

# *Interview of Russell Felt*

2005

Interviewer: Connie Nielson and Susan Whittaker  
with assistance from Layne Whittaker

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**Connie:** This is what we need to do. You are the narrator and we need your address and your signature right there. I dated it right there. This will be placed on a DVD. It is put in place on a DVD and will be used in the state of Utah or in the museum here or used in the Historical Preservation Commission in Lehi. The things that you say can be used by the state or we can use it here in the museum.

**Russell:** I wish this would have happened fifty years ago, twenty years ago, even five years ago. Some of those older people we need. They took their secrets with them.

**Connie:** That's true. We appreciate you being here today to share some fun things.

**Russell:** You're welcome.

**Layne:** You also have full rights to anything you see. Make sure that you just cross off anything you don't want.

**Russell:** I'm hoping you'd say the museum. I'm not worried about that. Then you will kind of steer me to some of the topics that we talked about on your list.

**Connie:** We welcome you. We know that you have been an awesome person to our community and contributed a lot.

**Russell:** Connie, will you hand me that book of remembrance just in case I need it, because of a couple of names are there.

**Connie:** You didn't bring any notes?

**Russell:** Well, I kind of remember what we talked about.

**Connie:** Russell, were you born in Lehi?

**Russell:** I was born in Lehi, delivered in the old Lehi Hospital by Dr. Elmo Eddington.

**Connie:** Who are your parents?

**Russell:** Charles Ray and Melba Fox Felt. Both of them have been deceased for many years.

**Connie:** Maybe you can give us a little input into where you were raised in the community and a little bit about your folks.

**Russell:** Our family home was at 513 West Main, the home presently owned by Dale and Karen Ekins. Next door to that we still have the family, the home of Noreen Fox, and next door to that my sister Noreen Kapentski and her husband Mike, who have lived there for many years. I have spent most of my adult life in Lehi, except for a time with the military out of country and on the east coast and in a couple other communities. The lion share has been here in Lehi.

**Connie:** What did you father do for a living?

**Russell:** Dad, following World War I, worked on a ranch in a little place south of Wendover called Ivapah, Utah. He lived out there ranching with his father. Then he came in here when they let that ranch go. He did carpentry work and he worked at Kearns. He built a couple of homes including one that Ward Wed owned. It is still in their family near 1700 West near where I live. Dad engaged with his brother-in-law, Rulon Fox in the chicken industry. Rulon dairy farmed and he and Dad ran several thousand chickens during the war. He was kind of jack of all trades—ended up spending fifteen years at the Tooele Ordinance Depot in the old Deseret Chemical. My Mother Melba Fox Felt, was raised here in Lehi—raised most of her life in the home that Noreen owns, I believe, at 530 West Main—worked here in Lehi. Dad came in to visit his aunt that lived across the street, the little home that is west of the Maverick, which is a unique thing. It was designed by the man who designed the Tabernacle in Salt Lake. He visited there and they

got to know one another and courted. I have in my possession some love letters that Dad sent to Mother while he was working in the sheep camp in Ivapah—whatever little affection he ever displayed, that affection is shown in those love letters. They are treasures for me.

**Connie:** Is there anything that you know about your Grandparents that needs to be told to us?

**Russell:** I think, largely ignored, Isaac Wilson Fox, my Great Grandfather, and his son Isaac Fox, my Grandfathers were great music educators and had a great music influence in the community. Both served in the first silver band wagon. Isaac Fox had a lot to do with the organ that was put in the old tabernacle, which I am lead to believe is in some museum somewhere in the state—perhaps up in Bountiful. They led choirs, they directed choirs.

Isaac Fox, when he was a boy, came across the plains with his family. Isaac Wilson and Margaret Slim Fox and their children, made their way by ox team from Florence, Nebraska. Isaac had a good voice. At night in the encampments for entertainment Isaac would be asked to sing. He was just a boy, maybe twelve years old at the time. Later when he was called to serve, I think was his second mission in the Sandwich Islands, which is now the Hawaii, Isaac went in to be interviewed by a General Authority George Q. Cannon, who said to him, were you the boy that sang in the encampments coming across the plains? There was an attempt by someone to get Grandfather to Los Angeles to get professional training. His father would not let him go. He was needed on the farm. That kind of ended that. Those two were predominant music educators in this community.

**Connie:** They were great seeds of music.

**Russell:** I think so. Somewhere here in the museum are a pair of band shoes that belonged to one or the other that I found in Noreen Fox's attic several years ago and brought them up here—part of that band uniform that the Silver Band Wagon people used. So part of my family is here from probably 1862 to 1863 range and they would have come here directly to Lehi.

There are other ties. Isaac Wilson married three times. He married in polygamy. Yes, he married in polygamy and he was married according

to this [looking at the book of remembrance], he was married three times. My Grandmother was the one that he married in England, that was Margaret Slim Fox. There were a number of children born to that marriage. Isaac Fox was married three times but not in polygamy. The first two wives died in childbirth. He would remarry to take care of a large family which then would get larger. My Grandmother was Lucy Hartley. Lucy Hartley wanted to join the Church in England but her father prevented her from doing it until she was of age. She had great opposition to that. Lucy finally in 1893 was baptized and through the Perpetual Emigration Fund and some other help, came here to Lehi on her own. She came to Salt Lake in the company of the Thomas R. Cutler family who came here to Lehi and she came with them. They got here, established here in Lehi. Later on she married my Grandfather and accompanied him on a third mission. He served to Skull Valley among some Hawaiian people who had been put out there, which was a terrible situation to come from Hawaii to Skull Valley. I don't know of a name or a place more descriptive than Skull Valley. It tells you everything you need to know about the area. They served another mission out there, immediately after they were married and Uncle Harold Maxfield Fox was born in Grantsville, because there was some fear of leprosy out there among the Hawaiian. So I think they sent here in not only for her medical help, but to ensure that there wouldn't be a problem with leprosy. She then went back out with him. She shook hands with those lepers, she loved them, she hugged them and they never got leprosy.

**Connie:** Who are your great family members that had to do with this bottle of sugar?

**Russell:** Isaac Fox. Part of the work he did, besides the farming, was working in the sugar trade. I was summoned up to Aunt Lorine Fox's home several years ago. She had a leak in the roof. The upstairs had not been lived in. There wasn't even a floor up there at that point. I was up there on the floor joists looking for a leaking roof. I yelled down to her down the stair well, "Can I have everything that is here?" and she said yes. I got a pot bellied stove that is still stoked with corncobs when the children stayed up there in the winter months. I got all kinds of treasures including a box of turn of the century newspapers and maga-

zines. And one could buy a union suit for ten cents, one of those papers advertised. Part of that was a little autograph book, tightly wrapped so there was no dust in it seeing Isaac Fox off on his mission, his first mission to Hawaii—people here in the community and some of his family including some people in Hawaii that he served with. I have since donated that to the church archives due to some historic value. I am really impressed with the poetic ability of people of that time and their writing ability. We do not know how to write any more today. Our penmanship is terrible. Those people were taught to write properly, included in that were sea urchins which came across—brought back from the Sandwich Islands and a couple of bottles and this is one [holding a bottle of brown sugar]. I don't think the Lehi Mill down here did brown sugar. I think I recall Morris Clark telling me that. This probably came out of the West Jordan Mill. Men would work on what was called campaigns when the beets were in season. And they would convert that into sugar. Part of Grandfather Fox's mission among the Sandwich Islands was to learn the sugar trade—the cane sugar trade over there, that he could apply to the beet sugar here. A great story about the sugar was Oscar Kirkham, who was a General Authority of the church and in the conference setting talked about a family in Lehi who had lost a child. It was the time of year that they were harvesting beets and there was snow on the ground. And here is this brother trying to get with one of his sons what beets he could get before a terrible storm came in. As they passed wagons coming out of the fields, the last wagon said, "we got them all". It was friends and neighbors that had harvested that crop of sugar beets and had taken it out to the mill for him. And that was told in the 1918 General Conference, I think, by Oscar Kirkham.

**Connie:** This sugar is a story of the industry and it began here in Lehi and rode forth to many places through the Church.

**Russell:** There are still standing sugar mills across the state. I can think of one down in the Spanish Fork area. There was one down in the Sanpete County and that became a way for the people to make a living, harvesting sugar beets. Having hoed sugar beets with a short handled hoe, that had an unpleasant name that I will not repeat, an ethnic slur it would be considered today, one

would bend over and go down those rows and thin those beets. There isn't any labor that can be core intense in the middle of July than hoeing sugar beets. Those people earned their keep when they did that.

**Connie:** This is brown?

**Russell:** Brown sugar doesn't go rancid—if you could smell it on the camera. It smells just as good. Uncle Harold Fox about twenty years ago before he passed away had visited the house and told him about it. He reached for it and grabbed a handful and ate it. I have not dared to do that.

**Connie:** Your family were great pioneers for our community.

**Russell:** The Fox family were—one of the first here and made their living farming.

**Connie:** They truly contributed a lot to the community.

**Russell:** To the Church, to the music culture of the community, they had strong influence and were not mentioned. I don't know too many of the musicians that were mentioned from those times. But Isaac Wilson Fox and his son Isaac Fox Jr. were among those who contributed. Isaac Wilson Fox was really Isaac Fox. In England when he announced that he and his family were going to emigrate, there were family members that took strong exception to them leaving. There was some fear that they would use some political pull that they had to prevent the emigration. Isaac Fox Sr. changed his name to include his wife's maiden name Isaac Wilson Fox to confuse the authorities in the event that they tried to stop the emigration. His son was Isaac Jr. and he was Isaac Sr. but he did that in order to leave England.

**Connie:** Did your family have anything to do with the Fox grocery store—the little Fox grocery store?

**Russell:** Uncle Clyde Fox had that. I think Uncle Clyde came out of one of the other families of Isaac Wilson. That little store on 5th West and had the best orange drink—Brill Orange non carbonated and had the best ice cream sandwiches. It wasn't Uncle Clyde, it was Uncle Jess Fox that owned that. He had a punch board there and for a nickel a punch you could punch that and if you won a prize you were elated. He always turned away because he knew the kids were putting the

punches that wouldn't work in their pocket. He never would accuse anybody.

**Connie:** At that time, there were several neighbor stores around the community. We are going to be interviewing someone whose father ran one of those.

**Russell:** There was a wonderful one up in the 3rd Ward area, Johnson's store and we went up there after.

**Connie:** I appreciate that information, that was part of the family that helped.

**Russell:** A little political editorial, I lament these large chains have pushed those little businesses out.

**Connie:** I need to ask you about what you know about the Tabernacle and about Saratoga Resort.

**Russell:** Starting with Saratoga. As a young man I think all young men and young women sometime or another worked at Saratoga for the Eastmans, Frank and Clara Eastman. We were life guards and we probably couldn't have saved ourselves if it came down to it. We worked out there through the high school years. My high school football coach, Joe Cramner, got me involved. He was managing the pool to make some extra money in the summer. Frank and Claris had the ambition to make that into something like Lagoon is today. At the time they had a roller coaster which was in boxes. Their one son was a pilot, an Air Force pilot. He even had a plane out there that would take off. My Mother as a girl, post World War I, I don't know the year, paid five dollars to go for a ride in an old bi-plane with a barnstormer. They flew out of Saratoga. They got a five minute ride out over the lake. I'm suspecting the plane was a Curtis Jenny JN4 aircraft. They were training aircraft, and they made several thousand of them made and most of them were in crates. Barnstormers would buy them and wreck and fly them into barns and do their stunts and then get another boxed airplane, that they could get pretty cheap. Mother went for a ride and would never fly again in her life. When I got married in England, my Mother said she wasn't coming until they built a road to Europe. That plane ride convinced her that no aircraft was safe anywhere in the world.

**Connie:** Did you know that Mr. Eastman was a school teacher up in Salt Lake? He taught my family, my uncle and my Mother. He was revered. They bought that as an investment to do something in the summertime.

**Russell:** They were wonderful people. And when anybody in the old First Ward in Lehi went on a mission, they were given a silver dollar. I probably have mine still someplace, as a good luck piece on their mission. That year that I had gone to Australia they were going to come there in our spring to visit. They had been to Africa, and they were down in Death Valley and died in an automobile accident in Death Valley. They had the addresses of those of us from Lehi who were serving in the South Pacific with the intention of seeing us.

**Connie:** They were wonderful people.

**Russell:** Frank had a great sense of humor.

**Connie:** His wife did, too.

**Russell:** That was a wonderful family place. The early swimming hole prior to that time in Lehi was straight down 5th West at the edge of the lake, Homesteads' owned it. I believe Boyd Homestead had it. There were trees and the kids would take blankets down and make dressing rooms around the trees and they would swim down there in the lake. When Saratoga started, people went out there. More than that they would take a picnic and take an evening meal with them and enjoy that out there.

**Connie:** There was a legacy that was told about the Indians that came out there, to the healing waters. And they would heal their bodies in the hot waters.

**Russell:** The Eastmans had to cool the water to use it for swimming pool usage it was that warm out there—and still is. If you were to drink any water, on the other side of the river towards Saratoga, it's so mineralish that it wouldn't be good to drink.

**Connie:** Anything else about the Tabernacle?

**Russell:** The Tabernacle—a couple of stories about that. 1. When it was determined that it had to be destroyed, we all in the community felt badly that it wasn't restored. People looked at it and felt that it was in such disrepair. There

was a basement in that, that was used. One of the Stake Presidents, when the new Stake Center was going to be built over the top, I'll say argued with Church building department. They were going to fill that basement in. They didn't want any basements in their churches. After much protest, it may have been President Schow or President Goates, they retained that basement which has become an Extraction Center and a Family history Center. It was a scout room for years and when the stake was small they could hold small meetings down there. But in recent years that would have been impossible to do. Whoever had the foresight and the inspiration to keep that part of the building and fight until they were able to keep it and it's been used.

A cute story was told by Joseph Rolthy. Joe farmed and was in the sugar beet industry, both in West Jordan and here in this mill. When he was in high school, they had a contest that year of who could put a ribbon the highest in elevation. Joe sneaked up the catwalk one night that went up to the tower of the old tabernacle, opened the trap door and reached up as far as he dared and put that ribbon under a shingle and he said he won. He loved that. In recent years, Richard VanWagoner, located in a gully out here west of town someplace, I don't know if the stuff has even been taken, but there was a statement over the tabernacle door "More Holiness to the Lord". Richard was out walking or jogging or something and spotted some red stone and that was what it was from the demolition of the Tabernacle. That was a wonderful building and a shame that it could not have been kept. Experts looked at it and it had to go.

**Connie:** It was a miracle that it was that the room was there and ready for the extraction. I was in on that, the first extraction.

**Russell:** Claim to fame is that the temple work for Pancho Via was extracted out of there and that Mexican leader got his eternal work done.

**Connie:** Family for one year.

**Russell:** That's a great story.

**Connie:** It's a great story that we have that history of Pancho Via's work.

**Russell:** I don't know. You know more than I about that. I need to mention that there was a

box that the Relief Society had put in that building and we secured that and it was an anniversary and it was opened. We had a dinner one night and invited the relatives of that Relief Society who has signed that, to come to that dinner. And they were given statements that were put in that box many years before. Marilyn Nielson would know more about that than me.

**Connie:** Did any of you ancestors talk about the monument, the Pioneer Monument that was placed here?

**Russell:** No, I can comment on that. There were two of eight Utah LDS artists that Brigham Young sent to Paris, France to refine their artistic skills. Edwin Evans was one and J.T. Harward was another, both Lehi natives. One of the classes, at the old High School, bought the Harward painting, which is the Old Fort wall and the old DR&G railroad work train is in the painting, and what was left of the wall, and some cows and some pastoral landscape kind of thing. That was in the school. Edna Loveridge and the financial clerk, they came to me when I was principal of the Jr. High and they said our class bought that painting and it's to be in the High School. We want to take it over and I said, "Nuts", it's staying here because I loved it. It was in my office. Then I was sent down to the High School and went over to the Jr. High School and asked. I wanted that painting in the High School and they said, "Nuts." That ended that. However that old Fort Wall painting by Harward was eventually put in a closet in the new Jr. High. I was using their gymnasium one night and turned the lights off in the closet. I opened the building so I was familiar with everything in there. And there was that painting sitting in the closet on the floor leaning against the wall. The next Monday I went right to the principal, and said, "Look, it's obvious that you people don't care about this. I'd like it." Well, this is going to make you mad, but something fell on it and tore the canvas in two places I took it over to the high school. And some Edwin Evans works there and went to a person who restored for the LDS church in Salt Lake, and I don't remember her name, it's an Eastern European name. We used some discretionary funds from the High School along with a grant from the District when I told them I was going to sell the painting to pay for restoration of some others. They didn't think that that would be very good

public relations. I got enough money to send all of that to her to get it restored and some of it down to Vern Swanson down in Springville Art Museum. We got almost every painting restored and matted. We found water colors in the safe. It came from these two LDS artists. My point in saying that is that The Old Fort Wall depicted Frank T. Harward prior to France. The harvest scene that sets next to it in the High School Library depicts Harward after the French experience. You can see quite a contrast from the primitive arts style to a lot more sophisticated style.

That wall, I remember being a little piece of it left, somewhere south of the Colonial House. The Taylor family used to play on it as kids. There was a Taylor that lived and farmed west of town and they would play on that. A Fort Wall story—they built that thing which was twelve feet at the base and eight feet wide at the top. It sloped up and there were windows to shoot from. They were fearful of Indian attack, and there was some reason to be fearful of it. They had armed guards at night, when they finally got the thing finished. And then they decided that there was no more threat from the Indians, so they removed the guards and that night, Indians came and stole some cattle and took them away. That Fort Wall, each home was responsible to build their section in the back of their lots of that wall. I don't know if they had help financially from neighbors to get that thing completed. It never had any effect on anything until they quit the armed guards and then they lost some cattle.

**Connie:** Now we are talking about the Indians. What do you know about the Indians and the effect they had on the place which we know as Lehi.

**Russell:** I need to start, way back. We mostly think that the Indian influence, our knowledge of them began in 1776 with Escalante and Dominguez coming in this area. They were looking for an easier route to the west coast so they went up from Albuquerque, New Mexico—north to east of Vernal and came across on that longitude or latitude which ever it is. They got to here and the idea was that they would make major stop offs on that route to Monterrey, California, with minor stop offs in between. This area here, around Utah Lake, was to be a major half way point in that travel. They didn't want to go the southern

desert because the Indians were hostile and the weather was hostile and it was a very difficult route to go to get across the Colorado River. They were trying to come this way.

Our knowledge of the Indian population probably begins and stops with Escalante. The truth of it is, that there is ample evidence that the Spaniards were in here as early as the late 1500's, very early on. You get all kinds of tales that are interesting like the Rhodes mines tales and all that stuff. The classification of people—anciently there was the Fremont. They really comprised this area, and there were the Anasazi and there is a third one, that I can't recall. This is basically Fremont territory. They were followed on by the Ute Indians. There was a population of several thousands—five, six, or seven thousand Utes that lived here at the head of the Lake because they could make a living with fishing, hunting seal otter, which is some kind of a otter animal and not a seal. There were buffalo out at Grantsville. This area could keep alive a great number of people. So they were here in large groups.

If you went out in the Uinta Basin they were small family groups because that's the only way they could make a living, is in small groups just pecking around for something to eat. So I think the Spanish influence came here in the early 1500s. I have been in the library of the Conquistadors in Sevia, Spain, but I don't read Spanish so it was kind of a hopeless venture. But at least I can say, I was there seeking information about the history here. If you know where to look there is a place that has largely been destroyed by modern man in the area called Soldier's Pass where there a number of pictographs chiseled into the stone. Out there, that depicts, I think, maps and other significant things that are rites and things that they did as a people.

John Hutchings, in the 30's, when the lake had receded, went out and found all kinds of artifacts in recent years. BYU archeology has visited a site with a skeleton. A skeleton of what appears to be a wolf which is as tall as the skeleton of the man was found here in the lake in recent years, when it had receded. They went out and excavated that and several sites. Joel Janetski who is an archeologist at BYU has kind of lead that effort in this area. The Indian Ford area was west of Lehi, where Thanksgiving point is now. It was called Indian Ford or the Rocky Ford. There were

a number of names for it. It was a place where the Pony Express and the overland stage route all crossed because it was a stony bottom and the river was shallow there. The Indians would go up there because the Utah chub would go up the river and spawn in that area. There was a little promontory that has since been destroyed and they would seine the fish out of river and flay them and put them on the drying racks. And that would be a source of food in the winter. Kay Fox called me many years ago, and tried to get me to come out, and I never got around to it. Finally, when I was principle of the Jr. High he called and said, "If you don't come now, BYU is out here, they're dredging the river and it's going to be destroyed." In an era when you would dare do it, I would load up the kids that wanted to go in the back of my pickup as the principle of the Jr. High. We would drive out in the afternoon after school. I would set them down in a line on that little promontory and put my shovel in the ground and just turn over a shovel deep, turn the clod over and they would sift through it. Steve and Gail Holbrook have a daughter that cut her finger on a flint knife blade, because she was anxious and grabbed to get ahead of somebody else and got a wicked little cut on her finger from grabbing that flint knife blade. So the Indians used that as an area of commerce, and then it was picked up by the Pony Express.

It went from Porter Rockwell station up in the other valley underneath the prison across there to Joe's Dugout there which was west of Lehi. There is a little S curve on the old road up in what is now that subdivision or housing development in Cedar Valley and it went from there to Fairfield and then headed west across to the Pony Express trail. There was a lot of Indian activity. There were three sources for the rock that the Indians used for their weapons: flint, chert, and black obsidian. The obsidian, a volcanic stone is not native to this area but is down in the Milford area and it was traded in here. Glen Smith, a former teacher would go down there and would bring that back and had kids whittling arrowheads out of it. Up where Cabela's is now located, there is a little hill side that was a flint bed. The Indians would get those materials and chert is in a number of places. If you know where to look, those items are around. I have a little arrowhead that I stumbled on while I was walking out in West Canyon and it was made out

of black obsidian. I guess I shouldn't acknowledge that I have that. But I do.

One of the cute stories, well one of the cute stories that I like—outside the old Fort Wall there was an Indian family living. Dale Peterson, somewhere in his family, Dale who was the master welder here in Lehi, someone in his family as a boy played with one of the Indian children his age. And they became great friends and they played back then, and then the Indians left. Later on, when this Peterson was probably a late teenager or maybe in his early twenties, some cattle had been stolen by the Indians and taken to V-Fall which is part of Camp Williams. And so these boys would go get these cattle back, found themselves encircled by Indians in V-Fall, and it didn't look good for them until this friend walked out of the trees. They talked for awhile, reminisced their lives, and the boys were allowed to take the cattle back to Lehi. Then in adulthood, this man was in West Canyon with somebody else up the right fork, I think it's called City Creek. And up in that right fork they were looking around and here came this adult friend out of the trees and they reminisced their lives again and then parted company and never saw each other again. I thought that was a cute story of friendship and them seeing one another and kind of going over their lives and what they'd accomplished.

**Connie:** So you were able to collect some things and identify that the Indians had been there?

**Russell:** The things on Kay Fox's, Merrill Fox's farm out there, because it was private land or owned by Kay and Merrill—now those objects, most of them that BYU got, are in their museum in Provo. The objects we took, some of them are, I think, still up at the Jr. High School and a few of them at the High School on display that these kids picked up out there. And we did that each afternoon until the dredger came and Kay finally got frustrated because there was still a lot of ground that hadn't been gone over. So he had his son take a land leveler down there and scoop up all that soil, dumped it in his back yard, and as they got time they would sift through and find things. But that's been buried now and ruined for any investigation of that kind. I did do this, and I think in education, it might have been the best thing I ever did. After this little project with the kids was over, I had Joel come over and talk to them about the people and the culture and how

they lived and I thought that was fascinating. I would have to believe that some of those little Jr. High age kids at the time, now adults with families, would remember that and remember that experience with Joel.

**Connie:** Can you tell me where you think that the Indian people lived in our area?

**Russell:** Well, there's some old maps. The bulk of the people lived in Provo around the boat harbor area. Seemed to be, the Indians buried their dead in trees and in grave sites, some of which were up West Canyon, at least they used to be. But they've long since been dug up. But they also buried some of their dead by wading their feet and dropping the body into bodies of water. So Scull Valley, my understanding is, got its name because of sculls that were visible beneath the surface of some of the springs out there, because there weren't any trees, and there wasn't a place to bury them any other way. Anyway, the bulk of the people were there; the old maps have names. I believe the name for the American Fork River is Peguintequint? Dry Creek had a name that is very much like that. The legend of Timpanogos is a white man's legend. The people who lived here were called Laguna Utes, and Provo River was really the place they addressed. Timpanogos means "river on the rocks", so the name Timpanogos really came from the Provo River name.

Now the Indians were over in this area. My neighbor was plowing and he got close to the fence line, closer than he had ever gotten before and I found flint fragments everywhere along that line, which indicates to me that Dry Creek meandered. Dry Creek had a million channels. The bottom of the creek, as the water slowly built up, the bank would be washed away then it would create a new channel. So just in my property alone there are three sand bars that run through it, just in that very small area. The Indians lived along those places. The initial Lehi encampment was out nearly at Snow Springs, the elementary is named for that. There's a monument out there. There's an L-shaped building. I think the mosquitoes quickly got to them and they moved in here into town in the 2nd Ward area along Dry Creek with the rest of the community in Lehi. But the Indians were all through here as I say. They fished and they hunted and a large population lived here in the area. This one artifact that I've

got here is a lot, I've classified them as "crazies", and I'm one of them. Sometimes after a storm with a great south wind in the old days we'd walk the lakeshore down here and there were pots and things as the lake shoreline receded and changed. And pottery sherds were washed up and I got this piece of pottery sherd and I talked to the BYU people about it. They didn't do a formal radiocarbon dating but they said from the looks of it, from the little striations, there are three striations in the lip of that bowl, that it's probably about 700 AD. And I love the contrast because I also have framed a piece of Roman pottery given to me by some friends in England when I was there in the military that came out of a Roman Road that was being reworked. And it's the rim of a bowl and it dates to 700 AD or so, maybe 200 AD. And I thought, you know, what a contrast, two different civilizations, thousands of miles apart, didn't know each other and those pots looks very much alike.

**Connie:** So, who is the famous Indian that we need to know about?

**Russell:** Chief Walker gets all of the attention. Walker would lead. There's a picture of Chief Walker and he looks like Napoleon. This was a very intelligent man and a very gifted man. But he would take his calvary to Los Angeles from here and steal horses from the Spanish ranches. And on one occasion, probably drove back a couple thousand head of horses or so the story goes. Among his literal brothers, Sam Pitch from Sanpete County was one, Arrowpin was another. Arrowpin was apparently a fairly violent man. Arrowpin and his wife and others who were with him visited Camp Floyd in Fairfield and he died there, I presume of natural causes. And the comment in the old Camp Floyd paper was that his wife died to accompany him into the afterlife by bashing in her head with a rock. Walker was buried originally down in Meadow, near Fillmore. He would have been buried in a sitting position sitting up high in the Shale. In his case, some Indian children who were slaves were put in a cage and put over his gravesite to accompany him into the afterlife. And they died there with the settlers being fearful to go up and help these children who were crying for water. Arrowpin would have been buried in somewhat a similar fashion, and I've long thought that they either had to be the lake mountains or Broad Canyon in the south

end of Cedar Valley, or in a place just west of Cedar Fort, which is effectually been called by somebody, "Hell hole". It's just a little place with the rocks looking like they are formed in an unnatural position and I've been very uncomfortable there, so I've never stayed long.

Now what other Indian stories, I think there probably is. There is Art Peterson. He gave me a copy of one of an Indian man who lived with them in the winter, who was allowed to live, it's Art's heritage not ours, but he was allowed to live in a tack room on their farm. And he would pay them at the end of the winter with some gold and he would disappear for the summer. He did this for two or three years up West Canyon, or up American Fork Canyon probably. He was always going to tell them the secret of where the place was, but it never happened. A boy was taken up there but he was blindfolded and so he didn't know where he'd been taken. But the man disappeared and never divulged the secret of that.

The Indians, immediately by the entry of the Pioneers, were pretty well forced to stay to a reservation in Spanish Fork. I don't know what they called these places, farms or mini-farms. It was kind of a collective title where they were trying to teach the Indians how to farm and such. But very quickly they went from there to Fairview. There was a reservation where there was kind of a mish mash of all these different societies put together out there. There are several books written about the northern Ute people, a stately people, tough people. Salt Lake Valley was apparently a no man's land between the Comanches and the Utes. And anybody that went in there was headed for trouble so they kind of steered clear of Salt Lake Valley according to something I've read. The Indians rarely were here in the county.

**Connie:** Very good information. BYU has a good collection and we have a pretty good collection here of Indian stuff.

**Russell:** John did a lot of stuff in those years in terms of collecting and displaying. Unfortunately, the petroglyphs, the chiseled in depictions, even in my lifetime, have really diminished by people taking them. Somebody has gone out to one of these sites and used some kind of a stone cutter to try to take those and where I used to count thirty and forty, I have to search to find two or three.

**Connie:** Is that in the West Mountains here?

**Russell:** That's south of the lake. If you go to Pelican Point, up on the Bonneville level, there are some petroglyphs there. They're not great petroglyphs but there are some there. And then around what is called Soldiers Pass, it went from the seat of Fairfield. If you know where to look up there, there were thirty or forty really fine ones. And one of the ones that I've long wanted to see, but never taken the time, is an ascending or a descending spiral. So the petroglyph is that. A friend thinks that these were people with idle time and chisel and rock. I think they had a method in their madness, and I think this may be a map, maybe a calendar. And there are a couple of writers that have published that they are probably calendars. Well, I wanted to go out on the summer solstice to this thing which I hope is still there, and see if the first ray of light in the morning cuts that thing and then I'd know it was probably a calendar. But if you go from there to Five Mile Pass, there were a huge number of petroglyphs. I doubt if there's one left in a little place called Red Cut, at Five Mile Pass, there were some at Cedar Fort. I think they're largely gone. If you go west to Lookout Mountain and on west all the way across, you can find these, which leads me to believe that these were trade routes that were traveled and people were leaving maps and messages in those symbols. So, a great book was written about petroglyphs—fun to study, fun to think about.

**Connie:** We hope to use some of your stories and information you have in our Indian room here to further their stories of the Indian people here. One day, I think they found a cloak, an Indian cloak and it was brought to the museum, I think it's in glass here now—made out of reeds—very, very beautiful.

**Russell:** In all probability they lived in brush huts here along the lake.

**Connie:** They had plenty of food—they had the deer.

**Russell:** Well, deer, mule deer is not native to the area. I don't know if they had mule deer. If you look at the petroglyphs, they've got curved horns so they probably were mountain goats. And so they had mountain sheep, they had fish in the lake, they had buffalo out in the Grants-

ville area. They could take care of quite a population of people here and that's why so many lived here around the lake.

**Connie:** Okay, I'm going to. You're great—we really appreciate that. I'm going to go back now to the school and you talked about your great artists. Can you tell me something about the artists in your class?

**Russell:** I think people don't know, and ought to know that the collection of Evelyn Evans' oils and watercolors in the High School is the largest anywhere. There are only two, I think two or three Harwoods that are in the bunch. These people were great artists. There was an exhibition done in Salt Lake many years ago at the Church museum of these Utah artists. It was called, "Harvested the Light". And I lent to them these paintings out of the school to go up into that exhibition. And if people go through that they can see some great Harwoods. He did a lot along the Jordan River, he did a lot of farms, pastoral scenes, that kind of thing—all post France. They went there to learn under the French Impressionists and so you can see in the Harvest paintings, you can see the Impressionist techniques. Now I'm not an artist so I don't know all that stuff.

**Connie:** So they studied in France. Did they come back and paint in the temple?

**Russell:** Some painted the murals in the temple and off the top of my head I can't remember which, but in the book, Harvest the Light, I have a copy of that, it tells who did what. I just don't remember right now who was responsible. But, yes, there were murals in the temple that were painted by a couple of these artists. I used to hear when I was principal of the High School, how the arts were so greatly diminished, and Lehi probably has a greater art, music heritage than any place I can think of. It just needed to be rekindled. And the artistic end of it, Mary Judd Johnson's work, that I think the city has now, the old home, and I still want to get a couple of others put in there, including the Fox home, west of the tracks, which we think was the first home built outside the Fort Wall, and then they moved into it.

**Connie:** Well, that's good to know that they were great, great men who did great things in

their day. Nowadays there is a lot of modern technology, but in their day they had natural gifts.

**Russell:** Yes.

**Susan:** What is that?

**Russell:** I think these were contributions toward the organ, toward the purchase of the organ, I think that's what that was—for the tabernacle. John J. McClellan was the tabernacle organist and he was invited to come down and to christen the organ in a concert.

**Susan:** Can I just ask you some of these really quickly?



J.J. McClellan played organ in 1913 at Tabernacle

Subscription List	
Enoch Parrish	50 ✓
A. Allred	50 ✓
A. A. Binn	50 ✓
Isaac Fox	50 ✓
Geo. Chiff	50 X
J. B. Sibley	50 ✓
M. E. Paak	50 ✓
W. R. Miller	50 ✓
P. B. Taylor	50 ✓
N. L. Partridge	50 ✓
A. J. Merrill	50 ✓
Geo. A. Gibson	50 ✓
Mrs. G. Farrell	50 ✓
Brother Davis	50 ✓
<i>White</i>	1.00 X
<i>White</i>	50 X
<i>White</i>	50 ✓
<b>Total</b>	<b>7.00</b>

Donation list for organ 1

**Russell:** That's across the street from Connie's home and it was the old switchboard for the telephone company. My Aunt Reva Fox was one



Old Lehi telephone exchange

of the switchboard operators and they would plug in and connect you. Wilson Architect firm is there in that building on Main Street.

**Susan:** But it was where the phone exchange was?

**Russell:** Yes, the phone exchange was there.

**Susan:** Do you know about what year?

**Russell:** Goodness, I'm not sure. Richard would know, but I'm not sure. I'm guessing in the '20s, that this was taken.

**Susan:** This one says it was Fox and who was he to you?

**Russell:** Isaac Fox was my Grandfather. Everybody in our line married late, so Grandfather Isaac, and he's sitting next to Joseph F. Smith.

**Layne:** Was that the father Isaac or the son Isaac?

**Russell:** The son Isaac, Isaac junior. This is my Great Grandmother Margaret Anne Slim who married Isaac Wilson Fox senior. They were married in England and immigrated here. I've tracked their route—William F. Tatt Scott in 1862, I've got a trunk in my family room that came with them, and on the top of it is printed made for I.W. Fox, Lee Archer 1862. They traveled across by the Tatt Scott. Isaac junior and Joe College from here in Lehi, as children were playing on that ship and they were hanging onto the yardarm at the bottom of the sail and the wind caught the sail and moved the yardarm and here were these two kids, Joe College and Isaac Fox, hanging over the Atlantic Ocean. And finally the wind changed again and they were back on board safely. They were hugged but spanked soundly, was the comment in the family in that near-death experience.

When the ship, the Tatt Scott, got to New York, it didn't go. There wasn't anything called Ellis Island, they went to a place called Castle Gardens, which is now part of the mainland just off, very near where the Trade Centers stood, and they landed there. There were some relative, apparently that ran a business in Long Island, they stayed there for a couple of days and took the train up the East Side of the Hudson River to Buffalo, took a suspension bridge across, took a train somewhere into Iowa and ended up in Florence, Nebraska. They had enough resources to buy an ox team so they came in luxury and then they came across. I just recently did the Mormon trail thing. We stopped at every marker along the way a couple of weeks ago, and read the account of William Clayton that wrote *Come, Come Ye Saints*. He wrote a daily log and we stopped at the North Platte a hundred times where we thought they may have crossed and followed that trail out here. They came from Salt Lake immediately to Lehi and set up a farm and an operation here in Lehi, the family. And then as they say, Isaac Wilson was then married a couple of times in polygamy, a couple of times after that. So there is an enormous number of Fox heritage here in Lehi. Half the town may be named Fox somewhere back in the heritage and it came out of Isaac Wilson for the most part.

And this picture is Isaac Wilson Fox. And I think this one is done, according to the back of it, in Manchester, England. I've got a lot of pictures that I asked Aunt Marie if I could steal them and she gave them to me and I've got to get these put in some kind of a proper order.

Well, let's see, I will tell one about Isaac Fox. Isaac Wilson Fox, senior, liked to pray and he would pray and he would pray and he would pray. And each night they would have family prayer and they would kneel in the circle in that little house there on West Main, and he would go on and on and on. Well, Rulon Fox, I'm telling it wrong, it's not Isaac Wilson it's Isaac Fox that prayed, Isaac Fox, junior. So as they were kneeling there as a family praying, and Rulon and Harold who were mischievous little rascals would get out of the prayer circle and see if they could run around the circle without being caught. But the prayers were always gauged by the number of horses and buggies went by the front window on Main Street, and the record was a 14-buggy

prayer. One of the kids kept their eyes and counted that. One of the relatives across the street came over to borrow something for her mother and went home without it, her mother scolded her she said, "They prayed too long!"

And then on another occasion, the upstairs of that little house, it was Christmastime and Santa Claus was downstairs at the tree and Rulon and Harold were making their way down there to get an early start on Christmas on the next day and Santa Claus kicked them in the derrier and they scurried back up the stairs. And they believed from then on that there was such a thing as Santa Claus, they were sold on that. One year in that house the east wall started to separate adobe brick and Grandfather took his shovel and pried a little bit and the whole east wall fell out. They had to reconstruct it and the greatest displeasure in the world was in the winter needing to go to the outhouse, the summerhouse, out in back and how cold and miserable it was to get out there. There was a little artesian well just behind that house and they had a milk house there and they would take their dairy products and chill them. And there was a big, I remember it being there, a big cement trough and these 20 gallon cans of milk would be immersed in that. And then picked up appropriately by the people that bought it from them and they made a living out of it. I used to sneak out there even as a kid and get in that and help myself to some cold whole milk. All the virtues that are spoken of about why you don't drink whole milk, it didn't seem to cause me any complaint through the years.

**Connie:** Can you explain something about how it kept cool?

**Russell:** An artesian well kept a steady flow of water through it so it kept cool—you built a cement trough, filled it with water and put these cans down in the water right up to the necks so the water couldn't get into the milk.

**Susan:** So it was in an enclosure.

**Russell:** It was in an enclosure. It was a little wooden building with a cement trough as part of it. And that was used even in his dairy operation. My uncle ran the dairy operation, across from the Maverick. And there's that old Texaco station there in a little house just east of it and he ran a dairy operation in there for years.

**Connie:** He put his milk in there after it was milked?

**Russell:** He milked the cows. They had a strainer, it would be strained once, put in those cans, and would be put down in this large trough. Each morning at a time, the milk producers would come and pick up those cans. Speed Bateman was the guy that picked the milk up and Uncle Rulon would have strung us up if he knew that the kids—we'd pry the lid off of that thing and get a dipper of cold milk, or we'd feed the cats with the dipper of cold milk. We did that too. He caught me under a cow milking it one day.

**Connie:** Would they use this milk house for refrigeration?

**Russell:** It was a refrigerator. It cooled our products, kept them cool so it wouldn't be ruined and then it would be picked up in a truck that had a cooling system in it, taken to Salt Lake.

**Connie:** So your Grandmother did the cooking. Did she use the milk house to keep her stuff cool?

**Russell:** Chill it. Uh huh. In the hot part of summer it was fun to go stand in there because it was refreshing and cool. We hauled a lot of milk. You never got rich. Rulon Fox wanted to be a chemistry teacher—wanted to be a chemist, one of the two. He went to BYU, graduated from Lehi here and went to BYU, and then in his freshman year his father died and he had to come back and take care of the farm to keep them alive. And he never grumbled. I never heard him complain ever once about that change in lifestyle. He went once 18 years without taking a day off, no matter how sick he was, he was out there milking the cows. Some nights he'd be so tired, I used to feed his cat. And he'd say, "Can you feed the cows for me? I'm really tired tonight." And I'd go out and put hay out. He had his cows trained, whether they were outside or inside, they knew exactly when to go in the barn. They knew exactly knew where to stand. Outside they had a little buggy whip and he had those trained so they wouldn't fight each other when they were feeding outside after. They knew where to stand. He'd milk about 30 head and each cow knew it's place and knew where it needed to be. And he went, I think, after eighteen years, his wife convinced him to go on a vacation. He would only

trust his brother Harold to milk those cows and he was going to be gone a week. After two days he was home. He couldn't stand the thought of something not going right.

**Layne:** Was that milked by hand or by surger?

**Russell:** It was milked by hand initially and then they got a surger device. Then what forced him out of business was that they demanded they have a pipeline thing from the surger into the milk vat. Those cost, and it drove him out of business. And he was ready anyway, where Meadow Elementary is, was his dairy farm. It was in the family for years. I tried to get the district to name it Fox Elementary, but to no avail in those years.

**Connie:** From what I know about the Fox name was their beautiful voices.

**Russell:** Unfortunately, didn't get to all of us but it got to a number of us in that Fox line. Yes, a lot of good voices. Good musicians.

**Connie:** Phyllis played the piano beautifully.

**Russell:** Phyllis was wonderful. Phyllis Fox, Harold Fox's daughter. Harold and Rulon and my Mother and my aunt quite often, when the cows were done in the morning would meet at Aunt Noreen's house and stand around the piano and sing. They'd spend an hour or two there. The four of them would perform and sing.

**Connie:** Can you tell me the things that are impressed in your mind about historical events?

**Russell:** Well, maybe I can preface that by saying that Wesley File, who was a long way away, a relative of mine, wrote a preface to a book in Canada. And he said in that, "How can we know where we're going, if we don't know where we've been?" And I think that's true. And so I think the things, the hardships that my heritage went through to get here and get established, taught me a great deal about work ethic, about honesty, the whole issue of integrity there—when Uncle Rulon shook hands with someone that consummated a business deal. He was hurt one year when some land, that he'd shaken hands and the two parties had agreed on a price and that meant it was done, and then somebody else offered higher sum and the party sold to that person. Uncle Rulon got along just fine without the extra land but it hurt his feelings that a word had

been given and we've lost that to a large extent. And I'd say this too, that they had a tough time, but in our own way, President Hinckley said we have a tough time in other ways and we really do. The bombardment we're under as families and in our communities and all these things that are happening, are every bit as much a trial as hardships across the plains. There were a couple of years when Uncle Rulon—there were drought conditions here and on the land I lived on, 1900 West, the only thing that grew were Canadian Thistle. He cut the thistle, let it lie in the fields until the thorns had dropped off, harvested it, sold most of his cows, but fed them Canadian Thistle and six of them survived the winter. Then he rebuilt his herd.

**Connie:** And what did you learn?

**Russell:** Well, tenaciousness, I think I've learned out of that. And I've tried to pass that along. We have a website and we have his biography, written biographies that I've included in that website. I want my children to know who they are.

**Connie:** Will you give us the website?

**Russell:** It's [www.feltonline.com](http://www.feltonline.com). Feltonline is one word. And I have many that we had a server crash and we've had to reinstall some things, but I think I've got a fair amount of it there. But I've got a lot more to do. There's a ton more things I need to find. I have heritage in many continents that we've run into.

**Connie:** Can you tell us what you've done for our community?

**Russell:** Well, you hope you've made a contribution. I don't know, I guess time is the proof of any of that. But, I left high school here, went to BYU, served a mission to Australia, returned, finished at BYU. My athletic career was cut short. I had some people from Cedar City come and say we want you, come on down here and play, and I had decided I wanted to pursue a military thing that I was in at BYU, ROTC. So I was commissioned out of there, served two years in eastern Long Island. I had a choice of assignments and I said I had never been anywhere besides Australia. I want to be as far away from Lehi as I can be and I'll see what there is. So I spent two years in New York, spent two years west of London 50 miles. I was in the Air Force, came back, taught at a Catholic High School in New

York for, I think, three years, and we decided we wanted to come West and met my wife in New York. We were married in a little LDS building in England, Redding Barcher. Ironically, I taught an institute class on Book of Mormon and one of the boys had the name of Jackson and he was from that very branch that we were there a lot, before he was born. We went back to New York, taught at the Catholic High School, came out to Manti, and then Dale Price had asked me two or three times if I wanted to come back to Lehi. We did, so I served the rest of my teaching career at Lehi—was a counselor, coached, taught English, taught Humanities, became an Assistant Principal, then Principal of the Jr. High, and then of the High School. And then at the same time was invited to be a Bishop of the 13th Ward—did that for five years. And then after a year was called to be the Stake President of the Lehi Stake and served nine years there. Since that time I was at the MTC Provo for four years, serving the young people down there—helping them to feel comfortable and get adjusted to that. And then now I'm in an Orem singles' stake, teaching an institute class. I married Rita Pizani Felt, a good Italian girl, and we've got three children who are grown—two of them live here in Lehi and Matthew Patrick and the third, Christian, is in graduate school at Kansas University and is going to be a nurse, and is partway into that program which is a three year deal for him. We've never entertained moving because we said we'd need a freight train to move the treasures we've accumulated. I built a shed out back of the house and the next day on my desk at school that said, "The difference between a man's junk and a Woman's junk is that a man builds a three thousand dollar building and calls it tools." I'm certainly guilty of that. I don't know, there's not much else to say. I enjoyed the stay here at Lehi High School. I finished my career here in the district office in a little division called Pupil Services and yesterday ran into a young man that was in the school at the time I was there and we reminisced. He's going to do some fencing for me now. So that's been a lot of fun.

**Connie:** We appreciate you and your contribution to the community.

**Russell:** Well, I hope it's useful. I appreciate the opportunity.