between Zion National Park and the North Rim of the Grand Canyon. The Heatons were interested in the property only for the spring and by then the buildings had fallen into relative disrepair. Mather developed an even closer relationship to the place in August of 1922 when the car his party was traveling in



*Leonard Heaton conducts two tourists on a tour of the fort at Pipe Spring National Monument circa 1935 or 1936.*

broke down and he spent some time at the Heaton's Moccasin ranch while the car was being repaired. During his conversations with the Heatons, it was suggested that Winsor Castle would make a good candidate for a national monument commemorating the part the Mormons had played in opening the West.

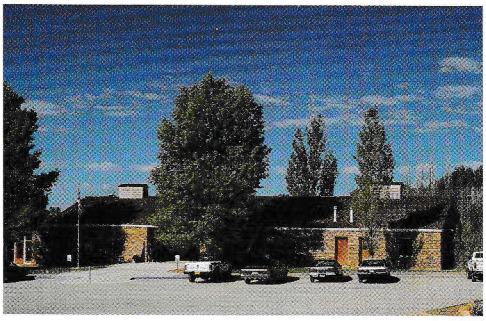
Mather took his enthusiasm for the idea back to Washington and shared it with President Harding. Pipe Spring was established as a national monument on May 31, 1923, yet the actual purchase from the Heatons was not consummated until April 28, 1924. Leonard Heaton began working as caretaker of the place in 1926, in exchange for the right to operate a service station and lunch stand on the property. For a time, with better roads being built, there was substantial traffic passing the monument. Then in 1930, the awesome tunnel in Zion Canyon was opened and Pipe Spring traffic suddenly died.

Late in 1935, 200 young men of the Civilian Conservation Corp moved into barracks near Winsor Castle. Some of them were assigned to work on the buildings, fences, sidewalks and other features of the monument. They planted trees, fixed the sewer line, and gave the place a much-needed face-lift.

Leonard Heaton, who stayed at Pipe Spring until 1964, collected dozens of period artifacts over the years. He brought in churns, bedsteads, guns, cheese presses, spinning wheels, cradles and other items which furnish the rooms today. The courtyard was again closed, though the outside windows and doors were retained.

Since the 1950s, visitors to the monument have enjoyed the "living" history shared at Pipe Spring. Park rangers occasionally set aside the traditional ranger uniform and dress like pioneers to share the Pipe Spring story. That tradition continues today as travelers on the long stretch between St. George and Kanab discover this oasis in the desert where a pioneer "castle" beckons them to turn off the highway.

More than 125 years have passed since James Whitmore first made his stake at Pipe Spring. Millions of travelers have come and gone and the world has changed immeasurably. Yet in most ways Pipe Spring is no different than it was when the Winsors lived there more than a century ago. It is still a solid and handsome fortress, still remote and beautiful beneath the Vermilion Cliffs. And it is still a point of contact for diverse cultures—a wonderful place to stop, relax, eat and refresh before moving on. ■



*Pipe Spring National Monument Visitor Center. Photo by Clint Crawley.*

## Pipe Spring Today

Pipe Spring has been an important stopping place for travelers for more than a thousand years. Today, as a national monument, the place serves the same function it always has, as travelers from all over the world stop to quench their thirst, fill their stomachs and get a taste of what the old West was like.

Located on Arizona Highway 389, 60 miles east of St. George, Utah, and 14 miles west of Fredonia, Arizona, Pipe Spring is open year-round. The National Park Service visitor center is staffed with knowledgeable rangers, has interpretive exhibits, and offers an introductory video before you tour the fort.

There's a half-mile nature trail with incredible views of the Arizona Strip. You can walk the grounds on your own and take the guided tour of Winsor Castle any time of year.

During the late-spring to early-fall season a number of special programs are offered for adults and children. The "Living History" program, in which park rangers are dressed in period clothing, shares interpretive demonstrations of pioneer life—such things as butter churning, cheese making, quilting, and leather work. There's a ranch hand on the premises who demonstrates cowboy skills with live horses and longhorn steers in the corral.

Nearby is an orchard, a garden, chickens, ducks and geese.

Members of the Kaibab Paiute Tribe also give interpretive programs on their heritage in the Pipe Spring area.

The Zion Natural History Association bookstore and cafe are located adjacent to the visitor center. A variety of native American and pioneer handicrafts are sold. And there's an excellent menu available to hungry travelers. A quarter-mile away is a campground maintained by the Kaibab Paiute Tribe.

As always, there are plenty of reasons to pull off the trail at Pipe Spring. It's only natural. People have been doing it for centuries.