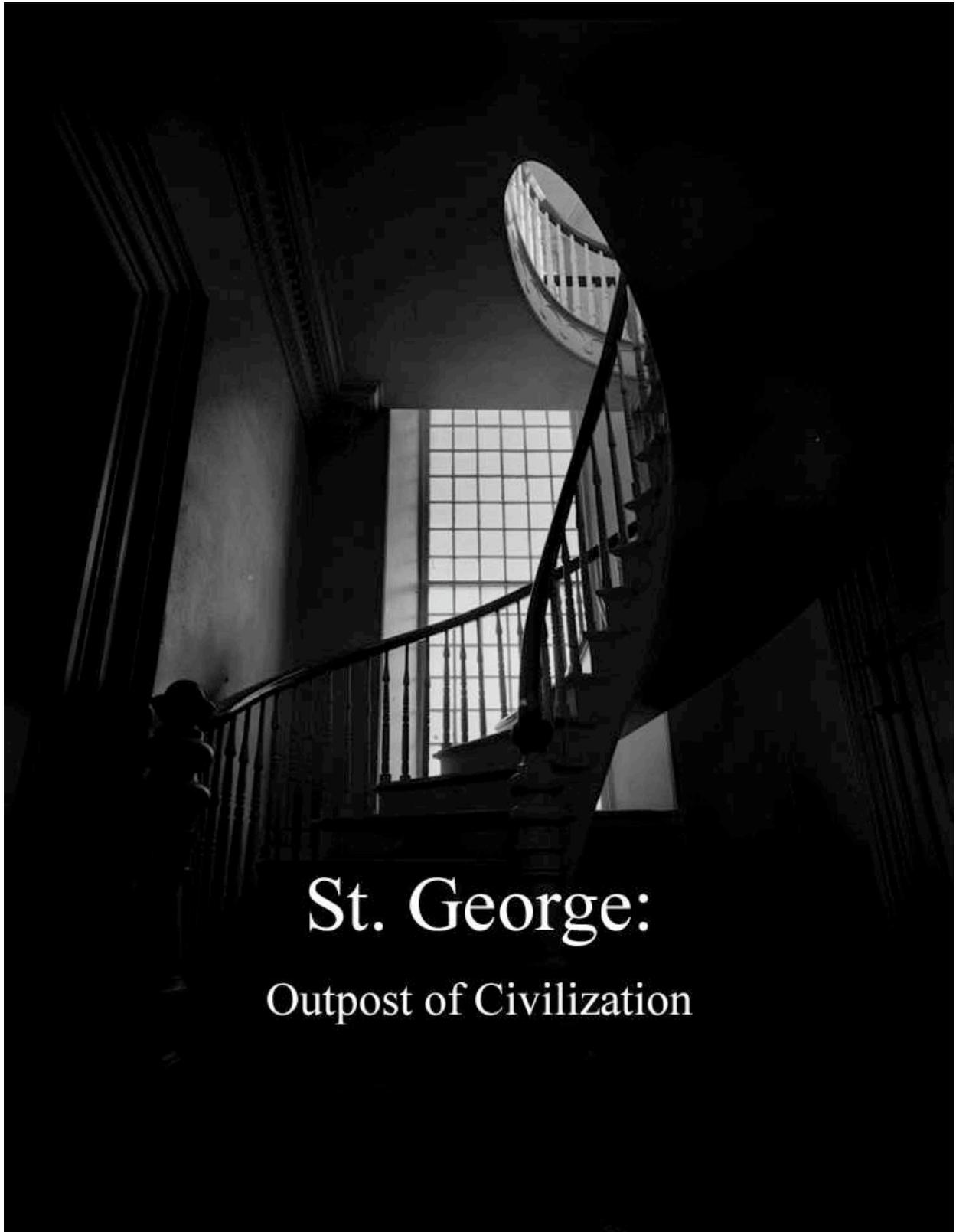


St. George



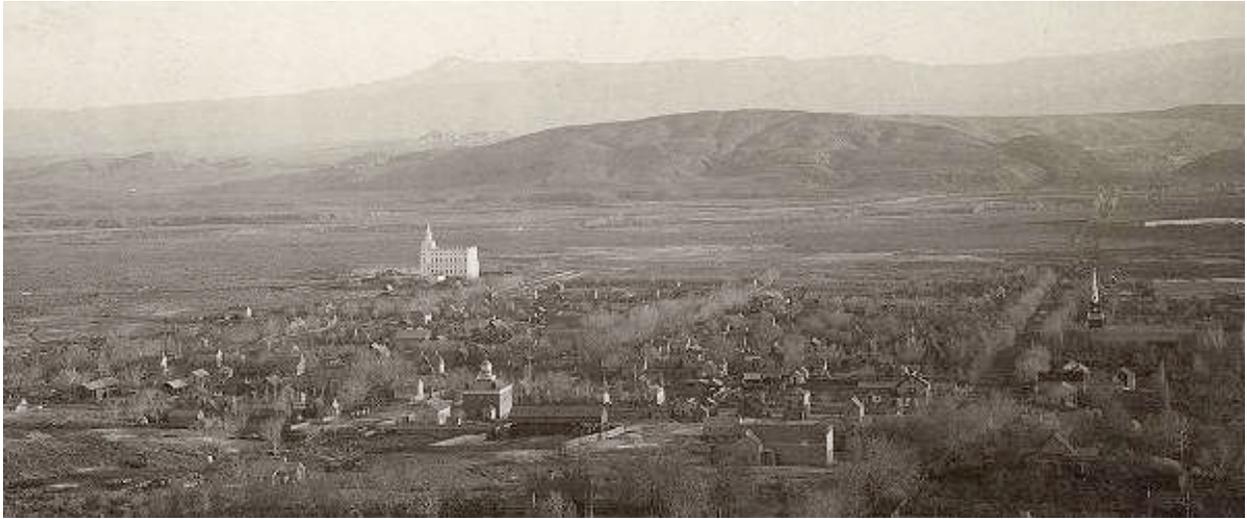
St. George:
Outpost of Civilization

St, George Tabernacle Staircase, 1968, *Historic American Building Survey*

St. George

St. George

Outpost of Civilization



St. George Panorama, Anderson, 1903, *BYU Library*

Copyright Information

Acknowledgements

Contents

page 7	1.	Introduction
page 8	2.	Before the Call
page 14	3.	Cotton Mission Call
page 28	4.	Early Co-operative Works
page 44	5.	Homes, Gardens and People
page 63	6.	Milestones of Progress
page 87	7.	Surviving and Thriving

Introduction

Chapter 1

Before the Call

John Wesley Powell, 1873

“All the great region of country between the Rocky Mountains and the Sierra Nevadas, stretching from Northern Oregon to the Gulf of California, is, by the Indians, divided into territories, sometimes well defined by natural boundaries, such as a mountain-chains, streams, canyons, etc., and to each district there belongs a tribe of Indians. These Indians have no term which signifies tribe or nation -- that is, a collection of people under one government, but each tribe takes the name of the land to which it is attached, and if you desire to ask an Indian to which tribe he belongs, you must say, “how are you land-named?” or “what is the name of your land?”

The Indian is thus attached to his land and his name is his title-deed to his home. These land-names are those by which the Indians know themselves, and by which the tribes who are friendly and intimate know each other. These names denote some peculiarity in the people their habits or customs. ... Thus, all the tribes of this country have at least three names, one by which they know themselves, one or more by which they are known to the surrounding tribes, and a third by which they are known to white men.

California, Nevada, Utah, Arizona, and New Mexico were at one time populated by races who built for themselves houses of stone or adobe three or more stories high. They also cultivated the soil, raised cotton, and had some ceramic art. They had also devised a system of picture-writing, the characters of which were made by painting or carving on wood, and by etching on stones.”

from

The Colorado of the West and its Tributaries

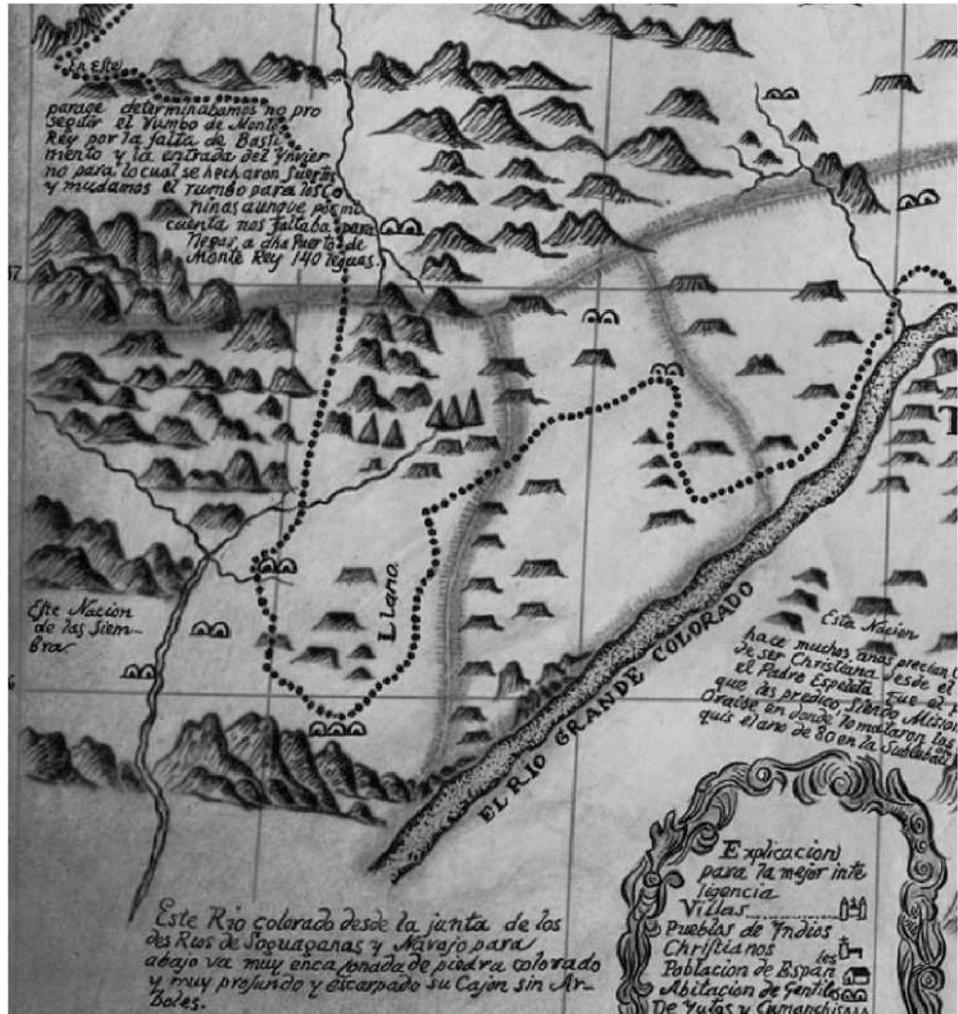
Professor John Wesley Powell

1873, Smithsonian Institution

Dominguez and Escalante Expedition Map (partial), Miera y Pacheco, 1777, UC Berkeley



Petroglyphs, SUU

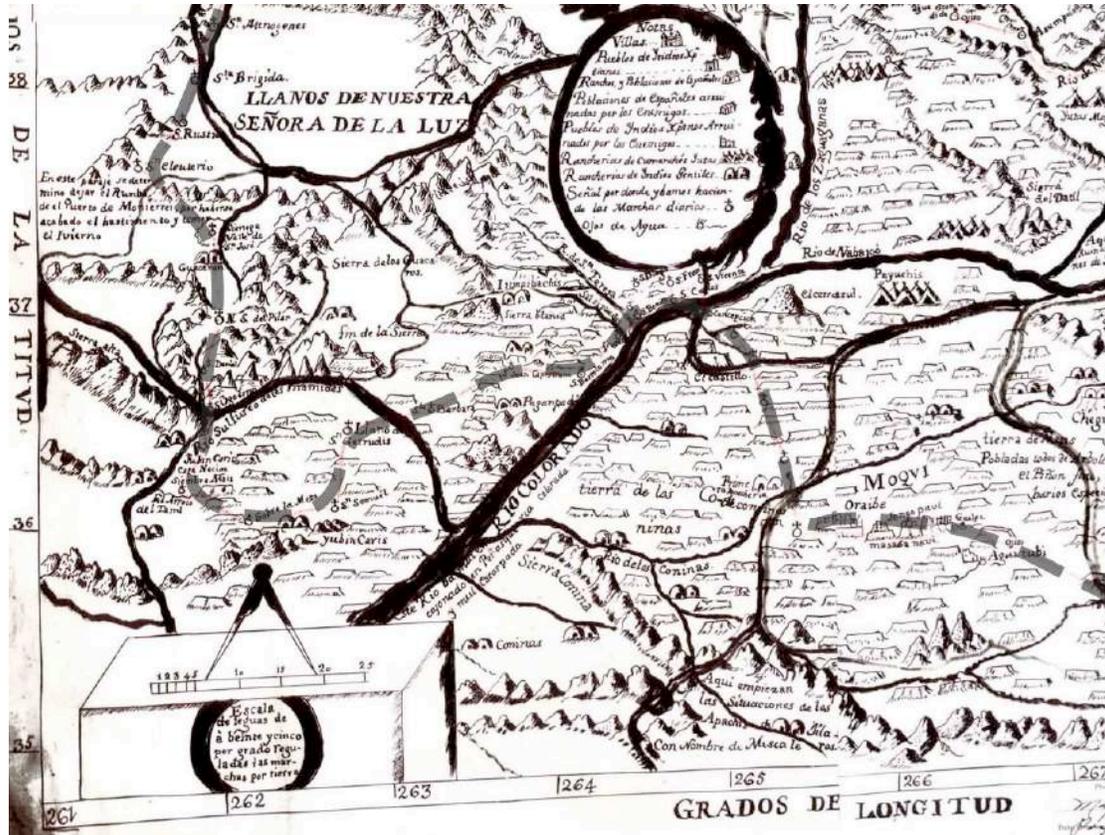


Maps produced after the 1776 expedition of Fathers Dominguez and Escalante, depict the intersection of the three water courses (Virgin River, Santa Clara Creek and Fort Pierce Wash) where St. George City would be located. The dense dotted line indicates the route taken by the expedition. The wide gray lines show the land occupied by each band of native tribes. Indian villages are indicated thru symbolic depiction of their grouped homes, and are labelled as “habitations of *Gentiles*” by the mapmaker. These native *Gentiles* were so named to distinguish them from the *Christian Indians* who had been baptized into the Catholic church.

The journal kept by Bernardo Miera y Pacheco notes that the native Indians in this area were irrigating small cornfields and had a modest amount of grain and squash which was obtained by the expedition when they were near starvation. These native tribes also guided the Spaniards to locations where drinking water could be found and cautioned them against proceeding along a route that was blocked by the Grand Canyon.

There are hundreds of sites in the St. George area where petroglyphs can be seen. The meaning of this picture writing remains unknown. Archeologists tell us that the present Indian tribes may be remnants of a prior civilization called the *Anasazi* which disappeared in the fifteenth century after a thousand year presence in this region.

Saint George: Outpost of Civilization



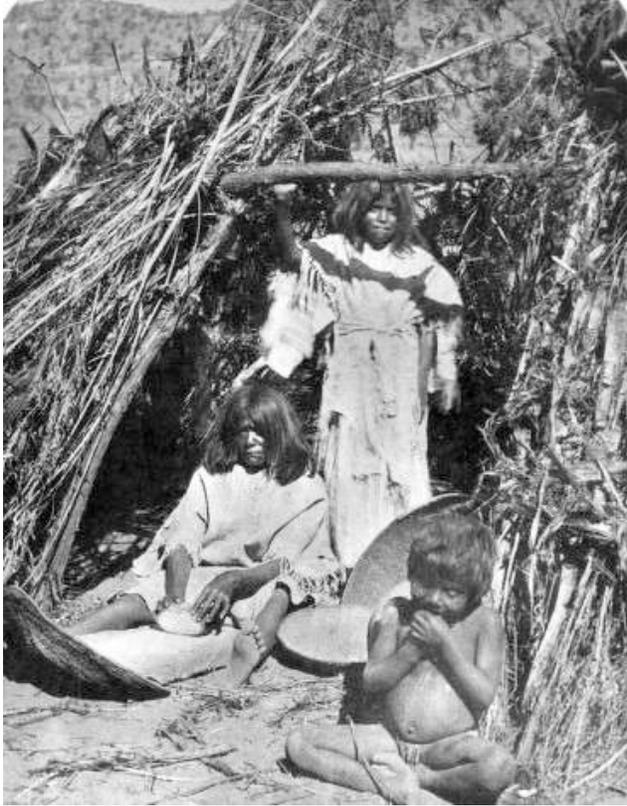
Dominguez and Escalante Map (partial), Miera y Pacheco, 1778, CSWS

The Spanish explorers of 1776 kept track of their latitude and longitude by making solar sightings with a sextant and recording the distance they traveled each day. These degrees or *grados* are shown at the margin of the map. They named the Virgin River, *Rio Sulfureo de los Piramides*, due to the smell imparted by a sulfur spring (near today's La Verkin) and the high stone peaks, or *pyramids*, towering over the mesas in the distance (where Zion National Park is located).



Pit House Remains, photographed by Professor Elmer Smith, USHS

Pit houses were slightly depressed below the ground with a bench-height shelf completely around the central fire and roof-top smoke hole. The smoke hole doubled as the entrance with the help of a wooden ladder. The walls and roof were covered with earth to moderate interior temperatures year round.



Pai-ute Family, J. K. Hillers of J. W. Powell Expedition, 1873, *Smithsonian Office of Anthropology*.

Various Pai-ute bands occupied the Virgin and Santa Clara valleys before the Mormons came to Utah. Their brush shelters were well suited to the seasonal migrations they made from low valleys in winter to high mountains in summer.

Their fields were flood irrigated when the water was available. They planted in *three sisters* mounds (not furrows) so that the beans' tendrils could climb the cornstalks and the large squash leaves would shade the ground to retard moisture evaporation.

In addition to farming, the Pai-utes gathered seeds, fruits, leaves, bark, fleshy stalks, roots, bulbs, berries and hunted all kinds of game and fish in order to survive.



Tuba City Cornfield, Ansel Adams, 1920, *Library of Congress*



Map of Mexico, Mitchell, 1847, *Public Domain*

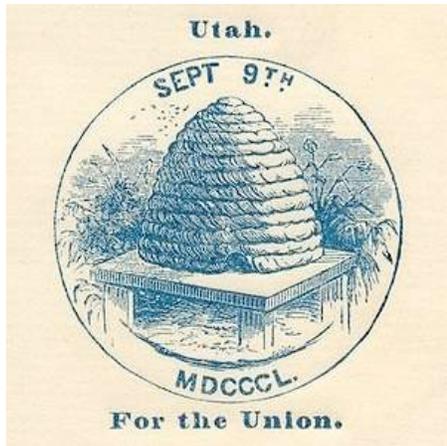
When the Mormons were enroute from Illinois and Iowa to the valley of the Great Salt Lake west of the Rocky Mountains, it was a part of *Upper or New California* and belonged to Mexico. The original *Texas* panhandle separated Mexico's California from the United States' *Indian Territory*. The *Great Spanish Trail to Santa Fe* crossed an unnamed river in the vicinity of present-day St. George. Spanish traders and a few white trappers had ventured along the *Old Spanish Trail* near St. George. Jedediah Smith made two journeys one in 1826 and another in 1827. In 1827, Antonio Armijo traveled from Santa Fe along southern portions of the 1776 Dominguez and Escalante route crossing the Colorado River at the same place, but in the opposite direction. Captain John C. Fremont's narrative of 1845 refers to the *Pa-utah's* near the *Rio Virgen*, a first use of this name for the river on which St. George is located.

Saint George: Outpost of Civilization



Map of California, Oregon, Washington, Utah and New Mexico, 1854, *Public Domain*

In 1854 Washington County, Utah Territory stretched from the foot of California's Sierra Nevada's to New Mexico's Rockies. Washington County was formed in 1852 with the establishment of Fort Harmony by John D. Lee. In 1854, Jacob Hamblin, John D. Lee, Rufus Allen, Ira Hatch, Thomas Brown, Joseph Horne and others were called to the *Southern Indian Mission* by Brigham Young, the President of the Church of Jesus Christ of Latter-Day Saints (Mormons) and Governor of Utah Territory. These missionaries settled on Santa Clara Creek along side the native Pai-ute tribes. They learned the Indians' language, built dams and ditches to irrigate the Indians' crops and instructed the Indians in Mormon theology.

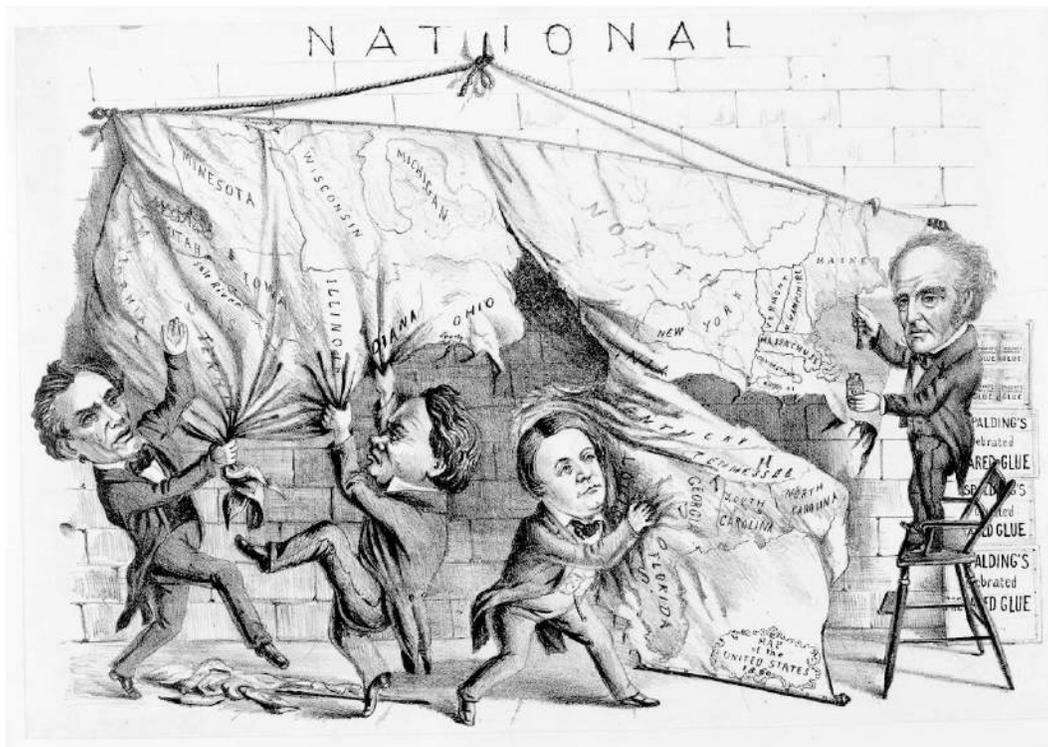


Postal Cancellation, *New York Historical Society*

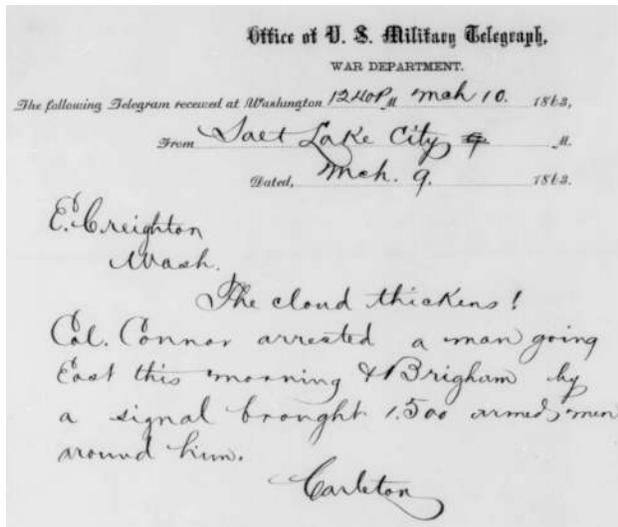
Jules Remy, a Frenchman, travelled across Utah territory in 1855 with a Mormon named Haws, who he reported “*was neither English, nor Canadian, nor American; he was simply and wholly a Mormon. The Union, he said would be broken up by its own corruption. The Indians would unite with the Mormons to erect a new Jerusalem.*”

Captain H. S. Burton reported in 1856 from San Bernardino, California that the Indians there had complained, “*A Mormon, Kinney, has been preaching to us that we must be baptized as Mormons -- that the Mormons are our friends, the Americans are our enemies; ... that the Mormons always tell the truth, the Americans never do; that soon the Mormons will whip the Americans, and then they and the Indians will live happy...*”

In the summer of 1857, President Buchanan sent troops from Fort Leavenworth to Utah to quell the Mormon rebellion and replace Brigham Young as governor of the Territory. The war, that had no battles, lasted until the summer of 1858, when a truce was negotiated by Colonel Thomas Kane. Brigham Young began to pursue agricultural colonies in southern Utah, in part, to lessen the Saints dependence upon goods from either the North or the South. The federal army encamped in Utah, left to join Union forces in 1861 at the beginning of the Civil War.



Cartoon, Harper’s Weekly Magazine, 1857, *Library of Congress*



War Department Telegraph, 1863, *Library of Congress*

After the *Utah War*, tensions remained high between the federal government and Mormon leaders as noted in this telegram.

Mormon non-compliance with federal authority caused as much conflict as did the Mormon's belief in polygamy.

Book of Mormon scriptural accounts of ancient *Nephite* and *Lamanite* civilizations in the Americas bolstered missionary efforts among the Indians, who Mormons believed

were descendants of these ancient peoples. St. George mayor and presiding bishop Daniel D. McArthur baptized 43 members of this Paiute band in 1875. A total of 163 were baptized and confirmed as members of the LDS Church.



Baptism of Pai-utes near St. George, C. R. Savage, 1875, *BYU Library*

Chapter 2

Cotton Mission Call

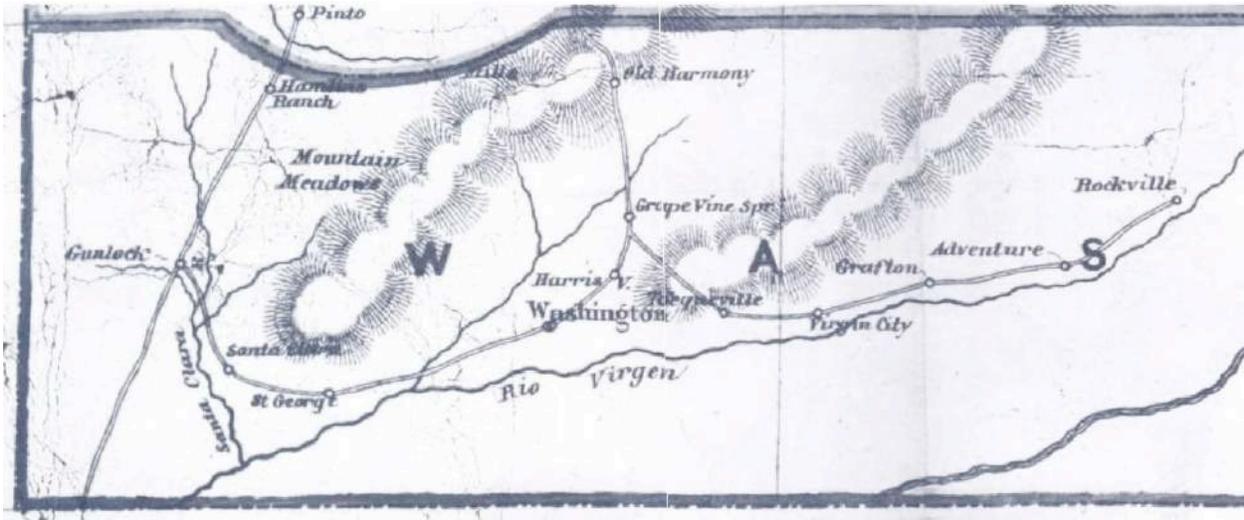
Henry Eyring, Journal, 1863

“I also farmed, renting land and tilling my own in the Virgin Field and Cooper Bottom. I also rented City lots and my time was well occupied with hard work, without realizing very much from my toil. I raised however considerable cotton, and exchanged it for cotton yarn, when my wife wove it into cloth we were enabled to pay mechanics for their labor on our first adobe house. I also made adobes and sold them, living at the same time on the scantiest of fare. Flour was very scarce then and while I was making adobes we sometimes had none at all. I had at that time a small patch of corn; as soon as the ears would get a little hard I would pull them, dry them on the roof of our sod-house and when dry enough, Mary would shell the corn and grind it on a coffee mill, after grinding till 10 or 11 o’clock at night to get enough to do us the next day. The cornbread thus pre-pared was coarse and not very palatable, but we were thankful for that and never murmured because of our poverty. Sometimes we had nothing but shorts to make bread out of and neither meat, milk, butter or any shortening, only some carrots to go with the shorts. We had to eat so many carrots in those days that we got well nigh tired of them.”

John R. Young, Journal, 1868

“During the winter of 1866, with Jacob Hamblin, Ira Hatch, Thales Haskel, and others. I visited the Moqui Indians. The trip was fraught with hardship and danger, as the Navajos were on the warpath. On our return trip, we crossed the Colorado on a flood-wood raft. ... In 1867 I went to Pine Valley and drove five yoke of oxen as a logging team for Bishop Gardner. In 1868 I rented Eli Whipple’s saw mill. Soon after, on attending conference at St. George, I was called to the stand by President Young, who gave me a seat by his side, talked kindly to me, made many inquiries in regard to my financial circumstances, advised me not to work in the saw mill, as I was not strong enough for that kind of labor, and said if I would move to Washington, he would give me labor in the factory he was building.

I returned to Pine Valley, made settlement with Brother Whipple, and was released from the mill. I next sold my little farm on the Clara for six hundred dollars, and moved to Washington, where I labored three years in the cotton factory at good wages.”



Map of the Territory of Utah (partial), General Land Office, 1866, *USU Library*

Fort Clara had been erected by the Mormon Indian missionaries before 1856. Brigham Young began “calling” church members to colonize Washington County in 1857 with the specific assignment to “grow cotton”, many of these were from the Old South. Because of the *Utah War*, in late 1857, fifty additional families arrived from San Bernardino, where they had been growing cotton, grapes, peaches and oranges. By 1859, United States post offices existed in the settlements of Washington, Harmon and Heberville, the latter of which was located below the confluence of Santa Clara Creek and the Rio Virgen, and a regular U.S. mail route had been established between southern California and northern Utah. While not all the families “*called to Dixie*” elected to stay. Cotton, as well as sugar cane and grapes were successfully being grown at a number of experimental farms in *Utah’s Dixie* by the beginning of 1861.

When Brigham Young visited Southern Utah in May of that year, there were only 79 families scattered throughout all the settlements of the county. Three hundred more families were “called” during the October conference in Salt Lake and had arrived by early December.



Women and Children with Tent and Wagons, 1880’s, *BYU Library*



Family with Tent and Wagons, 1904, *BYU Library*

Brigham Young, October 1861

“It is expected, that the brethren will become permanent settlers in the southern region, and that they will cheerfully contribute their efforts to supply the Territory with cotton, sugar, grapes, tobacco, figs, almonds, olive oil, and such other articles as the Lord has given us the places for garden spots in the south to produce.”

Two apostles of the Mormon church, Orson Pratt and Erastus Snow, were appointed to lead this “Mission” by Brigham Young. Those called were among the most prosperous and enterprising people in the church. An effort was made to obtain all the skills necessary for self-sufficiency in the members of the company including coopers, blacksmiths, carpenters, masons, plasterers, joiners, mill-wrights, musicians, and singers, as well as farmers. An additional group, of fifty-seven people in fourteen wagons, who had recently immigrated from Switzerland, were led by Daniel Bonneli to Fort Santa Clara where their knowledge of grape culture was put to good use.

Saint George: Outpost of Civilization

City of St. George Albert E. Miller, 1920?, *WCHS*

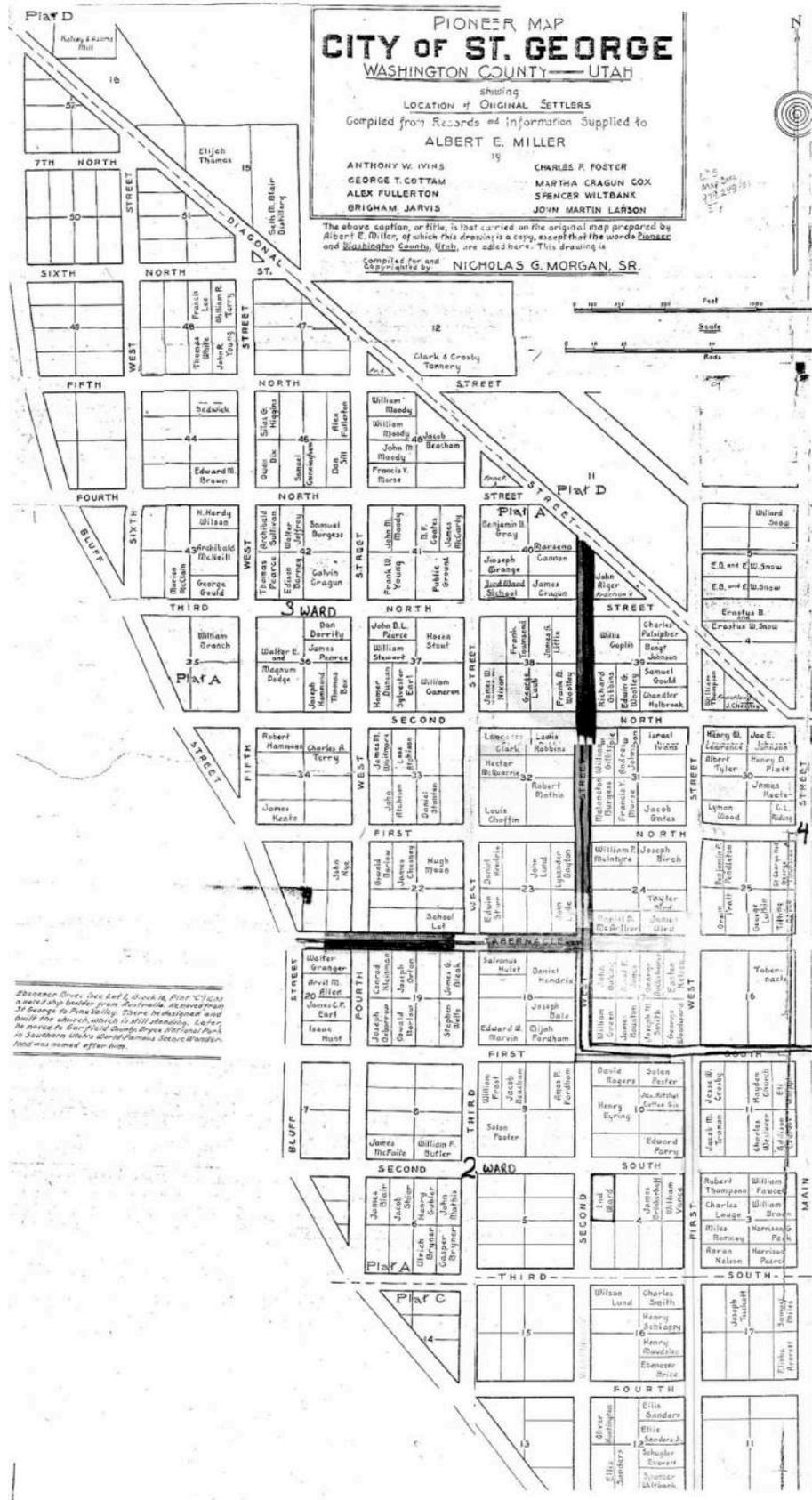
This map was originally created by Albert Miller, who served as mayor from 1918 to 1920. He was the son of Henry W. Miller, a member of the Indian Mission of 1852 and an original settler of Beaver Dam, Arizona. Henry died in 1873.

Albert E. Miller served in the Utah State Senate and the Utah State House of Representatives. He was also a builder.

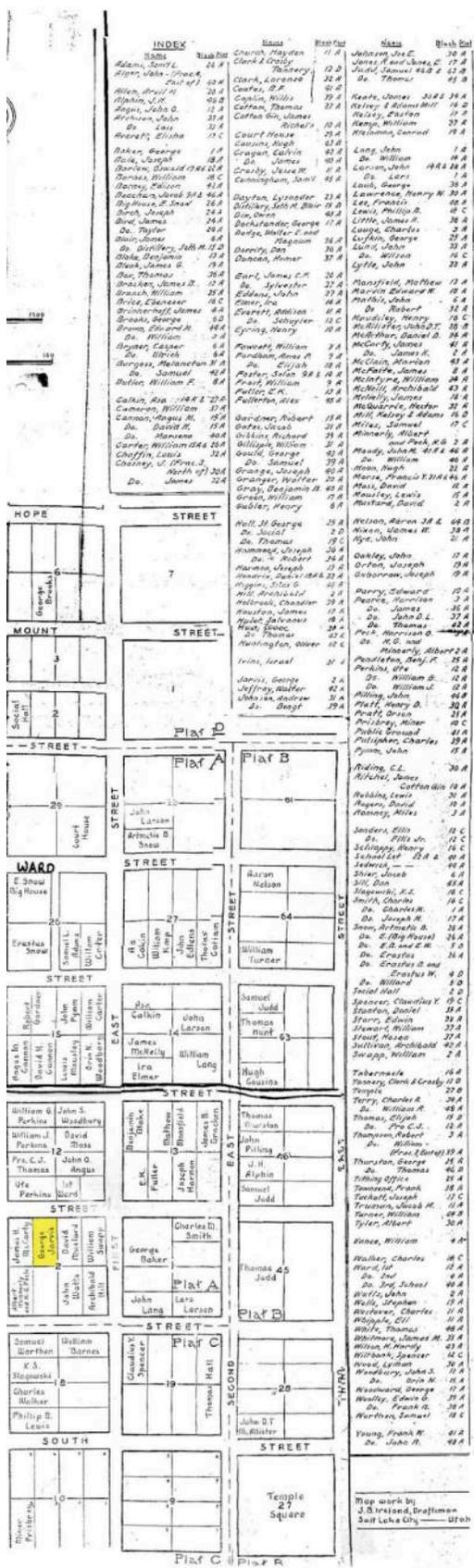
The base map represents the first owners of St. George's town lots, and was compiled from records and information supplied to Miller by Anthony W. Ivins, George T. Cottam, Alex Fullerton, Brigham Jarvis, Charles F. Foster, Martha Cragun Cox, and John Martin Larson.

It is likely that it was completed at the end of Miller's term as mayor of St. George in 1920.

The lists that accompany the map were also made by Albert E. Miller and his contributors.



Saint George: Outpost of Civilization



INDEX	NAME	RESIDENCE	NAME	RESIDENCE
Adam, Saml	21 A	Clark & Co	22 A	Wheeler, J. C.
Allen, John	23 A	Clark, Loren	22 A	Wheeler, J. C.
...

Before the base map deteriorated, it was copied by Nicholas G. Morgan, who served as president of the Sons of Utah Pioneers in 1954.

Nicholas Morgan attended the University of Utah from 1907 and graduated from Georgetown University Law School in 1911. He was an attorney, businessman and philanthropist and lived in Salt Lake City.

J. B. Ireland was Morgan's draftsman.

This copy of Morgan's map was marked up by descendants of George Jarvis, who added lines indicating the dividing lines between the original LDS wards.

The Temple is located on the block at the map's southeastern most corner.

HISTORICAL

The following Mormon Pioneers, most of whom are listed in the accompanying gene index, first received their "land-patents" or land allotments in Great Salt Lake City and later emigrated to St. George and other settlements in Washington County, Utah, as to the Bicentennial. The list is compiled by Robert E. Miller of St. George, Church Historian. The number placed before each name here indicates the Block Number in which the other name was located in the Great Salt Lake City, as shown in the Nicholas G. Morgan, map.

- John Fisher, Member, Dairy Camp, Sherman on Highland, Nevada and St. George Temples. Buried in St. George.
- George Sullivan, Tiptonville, Miss. Society School teacher.
- Edward D. Hays, Drum Major in Pitt's Band, Nauvoo, Band Master in St. George.
- Washington valley, Washington County Pioneer.
- James Ambrose, Architect of St. George Temple. Worked as Court House and Temple, David there.
- Orin H. Westbury, St. George Pioneer. David there.
- Luther A. Hammons, Huntington. Buried in St. George Cemetery.
- Adrian Everett, 1887 Pioneer. St. George Pioneer. David there.
- George Woodford, 1887 Pioneer. School trustee, Woodward High School in St. George named for him. Buried in St. George.
- Joseph Hunt, Pioneer experimental cotton farmer on his virgin river near St. George in 1858.
- Lewis Nelson, Millery cutting rock while getting rock for St. George public buildings.
- Joseph D. Hays, member First Presidency of Jerusalem. Second Mayor of St. George. County Commissioner. Supervised County Court House construction.
- John A. Dancy, after Utah territory. Operated a distillery in St. George.
- Abraham, St. George Pioneer. President British Mission 1858 to 1860.
- Charles F. Spencer, Dixie Pioneer.
- Robert Thompson, Pioneer school teacher. Arrived in St. George Valley with William Hancock on November 27, 1849.
- Joseph Hunt, called with Joseph Hartsgrum Dixie cutter, 1858.
- Samuel Worthen, mason and builder of St. George and Paigsville, Utah.
- Thomas A. Parry, St. George and Pine Valley Pioneer.
- Isaac Duffin, Tiptonville Pioneer.
- William Carter, 1887 Pioneer. Plowed first furrow in Salt Lake Valley, Dixie Pioneer.
- James A. B. Smith, Dixie Pioneer.
- William C. Probst, assisted Henry C. Miller in founding Council Bluffs, Iowa. Member of First City Council of Salt Lake City.
- Hazen Stuart, prominent attorney. First practicing attorney in St. George. His carpenter and builder.
- Eliza Fountain, worked as post in Nauvoo Temple. St. George Pioneer. Buried in St. George Temple.
- John M. Neely, prominent cattle man. His ranch was on the head of a branch of Joseph's Clara Creek.
- Zera Phillips, one of First Council of Seventies, Member of First City Council of Salt Lake City. Founder of Madison, Washington County. Noted cattle owner. Buried in Old Hebron.
- Marion Burgess, member of First City Council of Salt Lake City, Dixie Pioneer. Rancher at Great Valley and Pine Valley.
- Atenachar Burgess, stockman, builder of first rustic lumber house in St. George.
- William M. McIntyre, Dixie Pioneer and builder.
- Harvee Dutton, Dixie Pioneer.
- Jerre W. Crosby, cattle freighter to California. Worked on St. George Temple.
- Marvano Cannon, St. George Pioneer. Photographer associate of C. B. Cook.
- John Oakley, Pioneer, surveyor and horticulturalist.
- E. H. Fuller, St. George and Harrisburg Pioneer.
- Lewis R. Chaffin, Paramon Pioneer.
- Sylvester Carl, Dixie Pioneer. Buried in St. George Cemetery.
- Ellis A. Sanders, Dixie Pioneer.
- Jacob Hamblin, founder of Santa Clara. Great South to the Linnaites.
- Levi Hamblin, dignitary in Southern Utah militiamen.
- Henry Harrison, Dixie Pioneer.

There are five of the Original Company of Pioneers, 1847, buried in the St. George Cemetery, and seven of the Mormon Battalion.

- John Alger, Dixie Pioneer.
- Haden W. Church, member of Mormon Battalion. Dixie Pioneer. Agreed missionary. Died in mission field. Buried in Tennessee.
- Joseph W. Young, third Mayor of St. George. Defeated U. S. Porter in 1856. St. George City Survey. First President of St. George Stake. Died in 1872. Buried in St. George.
- Orson Pratt, great leader of the Dixie Mission. First Postmaster of St. George.
- Henry W. Bigler, member Mormon Battalion. Resident in Willford Woodruff as President of St. George Temple in 1877. Buried in St. George Cemetery.

St. George blocks are 32 rods (1152) square, with each divided into 8 lots. 8 x 32 rods in size. The lots are numbered consecutively, commencing at the southeast corner, as shown here on Block 5 and 10, Plat C. The principal streets are 30 feet wide and intersect at right angles except as shown on the drawing.

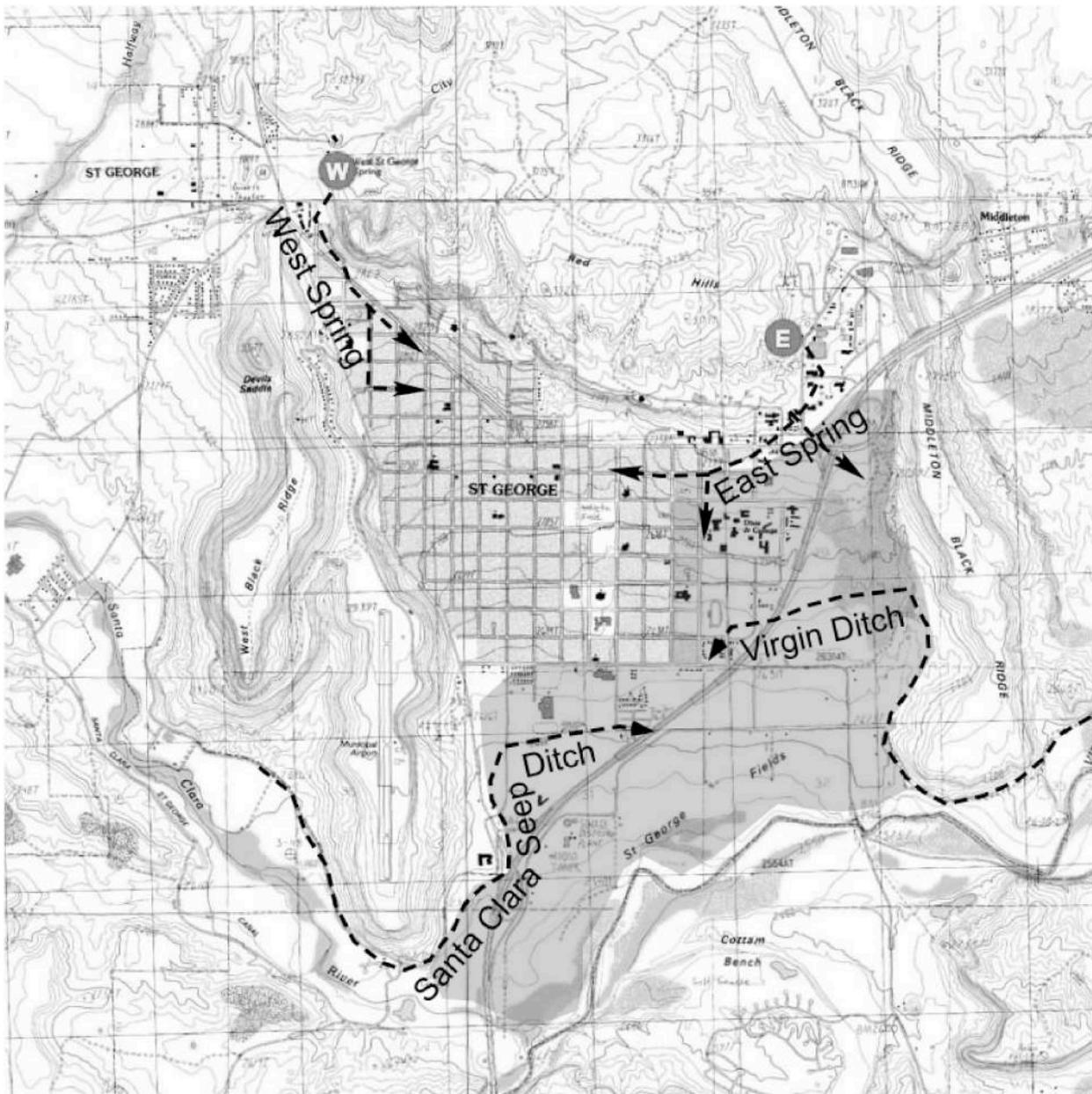
Map work by J. B. Ireland, Draftsman Salt Lake City, Utah



Irrigation near St. George, 1890, *USHS*

Priority of choice for land parcels was accomplished through the drawing of lots by the colonists. All the names of the heads of families were placed in a hat and withdrawn in random order. Unmarried men were not entitled to land. Men with larger families could receive multiple lots if they had grown sons who could work in the fields. After the initial distribution, land and water could be acquired for traded goods or cash, but only among the members of the community. This practice was intended to prevent land speculation. The scarcity of water in St. George could often mean that a family might need to acquire three lots to receive sufficient water for two during the periods when the water was most needed. Water turns were taken around the clock, twenty four hours a day. The duration, time of day and day of week of a water turn varied by season and year to year according to the best judgement of the water master.

Saint George: Outpost of Civilization



Location of St. George's Reliable East (E) and West (W) Springs, 1986 USGS annotated

Once the town was laid out, the first order of business for the people of St. George was building water ditches and canals that would bring water to each town lot. The water source was the east and west springs at the base of the red cliffs north of town. The quantity of water was very limited, but these springs have provided water reliably for 150 years. St. George's water supply was not disrupted by floods and droughts like it was in neighboring towns.

Canals were also built to convey water from the Rio Virgen and Santa Clara Creek onto the fields outside of town. In 1863, a \$5,000 dry well was dug to a depth of 200 feet in the center of town. More than \$26,611 was spent on the Virgin Canal during in during the first five years. These cooperative efforts were essential to the survival of each and every family.

The city established a “drinking hour” from 5 to 6 am in the summer and 6 to 7 am in the winter. The young boys carried the “culinary” water dipped from the ditch to storage barrels near the house. Multiple barrels were required since the dipped water was often murky with sediment and needed to settle overnight before it was used for cooking, bathing or drinking.

Since the ditches ran along the streets near livestock corrals, cow pastures and even outhouses, the water often became contaminated. Infants and young children perished in large numbers from drinking the water since they hadn’t developed a strong immunity to the bacteria like their older siblings and parents.



Courtesy of US Forest Service. On loan to Sherratt Library, Southern Utah University.

House with Water Barrel, *US Forest Service*

Family Harvesting Cotton, 1908, *Library of Congress*



One hundred thousand pounds of cotton was grown in 1862. Cotton was the major crop planted until after 1874 when it was realized that the costs of transportation, to distant markets without a nearby railroad; harvesting, even with family labor; and maintaining mill machinery, with high replacement part costs, meant little if any profit could be made. Planting grains and fruits that could be eaten when they couldn’t be sold made more sense.



Molasses Mill, 1918,
Library of Congress

Sugar cane, or sorghum, was a profitable crop during *Dixie's* early years. A molasses mill wasn't terribly complicated to build or to operate, and the molasses extracted from the cane juice could be stored in barrels. During the mining heyday, molasses was used to make rum which fetched a good price in the many saloons of the mining boom towns. The hoped for northern Utah sugar market never really materialized since the same crop flourished in Cache valley and elsewhere. After the turn of the century, sugar cane stalks were largely replaced by sugar beets all over Utah.

Extracting Sugar
Cane Juice,
Washington
County, 1940,
*Library of
Congress*





Grape Vines Washington County, 1940, *USHS*



Swiss Grape Harvest, 1938

Recent Swiss converts were sent to *Utah's Dixie* because of their knowledge of wine making by Brigham Young. Grape vines grew well in the climate and soil of the area, and good wine could be produced. A wealth of mining town buyers after the late 1870's, encouraged wine making by ordinary farmers with miserable results. While the *Word of Wisdom* discouraged Mormons from consuming *strong drinks* containing alcohol, wine was exported to northern Utah where it was consumed each Sunday in the sacrament until 1916. Grapes donated as tithing were so abundant that the church tithing offices became the largest producers of wine in southern Utah for a brief time after 1890. *Dixie's* reputation for poor quality wines along with increased wine drinking by the younger generation became such a problems that church leaders encouraged the destruction of all vines after 1896.



Peach Harvest, Washington County, 1938, *Library of Congress*

Fruit orchards initially comprised of just a few trees and were located on a family's town lot and the fruit fed the family. Over time, larger orchards were planted in the fields outside of town and the produce was hauled, first by wagon and later by truck, to markets at greater and greater distances from St. George. Local farmers took pride in growing the biggest, juiciest and sweetest peaches and apricots. A custom *Bloomington* peach variety developed by Ray Smith of St. George received an award from the Convention of the American Pomological Society in 1922. As more and more outsiders travelled through St. George for business or vacation, fruit stands began to line the highway approaches to town. The fruit stand business flourished with the post-WWII explosion in automobile travel.



Girl by Old Cherry Tree, *USHS*

Southern Utah's fruit industry benefitted greatly from scientific information concerning proper insect control, frost mitigation, pruning and irrigation practices. A Utah State Agricultural College Experiment Station was established in Washington County in 1890 where different varieties of trees were tested for hardiness, water consumption, and disease resistance. John Wesley Powell, the Colorado River explorer, published detailed estimates on the "duty of water" or how much water was required to grow various crops in *Dixie's* arid climate in 1894. County agents assisted farmers with the implementation of better fruit growing practices and enforced standards for grading fruit that was going to market after 1929. In the years before WWI, the number of commercial orchard trees in Utah peaked at double the post WWII count. Cherries were the most popular fruit grown in Utah during the 1960's.



Cherry Orchard, Washington County, 1930's, *USHS*



Apple Orchard Pickers, *BYU Library*

Mormon leaders preferred small land holdings to avoid speculation in land or water. In 1894, George Q. Cannon, an apostle attended the Irrigation Conference in Denver and stated, *“We have proved... that large tracts of land are not necessary for the public good. We dread above everything large companies coming in and making canals and taxing our people for the water.”*

Some small farmers in *Dixie* experimented with planting clover between rows of orchard trees. They found that less water was used than with bare ground, and that the clover could produce additional revenue. This practice continues today.



Apple Orchard with Clover Cover



Dry Farmed Corn Field, 1910, *USU Library*

Corn was one of the first field crops planted by St. George farmers. It was planted in furrowed rows, cultivated to reduce weeds, irrigated regularly, mostly harvested by hand and rotated regularly with other crops so that essential soil nutrients wouldn't be depleted. Corn was often fed to livestock. Cornmeal was considered a poor second choice to wheat flour by most pioneer women.

It wasn't until after 1900, when the Utah State Agriculture College and professor (later apostle) John A. Widtsoe studied it, that Mormons learned the old Indian varieties of corn could be grown with a minimum of moisture and even dry farmed on lands saturated during winter by rain or snow. St. George wasn't well suited to dry farming where no irrigation water at all was used, but the amount of water provided to cornfields was reduced significantly during dry spells after Widtsoe's research was made public.

Saint George: Outpost of Civilization



Lucerne, Washington County, *USHS*

Lucerne was the pioneer name for today's alfalfa. While primarily grown as hay for livestock, during the early years it was eaten at meals like lettuce or spinach would be now. This crop was essential in St. George where wild meadows for horses and cattle to browse on were in the distant foothills of the Pine Valley mountains. Lucerne's mature plant roots extend eight feet down into the earth allowing it survive even severe droughts. A legume, it fixes nitrogen in the soil rather than depleting it and consequently can be used to prepare soil for other crops.



Lucerne, Washington County, *USHS*



Putting Up Hay with a Mormon Haystacker , 1940, *Library of Congress*

Farmers always find ways of doing jobs faster or easier or just by making use of what's available. *Dixie's* Mormons were no different and left their name on a host of practical inventions, two of which are shown here. Relics of these hard working implements can still be found at the edges of town.



Throwing Manure over a Mormon Fence, 1940, *Library of Congress*

Saint George: Outpost of Civilization



Rio Virgin Cattle Ford, 1940, *USHS*

St. George's first settlers expected to raise cotton, sugar cane, grapes, figs, apricots, and other crops and exchange them for flour, beef, woolen and leather goods with their brethren up north. The difficulties of moving freight between northern Utah and *Dixie* quickly encouraged them to raise their own livestock and mill their own flour. Over time the livestock business became quite profitable for Southern Utah families.



Counting Sheep at Gould's Wash, 1910, *DSC Library*



Harvesting Silk Cocoons from Mulberry Branches, *BYU Library*



Women , Girls Reeling Silk, *USHS*

In 1855, Brigham Young imported mulberry seedlings and later silk worm eggs from France. The Deseret Silk Association was formed in 1875 with the support of the Relief Society. The Territorial Legislature formed the Utah Silk Association in 1880 and in 1886 provided a 25 cents-per-pound bounty for cocoons. Utah silk dresses, shawls and scarves were exhibited at the Chicago World's Fair in 1892. Utah's silk never could compete with finer Oriental silk, so the legislature discontinued funding the Utah Silk Association in 1905.

Chapter 3

Early Co-operative Works Projects

Jacob Gates, Memoirs

“A few of the Saints arrived in what President Young had already designated as St. George (in honor of George A. Smith) on November 25th. The rest of the company arrived there on December 1st, 1861. The Saints made camp about a half-mile east of what is now known as Temple Street, and south of what is now Tabernacle Street. A furrow was immediately plowed through the wiregrass covered soil in order to bring water from the East Spring spring at the foot of the Red Hills to the north of the camp ground. Tents and wagon boxes were immediately placed along the side of the ditch, as temporary homes.

A meeting of the Saints was called on December 4th. ... The first item of business in this meeting was to determine ways and means of getting the spring water on the land in the lower part of the valley. The second item of business was to select a site for the new city.

Six weeks after the arrival of the Saints in the valley and while the heavy rains still plagued the Saints, as they had done almost every day since their arrival, Erastus Snow suggested that a stone building should be erected for use as an educational and social center. He further suggested that such a building should be finished before any other building in the valley. The idea was approved by the majority of the Saints and a subscription list was made, totaling \$2,174 from one hundred and twenty people, not one of them having a roof over his head. ...

Due to a lamentable lack of reading material in southern Utah, a meeting was held on January 22, 1864, to establish a library in St. George. I was made one of the directors. The people of the town contributed to the cause by taking a considerable amount of produce to Salt Lake and selling it, the proceeds going to purchase books for the library. Three years later, it was moved to the “Lyceum”, ... The building was eventually turned over to the Relief Society.

In the year 1866, I was elected mayor of St. George. During my tenure, the problem of getting ample water for culinary and irrigation purposes was the first consideration. Getting water from Pine Valley Mountains was not presently feasible. The only alternative was to rely on the East and West Springs and Red Hill Springs.

In August of the following year, the question of taxing the people for \$10,000 with which to build a County Court House arose. As a former carpenter and joiner, as well as mayor, the job of supervising the building of the two-storied structure fell to me. ...

President Young decided to build a (cotton) factory. In order to keep the factory going, the company borrowed \$10,000 from President Brigham Young. The note was signed by Erastus Snow, A. R. Whitehead and myself. ...this was another attempt on the part of church leaders... to make the people of Utah independent of the East for the necessities of life. The result of this attempt ended in the founding of Zion’s Cooperative Mercantile Institution...



Men with Horses Crossing Slickrock, Judd, 1909, *Library of Congress*

St. George was a difficult place to get to for a long time. The route taken by the first colonists from Fort Harmony down Ash Creek went over Peter's Leap, a spot where their wagons were partially disassembled, yet still needed the aid of many men and teams of horses working in concert, just to get through. Carriages could pass by a dozen years later in tact, but over a series of terrifyingly steep switch backs that were cut into the rock ledges by hand labor. George Chorpenning, a U.S. Postal contractor, opened an all-season route between Great Salt Lake City and San Diego in 1854. In 1858, improved twice-monthly posts were delivered by stagecoach and included passenger service. Horse drawn wagons and stages were all that linked St. George with the outside world until the dawning of the automobile age in the next century.



Postal Stagecoach with Eight Horses, 1900, *United States Postal Service*



Distant View of Fort Pearce on Ridge, 1970, *USHS*

In 1866, raids by Navajo Indians on outlying settlements and travelers led to the construction of Fort Pearce twelve miles southeast of St. George. Located to protect a spring along the trail, it was never roofed. It was named for militia Colonel John David Lafayette Pearce, one of the 1861 colonists, who was “called” as a *bishop* to the Lamanites. He acted as a peacekeeper more often than as a warrior from 1866 to 1873, when the hostilities largely ceased.



Fort Pearce Gun Port, 1957, *USHS*

Saint George: Outpost of Civilization



F&S General Merchandise in old St. George Hall, *DSC Library*

In early January of 1862, apostle Erastus Snow suggested that a stone meeting house, later called St. George Hall, be erected. Over \$2,000 in subscription funds were committed by the settlers immediately, even though none had a roof over their heads at the time. All the educational, religious and community activities were held here until the completion of other structures in the 1870's. The original tithing house was also built within the first year after settlement.



Original St. George Tithing House, *HABS*

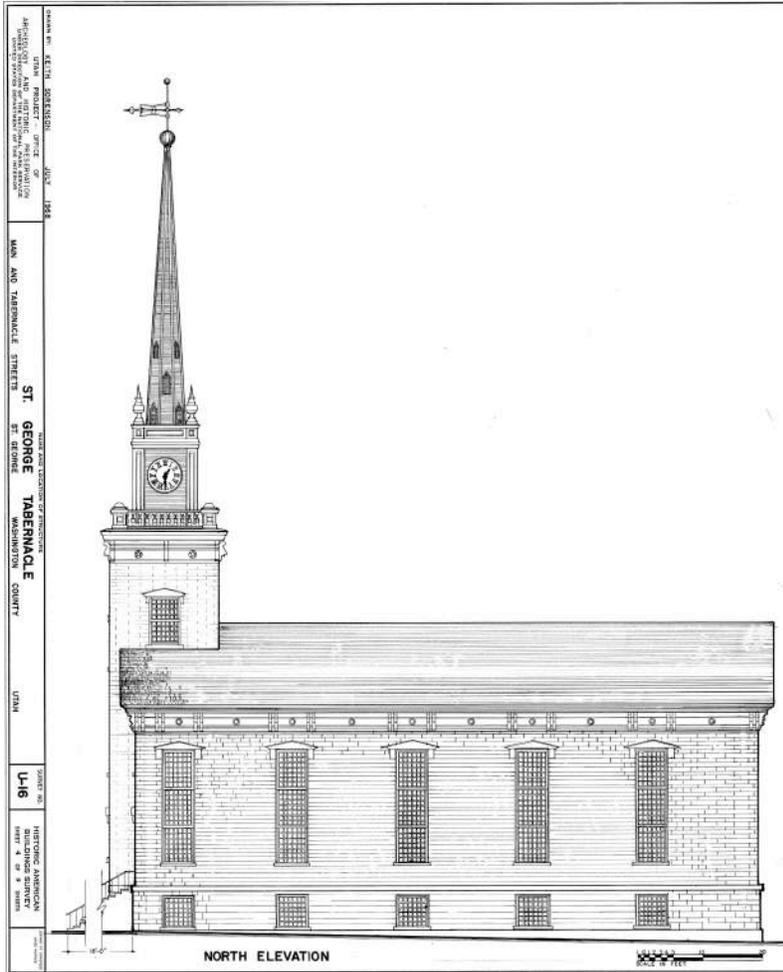


St. George Bishop's Storehouse 10 cent Tithing Scrip, *USHS*

Tithing houses (officially Bishop's Storehouses) were necessary in early St. George to receive tithing goods and crops. Ten percent of each family's increase was paid in tithing. Since little cash could be found anywhere in the county before 1880, tithing payments were made in kind. Correspondingly, tithing scrip was paid for labor performed on church sponsored and cooperative projects. The tithing clerk kept track of both donations and redemptions. The bishop could issue additional tithing scrip to those in need of charity. To some extent, a local tithing house functioned like a general store (with limited inventory), a bank (with limited assets that didn't charge interest), and a joint stock company (since its assets belonged to church members). Merchandise not available in St. George, could be purchased with scrip in Salt Lake. At first tithing scrips were handwritten by the bishops or tithing clerks. It was only later that the engraved scrip shown here was printed. Local tithing scrip and general tithing scrip were exchanged at specified rates by Mormons and some gentiles.



Bishop's General Storehouse 5 cent Tithing Scrip, *USHS*



St. George Tabernacle, Side Elevation, 1968, *HABS*

On October 19, 1862, Erastus Snow read Brigham Young’s plan for them to build “a substantial meeting house, one large enough to seat at least 2,000 persons... I hereby place at your disposal, expressly to aid in the building of aforesaid meeting house, the labor, molasses, vegetable and grain tithing of Cedar City and all other places south of that city. I hope you will begin the building at the earliest practicable date; and be able, the aid thereby given, to speedily prosecute the work to completion.”

The cornerstone was laid on June 1, 1863. The steeple clock was installed in 1873.



St. George Tabernacle, Interior, 1968, *HABS*



St. George Tabernacle, Steeple Clock, 2011

Building the Tabernacle proceeded more slowly than hoped because every enterprise undertaken had to be initiated from the ground up. A tithing house was located across Tabernacle Street from the construction site to receive the donations of grain, vegetables, fruits, molasses, eggs, clothing, shoes and livestock that would feed and clothe the workmen. Since workmen were paid in tithing scrip, cash could be reserved for tools, glass, paint, door hardware and the four-sided clock all of which needed to be shipped from outside the Territory. The 2,244 individual window panes came from New York by way of Cape Horn and Los Angeles. The clockworks came from London, and bell from Troy, New York.

W. H. Folsom, the Church Architect, in Salt Lake City gave some direction to master carpenter Miles Romney. The chief mason, Edward L. Parry directed and trained stone cutters. Archibald McNeil, quarry supervisor, obtained red sandstone up Main Street at the base of the cliffs. Robert Gardner started a logging and sawmill operation in Pine Valley to provide the sawn timber. George Jarvis, a British sailor, erected the scaffolding. Charles Smith, a watchmaker, installed the steeple clock. A great deal of ingenuity was required by each and every workman to organize not just the work on the building but the entire supply chain of men, materials, foodstuffs, wagons, roads and finance required. The knowledge and entrepreneurial skills acquired in the completion of the Tabernacle became a firm foundation for the future endeavors and challenges that would face St. George.

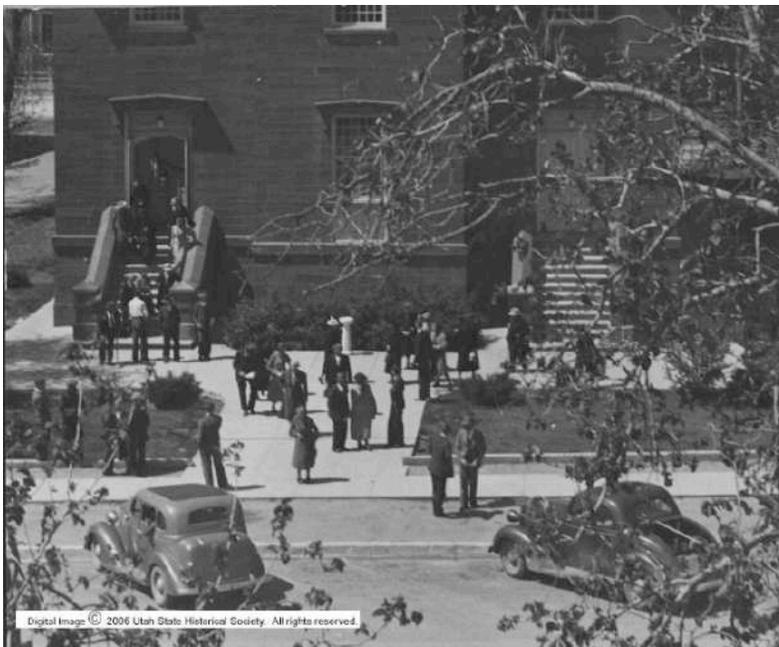
George A. Smith, the Mormon apostle for whom St. George was named, delivered one of the first sermons in the Tabernacle in March of 1874 encouraging the Saints to participate in the *United Order of Enoch*. The Tabernacle was dedicated in 1876.



St. George Tabernacle Spiral Staircase, 1968, *HABS*

Miles Romney's virtuoso carpentry skills were displayed in the construction of a pair of spiral staircases which access balcony seating. With the balcony occupied more than 1,200 people can be seated in this New England style structure. The weather vane atop the steeple is 135 feet above the ground. The red sandstone walls are three feet thick.

Measured drawings and photographs documenting the Tabernacle were completed for the Historic American Building Survey in 1968. It was placed on the National Register of Historic Places in 1971. A substantial renovation was completed in 1993 at which time the Tabernacle was rededicated.



People Leaving the Tabernacle after Services, 1930's, *USHS*

The Tabernacle has been heavily used over the years. The first church and school meetings were held in the basement in 1869. Between 1881 and 1893, its basement was the home to the Saint George Stake Academy. Presently, a variety of lectures and meetings are held there and it houses a visitor's center maintained by the Church of Jesus Christ of Latter-Day Saints.



Washington Cotton Factory, 1868, *DSC Library*

Brigham Young acquired water rights on Mill Creek in 1864 with an eye toward building a factory where cotton could be turned into cloth. Construction began in 1866, and the factory was in operation by 1867. Machinery for a woolen mill was accommodated by the addition of two more stories in 1870. During this period, the factory did not always operate at a profit, but it paid regular wages. In 1869, Brigham Young offered to sell to locals. In 1871, the factory was purchased for \$10,000 by the Zion's Cooperative Rio Virgen Manufacturing Company, with Erastus Snow, A. R. Whitehead and Jacob Gates as officers and James G. Bleak as secretary. Thomas Judd leased the factory from 1893 to 1898 during which time it operated at a profit. Documentation for the Historic American Building Survey was done in 1968 and the factory was placed on the National Register of Historic Places in 1971.

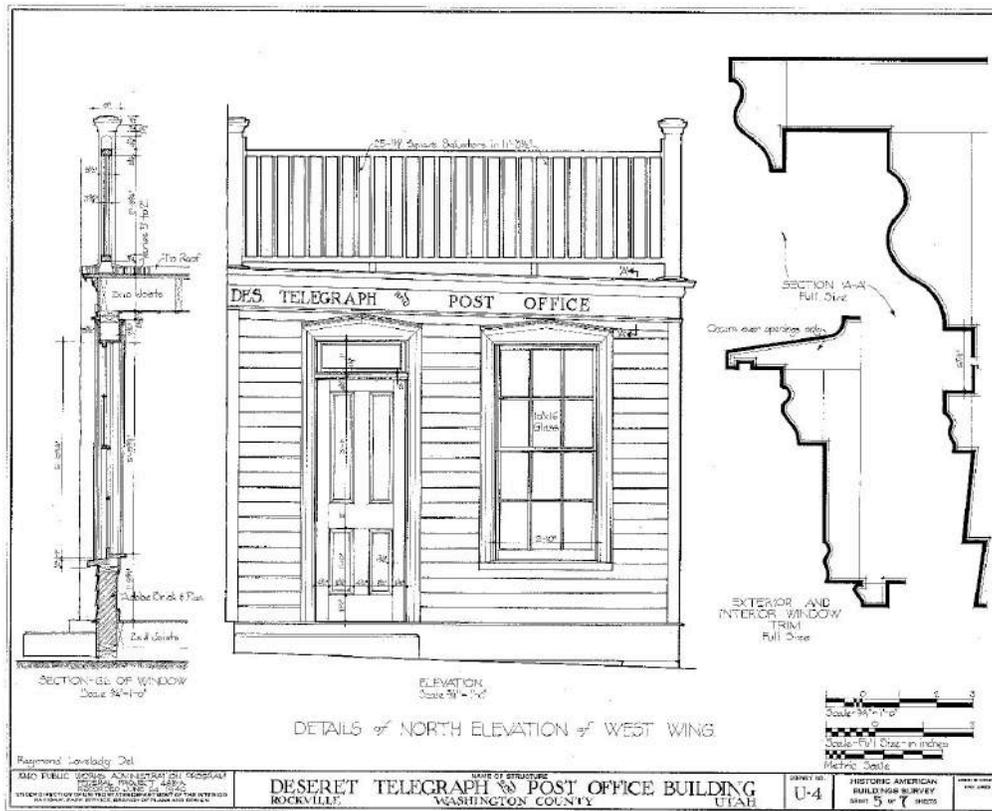
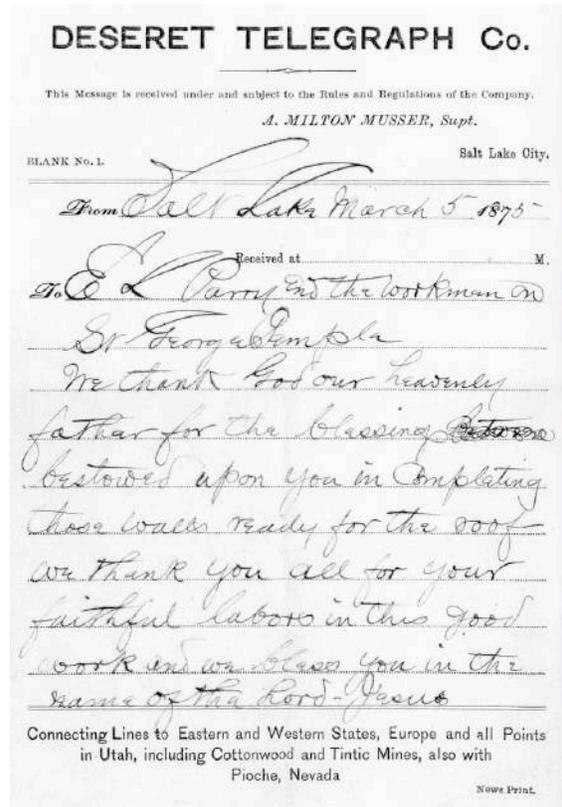


Washington Cotton Factory, 1940, *HABS*

Saint George: Outpost of Civilization

Deseret Telegraph Company Telegram to E. L. Parry and the Workmen on the St. George Temple, 1875, *Parry Family Archives*

The Deseret Telegraph Company was built with contributions of money, labor and materials by Utah's people during 1865 and 1866 at the request of Mormon leaders. Many young women were *called on missions* to attend telegraphers' school in Salt Lake City. Each town was made responsible for its own share of the line. A five hundred mile line connecting Logan to St. George was complete by February 1866, the line was extended to Pipe Spring through Rockville by 1867. Operating deficits were made up by tithing revenues until the line was sold to Western Union in 1900. The not-for-profit LDS church ownership of a regional telegraph line is a unique chapter in the U. S. history of public utilities.

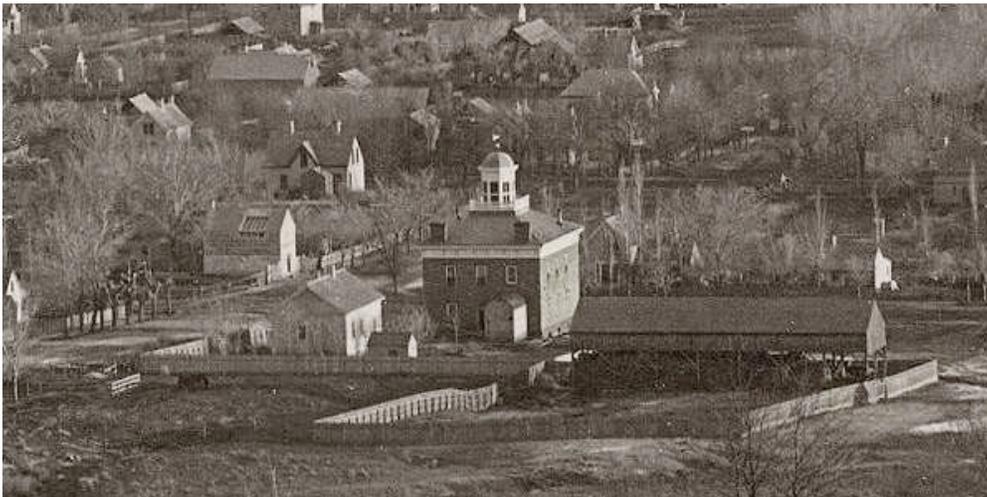




Old County Courthouse, 1940, *HABS*

Washington City was the county seat of Washington County until 1863 when it was moved to St. George, but construction on the Courthouse didn't start until 1866. In 1867, \$10,000 was raised for the building's construction, with a tax of 1/4 of one percent, which was approved by public vote. The Courthouse was the only major building project financed by *tax assessment* in Washington County during the Territorial period. However, the tax assessments could still be paid with in-kind goods or labor contributions, in the same way that Mormon church tithing and cooperative canal company assessments were paid. Workmen were paid with in-kind goods or forgiven tax debts.

Jacob Gates was assigned to supervise the construction. The courtroom and judges' chambers on the upper floor have been modified very little since the building's completion in 1876. The roof top cupola was designed to provide daylight to the courtroom, but doubled as a gallows, although it was never used. In the 1970's, the trap door still tripped when activated.



Washington County Courthouse, Anderson, 1903, *BYU Library*



Women's Relief Society Meeting, Santa Clara, 1940, *Library of Congress*

Brigham Young spoke about the need to establish local *Relief Society* units in each ward at the April 1868 conference in Salt Lake City. Anna Ivins, the wife of Israel Ivins, a medical doctor and County Surveyor, was appointed to be the first president of the St. George Relief Society Association in 1868. By 1878, the Association owned a hall on Main Street with a stage, 150 chairs, an organ and a library which they shared with the Young Men's and Young Ladies Mutual Improvement Societies. In the 1870's, Harper's Weekly cartoons of Mormonism's captive wives were in sharp contrast to the charitable, responsible and independent leadership roles *Relief Society* members were experiencing in southern Utah.



Cartoon, A Fresh Supply of Wives, Harper's Weekly, 1875



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Man with Crops, 1930's, *SUU Library*

Tithing scrip and in-kind payments gave way to cash very slowly in St. George. The St. George Co-operative Mercantile Institution, founded in 1868, was a stockholder owned business that evolved from the tithing office. Henry Eyring, made the transition from tithing clerk to co-op manager by 1872, when he recorded that dividends ranging from 20 to 40 percent had been paid out over the first four years of the Institution's existence. It was effectively a branch of the Zion's Co-operative Mercantile Institution headquartered in Salt Lake City. The heyday of cooperative ventures came in 1874 when nearly all *Dixie* towns attempted to live *United Order of Enoch* principles, with common ownership of goods, crops and even land. This experiment was short-lived, but the Zion's Co-operative Mercantile Institution persisted into the 1930's and beyond in many Utah towns.



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Sugarhouse Mercantile Company Interior, 1911, *USHS*



Brigham Young Winter Home, 1968, *HABS*

Brigham Young's visionary plans for St. George increasingly required his personal presence in Saint George. He began spending more of the winter in St. George's warmer climate after 1870. In 1872, he purchased an existing one and a half story house, and 1873 employed Miles Romney to add a two story addition to it. A detached private office was constructed in 1876 east of the home, where Brigham received official visitors and labored over specific details of Temple ordinances, procedures and ceremonies. The cornice detailing and porches seen here are similar to carpentry practices common in upstate New York during the 1820's.



Brigham Young Office and Home, 1940, *HABS*

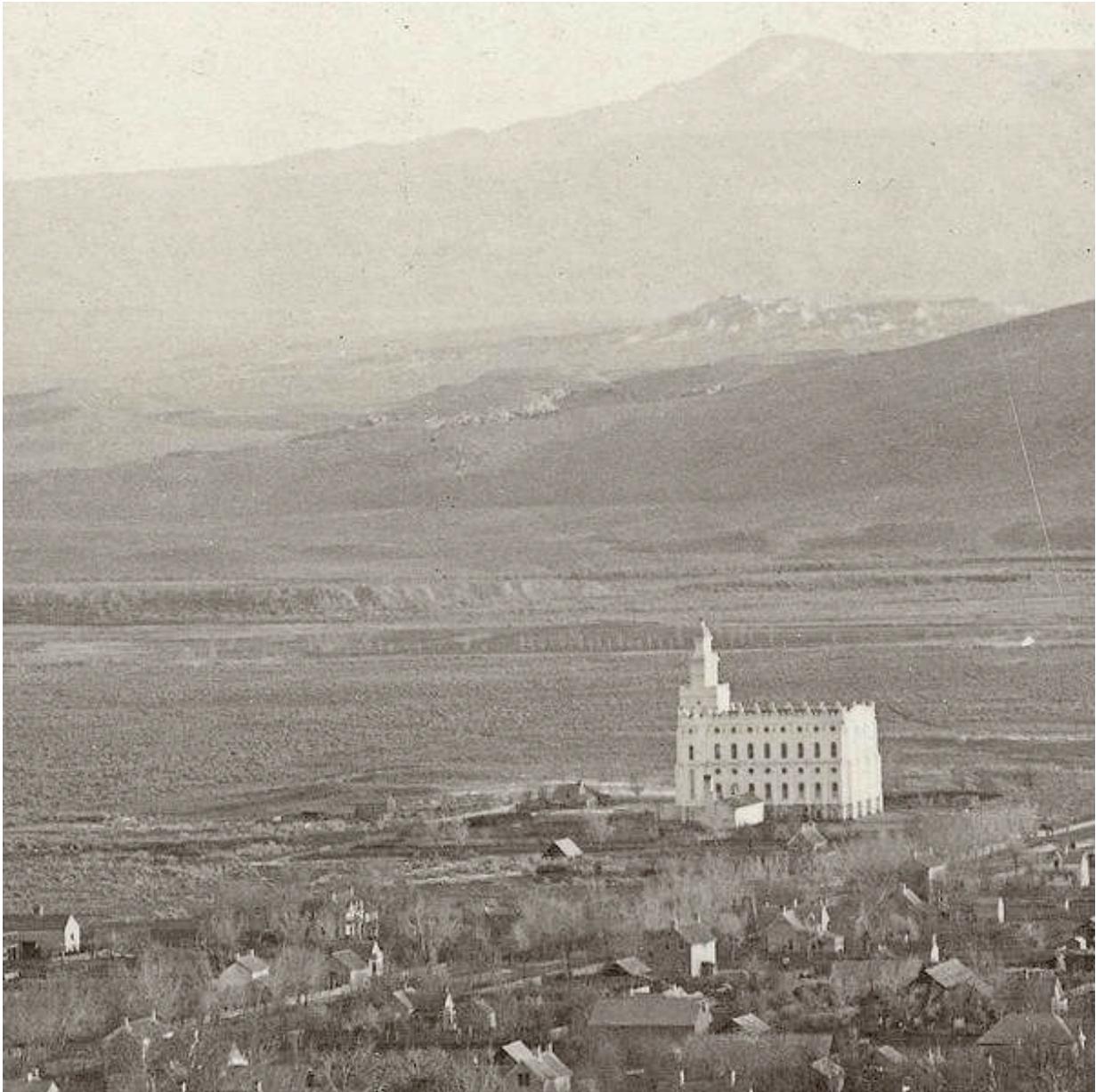


St. George Temple Under Construction, 1876, *USHS*

In 1871 when the site for the St. George Temple was dedicated, the stonewalls of the St. George Tabernacle were reaching full height. It would take thirteen years to build the Tabernacle, yet only six to build the Temple. Some of the time saved was accounted for because the Temple's stone walls were to be stuccoed then whitewashed, which meant that the stone did not have to be "dressed" (i. e. chiseled once in place to achieve a flat smooth wall surface). But perhaps more significantly, all the workmen had become more proficient at their individual tasks. This was true for all elements of the work including the originally cumbersome supply chain issues of obtaining and transporting construction materials, recruiting and overseeing laborers, and providing the workmen with adequate food and lodging.

The increasing number of construction projects in St. George meant that more and more tithing donations were needed, from settlements north of Iron County, including Beaver and San Pete Counties, as well as the Pipe Springs Ranch in northern Arizona, just to keep the workforce fed. In the late 1860's, the Tabernacle project had to compete with the booming mining towns in southeastern Nevada near Pioche for timber, grain, meat, produce, and men. Some of the workmen left to work in the mines, but more went to peddle goods and be paid in cash instead of St. George tithing scrip. Yet, many workers stayed, resisting the lure of silver.

One strategy to alleviate the shortage of workmen followed the pattern established by Brigham Young himself. Workers came to *Dixie* to work during the mild winters and returned to northern Utah in the spring. Some of these seasonal laborers were housed in Erastus Snow's "Big House" which began to function like a hotel after 1872.

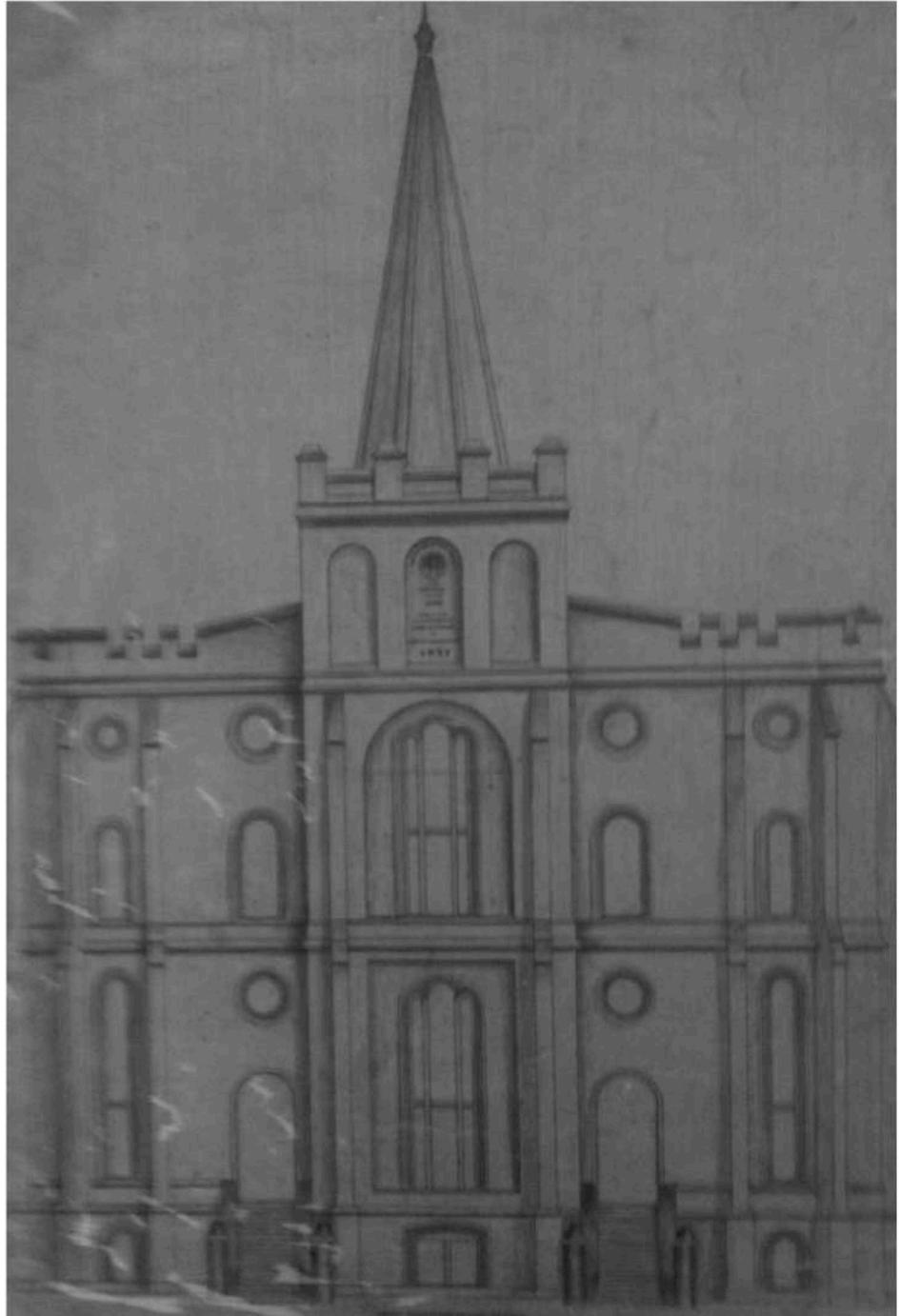


Temple at Edge of St. George, Anderson, 1903, *BYU Library*

Seeping water from a small spring encountered at the Temple site didn't deter Brigham Young. He insisted that Nephites had chosen the site long ago and that it would one day be in the center of a grand city. Consequently, it was necessary to find a way to establish a solid footing on the boggy ground. The builders improvised a pile driver from an old iron cannon that was dropped from a height of 35 feet to pound lava stone deep into the spongy earth until a firm foundation could be established.

Front Elevation, St.
George Temple, 1872,
LDS Church Archives

The original design concept for the St. George Temple drawn by Truman O. Angell, the Church Architect in Salt Lake City, bears a greater resemblance to the Salt Lake Temple, under construction at the time, than is evidenced in the completed building. The initial design may have entailed stone construction of the tower, similar to that done on the Temple in Salt Lake. Whether because of Brigham's failing health coupled with his desire to witness the completion of the Temple, or due to a lack of the knowledge concerning the proper structural design of a stone tower by the master mason, or simply the desire for a more economical structure, the tower was built of wood.



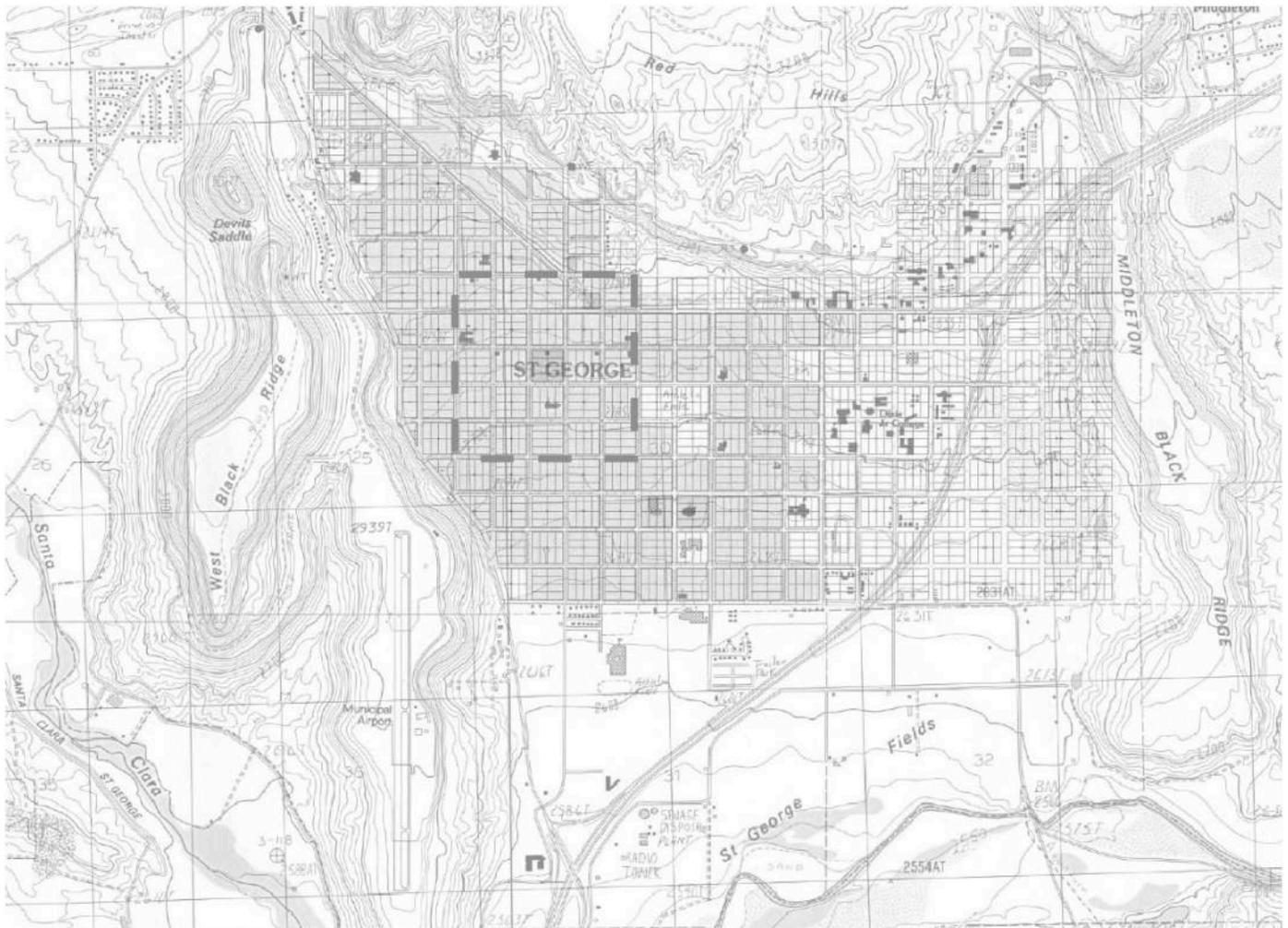
When completed, the wooden tower appeared too squat to satisfy Brigham's sense of proportions and he was critical of the locally improvised design. Brigham Young passed away shortly after the temple was dedicated in the spring of 1877. Less than a year later, the tower was struck by lightning, burning down completely. A taller, more proportionate replacement tower was built with an eye toward avoiding any further "criticism" by Brother Brigham from beyond the veil.

Saint George: Outpost of Civilization

Six months after the Temple was dedicated, a revised and enlarged “Official Map of the City of St. George” was prepared by County Surveyor John M. Macfarlane. This map is on display today on the lower level of the St. George City offices. The most remarkable feature of this map is the optimism concerning St. George’s future that it embodies. The vast expanse of the newly platted area, truly dwarfed existing St. George and matched the size of Salt Lake City at the time. This new *official* map also names a number of new streets. Many of the names selected reinforce the optimistic tone of the time.

From east to west the streets running north south are named Ridge, Olive, Orange, Rio Virgen Avenue, Palm, Magnolia, Chestnut, Walnut, Elm, Mulberry, Cotton, Centre Avenue, East Temple, West Temple, Maple, Main, Locust, Washington, Clara, Vine, Grape and Short.

Comparison of the area covered by this new plat to the 1986 USGS map reveals that, even at that date 109 years later, what was envisioned when the Temple was completed had still not entirely come to pass. The original 1862 town plat was at least five blocks square with the Tabernacle block located at the center of the townsite.



1877 St. George Plat Map superimposed over 1986 USGS Map

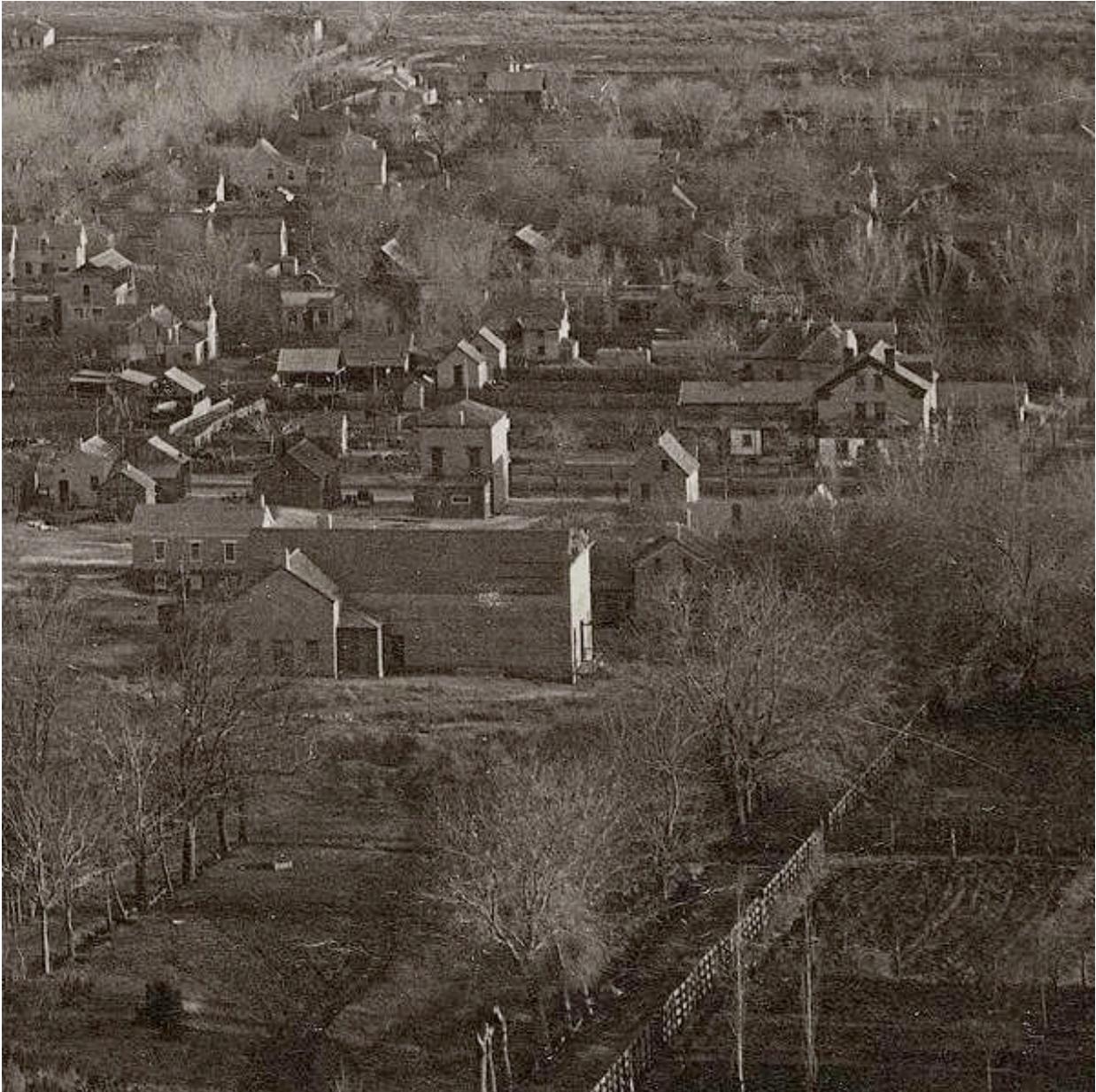


St. George Social Hall (Opera House) from the West, USHS

The Social Hall's basement started as a wine cellar built by the St. George Gardener's Club (after 1864) as a center for wine production and storage. The 1863 St. George Hall was sold in 1875 to house a mercantile business. The 1867 Gardeners Club Hall was inadequate for larger gatherings.

Sometime after 1875, when the Temple, Tabernacle and courthouse were nearing completion, the men who had learned their trades on these buildings formed a Builders Union with an objective of promoting building projects. Miles P. Romney, son of master carpenter Miles Romney, was chosen as their director. The Builders Union was contracted to expand the existing wine cellar into a Social Hall. The cellar was sold to the St. George Social Hall Company to this end. Miles P. Romney was also a member of the St. George Dramatic Association which had existed since 1864.

An adobe-walled upper room was constructed on top of the stone wine cellar and then a large wing was added to the west. The section above the wine cellar served as a stage with side wings. The addition to the west accommodated the seating area and doubled as a dance floor. An ingenious tilting floor was installed which hinged at the west entry. When used for stage performances, the floor was tilted down to the east about 30 inches which afforded all spectators unobstructed views to the stage. After the performance, jacks located in the basement would be raised by hand until the floor was level with the stage, maximizing the space for dancing.



Social Hall (Opera House) from the North, Anderson, 1903, *BYU Library*

In 1900, the ownership of the Social Hall passed from the Social Hall Company to the Mormon church but was operated as before. Over the years, other larger facilities for public performances were built, most notably at the Dixie Academy a few blocks down Main Street.

By the 1930's motion pictures had begun to replace live entertainment, and in 1936, the church sold the building to the Utah and Idaho Sugar Company. The building was converted into a sugar beet processing and sugar sack storage facility which operated until 1988, when the St. George Neighborhood Redevelopment Agency acquired the property. The building was placed on the National Register of Historic Properties in 1990 and is presently used as a public facility accommodating a wide range of social and cultural events.



Gardener's Club Hall, *USHS*

Prominent farmers organized the St. George Gardeners Club around 1864 with the purpose of improving gardening methods and produce. The Gardener's Club Hall was built in 1867 as a meeting place for information exchange and product exhibition. It is considered to be the oldest public building in St. George.

Joseph E. Johnson was the club's first president

and the editor of *The Pomologist*, a newspaper devoted to *Dixie's* horticultural and flora-cultural development. He owned much of the block that the Gardener's Club Hall was built, where he cultivated trees, vines, flowers, and operated a nursery business.

In 1867, books which had been acquired for a library were moved to a renovated bakery located just up Main Street from the Tabernacle and called the "Lyceum". The Young Mens Mutual Improvement Society and the Young Ladies Mutual Improvement Society shared responsibility for maintenance of the building with the Relief Society.

Mural by
Roland Lee
located in St.
George
Library
showing
Lyceum and
Dixie
Academy,
2011



Chapter 4

Homes and Gardens

Henry Eyring, Journal, 1862

“We had neither team, wagon, cow nor even chickens and I presume I commenced with as little as anybody ever did in St. George. My first job was the erection of a shelter and when I succeeded in erecting a sod house 16 feet square about 18 inches under the ground covered with willows and dirt, I felt that I had achieved quite a triumph and really was more comfortable than many of my brethren, who lived in willow shanties or tents. While our sod house was quite comfortable both winter and summer.”

Charles Lowell Walker, circa 1870

The St. George Song

to music composed by Samuel L. Adams

VERSE

*O what a desert place was this
When first the Mormons found it,
They said no white man here could live
And Indians prowled around it.
They said the land it was not good
And the water was no gooder,
And the bare idea of living here
Was enough to make men shudder.*

*The Sun it is so scorching hot
It makes the water siz, Sir
And the reason that it is so hot,
is just because it is Sir:
The wind with fury here doth blow
That when we plant or sow, Sir,
We place a foot upon the seed
And hold them till they grow, Sir.*

*Now green Lucern in verdant spots
Bedecks our thriving City,
Whilst vines and fruit trees grace our lots
With flowers sweet and pretty,
Where once the grass in single blades
Grew a mile apart in distance,
And it kept the Crickets on the hop
To pick up their subsistence.*

CHORUS

*Meskeet, Soap Root,
Prickley Pears and Briars
St. George ere long
Will be the place
That everyone Admires.*

*Meskeet, Soap Root,
Prickley Pears and Briars
St. George ere long
Will be the place
That everyone Admires.*

*Meskeet, Soap Root,
Prickley Pears and Briars
St. George ere long
Will be the place
That EVERY... ONE... ADMIRES.*

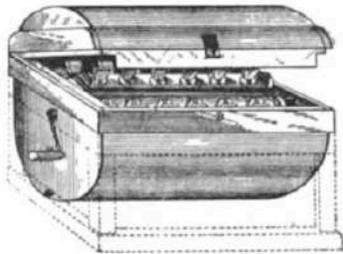
Note: The “Sir” referred to in this song was Brigham Young, the prophet and president of the Mormon Church. It is said that he enjoyed the song as much as those who sang it.



Melancthon W. Burgess House, 1940, *HABS*

AN IMPROVED WASHING MACHINE.

There are many machines for washing among the inventions of recent years, and it is a question whether any have really secured the desired ends of efficiency, economy and dispatch in this domestic article. Mr. Melancthon Burgess, of St. George,



Utah Territory, has now come to the front with a patented device which deserves to be examined by all householders and others interested in laundry work. It is a machine in which a roller is employed to operate in conjunction with a bed or wash-board. He constructs his machine of galvanized iron and the casing is so overlapped as to form a watertight receptacle. This is placed on a frame-work suitable to support it and to allow of rotation of the interior by means of a crank. To use the machine the receptacle is filled with boiling water and suds, and the clothes to be washed are placed so as to turn with the roller. The lid is then fastened down and the roller rotated by means of the crank. As the roller turns, there are cams on the end of each slat which engage the yielding slats of the wash-board and push them down. After the first cam passes over the slat, it by its spring power immediately rises. When the next cam passes over the slat it is again pushed down. This operation is continued during the entire washing process.

The Burgess house was the first house built in St. George. Melancthon was a blacksmith, carpenter, farmer and an inventor. He arrived in Salt Lake Valley in 1847. He and his wife Margaret Jane McIntyre had eight children. Melancthon went to Echo Canyon to delay Johnston's Army in 1857, and was called to *Dixie* with his wife and young family in 1861.

His father, William Burgess, Sr., operated a sawmill in Pine Valley and supplied the lumber for this house. Blacksmiths were in great demand in early St. George as were carpenters. Melancthon forged mill irons for the Mount Trumbull sawmill that supplied timber for the St. George Temple.

Even though his eyesight failed him in later years, in 1893, *The Mechanical News* reported on Melancthon's invention of an improved washing machine. He died in 1904 in the home he built on the northeast corner of First North and Second West.

In 1940, the yard was still being used to grow corn, vegetables, grapes and fruit.



John D. L. Pearce House, 1940, *USHS*

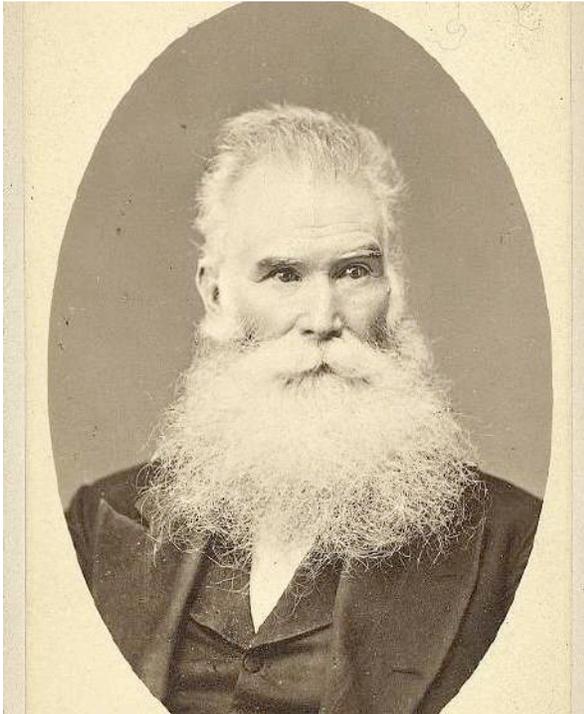


In 1852, John David Lafayette Pearce arrived in Payson, Utah from Mississippi. He married his wife Martha in 1857. In 1861, they were called to *Dixie*. Erastus Snow called him as a colonel in the militia to deal with the Indian troubles in 1866.

This house on the southeast corner of Third North and Fourth West streets dates from 1877. It was built of adobes and covered with plaster. John worked as a butcher and a farmer, in addition to his work as Indian interpreter and peacemaker.



Orson Pratt House, 1983, Phillip F. Notarianni, *WCHS*



Orson Pratt, 1875, Savage, *BYU Library*

LDS apostle Orson Pratt had this house, at 76 West Tabernacle, built in 1862 while helping direct the settlement of St. George and the *cotton mission* with fellow apostle Erastus Snow. Pratt favored settling along the upper virgin where fewer problems of malarial fevers were found but acquiesced to Snow. This was a large house for the time. The Pratt family occupied the upper floor and the lower floor was used as a general store and post office.

Orson was an astronomer and mathematician, and served 13 terms in the territorial legislature. In 1879, he published *Key to the Universe*, a scientific treatise dealing with the speed of light, sun spots, gravitation forces, planetary motion, time and other laws of the *Great Supreme Architect* of the universe.



Erastus Snow's "Big House", *USHS*

Construction on this four-story, adobe home began in 1867. Erastus Snow's wife Elizabeth managed it as a "guest house" for travelers. In 1869, the basement was occupied by the St. George Co-operative Mercantile Association. It lodged seasonal Temple workmen during the winters after 1873. Snow's son Mahonri operated the "Big House" as a first class hotel from 1888 until 1913, when it was sold to Samuel Judd, who changed the name to the Dixie Hotel.



Erastus Snow, one of the twelve apostles, was the leader, with Orson Pratt, of those called in 1861 to the *cotton mission*. Pratt and Snow had been the first two Mormons to enter Salt Lake Valley in 1847, and in 1860 Pratt and Snow served a mission together to the Eastern States at the time the Civil War started.

For most of Erastus Snow's life he built Utah's *Dixie*, but in his last few years, he was active in founding the Mormon colonies in northern Mexico, and he encouraged others from St. George to settle there including Miles P. Romney.



David H. Cannon House, 1940, *HABS*

David H. Cannon and Wilhemina (Willy), the first of his three wives, came to *Dixie* in 1861. The dry, barren landscape was so ugly that Willy cried all the time. In 1956, the television series *Death Valley Days* dramatized the story of David finding “one thing of beauty”, a sego lily, for his wife, so that she would feel content in St. George. Their plastered, adobe house was just east of Main on First South, and had three *Dixie* dormers above a large south facing porch.

David Cannon served two terms as sheriff. He served as a member of the State Board of Education, and was called as member of the St. George Stake presidency. He also served as the president of the St. George Temple from 1893 until his death in 1924.



St. George's pioneers outside the Tabernacle, with David lower right, 1915
Cannon Family Archives



Daniel D. McArthur House, 1940, *HABS*



When Daniel D. McArthur arrived in St. George in 1861, he had one of only five pocket watches among the colonists. He served as the first Bishop of the LDS Third Ward in 1862. He became a member of the Stake High Council in 1864.

Daniel cared about the physical well being of the saints. He worked on improving the wagon road to Harmony. When he was made Presiding Bishop of southern Utah in 1870, he watched over 21 wards including those in nearby Arizona and Nevada. His stone home at 159 West Tabernacle was built about 1870.

He was elected to the St. George City Council in 1876. He had five wives, and was fined \$321 in 1890 for unlawful cohabitation, when he turned himself in to the federal marshals in Beaver.

His great-great grandson, Dan McArthur, is the current mayor of the City of St. George.



Detail, Miles Romney house, 2010

Miles Romney, a carpenter living in Lancashire, England, and his wife Elizabeth joined the Mormon church in 1837. Elizabeth apparently approved of each of Miles other eleven Lancashire wives.

In 1841, they immigrated to Nauvoo, where Miles worked on the Temple. In 1850 they arrived in Salt Lake City, where Miles worked in the joiners shop on the Salt Lake Temple.

Miles Romney and Elizabeth were called to *Dixie* and settled in Grafton in 1862, again moving to St. George to work on the Tabernacle and after 1873 the Temple. Miles experience and skills as a master carpenter made him the choice to supervise of all the work, with the exception of the stonework, on these two landmark buildings. With the exception of a few drawings drawn in Salt Lake City by Church Architects William H. Folsom (Tabernacle) and Truman O. Angell (Temple), Miles Romney created the plans from which the workmen built. He also trained many assistants including his son Miles Park Romney.

His home on the east side of First West between Second and Third South still stands. The cornice details, of this otherwise modest home, show the touch of a true master carpenter.

Miles fell while working on the Temple in 1874 at age 63, breaking one of his arms and one of his legs. To everyone's amazement he recovered and resumed his work. In May 1877, he again fell out a window while working on the Temple, which made him ill, and he died shortly thereafter.



Colonia Juarez Stake Academy,
Martineau Family Archives

Miles P. Romney became a master builder in his own right. He married the prettiest girl in St. George, Catharine Jane Cottam, and then four others. He was among the founders of the Mormon colonies in Mexico and supervised the construction of the Juarez Stake Academy in the 1890's. U.S. Republican candidate for President, Mitt Romney, is his great-grandson.



Edward Lloyd Parry, *USHS*

Edward Lloyd Parry, his father, grandfather and great grandfather were all master stone masons. Edward and his wife Elizabeth joined the LDS church in 1844 in Wales. With the assistance of the Perpetual Emigration Fund they migrated to Salt Lake Valley in 1853. Elizabeth chose Edward's second wife Ann, whom he married in 1857. Their family was called to St. George in the spring of 1862. Edward supervised the masonry work on the St. George Hall, the Tabernacle, the County Courthouse, the second floor of the Cotton Factory, the Temple and many private residences including those of Erastus Snow, Brigham Young and that on his own home on the northwest corner of Second South and First West Streets.

After his work in St. George was completed, Edward supervised the stone work on the Manti Temple and furnished cut stone for the Salt Lake Temple Annex, Thomas Kern's Mansion, the

University of Utah's Park Building, the Utah County Courthouse, and the E. H. Herriman Mansion in New York. He died in 1906 at age eighty-eight, outliving both of his wives.



E. L. Parry and Sons Shop, Ephraim, 1890's, *USHS*



Edwin G. Woolley House, 1940, *HABS*

In 1857, at age twelve, Edwin G. Woolley took part in the “Echo Canyon war”. Edwin was a member of the Salt Lake Tabernacle choir in 1859. He was called to *Dixie* in 1867. In 1869, he was pursuing Navajo Indians with Jacob Hamlin. He worked hauling freight, and as an assessor, a tax collector and carpenter. He completed his own house in 1877 on Second North near Second West Street. He was a clerk for the tithing store and later for the St. George Co-operative Mercantile Institution. In 1874, he was assistant secretary of the United Order of St. George Stake. In 1875, when the United Order was discontinued, Robert Lund, a St. George telegraph operator, Thomas Judd, a St. George tithing clerk and Edwin formed the Woolley, Lund and Judd company. He was active in People’s Party politics, helped to form the Democratic Party in Utah and was appointed St. George Probate Judge in 1894. In 1906, he toured the future Zion Park area with President Theodore Roosevelt.



Edwin G. Woolley House, Dining Ceiling Detail, 1968, *HABS*



Robert C. Lund House, 1940, *HABS*



Robert Charles Lund accepted a call to be trained as a telegraph operator in Salt Lake City when he was eighteen. St. George's telegraph office was located in a small building facing east just to the south of new St. George Hall in 1865. Then it moved to old Co-op store. And at one time it was located in the Old County Courthouse. Finally, a new telegraph office was built on Tabernacle Street. Robert made each move and became St. George's finest telegrapher.

Robert and his wife, Mary Ann Romney, were moved into their adobe house on First North and Second West in 1870, the year they were married.

In 1875 Woolley, Lund and Judd opened a mercantile store in St. George. It was in direct competition with the St. George Co-operative Mercantile Association, but the three partners were very good businessmen. All three were called on proselyting missions in 1876, but after some negotiation with Brigham Young, Robert was allowed to stay and manage the business. When mining boomed in Silver Reef, Woolley, Lund and Judd opened a branch there in a stone building they shared with Wells Fargo Express. Robert managed the Silver Reef branch of Woolley, Lund and Judd until 1890. The Woolley, Lund and Judd Company contracted to grade and improve railroad beds, delivered the mail, extended credit, printed scrip "currency", acted as freight agents, and invested in livestock, grain, produce, water and land.

Robert was elected to the Washington County Commission and the territorial legislature. He served as president of the Washington Field Canal Company. Robert Lund tried unceasingly to bring the railroad to St. George. He died in 1906 at age 59.



Thomas Judd House,
1940, *HABS*

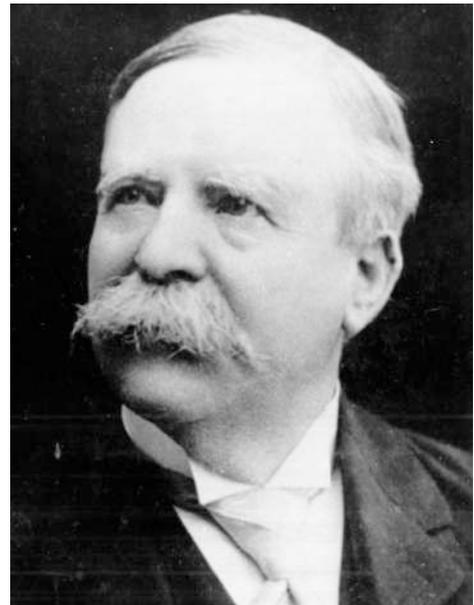
At 17 years of age, in 1864, Thomas Judd immigrated from England with his mother, brothers and sisters to join their father Samuel Judd in St. George. Thomas became a tithing store clerk. He married his wife Mary Jane Ashworth in 1870. Their plastered, adobe home with dixie dormers and a large porch was built in 1876 on Second East

Street between Second and Third South Streets. It was originally the only home on the block and was surrounded with luxuriant gardens, vineyards and orchards.

In 1875, Woolley, Lund and Judd mercantile was founded and in 1876 Thomas was sent on a proselyting mission to England. Thomas became involved with agriculture and horticulture and was a elected president of the St. George Farmers' and Gardeners' Club. In 1889, the LaVerkin Fruit and Nursery Company was incorporated with Thomas Judd as president. He planned and built a five-mile long canal, which took water out of the Virgin River and through an 900 foot tunnel cut through solid rock and onto the LaVerkin bench irrigating over 500 acres of fertile land.

In 1890, Thomas leased the Cotton Factory from the Rio Virgen Manufacturing Company and operated it at a profit until 1898 when he was called to on a mission to colonize the White Water Valley in eastern Nevada. The factory under Judd's management honored tithing scrip, scrip issued by Woolley, Lund and Judd, and scrip issued by the Canaan Co-operative Stock Company. In 1908, Thomas Judd bought the inventory from Joseph Bentley's store to open the Thomas Judd store on Tabernacle Street.

As mayor of St. George in 1912, Thomas Judd applied for a \$8,000 grant from the Carnegie Foundation to build the a public library. In the 20th century, he also served on the Utah State Board of Horicultural which with the State Agricultural College operated an experimental farm in LaVerkin and exhibited Utah's fruit throughout the western United States.





George Brooks House, 1960, *USHS*

George Brooks, Sr. built this home at Third North and Main Street in 1878 from the irregular pieces of sandstone leftover after the construction of the St. George Temple and Tabernacle where he had worked as a stone mason. The adobe kitchen was added in 1887. The home was occupied by George's son, William and his second wife, Juanita (Brooks), after 1933.



Juanita, who was born in Bunkerville, Nevada, attended Dixie Junior College, Brigham Young University and Columbia University. She collected early pioneer diaries and family narratives which became the research materials for *The Mountain Meadow Massacre (1950)* and *John Doyle Lee: Zealot, Pioneer Builder, Scapegoat (1960)*, histories which don't flinch from uncomfortable facts. They brought her fame, but put her at odds with LDS church leaders.

The home is presently used for bed and breakfast lodging, and takes its name from Juanita's 1982 book, *Quicksand and Cactus: A Memoir of the Southern Mormon Frontier*.



Israel Ivins, *USHS*

Israel Ivins and his wife Anna were converted to Mormonism in New Jersey. They immigrated to Utah in 1853 with their baby son Anthony, and were called to *Dixie* in 1861.

Israel surveyed the first plat for St. George, as well as the ditches that distributed water to the town lots. He was the first medical doctor in St. George.

Julia, Israel's second wife, and her children relocated from Salt Lake to St. George in 1866. Their home, was on the southwest corner of First West and Second North Streets, had a large second story, wood shingled "attic".

In 1868, Anna Ivins was called as the first president of the St. George women's Relief Society. In the 1870's, Israel spent some time mining in northern Utah.



Israel Ivins House, *USHS*



Ivins House with Anthony Holding Horse by Fence, c. 1900, *USHS*



Anthony W. Ivins, 1887, *USHS*

Anthony Ivins, the son of Dr. Israel Ivins, was a *Dixie* frontiersman and rancher, who became a constable, prosecuting attorney, county assessor, and city councilman, and stake high council member in St. George. His home was built at the rear of father's town lot in 1875. In 1878, he married Elizabeth Ashby Snow, the daughter of Erastus Snow.

Tony was sent on a mission to the Indians in Arizona and New Mexico, and then to Mexico City in 1884 to arrange for settlement of the Mormon colonies in Chihuahua. He was appointed as Mohave County, Arizona assessor, served as special Indian Agent to the Shivwits tribe, was elected to the Utah territorial legislature twice and served as a delegate to the Utah State Constitutional Convention in 1894. Anthony was

active in the Utah Democratic Party.

Anthony Ivins was among the first settlers of Colonia Juarez, and became its stake president, a position which he held until he was ordained an apostle in 1907. In 1925, he became a counselor in the first presidency to his cousin Heber J. Grant, the seventh president of the LDS church. He was president of the Utah Agriculture College board of trustees, and served on the boards of several banks including the Zion's Savings Bank.



Jacob F. Gates House, 1880, *USHS*



Susa Young Gates, 1875 - 1890, *BYU Library*

Jacob F. Gates was the second mayor of Saint George from 1876 to 1890. He married Susa Young, a daughter of Brigham Young's twenty-second wife Lucy Bigelow in 1880. Susa was a music teacher at the Brigham Young Academy in Provo. They had 13 children, six of which survived to adulthood. Jacob and Susa served as missionaries to the Sandwich Islands (Hawaii) in the 1880's.

Their home was on the southwest corner of First West and First North.

In 1889, Susa founded the *Young Woman's Journal* which became

the official publication of the *Young Ladies' Mutual Improvement Association* after 1897. Susa Young Gates founded the *Relief Society Magazine* in 1915. She was a member of the Board of Regents of Brigham Young University and the Utah Agricultural College.

Chapter 5

Milestones of Progress

Henry Eyring, Journal, 1885

“The pile-dam contemplated for a long time is being driven in a good locality near the Middleton crossing. (after seven weeks)... The pile dam is nearly finished. (after nine weeks)... Heavy rains fell on the 23d and 24th washing out Dams on the Rio Virgen and carrying 1/4 of the County bridge down stream. The river got around the north end of the pile dam making a gap 8 rods (132 feet) wide to be spanned.”

Deseret News, November 1886

“... The stockholders sustained the board in their views, and were decidedly in favor of a pile dam. Steps were immediately taken to procure the necessary timbers, and most of them got out from Pine Valley mountains the same fall. Much delay was occasioned in driving the piles, the result of which has been very disastrous to the farming community of Washington. The piles are driven, but the filling of rock, a great portion of it, remains to be done, consequently we have had no water to our fields this year, and therefor no crops, with the exception of a little lucern hay. Many of our lucern patches appear to be literally burnt up. At this season many are without provender for the work teams and cows. A great many are going north in quest of a little breadstuff to tide them through the winter.”

Elwood Mead, Irrigation in Utah, 1903

“Experiment after experiment demonstrated the construction of a permanent dam across the sand bottom of the Virgin River to be practically impossible. What was expected to be a successful effort was made some years ago 4 miles below the present dam. At a large expense heavy piles were sunk into the river bed to hold the rock and brush work of the dam, but they proved unable to withstand the summer floods, with the result that when water was most needed and plentiful in the river there was no dam to divert it to the fields. The farmers became satisfied that unless a solid foundation could be found the fields would have to be abandoned.”

Saint George: Outpost of Civilization



John Wesley Powell Meeting with Paiute Indians, St. George, 1872, *USHS*



Arid Region Drainage Districts, Powell, 1890

Major John Wesley Powell applied scientific reasoning to the problems of the arid West. Accurate assessments of resources required reliable maps, hence the *United States Geological Survey*. Powell was also concerned about the cultures of the native American Indians as the first director of the *United States Bureau of Ethnology*.

When he published a map of the arid region's drainage districts, he hoped that respecting these boundaries would lead a better allocations of the scarce resources of water and irrigable land. There is a striking similarity of these boundaries to those mapped by the Dominguez and Escalante expedition in 1777 showing different Indian tribal lands.

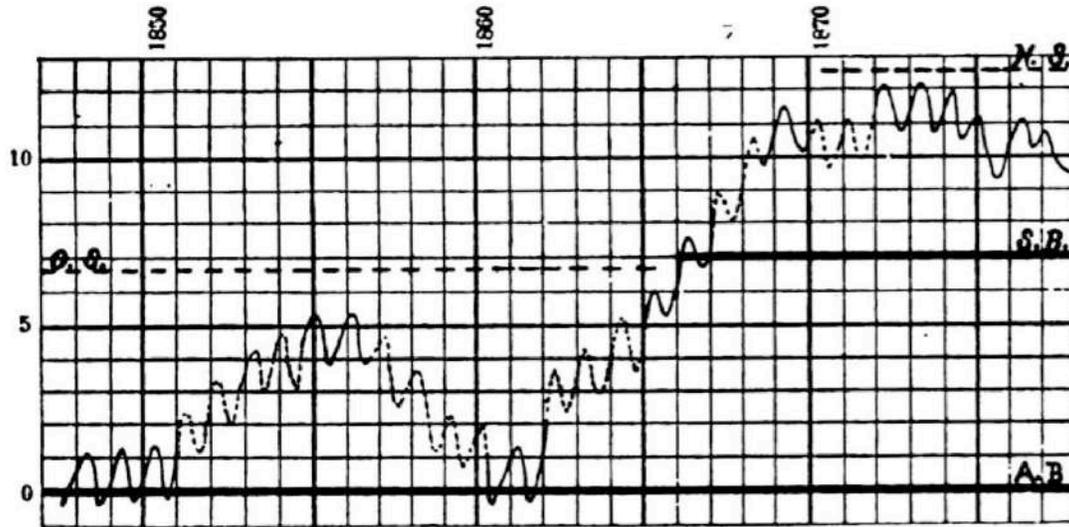


Diagram showing the rise and fall of Great Salt Lake from 1847 to 1877.

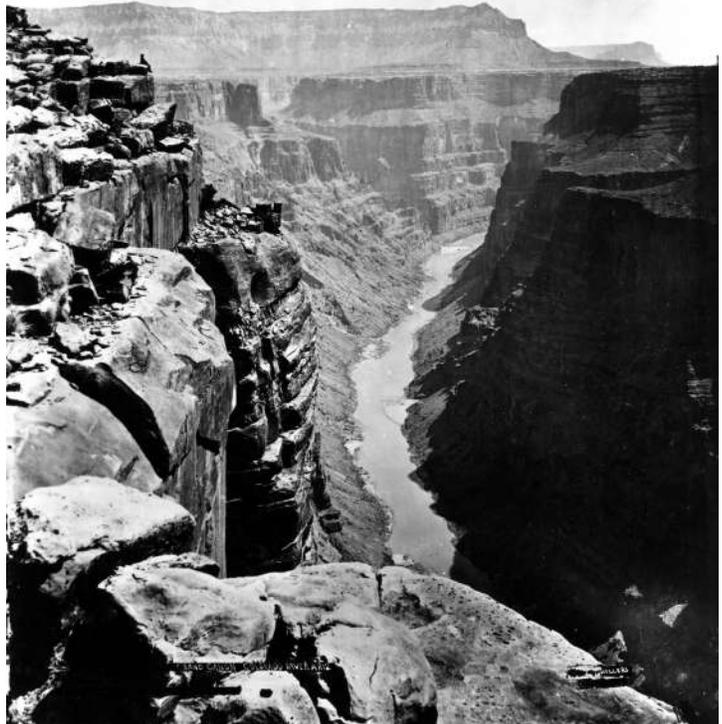
- N. S. = Level of new storm line.
- O. S. = Level of old storm line.
- S. B. = Level of Stansbury Island bar.
- A. B. = Level of Antelope Island bar.

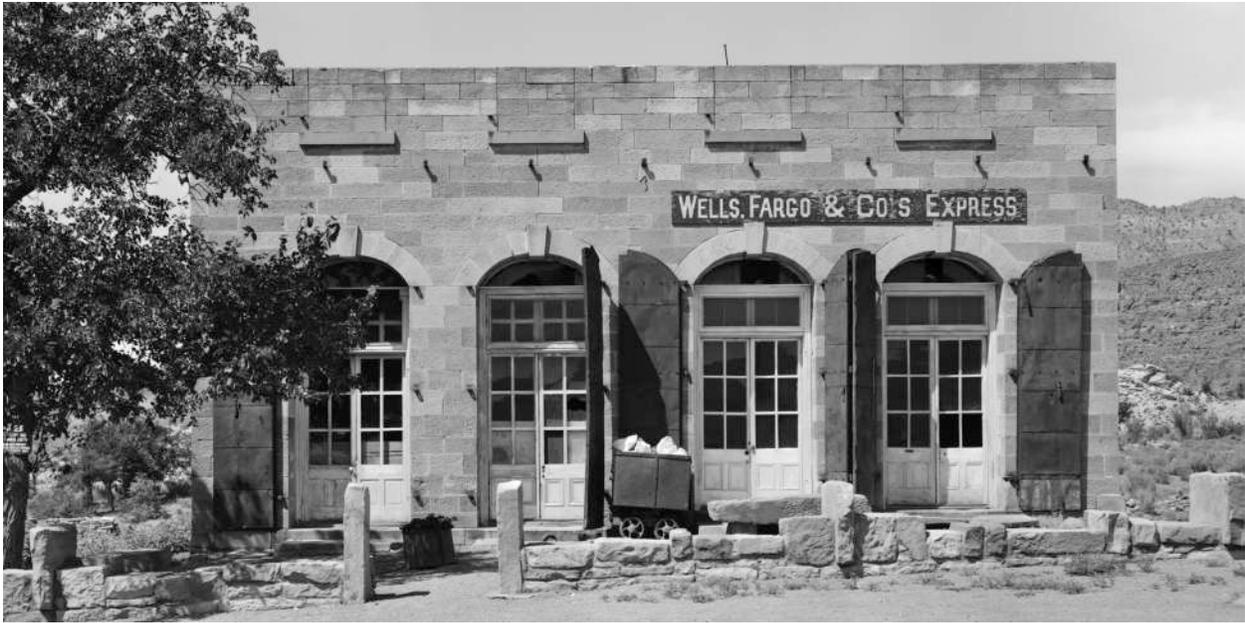
Graph from Report on the Arid Regions, Powell, 1879

Colorado River, Hillers, 1872, *Library of Congress*

John Wesley Powell analyzed the fluctuations in the level of the Great Salt Lake for the thirty years after Mormon settlement. Increases in the lake water had given credence to a “rainfall follows the plow” theory being advanced by pioneer climatologists. This mistaken science was not corrected until after the turn of the century, and gave false hope to many early settlers including those who came to *Dixie*.

Science discovered great beauty in the West. The illustrated reports of these scientific and surveying expeditions had wonderful photographs, by J. K. Hillers and others, of stupendous *geological* features which became destinations for curious travelers. Southern Utah’s tourism industry was born.





Wells Fargo Building, Silver Reef, 1968, *HABS*

The discovery of silver in Silver Reef's sandstone was unbelievable. Even less credible was the silver's presence in the fossilized remains of trees, branches, leaves and ferns. While scientists argued about geological theories, Salt Lake City's Walker Brothers sent William T. Barbee down to stake claims in their name; others followed. From 1877 to 1884, Silver Reef boomed supporting a peak population of nearly 2,000. While few Mormons became miners, many traded grain, produce, livestock, *Dixie* wine, lumber, and their skilled labor for cash. The quality of the stone work seen in the surviving Well Fargo Building, now a history museum, betrays the craftsmanship of masons trained on the Tabernacle and Temple in St. George.



George Miller's Saloon and Louder's Store, Silver Reef, 1890, *USHS*



Washington County, Kane County Boundary, 1879 Map of Utah (part)

When Kane County was created in 1864, Grafton was its county seat, and the towns of Springdale, Shunesburg, Rockville, Duncan’s Retreat, Virgin City, Toquerville, and New Harmony were all within its boundaries. In the 1880 Utah Gazetteer, nine St. George businesses were listed, while Silver Reef had thirty-three. Silver Reef, which received a municipal charter from the Territorial Legislature in 1878, had quickly become the largest city in Washington County. In 1882, the boundary between Washington and Kane counties was relocated so that voters in the upper Virgin river towns, Toquerville and New Harmony voted in Washington County. Mormons’ fear of what effect “gentile” votes might have were heightened that same year when the U. S. Congress passed the Edmunds Act outlawing polygamy, which led to many church leaders being jailed for *unlawful cohabitation* unless they went into hiding.

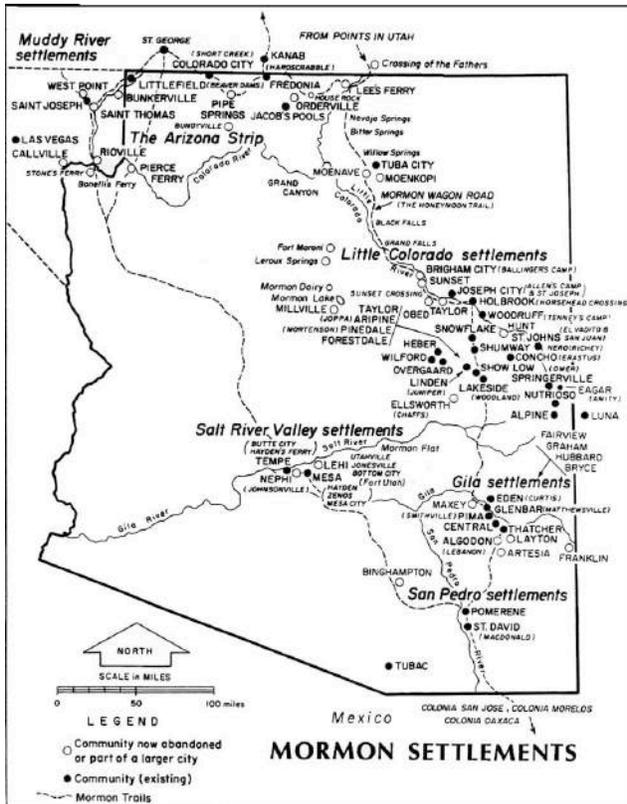
Polygamists outside Territorial Prison, 1885



Saint George: Outpost of Civilization



Pioneer Inscriptions along the Honeymoon Trail, 2008



Map of Mormon Settlements in Arizona, 2000, NPS

After the St. George Temple was dedicated in 1877, it became the destination for young Mormon couples wishing to exchange vows, first from Arizona and later Mexico. The trip by horse drawn wagons could take weeks each way.

The Edmunds-Tucker Act of 1887 disincorporated the LDS church, confiscated all church properties, required an anti-polygamy oath of all voters, disinherited polygamist children, required women to testify against their husbands, replaced local probate judges with federal appointees, disfranchised women (who had been able to vote in Utah since 1870), and took measures to restrict Mormon teachings in schools.

In September of 1890, LDS church president Wilford Woodruff announced that

the practice of plural marriage would be discontinued for members of the Mormon faith, after the United States Supreme Court upheld the provisions of the Edmunds-Tucker Act in May of that year. *The Manifesto*, as this announcement was entitled, was later printed in Mormon scriptures.



Aerial Photo, St. George and Washington Fields Dam, 2009

Attempts to construct a permanent dam to divert water from the Virgin River had failed, time after time over a thirty year period, before a successful strategy was devised. The Virgin crossed through a rock outcropping four miles above the location of the 1885 failed pile dam. At this location, the river's bottom is solid rock rather than sand.

Elwood Mead, after whom Lake Mead is named, described the dam's unique construction in his 1903

publication *Irrigation in Utah*. The secret of the dam's permanence is a 235 foot wide impermanent brush diversion arm extending from the north bank which can wash away during flood conditions and provide passage for the flood waters. The flood waters pass over the rock ledge at the river's bottom but do not erode it. During times of the low flow, the brush diversion thrusts the river southward toward the mouth of a 600 foot long canal located behind a permanent 25 foot high rock embankment. At the downstream end of this embankment, a short tunnel was cut through the solid stone outcropping at the head of a ten mile long canal which could irrigate 3,510 acres, according to Mead. This 1891 construction was not significantly damaged until the failure of the Quail Creek dam in 1989, and is still in operation today.

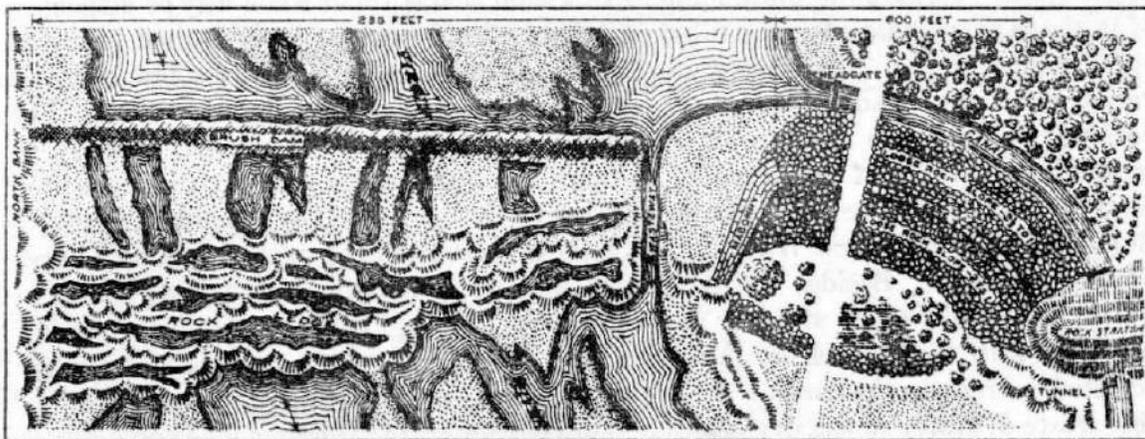


FIG. 1.—Plan of St. George and Washington Dam.

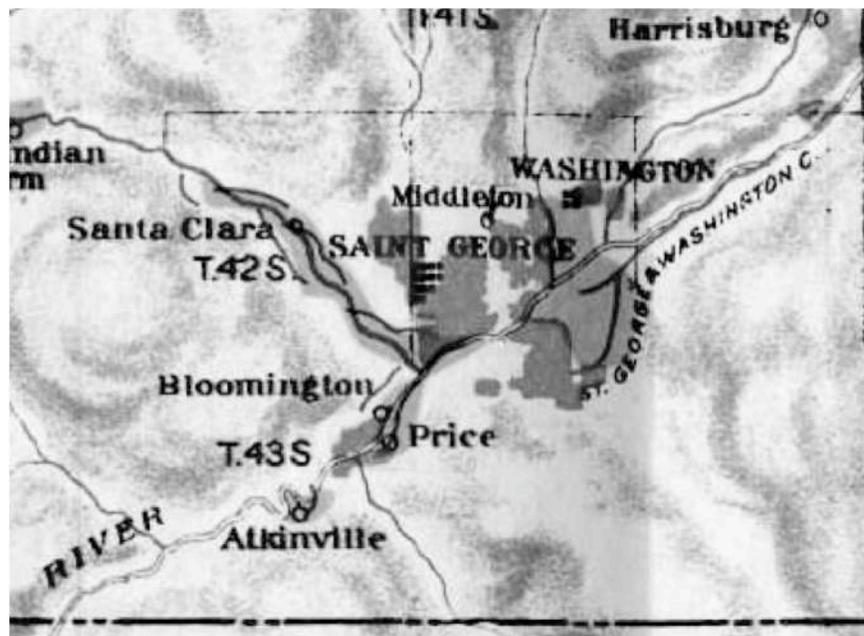
Drawing of Washington Fields Dam, from *Irrigation in Utah*, Mead, 1903



People Working on Washington Fields Dam, 1885-1886, *SUU*

This photograph shows work on the much anticipated pile dam undertaken by the Washington Fields Canal Company that washed away in 1886 after over a year in construction.

The success of the Washington Fields Dam, ended an era of frustration and ushered in a new age of canal and dam building. The eight-mile Hurricane Canal brought water to over 2,000 acres in 1908. The Enterprise Dam and Canal project was completed in 1909. The eight-mile long Santa Clara Bench Canal would bring water to 4,500 acres in 1914.



Map of Canals and Irrigated Land from *Irrigation in Utah*, Mead, 1903

Saint George: Outpost of Civilization



St. George Presbyterian Church, 1890's, *Giovale Library, Westminster College*

The plight of Mormons, particularly women, motivated some Christian denominations to send missionaries to Utah. By 1881, presbyterian reverend Arthur B. Cort had located in St. George with a dual purpose of rescuing Mormons and Indians from the error of their ways.



Presbyterian Christmas Party, *Giovale Library, Westminster College*

Cartoon of Baptism of Indians by Mormons posing as Apostles of Christianity, 1882, *Harpers Weekly*



Sally Rice Snow by Presbyterian Church at Shem, *Giovale Library, Westminster College*

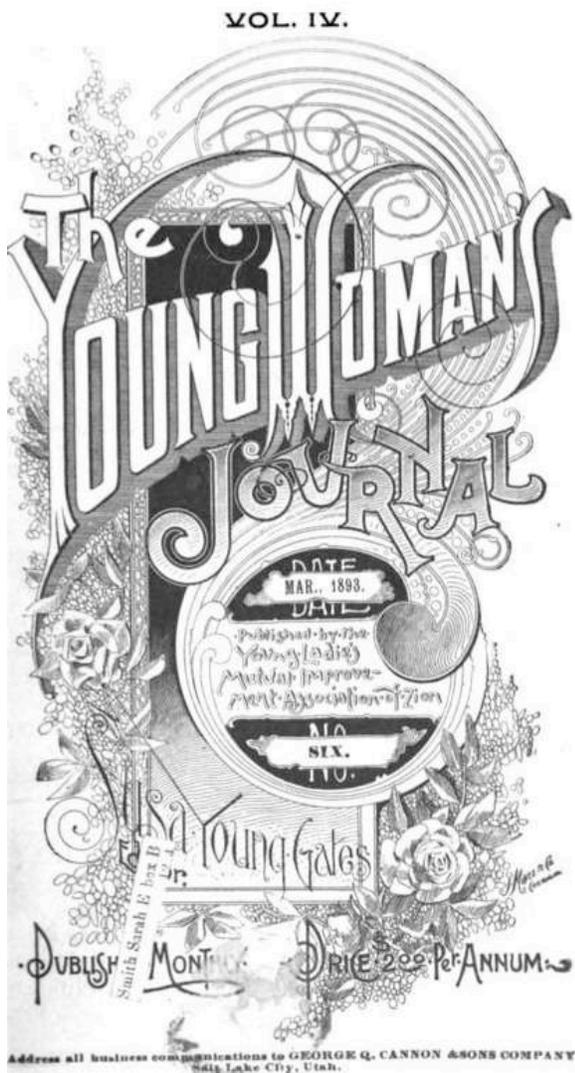


“I am experiencing open and bitter denunciation; but St. George is not a hopeless field. God lives.”

“Mormonism is an Asiatic abomination among us, with a loathsome mixture of polygamy, priestcraft and fanaticism. Beyond description it degrades the condition of woman, and pollutes home-life with the grossest animalism and the bitterest hate. And Mormonism holds not only Utah in its grasp. With masterly cunning and desperate determination it is laying hold and reaching out upon several adjacent territories. In Idaho it already holds the balance of power. He is blind who does not see that Mormonism and Jesuitism, in deadly hostility to the gospel of Christ, portend national dishonor and threaten national disaster.”

Reverend Arthur B. Cort, 1881

Beehive Girl Breakfast,
St. George, 1915
USHS



The Young Woman's Journal Cover,
March 1893

There were always opportunities for leisure time in St. George, particularly for the youth. Dancing, singing, parades, picnics and theater performances were frequent, and of excellent quality for the size of the community. There was a common theme of *improvement* in most of the recreational activities. By improving one's skills, one's knowledge and one's habits, each member of the community had a hand in building Zion.

The Young Woman's Journal, edited by St. George native, Susa Young Gates, published illustrations of the 1893 World's Fair buildings and exhibits, in an attempt keep young women abreast of advancements in science. The Juvenile Instructor published dimensioned drawings describing the operation and construction details of water powered wheels which could be used to lift water out of a stream and into a sluice to *conveniently* irrigate crops.

Practical advice about preserving fruit and preventing disease shared space with theological essays on such weighty matters as, sincerity vs truth, or how to better appreciate blessings.

Bloomington Ward School, 1920, *WCHS*

St. George's citizens always strived to provide education for their children. Each ward had a meetinghouse used for school during the week, church on Sunday, socials in the evening and dances on Saturday night. Teachers received small stipends from tuition paid by each student's parents, often with in-kind goods or tithing scrip.

Free public education was demanded by Republicans as a condition for Utah's statehood, but was opposed by many church leaders.

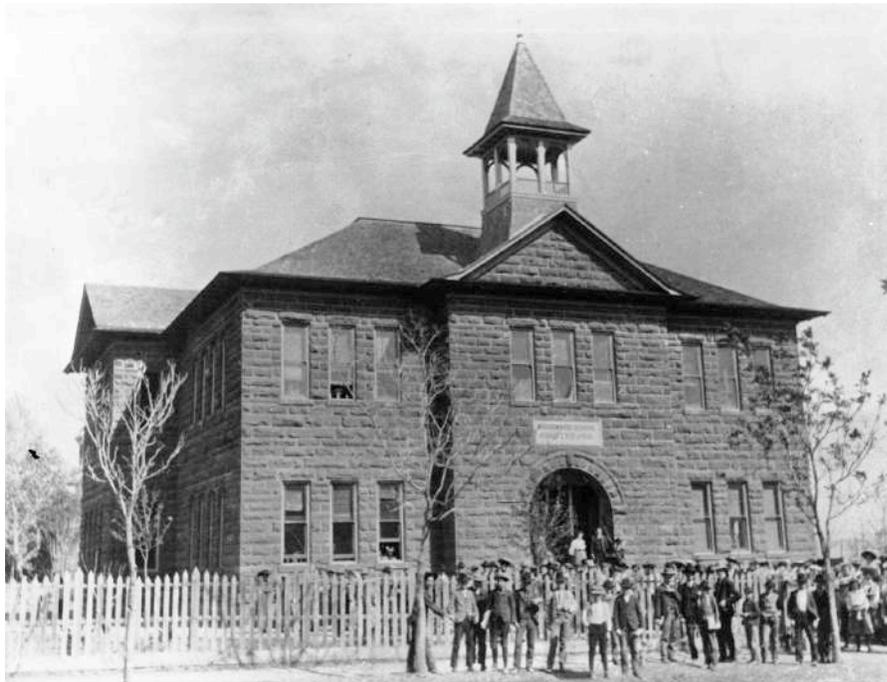
Brigham Young Jr., the prophet's son, was quite outspoken on the subject on 1884.

"I have not a son or a daughter that I would not rather see carried to their grave than to have one of them listen to Christian teachings. I would rather take my child and throw it into hell than send it to an outside school. That's the kind of a Latter-Day Saint I am. I want our children taught by a teacher who understands the Word of God as I understand it. They should be taught the Book of Mormon and the revelations of God to the prophet Joseph Smith. I look upon these people who come out here among us as robbers, who come to take away our children as wolves among the children of Israel."

After Utah became a State in 1897, standard exams for grammar and high school teachers were published by the State Board of Education. The well-educated Mormon teachers had no trouble passing these exams, and in St. George at least, the transition to publicly funded schools

was painless, with the same educators filling the new positions. The new Woodward school was built in 1901 adjacent to the Tabernacle, whose basement had housed the Saint George Stake Academy from 1881 to 1893. The larger building allowed the separation of students into graded classrooms for the first time.

Woodward School and Children, 1904, *WCHS*





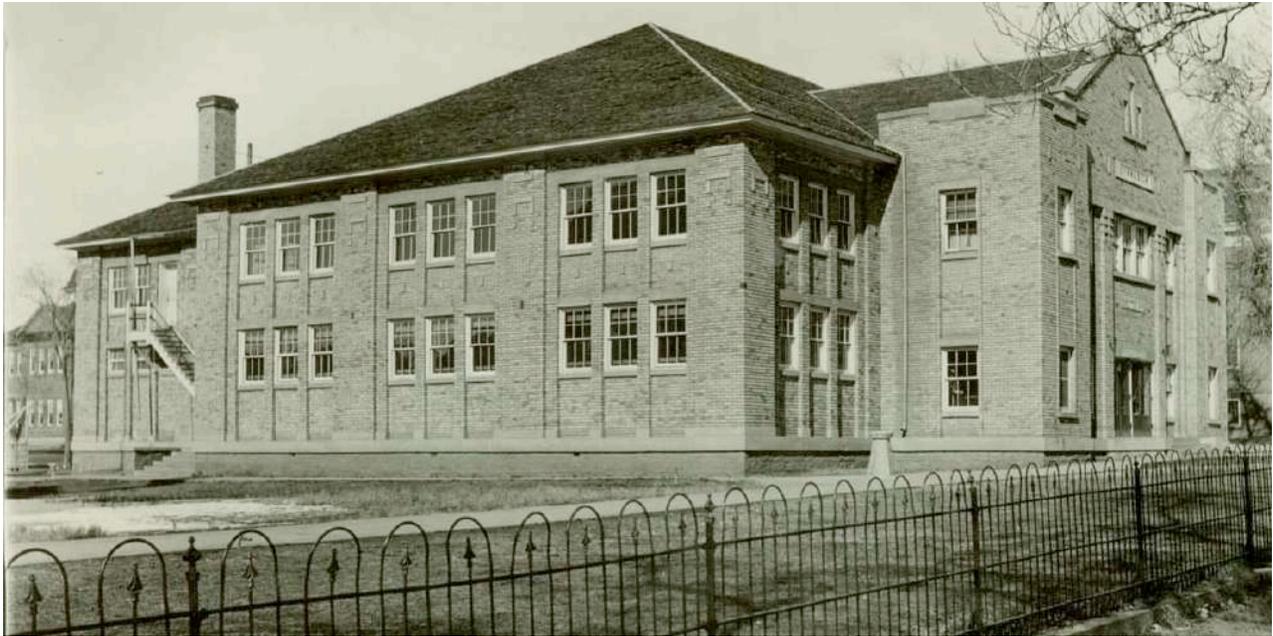
St. George Stake Academy Construction, 1910, *DSC Library*

Tenth grade was the last one taught at the Woodward school. Students who wanted to finish high school and go on to college went to the Branch Normal School in Cedar City. Edward H. Snow, St. George Stake President, and his counselors, Thomas Cottam and George Whitehead were encouraged by LDS apostle Francis Lyman in 1907 to keep these students at home by re-establishing a church sponsored academy. In 1909, the Mormon church committed

\$20,000 to the project, but an additional \$35,000 would have to be raised in St. George through donations. The Woodward school had cost \$30,000, but it was raised with a two percent tax levy. The state supported Branch Normal School feared a loss of enrollment if the St. George academy went forward, so it ran a half-page ad on the front page of the Washington County News during the summer and fall of 1909.



Dixie Academy Roof Trusses, 2011



Dixie Normal College Gymnasium, 1920, *DSC Library*

When the St. George Stake Academy opened in September 1911, it was a beacon of progress. It had steel roof trusses that came by rail (and horse-drawn wagon) from Los Angeles. It had electric lights since electricity was franchised in St. George by 1909. It had indoor plumbing since St. George had bonded in 1907 to build a wood-pipe system. In 1912, the “drinking hour” era of water drawn from ditches finally ended.

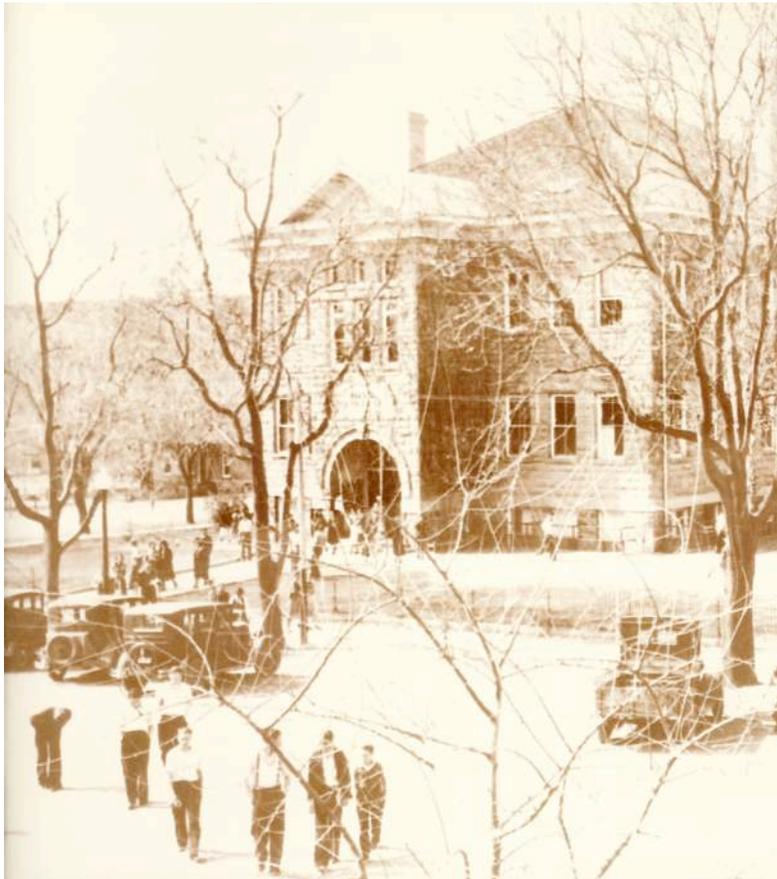
Forty-two students enrolled the first year. They were taught by seven teachers in Algebra, Domestic Art, Domestic Science, Economics, English, Geometry, Ancient and Modern History, Physiography, Physiology, Physics, Theology and Music. The nickname *Dixie Academy* was made official in 1915 when students and townsfolk built and whitewashed the “D” for the first time. In 1916, approval was received to create Dixie Normal College. A *normal* curriculum was required as preparation for school teachers. Physical education was an emphasis in the *normal* school program and required the construction of a Gymnasium and Swimming Pool Building which was completed in 1917.



Whitewashing the “D”, 1920,
DSC Library



Dixie Junior College Science Building (First Floor), 1927, *DSC Library*



Dixie Junior College, 1920's,
WCHS

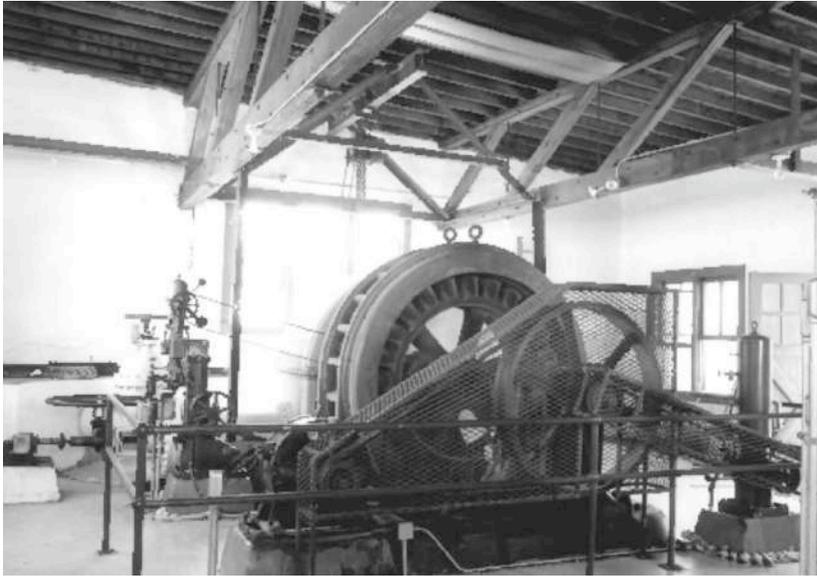
Dixie Normal College lasted from 1918 until 1923, when the name was changed to Dixie Junior College.

The science building's first story was completed in 1927, with a second story being added in 1928. It was directly across Main Street from the gymnasium.

With the onset of the Great Depression the LDS church discontinued its financial support of the college and it was scheduled to close. Extraordinary efforts of local leaders, including apostle Anthony Ivins, were required to convince the State of Utah to keep it open and fund it. After

Dixie Junior College became a state institution in 1933, other buildings were added to the *campus* including an auto shop, an annex, and a separate LDS seminary building. In 1956, after a new recreation building was added behind the gymnasium, it was remodeled into a library.

The first building to be built on Dixie Junior College's new campus east of Seventh East was a new gymnasium in 1957.



Interior Hydroelectric Station on Santa Clara Creek, 1980, *HABS*

In 1909, St. George granted a 25-year franchise to the *St. George Electric Company*. The lights were turned on with much fanfare in September, yet in November a mass meeting was held in which the citizens decided to buy out the franchise and have the city become the provider of electricity. In 1917, the City

of St. George sold their 45 kilowatt hydroelectric plant on the Virgin River to the *Dixie Power Company*. Dixie Power built three additional hydroelectric plants on Santa Clara Creek beginning in 1919. The three *Santa Clara Hydros*, as they were called, still provide electric power. In 1989, the *Hydros*, with their diversions, pipelines, reservoirs, penstocks and pelton wheels became the Santa Clara Hydroelectric National Historic District.



Hydroelectric Station, Gunlock, 2010



Large Wooden Pipe, Utah, 1946, *USDA*

The idea of bringing water to St. George from the base of the Pine Valley Mountains twenty miles away had been considered at the time of settlement but was dismissed as impractical at that time. With statehood came new enthusiasm and the 18-mile

Cottonwood Canal project which was begun in 1896 and finished in 1903. At Cottonwood Spring, the source, the water was clean and cold, but by the time it reached Red Hill north of town, was muddy and hot. To keep out mud, livestock and other contaminants the water needed to be piped. In 1907, a bond election passed and raised \$10,500 to establish a wooden water pipe system within the city. After this system was completed in 1912, ditch water was only used for agricultural purposes.

In 1921 a bond was passed which raised \$45,000 for a cement pipeline to Cottonwood Spring. St. George began to replace the wooden pipes with cast-iron in the late 1920's.

Leak in Wooden Water Pipe, 1929, *Library of Congress*



Washington County News.

VOLUME II.

SAINT GEORGE, WASHINGTON COUNTY, UTAH, APRIL 22, 1909.

NUMBER 13.

COMMERCIAL CLUB MEETS WITH U. & S. RAILROAD MEN

The Commercial Club held a special session last Saturday night for the purpose of meeting with the railroad men then in the city. Pres. Whitehead occupied the chair and there was a good attendance of members. After the president had stated the object of the meeting, remarks were made by Messrs. Ed H. Stone,

Kansas Forbids Smoking

GALZMA, Kan., April 18.—Because Ace Haines, 18 years old son of the postmaster here, smoked a pipe today, he was taken to jail. He will face trial Thursday on the charge of violating the newly enacted law prohibiting minors from smoking.

He says his parents gave him permission to smoke all he wanted to. He made the mistake of not hiding behind the woodshed, however, during his smoking. He walked along the main street of the town, puffing away, and was taken in charge by

Pres. Whitehead's Narrow Escape

Pres. Geo. F. Whitehead came near being dragged to death or severely injured last Sunday. He was leading a two-year old filly out of the livery near his home but the filly refused to be led so Mr. Whitehead was going to the rear of the filly to drive it when it suddenly bolted, catching one of Mr. Whitehead's feet in the rope. He was dragged about a quarter block when, fortunately, his shoe came off, releasing him. Beyond a severe shaking, some bruises, and the loss of some skin, Mr. Whitehead is none the

RAILROAD WILL BE BUILT TO ST. GEORGE, NO DOUBT

The officers of the Utah & Southwestern Railroad company, Chas. T. Inman, president, George Foreman, vice president, and C. W. L. Flood, assistant engineer, who had been going over the Iron county section of the line fixing up everything of a preliminary nature ready for the actual construction work, arrived in this city last Friday forenoon. Asked if the road was assured of the finances to build it, Mr. Inman emphatically assured the News that there was no doubt on that score, that the money would be forthcoming as needed. Our aim is to build the Iron county section first, said Mr. Inman, when that is finished we will turn our attention to the

Washington County News, April 22, 1909

After Utah became a state, connections to the outside world became more important for Dixie. Postal service, a weekly newspaper, and even telephone service weren't enough. St. George needed a railroad, and in 1909 was assured one would be built. After 1917, hopes that a railroad would come were replaced with efforts to promote and improve the Arrowhead Trail.



Washington County News, Post Office and Wagon, c. 1910, USHS

Saint George: Outpost of Civilization



Main Street with Bishop's Store House, c. 1900, *USHS*

St. George made the transition from tithing scrip to U. S. currency over a long period extending from the 1880's to the 1920's. The cash economy brought prosperity and freedom from the irrigation based agriculture upon which St. George had been built.



Dixie Stockgrowers Bank, 1921, *USHS*

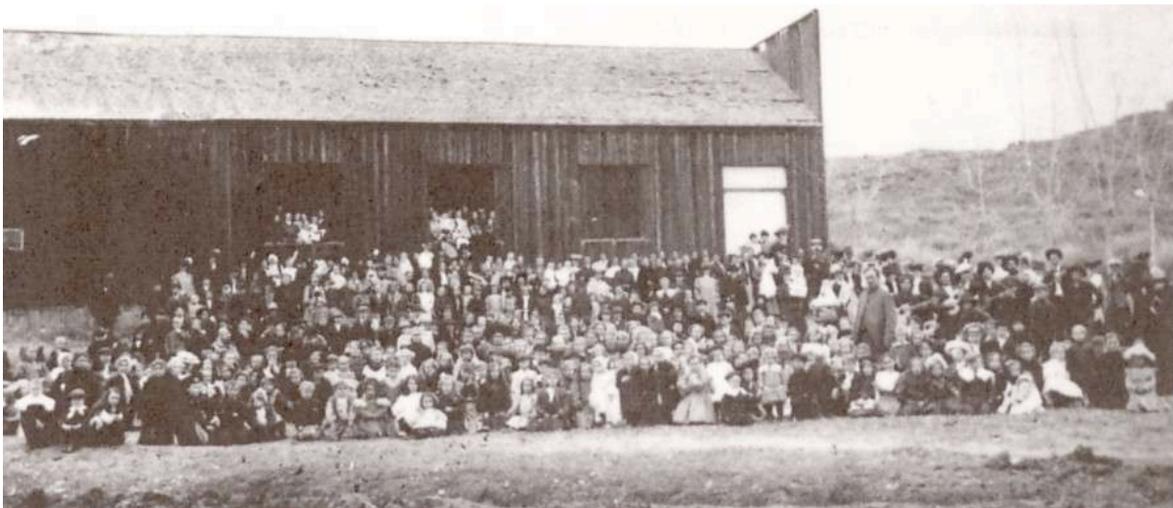


Family Picnic Fare, 1890's,
BYU Library

During good weather, picnic outings with family and friends could become elaborate affairs with china, silverware, tablecloths, and Sunday's best dress including, of course, the latest fashion in hats. The food would come in courses, with as many as five not being uncommon. Picking wild flowers was a favorite pastime.

Public parks with manicured lawns, picnic benches, fire pits and pavilions would come later with civic beautification initiatives.

The Biz-Ray dance hall was located across Main Street from the, now old, Social Hall. It accommodated many more dancers than would fit in the older building. Andrew Price, known as "Biz", was one of the partners in this venture. In 1918, Saturday night dance admission was 50 cents plus a 5 cent war tax. Wedding receptions, family reunions, concerts, banquets, traveling exhibitions and other events were held there into the 1920's.



People outside the Biz-Ray Dance Hall, St. George, *WCHS*

Saint George: Outpost of Civilization

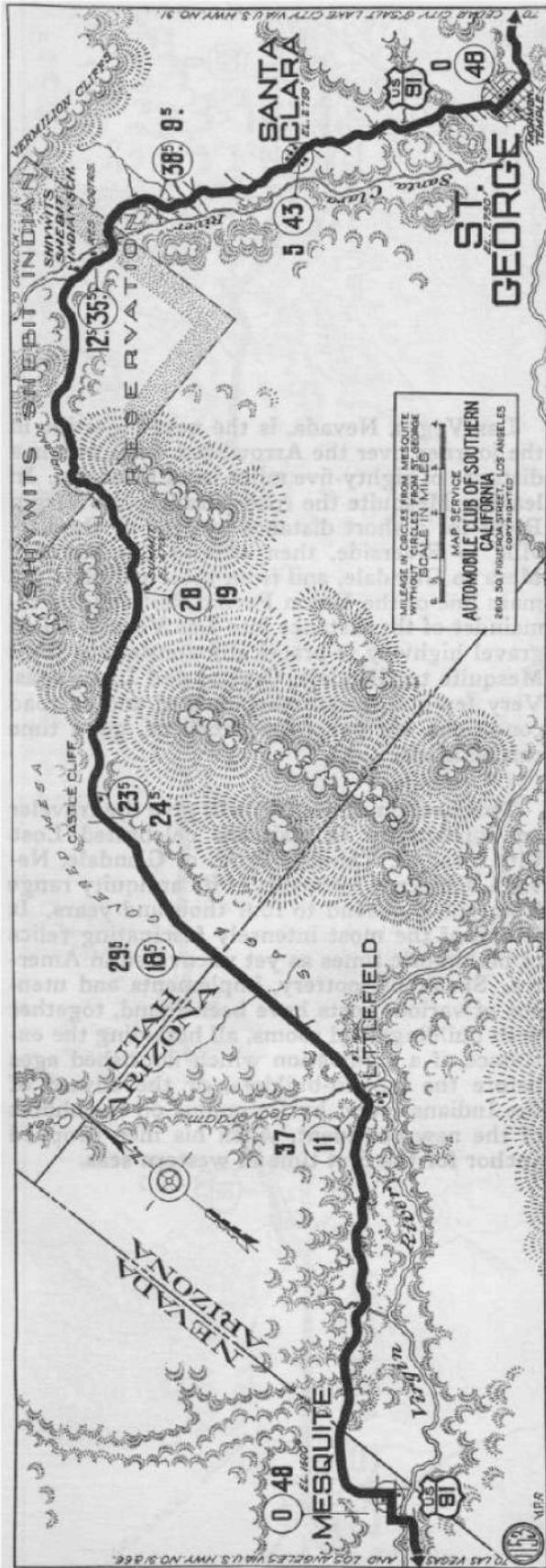


Buffalo Bill Game Preserve Expedition, 1892, *USHS*

In 1892, Buffalo Bill Cody led an expedition to Northern Arizona and Southern Utah with the objective of acquiring a “game preserve” on 2 million acres of land for a sum of 6 million dollars. They scouted locations for a “grand hunting lodge” on the north and south rims of the Grand Canyon. Mormons from *Dixie* went along as guides.



Buffalo Bill Expedition Crossing the Colorado at Lee’s Ferry, 1892, *SUU Library*



Arrowhead Trail between St. George and Cedar City, *Automobile Club of Southern California*

The *Arrowhead*, was the official publication of the *Salt Lake Route* (for automobiles) being promoted by California's Senator Clark in 1911 to commercial clubs throughout Utah, Nevada and California. It was popularized by Charles H. Bigelow, who drove the route many times in 1915 in his twin-six Packard called "Cactus Kate".



Saint George: Outpost of Civilization



President Theodore Roosevelt and Edwin G. Woolley in Zion, 1906, *USHS*

Frederick Dellenbaugh's paintings of Zion, exhibited at the 1904 St. Louis Fair led to President Roosevelt's *safari* of the area in 1906. His successor, as U. S. President, William Howard Taft, designated Mukuntuweap National Monument in 1909. The Mormon name Zion was used when the area was made a National Park in 1919.



Improved Dirt Highway near St. George, 1930's, *USHS*



Steel Truss Bridge crossing the Rio Virgen to Washington Fields, 1912, *DSC Library*

St. George's farmers had always farmed on both the north and the south sides of the Rio Virgen, but after the success of the Washington Fields Dam in 1893, there was a lot more to farm on the south side. While the river could be forded most of the year, the 1910 completion of this steel truss bridge at the end of Rio Virgen Avenue (later River Road) was a joyous occasion. The bridge was in service until the 1989 breach of Quail Creek Dam, when the river carried it a little way downstream *in pieces*.



Quail Creek Dam Failure, 1989, *DSC Library*

Chapter 6

Surviving and Thriving

Elwood Mead, *Rise and Future of Irrigation in the United States*, 1896

INFLUENCE OF IRRIGATION UPON PEOPLE AND COUNTRY

“While a description of existing conditions in the far West necessarily includes references to many evils and disappointments, there is a brighter side to the picture, and the future is luminous with hopes for humanity. A vast population will make its homes in valleys now vacant and voiceless, yet potentially the best part of our national heritage. They will create institutions which will realize higher ideals of society than the world has yet seen. Irrigation is much more than an affair of ditches and acres. It not only makes civilization possible where men could not live without it, but it shapes that civilization after its own peculiar design. Its underlying influence is that which makes for democracy and individual independence.”

IRRIGATION AS A TRAINING IN SELF-GOVERNMENT

“Another interesting feature of irrigation is the training it gives in self-government. A farmer under irrigation cannot remain ignorant and indifferent of public questions. He has to consider his interest in the river which feeds his canal and the nature of his relation to other users along its course. It is a training school in self-government and gives the first impetus to civilization in rainless regions. The capacity of the American farmer has already been demonstrated. He is the author of the best of our irrigation laws. In Utah the practices of water users are a hundred years in advance of State laws. This is due to the fact that irrigators recognize the community nature of their interest in the streams. The old feudal idea of private ownership in water has never made an irrigated district prosperous, and it never will.”

EFFECT OF IRRIGATION ON SOCIAL LIFE

“Heretofore one of the evils of the irrigated home has been its isolation. The valleys of many streams are narrow. The broad areas which lie between these valleys are the home of cattle and sheep, but not of men. The Anglo-Saxon thirst for land, and the opportunity which the desert-land act gave to gratify it, resulted at first in a wide separation between homes, and in a loss to the pioneer of the advantages of schools, churches, and social life. Under the larger and later canals the tendency has been in the other direction. The European custom of making homes in village centers has been adopted in parts of Utah, Wyoming, Idaho, and California, and steadily gains public favor. Where farmers live in villages, their families enjoy ready access to schools, churches, libraries, and entertainments. The agricultural society of the future in the Western valleys will realize a happy combination of town and country life -- the independence which springs from the proprietorship of the soil and the satisfaction of the social instinct which comes only with community association. Such conditions are favorable to the growth of the best forms of civilization and the noblest institutions. This is the hope which lies fallow in the arid valleys of the West. Its realization is well worth the struggle which is impending for the reform of our land and water laws, and which will impose high demands upon our statesmanship and call for the exercise of the best order of patriotism.”



Concrete Canal Construction with St. George Temple Beyond, *USHS*

Steel pipelines and concrete canals were tangible signs of progress for St. George. Greater reliability of water supplies meant better crop yields. Implementation of new scientific farming and irrigation methods promised even more profits. Farm vehicles allowed one man to do the work of many. Electricity could be used to pump water. Improved roadways meant better access to distant markets. St. George's fruit won recognition at exhibitions and fairs around the country. More land was *under ditch* than ever. Life was good and getting better.

Workmen atop Steel Pipe, 1940, *Library of Congress*





Family Boxing Strawberries, *BYU Library*



Packing Fruit, Hurricane, 1935, *USHS*

Family farm labor wasn't as efficient as factory production methods, so farmers organized into cooperative and consolidated ventures to compete. In order to provide a living for their families, farmers took outside jobs.

The Depression wouldn't have had the impact it did on *Dixie's* economy, if it had happened a decade or two earlier when tithing scrip and in-kind payments were common. Electric bills, water bills, mortgages and car payments by now required cold, hard cash, and it was very hard to come by.



At the Table, Santa Clara, 1940,
Library of Congress

For the most part, the people of Utah's *Dixie* had always been industrious, frugal and self-reliant. Families stored wheat, flour, beans, bottled fruit, dried fruit, canned goods, cheese, butter, meats, molasses, honey, etc. in granaries or cellars. They grew vegetables in their gardens and kept chickens, milk cows, pigs or goats on their town lots. When hard times came they went to the store less, didn't

drive the car except for special occasions and turned off the lights. But during the Depression many Mormons turned to public relief as a last resort.

When unemployment in Utah reached 35 percent, the LDS Church attempted to institutionalize some of these characteristics when it officially organized the church welfare system in the 1930's. In St. George, "ward teachers" were instructed to "discover and appraise" the needs of all those living within the ward boundaries. To fill these needs each ward was asked to increase their fast offerings. A hierarchy of help from ward level to stake level to general level was instituted to redistribute these contributions where needed. Wards and stakes acquired farms, orchards, dairies, canneries, and small factories to provide necessities. Bishops' storehouses were filled with products from these enterprises as well as donated goods including clothing, linens and bedding. Those who were helped through the welfare system were always given the opportunity to work. Help finding jobs and getting job training was provided. Work was the key remedy for the hard times.

In 1937, apostle J. Reuben Clark counseled, "Let us avoid debt as we would a plague... let every head of household see to it that he has on hand enough food and clothing, and where possible, fuel also, for at least a year ahead... let every head of household aim to own his own home, free from mortgage."

Bottled Fruit, Santa Clara,
1940, *Library of Congress*



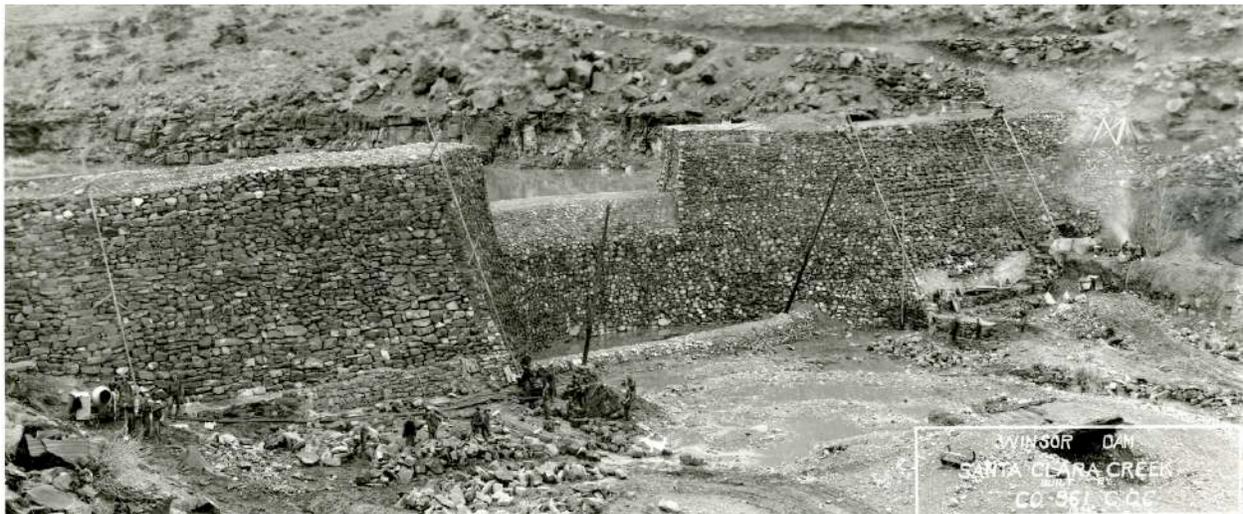


Civilian Conservation Corps St. George Camp, 1938, *WCHS*

Federal New Deal agencies (Civil Works Administration, Federal Emergency Relief Administration, National Youth Administration, Works Progress Administration, Public Works Administration, Farm Security Administration and Civilian Conservation Corps) were active in Utah during the Depression. Fifteen Civilian Conservation Corps camps in established in Washington County, two of these in St. George.

Out-of-work young men from all over the country were employed in these camps for \$1 per day. Twenty-five dollars went to their parents back home. Food, which they helped prepare, and lodging, often in barracks (or tents) that they built was taken care of by the government.

The enrollees worked on a wide variety of natural resource conservation projects, including bridges, foot trails, irrigation ditches, soil erosion prevention terraces, tree planting, camp grounds, picnic areas, and dam construction. The dam shown below is located about twelve miles west of St. George on Santa Clara Creek. This rock dam was built in 1911 to divert water into an eight-mile long canal serving the Santa Clara Bench (later the town of Ivins). Its size was substantially increased by the CCC between 1933 and 1935. It remains in service today.



Civilian Conservation Corps work on Santa Clara Creek Dam, 1934, *WCHS*



Women Quilting Outdoors, Washington County, 1940, *Library of Congress*

Opportunities for socializing while working were abundant in southern Utah because, during much of the year, gatherings like “quilting bees” and “canning parties” could be held outdoors. Charitable and public service organizations often sponsored work oriented get-togethers. The Economic Recovery Administration might provide the cans and little sugar and those receiving relief would supply the vegetables (or fruit) and the labor. A little gossip spiced things up a bit. Those participating shared the canned goods and the rumors equally.



Outdoor Canning Party, St. George Relief Society, 1930's, *USHS*



Democratic Barbeque, St. George, November, 1916, *USHS*

The Democrats had overwhelmingly won Washington County in 1916 with President Woodrow Wilson leading the ticket, so they held a barbeque west of the new Dixie Normal College gymnasium. About 1500 people of all ages attended. The citizens of Utah's *Dixie* were proud, patriotic Americans. They were much less isolated from the rest of the world than previous generations of southern Utah's had been.

The trend toward Democratic politics was continued with the election of Franklin D. Roosevelt in 1932. Roosevelt's regular *fireside chats* (radio broadcasts) on the bank crisis, on drought conditions, on unemployment, on works relief programs and on national defense reassured Washington County's populace while keeping them informed. *Dixie* felt it was an important part of the United States.



President Roosevelt Radio Broadcast, *USHS*



Big Hand Cafe, St. George, 1930's, *USHS*



Mileage from St. George, *USHS*

Travel increased between St. George and the outside world as travel time decreased. Businesses catering to travelers and their needs emerged as a major part of *Dixie's* recovering economy. Training for auto mechanics was added to the Dixie Junior College curriculum.

Some federal government jobs with the Forest Service, the National Park Service, the Bureau of Land Management, the Soil Conservation Service remained after *New Deal* programs were repealed. State, county and city payrolls increased to fund new programs in public safety (police), public works (roads), public sanitation (garbage collection) and public parks (picnic areas and campgrounds) that were required by the growing tourist industry.

Saint George: Outpost of Civilization



Leaving Church, Toquerville, 1953, *J. Paul Getty Museum*

St. George's mothers, wives, daughters and sons followed the news of World War II on the radio just like other Americans. The war ended the Depression and ushered in a new age of prosperity, but at the cost of great heartache for those who lost loved ones to the conflict. The spiritual roots of southern Utah families continued to be a great blessing during those trying times. Remaining true to their faith and carrying on pioneer traditions in a rapidly modernizing world was a challenge for St. George families, but one that wasn't neglected. The Temple was still poised at the edge of town waiting and hoping for a grand future.



St. George Panorama, 1952, *BYU Library*



Signs on the outskirts of St. George, 1953, *Columbia College Chicago*

St. George found itself on one of the main routes of the automobile culture explosion. The old Arrowhead Trail was improved, paved and divided (with center striping) to become US Highway 91. A tunnel through the cliffs north of town shortened the route going north toward Washington City, but created a truly triumphant entry into St. George for those headed south.

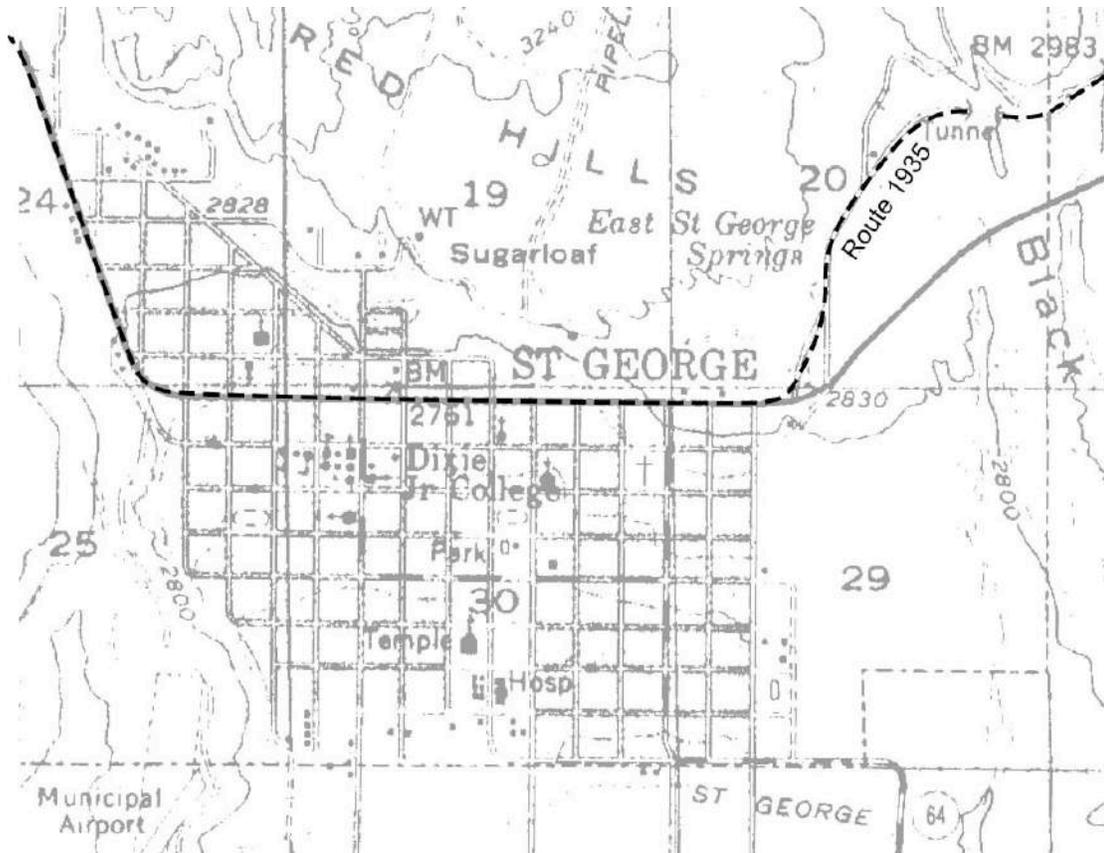
The clutter of signage strewn along the sandy roadsides promised beauty, convenience and comfort for weary travelers. Cafes, gas stations, motels, auto repair service and shade were in great demand along the entire route, but especially near St. George where these necessities were in such short supply.

Highway 91 drove through St. George like a well-tuned V8 sedan... fast, smooth and easy on the curves. Neither the Tabernacle nor the Temple was on its route, but could be glimpsed in passing at fifty miles per hour. The pace of life quickened trying to keep up with the traffic.



Old Highway 91 Tunnel, St. George, 2010

Saint George: Outpost of Civilization



St. George, USGS Map, 1956 (annotated)

Everything for the tourist was placed along the highway. Convenient angle parking along both sides of the street encouraged quick stops and impulse purchases. Street lights and neon signs allowed for commerce after dark. There were no stop lights.



Highway 91 through St. George looking East, 1953, *Columbia College Chicago*

El-Pace-O Motel, St. George, 1953,
Columbia College Chicago

The Pace family owned the El-Pace-O Motel that attracted guests with its saguaro cactus and Mexican sombrero neon imagery. Dick's Cafe neon outlined a lariat swinging a rodeo cowboy to lasso its patrons off the highway.

St. George remade itself along Highway 91 using the popular imagery of the Old West to highlight a portion of its real history which most appealed to passing motorists.

Since, air conditioning in cars wasn't an option until the 1960's, more than a few travelers opted to drive after the sun went down. Many tired and hungry travelers selected their lodging and dining choices at night, making neon signs a necessity for business owners. The demand for electricity skyrocketed with more lighted signs and air-conditioned rooms.



Dick's Cafe Postcard, *WCHS*



Greetings from St. George, 1959, Postcard, *WCHS*

Where tourists stopped to eat as they passed through St. George changed over the years. The *Big Hand Cafe*'s sign was a remnant from late 19th century print advertising, where a finger pointing hand directed the reader's attention to what was important. You parked out front, sat inside with air conditioning, placed your order, ate a three course meal and left your tip. Each town's cafe had different menus, prices and food quality. You waited for your food to be cooked.

The *A&W Root Beer Drive-in* sign was a logo from a national chain, drawing your attention because you'd seen it before. You parked under the shade canopy, stayed in your air conditioned car, gave the car hop your order, ate your hamburger, fries, root beer float and drove

off. It took less time, cost less and you got to show off your customized car if you had one. Franchised fast food was the same in every town, so you knew the cost ahead of time. And you could still flirt with the waitress.



A&W Root Beer Drive-in with George Cannon's VW, 1967, *WCHS*



Draney's Motel, St. George, 1960, Postcard, *WCHS*

As time passed, so did the preferences of travelers. Sleek modern was preferred to frontier rustic. Families wouldn't stay at motels without swimming pools. Refrigerated cooling and electric heating were expected. All rooms had to have televisions (later color televisions). Soundproofing between rooms and locations away from traffic noise were advertised. Even conservative institutions like banks adopted modern design features. Fear of being old-fashioned or out-of-date reached a peak in the late 1960's even in historic, tradition-minded St. George.



Bank of St. George, 1967, *DSC Library*



Men listening to the World Series outside Dixie Radio Service, St. George, 1940, *HABS*

Listening to live play-by-play broadcasts of World Series games helped sell radios to many *Dixie* baseball fans. Having a radio in your home meant that you heard national, regional and local news; laughed at Jack Benny's jokes; danced to Glenn Miller's swing tunes and knew *Who* was on first. Having a *car* radio meant you could sing along with Elvis Presley's early rock and roll. After dark you could drive out toward Santa Clara and see the latest picture from Hollywood, and some of them were shot on location right here in southern Utah. One of these, *The Conqueror*, 1956, starred John Wayne, as Genghis Khan, with the scenery just outside St. George standing in for Outer Mongolia. Nuclear weapons were exploded in Nevada, 137 miles away, during filming.

Drive-in Theater on Highway 91, St. George, 1953, *Columbia College Chicago*





Nelson's Sporting Goods and Big Arch Roller Rink, St. George, 1968, *DSC Library*

Hunting for sport, rather than for food, became a favorite pastime for many locals after the war, and some of them chose to go hunting in early sport utility vehicles like the International Harvester Scout, Ford Bronco or

Jeep Wagoneer. Off road travel seemed like a step backwards to the old timers who remembered quite well, that not so long ago, there were hardly any roads in *Dixie* to get off of.

The roller skating rink catered mostly to the college age crowd who seemed to get endless enjoyment by either falling down or watching others fall down. Bright lights, loud pop music and low admission prices kept them coming for years. Where the previous generation had travelled to attend dances where bands played live music, mostly jitterbug and swing; this generation preferred sock hops, where 45 rpm recordings of the latest chart topping rock and roll singles were played, national dance crazes were mimicked and admission was affordable.



Big Arch Roller Rink interior, 1969, *DSC Library*



Boy in Curio Shop, Washington County, 1954, *SUU Library*

Shop owners found it lucrative to sell souvenirs. Such shops, when stocked with a wide range and diversity of goods, became known as tourist traps for the great amount of time shoppers would spend inside them searching for just the right mementos of their vacation. Local merchants also stocked their shelves with more goods targeted at younger local shoppers who had spending money “burning holes in their pockets” after school was out or on weekends.



Tom Judd in his Store, St. George, *WCHS*



Tourists take over Main Street, St. George, 1953, *Columbia College Chicago*

Bateman Pharmacy, 1967, *DSC Library*

Tourists didn't look like, dress like or behave like locals, neither did most college students. A flood of new ideas and behaviors inundated *Dixie*. Shorts were worn on Main Street. Birth control pills were sold in the pharmacies. Young men stopped getting haircuts. Everything was new.

And new St. George grew, adapted and changed. Ideas, trends and styles from California did establish a foothold here. Palms and Italian cypress were planted to convey the impression that St. George could be "Mediterranean". Spanish roof tile began appearing on *vacation* homes. Larger picture windows and sliding glass doors were positioned to take in the best views to private swimming pools.





Old Fire Department, *SUU Library*

With growth came the need to modernize public services. The Fire Department was built to emulate simple modern architecture ideals, but had a few touches of trim to giving it classical weight and dignity. The new Deseret hospital had simplified modern massing with long modern horizontal window shade elements, but was built with traditional red brick. These buildings are a succinct expression of the dilemma posed by striving for the new, while yearning for the old.



Deseret Hospital, *USHS*



McQuarrie Hall Museum, 1938, St. George, *SGDUP*



Mrs. Hortense McQuarrie Odium at Dedication Ceremony, 1938, *USHS*

Hortense McQuarrie grew up in St. George. She met and married Floyd Odium in Salt Lake while he was a lawyer for Utah Power and Light. Odium made a fortune in the stock market before the crash of 1929 and controlled numerous companies including Greyhound Buslines, R. K. O. Pictures, Paramount Studios, Bonwit Teller Apparel, Madison Square Garden and the Hilton Hotel chain.

Hortense served as president and board chairman for Bonwit Teller while their sales increased from \$3,500,000 to \$10,000,000 annually.

She designed and built McQuarrie Hall to house the Daughters of the Utah Pioneers collection of artifacts, photos and histories in 1938, and served as hostess at its dedication.



Flower Show inside McQuarrie Museum, 1947, *SUU Library*

Gardening clubs that had strong participation for decades, fell on hard times in the tourism boom years. Farms, orchards and vegetable gardens were neglected. It was now much more convenient to buy than grow food. As a consequence, St. George's growing pains included flash flooding caused by too many paved roads, parking lots, and building roofs; and too little landscaping, gardens and storm drain channels. The remedy, tax funded concrete storm drains.



Highway 91 in the Rain, St. George, 1970's, *WCHS*

Dixie Sun Bowl Rodeo Cowboy,
SUU Library

This area at the edge of St. George was where visiting Indians camped in the 1860's. In the 1890's horse races were held here.

The Dixie Carnival was held here from 1915 to 1926. The Carnival included a fruit festival where all the judged entries became a fruit feast on the last day, plus baseball games, wrestling, opera singing, boxing, a rodeo, horse races, foot races, and dancing every night. The first airplane in St. George landed here in 1920. Worthen Park's lawns, trees and picnic areas were built by the Dixie Carnival Company in 1922.

The Dixie Roundup Rodeo has been held here annually since 1934. The St. George Lions' Club built the Dixie Sun Bowl (seating) in 1946. Dixie College football games were held in the Sun Bowl until 1984.



Young and Old Cowboys at Dixie Sun Bowl, *SUU Library*



Dixie College Campus, 1974, *DSC Library*

When Dixie Junior College moved to its new campus in 1964, just over 500 students were enrolled. By 1970 there were 1200 students. It became Dixie College in 1972 and offered four-year bachelor's degrees. In 1980, the enrollment totaled 1800. By 1990, 2500. Then in the year 2000, with an enrollment just under 7000 students, its name was changed to Dixie State College. In 2010, there were nearly 9000 students enrolled.



Dixie College Master Plan, 1989, *DSC Library*

The college's growth was truly remarkable. In 1989, Dixie's President Doug Alder (at left in photo) oversaw the preparation of master plan documents to guide future growth. Education had always been highly valued by *Dixie's* residents, and that community tradition was reflected during this higher education surge.

The campus plan has a number of large open spaces, but one, *Encampment Mall*, memorializes the approximate location where the Mormon colonists who were called to *Dixie* first pitched their tents in 1861. Life size bronze sculptures of pioneers surveying St. George's first plat and digging the first ditches ornament the mall's upper edge, along with a monument listing the names of every pioneer settler. There is hope, that students will learn the lessons of history from this reserved and revered place,



Dixie College Marching Band, 1974, *DSC Library*

At Dixie, a myriad of extra curricular organizations including fraternities, sororities, service clubs, forensics club, drama club, poetry club, ski club, drill team, cheerleaders, marching, concert, pep and stage bands; concert, acapella and institute choirs; football, basketball, baseball, tennis, track, volleyball, and later soccer teams; the Sun campus newspaper and Confederate yearbook staffs, campus radio and later television station staffs, parachute club, flying club, rodeo club, student government and honor societies, competed for students “free” time.



Dixie College Cheerleaders, 1974, *DSC Library*



Football 1930's, *DSC Library*

Dixie's athletic teams were first nicknamed "the Flyers" because the players were fast and "flew" up and down the court (or field). Teams were fielded for both high school and college players until 1964, when the college moved to the new campus. But after WWII, there was pressure by the State Board of Regents to separate college from the high school. A separation at

that time was impractical because less than 300 students were enrolled in both programs. But to pacify the state in 1951, the sports teams were separated with the high school keeping the nickname Flyers and the college adopting the Rebels nickname.

Rebels seemed appropriate for sports teams from *Dixie*, as the "Cotton Mission" area of southern Utah, northern Arizona and southern Nevada had been called since the settlement era. Other Civil War "southern" imagery like the Confederate flag, a vintage cannon discharged at football games, Confederate grey military uniforms and caps, military rifles, sabers, swords and bayonets became a part of this tradition.

In 2009, Dixie State College retired the Rebel nickname, and imagery, in favor of the more politically correct Red Storm nickname. Campus graphic designers are still struggling with exactly how to portray the Red Storm effectively, and the neighboring community of Hurricane thinks its prior claim on *Dixie's* whirling winds has precedence.



Crowd at Hansen Stadium, 1990, *DSC Library*



Dixie Junior College Basketball Team, 1969, *DSC Library*

Team games like basketball, football, baseball, soccer and volleyball require each player to be a part of a whole. Elwood Mead (quoted at the beginning of this chapter) would have viewed athletic teams composed of individuals from irrigated districts as an embodiment of his theories. Teams, like irrigators, need to cooperate in order to succeed. Brigham Young's assessment was much the same. It didn't matter that *Dixie* was less successful than hoped in growing cotton or making wine, because it was an excellent place for growing good men.

Dixie college has many achievements in sports. In 1973, future National Basketball Association great Lionel Hollins led Dixie to the National Junior College finals. Dixie's 1985 basketball team brought home the school's first national championship. But the best achievements of a sports program are the enduring human qualities of the players who graduate each year.



Sand Volleyball, 1985, *DSC Library*



Students around Campfire, 1968, *DSC Library*

Over the years, Dixie College developed a reputation as a “party school”. *Dixie’s* spectacular red rock scenery, the mild climate, and an abundance of extra-curricular activities, certainly attracted young people who may have had a broader view of what education could and should be.

The best parties are those which celebrate the successful performances and achievements realized throughout the year, and there continue to be a lot of these not just at the college but throughout the community at the World Senior Games, the Ironman race, the St. George Marathon and others. The ethic of mutual improvement by association ingrained in *Dixie’s* pioneer stock is surviving, and thriving, in today’s St. George.

Dixie Dropouts (Sky-diving Club),
1969, *DSC Library*

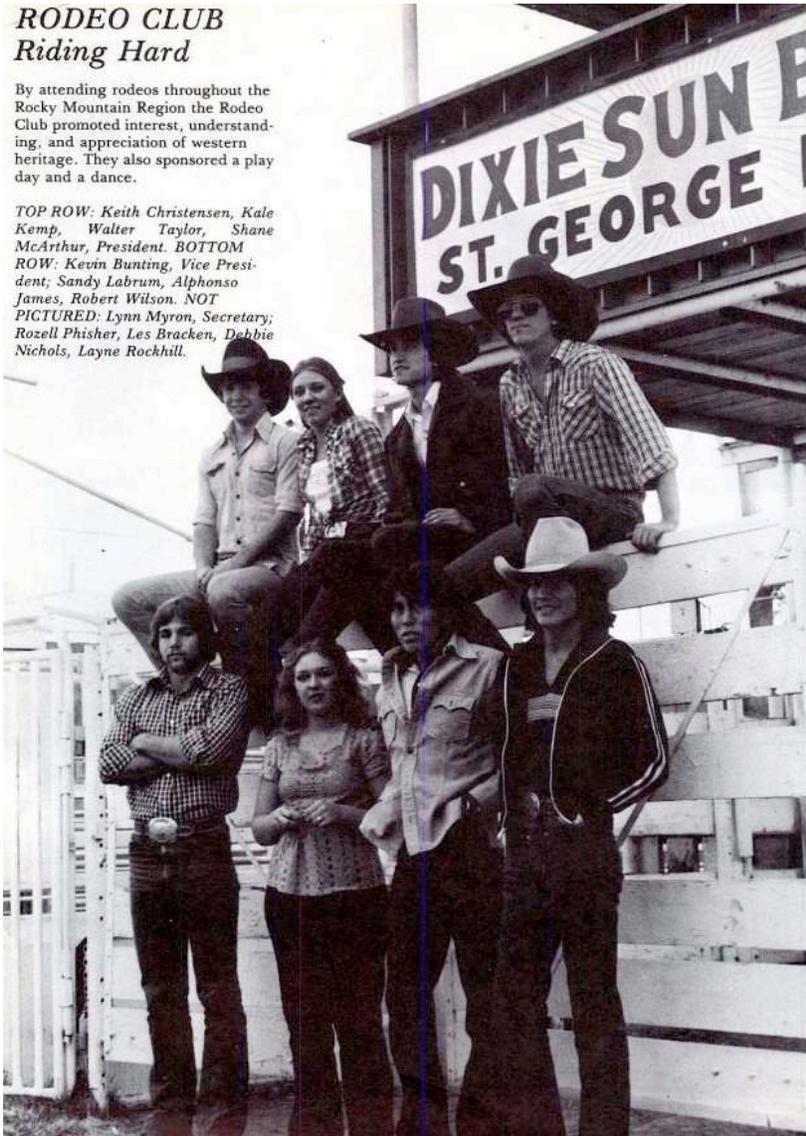
In some ways, there is a parallel between the settlers who voluntarily came to *Dixie* in the 1860's and these members of the 1969 Dixie Dropout skydiving club. Both endeavors required a *leap of faith*. The latter adventure ended with a safe landing on the ground, but the former, only after a lifetime of trials fraught many challenges and few material rewards.



RODEO CLUB
Riding Hard

By attending rodeos throughout the Rocky Mountain Region the Rodeo Club promoted interest, understanding, and appreciation of western heritage. They also sponsored a play day and a dance.

TOP ROW: Keith Christensen, Kale Kemp, Walter Taylor, Shane McArthur, President. BOTTOM ROW: Kevin Bunting, Vice President; Sandy Labrum, Alphonso James, Robert Wilson. NOT PICTURED: Lynn Myron, Secretary; Rozell Phisher, Les Bracken, Debbie Nichols, Layne Rockhill.



Dixie College Rodeo Club,
DSC Library

Dixie's rodeo club has roots stretching back to the days when these events were held in the field behind the Tabernacle. The cowboys were moved to the edge of town at the turn of the century where the Dixie Sun Bowl would later be built.

Members of the rodeo club show off those skills that were once needed for survival to win prize money. With the evolution of the rodeo circuit and the Professional Rodeo Cowboy Association, some can even earn a living for a few years. A few cowboys found that the ability to tell a good story might also be lucrative and started the Cowboy Poetry Society. Just wearing the hat, shirts, pants, belts and boots has always been enough *cowboy* for others.



St. George Airstrip, 1943,
WCHS

In September of 1923 at the Dixie Carnival, thirty minute airplane rides were sold for five dollars to brave *Dixieites*. In the late 1920's, because of bad weather, Maurice Graham, a Western Air Express mail pilot, landed his plane on a straightaway horse race track that was on top of Black Hill mesa. Graham suggested that the mesa top would be a good location for an airstrip and the St. George's leaders agreed.

Airmail was first delivered to St. George in 1938, but the landing strip wasn't blacktopped until 1940. After the addition of a small hangar, the St. George Airport was dedicated on May 10, 1940. It was vacated in 2011, when the a new regional airport opened.

Dixie Junior College offered courses in pilot training, navigation, and aeronautical safety and maintenance, and college students and faculty formed a flying club. Ralph Atkin bought Dixie Airlines in 1972 and formed SkyWest Airlines which offered the first commercial flights between St. George and Salt Lake City for a round trip fare of \$59. The college's relationship with SkyWest founders Ralph and Jerry Atkin and other pioneers of air travel has been a mutually beneficial one. The Udvar-Hazy family has made substantial financial and other donations to the Dixie's business school.



Dixie College Flying Club,
1969, *DSC Library*



Red Hills Golf Course,
1960's, *WCHS*

In the 1930's, Heber J. Grant, president of the Mormon church and an avid golfer, suggested that there should be a golf course in St. George. Not much except talk happened until the 1960's when the chamber of commerce suggested that one be built on city owned land

just north of the site where the old CCC camp had been, at the intersection of Bluff and Diagonal Streets. The unused land would only accommodate a nine-hole course, but since “no one in St. George had any time to play golf anyway”, that was a plus for the proposal. The city authorized \$60,000 in bond funds for the Red Hills golf course in 1964. With its construction, *Dixie's* real estate promoters had a bandwagon to jump on; St. George was now a destination for golf vacations.

One of the most scenic stretches on the interstate highway system was completed through the Virgin River gorge in northern Arizona in 1973. It is impossible to underestimate the impact that this freeway connection had on the economy of St. George. Travel time to Mesquite was halved, and the dangerous two-lane route over “Utah Hill” was avoided. The town of Bloomington which had been a just carrot farm before the freeway, became Utah's first planned community. New lots and golf course condominiums offered by Terracor, sold out in a matter of hours when first offered, putting St. George on the *hot* real estate map.



Unpaved Section of I-15 in
the Virgin River Gorge,
1969, *ADOT*



Sunstone Condominiums adjacent to Dixie Red Hills Golf Course, 2011, *WCHS*

The old Civilian Conservation Corps camp site (pg. 100), was turned into a “California” style condominium project in 1973 which abutted the Red Hills golf course. The name Sunstone derives from the unique capitals which adorned the tops of piers on the Nauvoo Temple built by the Mormons before they left Illinois in 1846. The choice of name together with the architectural style, speaks volumes about the demographics of the market that the developers anticipated. Retirement age Mormons were relocating to *Dixie* to enjoy the sunshine and golf.



Aerial Photo of Bloomington Golf Course with Man of War Bridge across the Virgin River, 2009