

JAMES ALLRED

Written by Velma Allred
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James Allred was born January 22, 1784 in Asheboro, Randolph County, North Carolina to William Allred and Elizabeth Thrasher Allred. He married November 14, 1803 Elizabeth (Betsy) Warren in Randolph County North Carolina. James moved out west and settled the town of Spring City, Sanpete County, Utah. I've heard that all the Allreds in Utah came from this line – James and Elizabeth Warren Allred. James died January 10, 1876 in Spring City, Utah. Elizabeth Warren Allred born May 6, 1786 in Spartanburg, South Carolina, died April 23, 1879 in Rabbit Valley, Wayne County, Utah.

James and Elizabeth Warren Allred established the town of Spring City, apparently living a quiet, rural existence and beginning the traditional Allred lifestyle of farming/ranching, keeping a garden to supply summer and winter food. In those days nearly everyone lived the same way . . . growing and preserving food, hunting/fishing to provide meat, raising chickens for meat and eggs, milling a cow or two to supply milk, butter and cheese. The women were the center of the family, having and raising children, tending and rearing them to be an asset to the family and community, raising vegetables and fruit and the preservation of it. Most women could knit so had to raise sheep (for meat and wool), card, spin, and knit the yarn into stockings, caps, sweaters, etc., grow and grind wheat for bread, even starting their own yeast jar from a yeast start from a neighbor or their own fermented sugar, flour, water from grated raw potatoes or sour dough starts they kept and carefully guarded for years. Some wove cloth from flax fibers and wool – linesey woolsey and dyed from brewing various plant concoctions made of berries, onionskins, indigo, or any other available plant. A scrap of any kind of cloth was hoarded to make into quilts, or woven or crocheted rugs, nothing was wasted. Wild strawberry, Brigham Tea, or many other plants provided tea to drink. Ginger and yarrow made teas to doctor illness, which mostly women tended sick or hurting people, and acted as midwives to deliver the babies. Browned and ground barley or other grains and ground chicory plants made a passable coffee. Wheat, oats, and corn were made into breakfast cereal by drying

and grinding or overnight soaking. Potato water made by boiling potatoes and draining the water was used to make light yeast bread. Everything edible was canned, preserved by cooking, adding sugar and salt, or saved in salt brine in crocks such as pickles, meat and sauerkraut. A cooling summer drink was made with water, vinegar and honey.

Candles were made with melted beeswax, bayberries, mutton tallow and a bit of wool for a wick. Fat saving jars were used to save up enough grease to boil with lye (made by dripping water through wood-ashes) to make strong lye soap which was used for every cleaning need, including bathing and shampooing hair. After shampooing, vinegar water was used to brighten hair and remove the lye soap residue. Extra meat was kept in brines and by salting down meat in big crocks. Then the bacon or meat had to be precooked in fresh water, drained, and then fried or baked or boiled till tender. Cakes and cookies and fruit pies were usually sweetened with honey (obtained from honeycomb or wild bee trees) or molasses, a syrup made by grinding juice from sorghum grass, then cooking it till thick and black, much like extracting maple syrup from the sap from sugar maple trees.

Repair of torn or worn clothes had to be done as soon as possible since most folks only owned one or two sets of clothing. Mending baskets were always in use to repair clothes and darn socks. Needles were scarce and precious.

In addition to all these jobs, women and kids kept the gardens hoed and weeded and watered and harvested. Most milking chores, tending chicks and pigs or sheep fell to the women and young 'uns. There was always water and fuel to fetch to keep the household going for another day. Always the women kept the house as livable as possible. If the family was crowded for room as was usually the case, the older boys were put on pallets in the barn, root cellar, or even out in the apple orchard in good weather. In winter, folks were crowded together to keep warm. Sometimes there were no beds, just pallets of quilts on the floor that had to be rolled and stored in a pile so cooking and such could be done. Some women cooked outside as much as possible, some had only dutch ovens, and some built outdoor French ovens for bread especially, these being built of bricks or adobes like a large beehive. The fire would be built on the bottom of the enclosure with

racks on top and a door on the side to keep the heat in. Sometimes the whole community baked bread together, sliding pans in and out with a flat bladed spade or shovel.

Sometimes neighbors would trade work or crafted items for something another lady or man was talented at doing. This process is known as the barter system. For holidays, births, funerals, epidemic illness or other purposes, the community would band together to help share joys or grief of the folks involved. A neighbor was a real neighbor then, needed, used, and appreciated.

James Allred also helped other Sanpete Valley folks begin new settlements, helping to establish the Latter-day Saints codes of ethic, honor, and hard work that he and his own family practiced. Spring City is (and was) a small community perched in the sand, sage, and cedars below what is called The Big Horseshoe. A big slide area along the Wasatch Plateau. Water was the most precious natural resource available. The Walker and Blackhawk Indian Wars took place in that area, and James and his “doctor” son Wiley Payne fought Indians to protect the family and community. Wiley Payne, set apart as a medical doctor and guided by Brigham Young who gave him blessings and a medical book, helped the people with medical and other problems to live and survive in Sanpete County, Utah.

Wiley Payne later moved his family to the Muddy River in Emery Town, Emery County, Utah, in 1884. There he continued to “doctor” people and animals for many years. He studied about plants and ideas that improved, as the years went by, as he was the only doctor available and gained the respect and trust of all he helped. Wiley Payne Allred trained and encouraged his daughter Mary Eliza Anderson to serve in the same manner. A polygamist wife and mother of eight, she came home to be close to her folks so her husband would not be sent to jail. She continued to help out in the medical capacity for many years.

The James Allred family migrated to the Muddy River, Emery County, Utah in 1884, including Wiley Payne and his 14 year old son, Isaac, who was born September 7, 1870,

in Fountain Green, Utah. Isaac followed the good teachings and guidance of his father, Wiley Payne Allred, and grandfather, James Allred, by then deceased. He was instrumental, along with his wife Johannah Christine Christensen Allred, in doing medical, church, and other community services for the people of Emery, Utah, and carried on the LDS Church chores, as well as the farming/ranching, gardening, and “help-your-neighbor” policies of the James Allred family.

James Allred born January 22, 1784 in Asheboro, Randolph County, North Carolina to William Allred and Elizabeth Thrasher Allred. He came across the plains as a young man and settled the town of Spring City, Sanpete County, Utah. He married Elizabeth Warren of Spartanburg, South Carolina, in Randolph County, North Carolina. He died in Spring City, Utah January 10, 1876, and was buried there. His wife Elizabeth Warren Allred was born May 6, 1786. She died April 23, 1879, in Rabbit Valley, Wayne County, Utah. Wiley Payne Allred was born May 31, 1816 in Farmington, Bedford County, Tennessee, died March 28, 1912 in Emery, Utah. Wiley Payne’s wife, Sarah Elizabeth Zabriskie was born August 8, 1814, in Eugene, Indiana. She died May 12, 1851, on the plains in Council Bluffs, Iowa. Wiley Payne Allred migrated from Tennessee to Missouri in 1830. He was baptized into the LDS Church in 1832. He was associated with Joseph Smith and suffered the Nauvoo persecutions. He and his father James Allred came across the plains in adverse conditions, and helped colonize several Sanpete County towns. Isaac, born in September 1870, at Fountain Green, Utah, came to Emery County in 1884. He married Johannah (Hannah) Christine Christensen March 20, 1889. She died September 1948. He married Mary Ann Cook. He died December 5, 1958.

WILEY P. ALLRED

Almost every community had at least one resident skilled at setting bones, dressing wounds, and preparing herbal remedies for various ailments. Perhaps the most noteworthy of these self-taught physicians was Wiley P. Allred, who settled on muddy Creek in 1884. Though he was in his sixty-sixth year when he came to Emery County, he frequently traveled by horseback as far as Ferron to treat patients. So highly regarded were his skills that he was still sought out when he was in his eighties. (Edward Geary's History of Emery County)