

Relief Society
Hurricane Second Ward

From the First Pioneers
To the
Present

1853 - 1992

Written by
Cleora Covington

Edited by
Eleanor Hall

Updated by
David T. Hinton

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CLEORA COVINGTON

PREFACE

It was 1992, the Sesquicentennial of the Relief Society. The outline for the March 17 program sent out by the General Board included instructions to have a history of each Ward's Relief Society. I was asked to prepare the history for the ward. It was an exciting assignment. As I went about searching for this information, I became acquainted with the stalwart men and women who were willing to give up the association of family, friends and comfortable homes to answer the call of the Lord to come South on the Cotton Mission. They suffered many hardships and inconveniences while they built up this desert land.

I felt the guidance of the Spirit as I was searching out this history. When the program was over, I thought it would not be right to set all of it aside to gather dust. I was afraid this would all be lost to future generations unless it was written down and preserved. I have taken it upon myself to write this history. The people in it have touched the lives, directly or indirectly, of nearly everyone in this community.

I have had a feeling of peace and joy as I talked to friends and neighbors about the events that led to the establishment of these towns. In searching history and more pictures that might be available I have had the willing co-operation and enthusiastic support of everyone who I contacted.

Thanks to those of the Relief Society Presidencies who co-operated by writing about the events that happened while they were in office and for the

pictures which everyone so willingly lent. I would like to express thanks to Cleopha LeBaron for the pictures she took specifically for this project. And to Maxine Pace for the "PMT's" that she did of the pictures so they would be printable. And to Jean Bryant for working side by side with me in getting it together and into the computer, set-up ready to print. And I wasn't to tell my husband, Delbert, how much I appreciate him for his help and patience with me while I was devoting so much of my time to this project. I also express appreciation to Owen Sanders for his willingness to write some special articles to make this book more interesting and informative and for the use of poems and histories he had on hand. And to Robert Langston for the use of his poem, The Birth of Hurricane.

Cleora Covington, April 1993

The Ladies Organization, which is called The Relief Society, is an Auxiliary Branch of the Church of Jesus Christ of Latter Day Saints. Wherever a community of Latter-day Saints, called a Ward or Branch, is organized, the Relief Society becomes an important part of that community.

In order to give you a complete picture of the Hurricane Relief Society we must give you a sketchy background of Hurricane's history. For this history, it is necessary to dip into the written and oral stories of those who have told of the early settlers who pioneered our community and wrote or told about it. It would be impossible to give credit to all who have contributed written or oral materials. But we really appreciate everyone who has shared information with us. Their help has surely made this a more interesting book.

We intend to give only sketches of historic lives and deeds that give us background to which we attach our Relief Society history and add our bit to the eternal story of the greatest woman's organization in the world. It is an inspired organization and has Eternal Approbations. Let us begin by giving an overview of the beginning of our woman's organization by referring to Emma Smith's story. Emma, the wife of the Prophet, Joseph Smith, was the first president of this organization.

Eleanor Hall

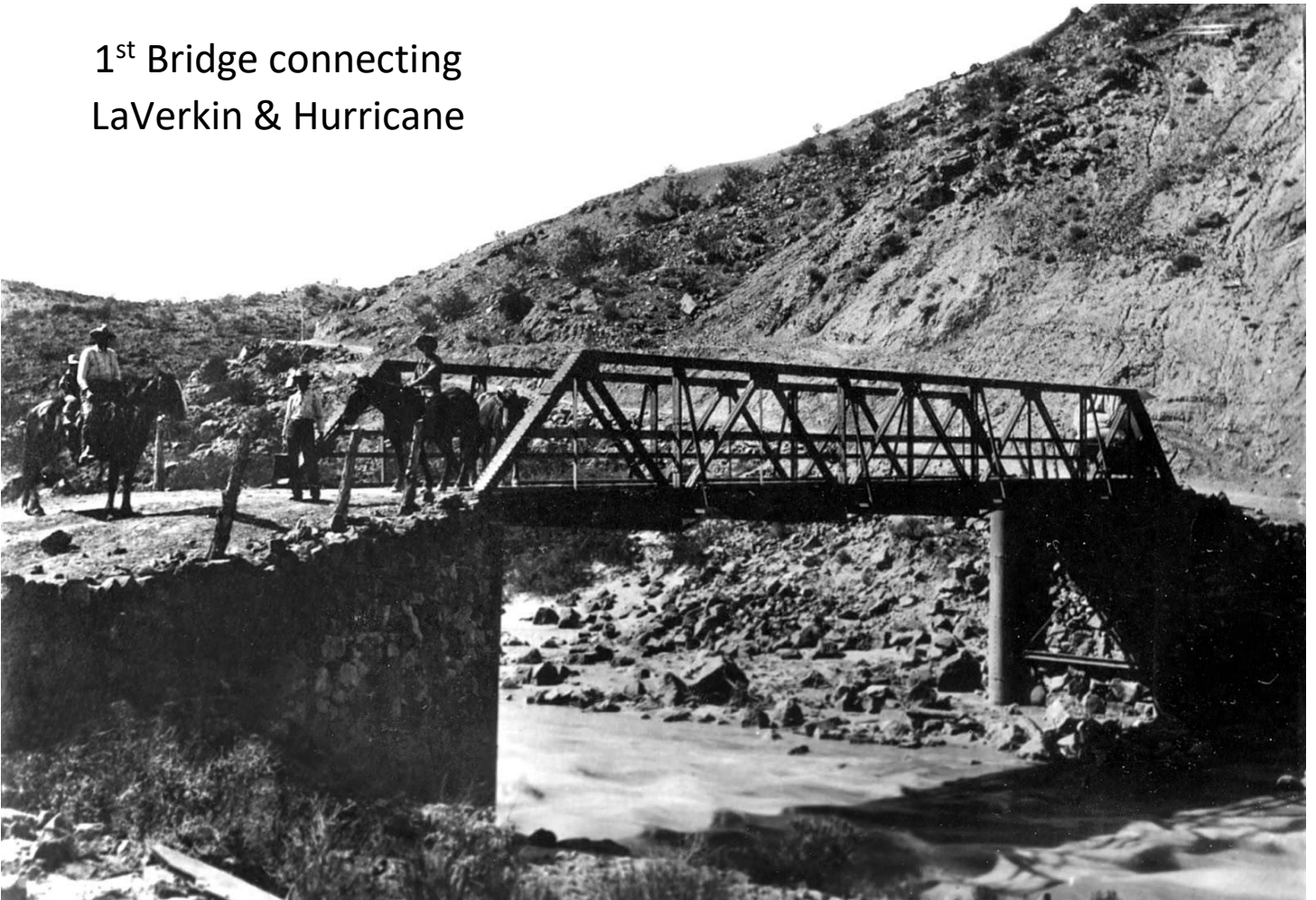


“Emma Smith was elected first president of the Female Relief Society of Nauvoo when it was organized on March 17, 1842. It was she who suggested the name by which the women’s organization of the Church came to be known. ‘We are going to do something *extraordinary*,’ Emma told the women. ‘When a boat is stuck on the rapids with a multitude of Mormons on board we shall consider that a loud call for relief. We expect extraordinary occasions and pressing calls.’ The group grew from twenty to over thirteen hundred and their minutes indicate that they involved themselves in a variety of activities, from boarding temple workmen and making their clothes, to helping the poor families who managed to travel to Nauvoo, but arrived there destitute.” ENSIGN/DECEMBER 1977 “THE NAUVOO GENERATION” BY Jill Mulvay Derr & Susan Oman



Site of
Hurricane 1900

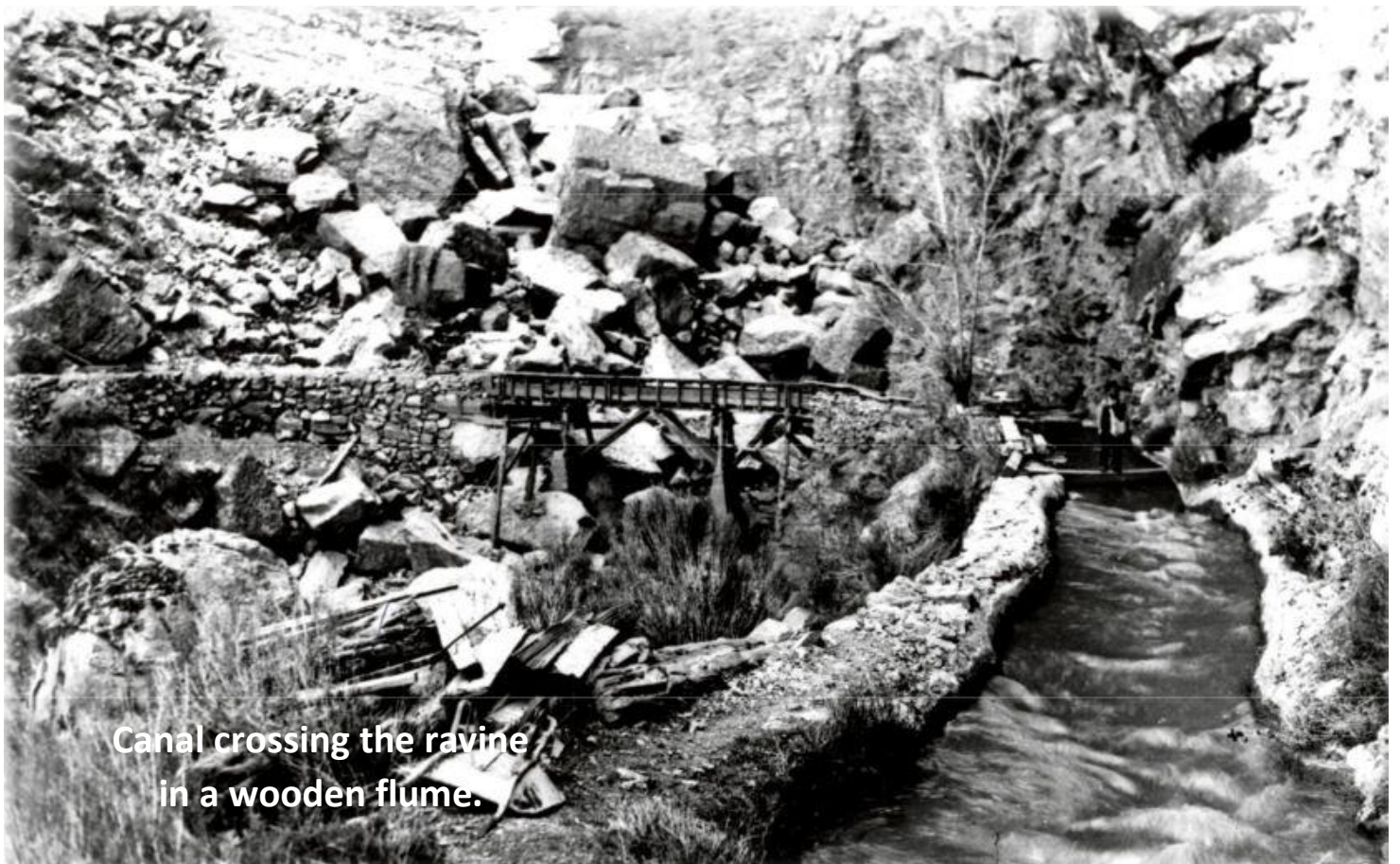
1st Bridge connecting
LaVerkin & Hurricane



New Bridge over
the Virgin River
Dedicated



Tunnel above China
Town



Canal crossing the ravine
in a wooden flume.

The Promised Land

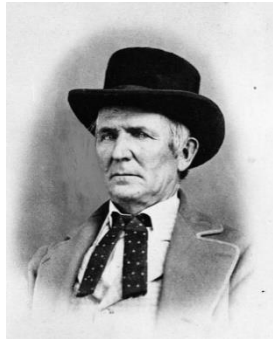
Amid signs of relief the Saints reached the Salt Lake Valley in July of 1847. They had reached their “promised land.” As they looked over the barren wasteland, Brigham Young told them “This is the right place.” Though the land was considered worthless for the raising of crops and totally unfit for the habitation of a large population, the visionary Brigham could see the possibilities of the valley and he knew from the inspiration of the Lord that this was the place where Zion would be built. A Zion where all nations would flow unto it.

The Mormon Pioneers entered the Salt Lake Valley that sultry July day in 1847 and began their conquest of the desert. They were as destitute of clothing as they were of food. Not only must they wrest from this arid land of savages and rattlesnakes, food to keep them alive. They also must raise raw materials out of which their clothing could be made. A few hundred head of sheep had been brought in by the Pioneers, but they would not begin to clothe the thousands of near naked Mormons soon to enter the valley. From the day President Young explored the region after his announcement of “This is the Place”, he laid plans for the raising of cotton.

Captain Jefferson Hunt of the Battalion had just returned from California by the southern route. He was promptly visited by a group of Church leaders. Had he seen in his travels a land warm and fertile where cotton would flourish? Yes, he surely had! He had seen Indian farms along the Santa Clara stream. Although poorly cultivated, they appeared to be growing well in that warm climate.

Following his report, the Southern Exploring Company,, under the leadership of Parley P. Pratt was sent south the latter part of November, 1849. This brought the explorers through some of the roughest places in the Wasatch Mountains over snow and ice, south some 300 miles to the Black Ridge, down the South side of the ridge to the Virgin River. There they basked in the warm sunshine on New Year’s Day in 1850. Upon returning to Salt Lake, Pratt reported that he had found a number of valleys which would be feasible for settlements.

President Young lay plans immediately for establishing settlements in the South. As soon as the 1850 crops were harvested, a company of settlers were started on their way. Parowan was the first town settled and the next fall, Cedar City was settled by a contingent of the Parowan group.



John D. Lee, a southerner, who knew cotton country when he saw it, was sent to form a settlement at the junction of the Santa Clara Creek and the Virgin River. Here the settlers were to grow cotton and other crops adaptable to a warm climate. As Lee observed the soil, the early verdure, he could not restrain himself from settling in the “Warm Valley.” President Brigham Young, however, had other plans. There were Indians to be made friendly before cotton could be planted. So, the Southerner sacrificed his feelings, believing it was for the best.

In 1852 John D. Lee was sent to settle New Harmony and to be a missionary among the Indians. Here he was joined by others November 4, 1852.

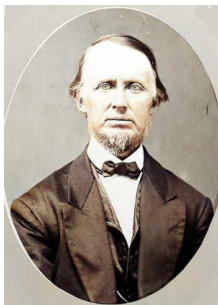
In the Spring of 1857, Seth Johnson and his brother Nephi; Darius Shurtz and his brother Carl; Anthony J. Stratton, James Bey, Andrew J. Workman, William Haslam and Samuel Bradshaw camped on the LaVerkin Creek. They made a road up the great Hurricane Fault so they could explore the upper Virgin River country. One man had to remain in camp to keep the Indians from stealing their food. They were about a month making the road and named it Johnson’s Twist.



Virgin City was the first little townsite chosen on the Virgin River. As soon as the road was passable, Nephi Johnson got several families from Cedar City and New Harmony to come with him to start a settlement at Virgin City.

At the General Conference of the Church, held in Salt Lake City in October 1861, three hundred and nine families were called from the northern settlements to locate in Southern Utah. In order that the mission might prosper, Brother Brigham selected some of the most stalwart pioneers who had never know defeat. Mechanics of all kinds, as well as farmers were included in the company. It was expected that permanent settlements should be made. Apostles Orson Pratt and Erastus Snow were in direct command.

In the late fall of 1862 and before January of 1863 a number of families arrived who had been “called” at October Conference in Salt Lake City to the “Dixie” Mission to raise cotton. Some settled in Virgin. These included: John Parker, John N. Hinton, LeRoy W. Beebe, John Wood, George Lovekin, Joseph Hopkins, James Daughtery, George B. Gardner, Thomas Burgess, Robert Reeve, Edwin R. Lamb, Brigham Young Lamb, Philitus David, John Dalton, Alexander Wright, Jefferson Wright, Joseph Wright, Daniel Mathews, and James Jepson Sr. with their respective families.



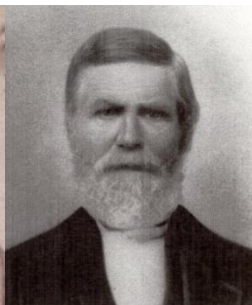
John Parker



John N Hinton



LeRoy W Beebe



John Wood



Thomas Burgess



Robert Reeve



Edwin R. Lamb



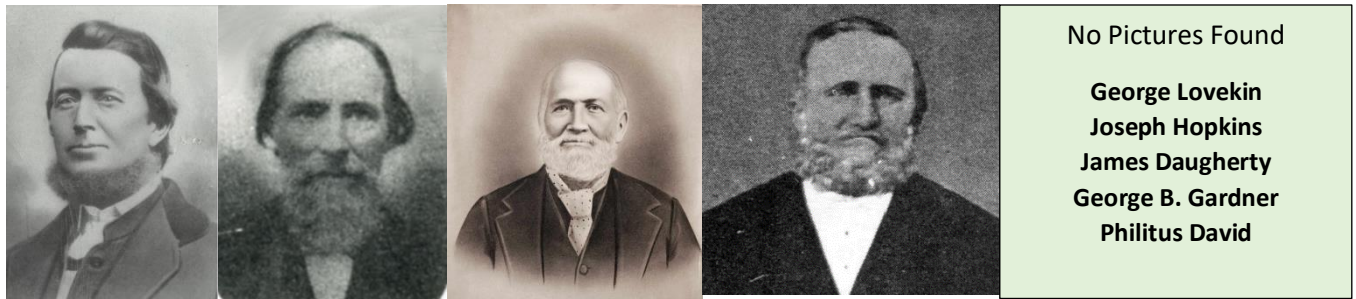
Brigham Y. Lamb



John Dalton



Alexander Wright



Jefferson Wright Joseph Wright

Daniel Mathews

James Jepson Sr.

Virgin and the other towns along the river were lovely towns and many people were settling there. They filled their callings to the best of their abilities. They cleared the land for farms. The land was fertile and the grass was lush. They planted cotton but the grasshoppers ate many of the tender plants. If they weren't watered often they died, so these people turned to raising cattle, planting orchards and growing wheat and alfalfa.

Many of these people were converts from England, Scotland and Ireland. They had worked in factories, coal mines, and had done other types of work before they joined the Church. They had very little or no experience in farming. These men did not realize they had overstocked the land with cattle and overgrazed all of the watershed along the Virgin River. Because of the destruction of the watershed of the Virgin, it became impossible for the soil and its plant covering to hold the winter snow and summer showers and release their water in a slow, even flow. Instead Spring thaws brought raging torrents which washed away large sections of valuable land each year. Summer showers became gully washers whose muddy waters cut washes through pasture land. In just a few years Virgin and the neighboring towns had very little land left to support the population. They had only two choices, either they must find a way to get water onto new land, or the people would have to leave.

During the three decades of soil erosion along the valleys of the upper Virgin, the Hurricane Bench was an arid desert. It was familiar to the residents of Virgin, Grafton and Rockville. Their livestock had ranged over the bench land of Hurricane during the fall, winter and spring months. The match brush, chaparral, sage brush, rabbit brush and native grass furnished forage for the cattle. The growth of native vegetation gave good evidence of fertile soil beneath. If only

water could be applied it would blossom and yield as the lands of the up-river towns did when they were new.



The Hurricane Bench in the year 1900

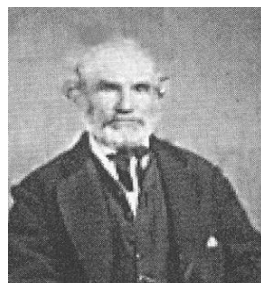
Hurricane Canal

(Parts of Alice Isom Gubler's writings are used here with her permission)

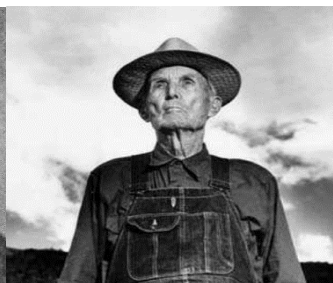


Alice Isom Gubler

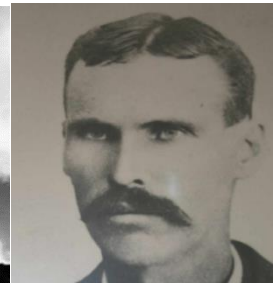
"It is difficult to say who first thought of a canal along the steep sides of the river canyon, John Steele of Toquerville may have envisaged it there; James Jepson had reached the



John Steele



James Jepson



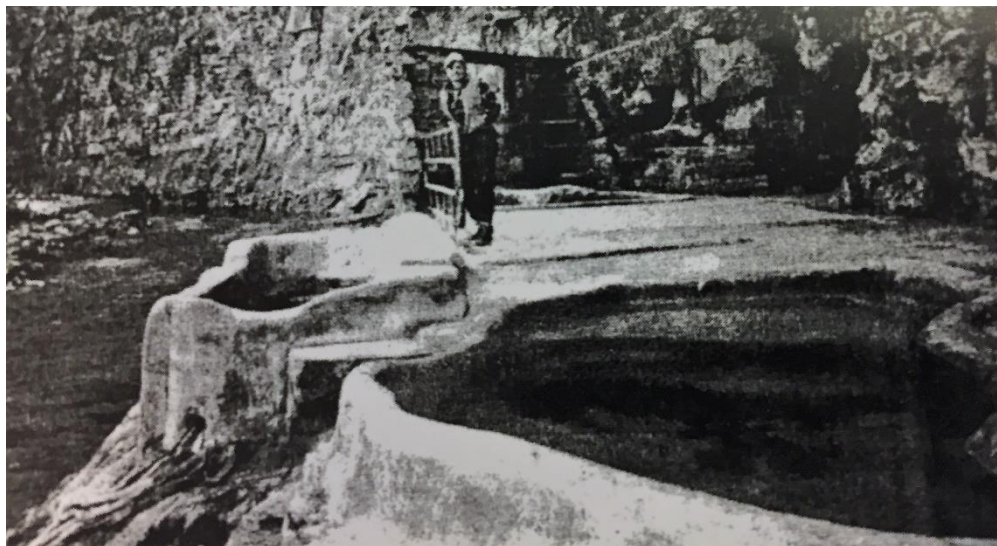
Levi N. Harmon

conclusion that it was feasible; Levi N. Harmon, a school teacher at Toquerville who had some cattle ranging on the Hurricane Bench and the surrounding territory had the notion that such a canal could possibly be constructed.

James Jepson said that he stopped for dinner with John Steele in Toquerville in June 1893 when he was returning home from a trip to Beaver County. Steele told him that he had recently been over on Hurricane Bench tending some horses he had there and had, while there, figured out a way to get the water on the land. 'Do you think it is possible?' he asked Jepson. Affirmatively Jepson replied, 'I have been thinking about the same thing for years; What's more, I have a place already picked out for a dam, and if you will come on horseback to my home in Virgin, we will go down the river, and I will show you the place.

Steele, bringing his spirit leveler, came on a Thursday and together they went to the place Jepson had in mind. They left their horses and picked their way down to the river. To quote James Jepson: "It was here, with the river torrents rushing and echoing against the rocky bed, that we plotted her subjection, that we decided the project feasible, and if our plans matured, the Virgin, in time, should share her waters with the thirsting plains of the Hurricane bench. According to our plan. John was to interest the people of Toquerville and I was to arouse enthusiasm in Virgin, Grafton, Rockville and Springdale. The people of these villages were willing listeners and soon became enthusiastic supporters of the Hurricane Canal Project.

In June, 1893, a committee, consisting of Martin Slack, Sr., J.R. Willis and L.N. Harmon of Toquerville, Hosea Stout of Rockville, Thomas



LaVerkin & Hurricane Sulphur Hot Springs

Flanigan of Springdale, and myself were elected to go over the ground and make a report...As it was impossible to go down the Virgin by horseback, three of us walked through the canyon, meeting the other three, who taken our horses, at the bottom of the gorge at the Sulphur Springs.

Here, by these hot springs we held what was to prove a very important meeting. It was here that we decided definitely to defy the Rio Virgin...For me a thrilling, happy decision...A sufficient number signed for work in our project that we organized a canal company, and appointed a committee to draw up a constitution and by-laws. We drew up the constitution and by-laws and selected a board of directors to act until an election could be held. They chose as president; J.C. Willis, vice-president; L.N. Harmon secretary; and James M. Ballard, J.F. Langston, John W. Isom and L.J. Slack as directors of the board. At the election this board was voted in by the stockholders to hold office for a term of two years.

We now levied an assessment of 3 cents per share, with which to make the preliminary survey. Isaac C. MacFarlane was chosen as engineer. He made both the preliminary survey and working survey, and furnished estimates for the cost of construction. This estimate was \$53,000 which was to cover all expense of construction, except the dam and flumes. J.C. Willis was appointed as superintendent of construction and work was commenced in December, 1893."

Nearly one hundred men subscribed to stock in the Hurricane Canal Company. This stock was issued in blocks not to exceed twenty shares. Each share was one acre of land with water rights, on the Hurricane bench. There was sound reason in limiting the stock to twenty acres of land to each man. The purpose was to keep the land down to where men could carry it and not get discouraged. The company was interested in bringing in home builders rather than a few landlords. However, men with grown-up sons could get twenty acres for each of them. A tax of 8 cents per share was levied to carry the cost of a permanent survey. Three cents was to be paid in cash and the balance in "available means." A labor assessment was made of \$2.50 a share. Wages for an eight-hour day was set at \$2.00."

From Andrew Karl Larson's "I Was Called to Dixie" we read: "They built the canal by the contract method. The working survey laid out the route in four-rod stations, with estimates as to cost based on two dollars per day of good fair work.

I WAS CALLED TO DIXIE

THE VIRGIN RIVER BASIN: UNIQUE EXPERIENCES IN MORMON PIONEERING



Andrew Karl Larson



DIXIE

They allowed fifteen cents per cubic yard for ordinary earth excavation, for loose rock and gravel seventy-five cents, and for solid rock a dollar and twenty-five cents per cubic yard. Each station was methodically examined and careful estimates made of the type of construction it entailed; they were numbered by pegs, with the price marked on the peg. They worked the upper part of the canal first so far as was practicable and gave the choice of stations to those who got there first to take the contracts. The superintendent kept a careful record of all stations

and the contractors on each. Since payment was made for the work done and not for the time consumed, the industrious were rewarded and the slothful paid only for what they actually accomplished. Sometimes certain stations turned out to have more rock than estimated, but in such cases the superintendent recommended an adjustment to the board, which usually honored his recommendation. This happened on a number of occasions. Perhaps some rock was tougher to drill than other, and some who were doing loose dirt construction found that the removal of dirt on the steep slope often started a train of slides that brought down tons of rock and earth, filling up the grade they had made and necessitating much extra work in cleaning up the slides. But occasionally what had been contracted as rock turned out to be part earth and rotted, easily picked limestone; no adjustments in the company's favor were asked by the contractors, however, who joyfully accepted such lucky windfalls which came their way all too infrequently.

It is difficult for one who has never followed the tortuous route of the canal from the Narrows to the fields to appreciate the magnitude of the undertaking. There was no road into the canyon. Everything needed at the dam site and for a considerable distance along the canal rout had to be carried from the top down into the canyon and across the other side where the canal began. Food, tools, bedding, and in fact all the supplies used during the first year were carried in on the backs of the men who labored there. Even an anvil, necessary to sharpen steel and mend tools, was slung on a pole and freighted down the rocky incline to the bottom of the canyon on the shoulders of strong and husky young men.

The workers camped in the open that first winter. It was not comfortable down in the canyon, for the sun reached them but a brief time each winter day. Morris Wilson Jr., a member of the Isom Company, described their primitive living quarters to me in these words: 'Our first shelter was a wagon cover anchored to some rocks and pegged down into the ground. This made a sort of lean'to in which we had our beds. All of our cooking we did over a fire in the open. We worked all day on the canal; then at the conclusion of the day's work, we gathered up driftwood deposited by the flood waters to make our fire for cooking and to warm ourselves. This was our hardest winter...there were so many inconveniences...no decent shelter, and so on. When we finally got a road into the canyon we became much more comfortable. We had our wagon boxes with the covers stretched over the bows to sleep in and live in. There we could keep warm and dry. We lifted the wagon boxes off the wheels and put them right on the ground.'



Morris Wilson Jr.

One of its occupants facetiously gave this camp in the rock the name of Robber's Roost. As they worked down the river, they made another camp in Chinatown Wash where many of the men made dugouts in the earthen banks of the wash. Someone remarked, "This place looks like Chinatown," and Chinatown is what people call it to this day.

It is strangely coincidental that the construction of the Hurricane Canal began at the onset of the panic which swept our country during Grover Cleveland's second administration.



The Chinatown Camp during the building of the Hurricane Canal

Everyday people were in great distress, and this helped to aggravate labor troubles. Mining in Nevada was shut down with created a floating population. Many of the miners took to the road, becoming “hobos”, getting a meal wherever they could. Others drifted into little settlements along



Some of the Canal Workers, Colonists and Miners at the bath house

the Virgin River, for word of the new irrigation project had reached them. The Hurricane Canal Company had no funds to hire help, for the local people were working for shares. However, these unemployed men were willing to work for board during the winter, with the assurance that their pay in the spring would be a horse and saddle that they might be able to move on. They were a tremendous boost to the project, for the local workers knew nothing of rock work and blasting. The miners who came were skilled in this field. Their coming was perfectly timed.

Black powder was the only explosive they had, and it blasts in one direction only, and this is up. Giant powder was unheard of at that time.

Now all was not grim labor. Powell Stratton recalls the delightful evenings, after the day's work was done. "The men would sing and dance and raise the dickens telling jokes. My! But those transients were good singers. There were some wonderful voices among them. The men brought their violins, banjos, mandolins, guitars, and harmonicas and the music was great." He laughed to remember the comic dances of those rugged men as they dramatized their funny stories and songs.



There were three-hundred men in the canyon during those first two winters. "The little stretch of canal just above the first tunnel was called 'the monkey job'." Powell Stratton said. "Lorenzo Spendlove, Jake Workman and Ed Humphries contracted that piece.



Powell Stratton

Lorenzo Spendlove

Jake Workman

They always came into camp at nights full of jokes about each other, laughing about the skinned places on their hands where the hammer had missed the anvil." These jovial hard working men endeared themselves to others in camp

During the winter of 1894-95 the dam was constructed to divert the river



The site for the Dam allowing the river to be diverted into the canal

water into the canal. The Isom Company, through Richard Parker, James Jepson, William Isom and John W. Isom was awarded the bid for this job. The dam site is just below the Virgin narrows where the river runs through solid rocks on both sides and along the river bed. Part of the cliff on the north side was shot into the river, and great boulders were dropped into place as an anchor, and filled in with smaller rock. On the south side of was rock that rose nine feet to a shelf above the level of the river. This made a natural spillway. When the dam was completed, it looked indestructible, but a year later the river went on a rampage.

Thick, muddy flood-waters came roaring through the narrows, hurling the boulders from the dam, scattering them down the canyon. Clearly a different type of construction was needed to stem the Virgin. A big pine log was brought from

Kolob and laid across the river, one end placed in a slot cut in the shelf on the south side and the other end anchored in a hole that had been drilled into the wall on the north. Next, juniper posts were placed against the log with the butt ends up and the tops slanting upstream. The whole thing was weighted down with rocks. And now it was the rivers next move. She bided her time and then she scattered the timbers like chessmen downstream, but the dam builders were still in the game. The big log was retrieved and placed again in its slot. More junipers were put in place with rocks, and still another layer was added. The whole mass was bound together with heavy galvanized wire, woven in and out among the timbers. This dam held for years. The present dam was constructed of rock and concrete in 1911 – 12.

The Isom Company also constructed a road down into the canyon that second winter. That old road still exists today, deviating from its course in a few places, and boasting a few filled gullies which the original did not have. It twists and writhes with the contour of the canyon, preserved in a perfect state of rocky ruggedness. Many of the men road to work on Monday mornings, giving old “Betsy” a slap on the flanks and sending her back home. However, “Betsy” usually did not return by herself, come Saturday night, so the horses had to be brought in by a rider to take the men back home. Others came by wagon and a teamster would drive the outfit back home. Amelia Sanders was one of the teamsters that



Amelia Sanders

made the hazardous wagon trip down the narrow, steep dugway. There was on jump off where the horses would rear up snorting. Other women in the company were too frightened to stay with the wagon, but would get out and walk, screaming as Amelia drove over. Often she had to make the trip alone. Of this road, Amelia’s son, Owen Sanders, has humorously writer:

Daredevils, diggers of dugways,
These Dixie engineers.
To ride the trails they chiseled
Filled feeble hearts with fears.



Owen Sanders

The Virgin River, more often than not, was little more than a wading stream. The canal workers were still located at Chinatown, and the transient was just a lad – only seventeen and a long way from home. As he swung

his pick, he developed a headache, so he announced he was returning to camp. They saw him go down the hillside toward the river, which was beginning to swell. The men in camp looked for him to come in, but he did not. Something was wrong. The workers immediately set out to look for him. His tracks led to the water's edge and that was all. Up and down the river they searched, but no trace was ever found. Sadness often overtook them, but still the pick and shovel must continue to wear away its little groove on the eternal mountainside.

Always it was the pick and shovel, for the only place where a plow and scraper could be used on the canal was a short distance at the head of the ditch. They would dig to bedrock along the steep hillside. In many places rock fills had to be made to support the canal. These fills were of a questionable nature, for finances were not available to make costly excavations. The wheelbarrow, the most complicated piece of equipment on the job, was used to carry off the loose dirt and rocks whenever there was blasting to do.



The work moved slowly, for most of the men had families to support. In the summertime the farmers raised sugar cane, made molasses and dried peaches and grapes. In the fall they hauled their produce to Salt Lake City and brought flour, potatoes, meat and grain home for their winter supply. What cash they raised had to be spent for powder, hammers, steel and other necessary tools to work with on the canal during the winter. The women knitted the socks, made clothing for their men, carried the water, milked the cows, tended the farms, cared for the families and packed the grub boxes for their husbands while they were away.

As work progressed down the canyon, the men made camp across the river from the Sulphur springs. Thomas Judd, owner of the hot springs, was hospitable to the canal workers, and they had the luxury of being able to come in at night to a hot bath – luxury which we take for granted today, but which meant much to these men.



Thomas Judd

Artie Reeves remembers staying at the Sulphur Springs camp for a short time, and sleeping in a wagon bed. Her foster mother, "Aunt Emily" Stratton cooked there two winters for the workers.

On Saturday nights, the women would come to pick up their husbands at the Sulphur Springs camp and everyone would enjoy a swim. This is one of the pleasant recollections that linger.

However, it was here that tragedy struck. On March 27, 1902, John Isom and Ira R. Bradshaw were preparing to go home. They were walking down below the canal, and men were still on the hillside above them. A large rock rolled down toward the. Ira heard it zing past his head, barely missing him, but John was struck and killed. They were boys of sixteen years, and close pals.



John Wolf Isom Jr.

And here was the most discouraging stretch of work. Toilsome as it had been down through the canyon, it seemed easy compared to the problems that faced them now. Many who had started on this enterprise lost faith and quit, losing their labor credit, or salvaging whatever they could get out of it. There were no finances to buy material with or to hire help. The canal company was till organized, but only a skeleton crew was kept on the job. For two winters, the only three men who were in the canyon were Alfred Jones, Powell Stratton and Morris (Uncle Bob) Wilson. The crew had dwindled from three-hundred to three! Of course, there were loyal supporters behind them who would never surrender to defeat.



Morris Wilson Jr.



Powell Stratton



Alfred Jones

From Richard L. Evans, we quote: "There were heartaches; there were disappointments; there were sacrifice and dropping by the wayside . . . Five hundred dollars paid to the government under the desert land act was returned because it was found impossible to get the water on the land within the specified four years' time, even though the land to be watered was not filed on until two years after work began. Attorney and U.S. land office fees to the extent of \$200.00 were lost by delays. Faulty surveys brought losses. Frosts destroyed crops on the river settlements and many were forced to seek elsewhere for

employment that would bring a cash return to provide for their families. Difficulty mounted upon difficulty. But the strong and the faithful still persisted.

“Finally, early in 1902, after nine years of labor without help, these fighting, determined and resourceful men virtually came to a standstill with their backs to the wall Thirty-two thousand dollars had gone into the canal, almost all of which was represented by labor. The less difficult stations, and much hazardous and arduous work had been completed, but powder and other specialized supplies and equipment were needed to blast tunnels and complete other difficult work. Great personal sacrifices had been made. Some admitted failure. Others clung on with the spirit that has built the arid West . . . In this criss in 1902 James Jepson, former President of Hurricane Canal Company, was sent to Salt Lake City to the First Presidency of the Church. In response to an appeal presented by James Jepson in the stock holders behalf the LDS Church bought \$5,000 worth of stock in the project for which it paid cash. This timely help enabled the stockholders to complete the job.* (end of Alice)

These pioneers of Hurricane were wise in that they divided the land in 1896 before the stockholders had a chance to study the best areas and quarrel over them. In 1896 the townsite was surveyed and staked off into square blocks of 5 acres each. Each block was divided into four lots. The lots and streets were numbered and written on a ticket and placed in a box. Each man having enough stock to entitle him to a lot had his name written on a ticket and placed in another box. Two men were selected to draw numbers from the boxes. One drew the number of the lot and the other the name of the stockholder. Thus the lots were assigned and no favoritism. The field land containing 20 acres to a unit was divided the same way.

There yet remained two miles of bad ditch before they crossed Gould’s Wash onto soil where the work would be comparatively easy. South of Gould’s Wash and on around to the east slopes of the west hills was another three miles of canal. Most of this could be made with teams, plows and tongue scrappers. It took two winters and the summer of 1904 to complete the job.

By August 1904, the canal was completed to a point four blocks south of the highway, and they were ready to divert the first water onto the thirsty land. A day was set and people from all over the country came to celebrate with the



Hurricane Bench 1904. The structures are tents.

builders and watch the first water pour onto the Hurricane bench. All the people shouted “Hosanna” when they saw the water pour onto the land. They had waited so long for this blessed day. It was both joy and relief. It was a day of thanksgiving rather than of hilarity. Stockholders and visitors alike were grateful – grateful for the prospects that the future held for them.

One of the purposes of this celebration was to discuss the name that was to be given to the your community. Owen Sanders, a local writer of some prominence tells us...”They discussed Pearl City; Chaparral; and Lake City. Someone suggested it be given the historic name, ‘Hurricane,” from the Hurricane Cliffs that meander southward from Paragonah a distance of 180 miles, with Hurricane being just 65 miles from there. The cliffs shelter Hurricane from the East and continue South across the Colorado. The Hurricane Cliffs were named by Erastus Snow in 1863 when a freak whirlwind nearly blew the top off his buggy as cowboys with lariats were lowering his buggy down an old Indian trail off the face of the cliff into the valley below. Erastus had exclaimed, “My, what a Hurricane! We’ll have to call this the Hurricane Hill!” And so at this first celebration the new town-to-be received its name, “Hurricane.” (pronounced her a kun)



Dixie Sorghum

By Owen Sanders

May 10, 1991



What secret does our valley have
That makes us glow with pride?
What beacon guides us onward
With purpose in our stride?
The guiding star of HERITAGE
Leads us ever onward
To glorious goals that last!

Our Mothers taught us how to pray
Our Fathers how to work
And daily duties trained us
To never, ever shirk.
Thus "LOVE OF NEIGHBORS" in our towns
Became a natural creed

Mem'ries built through action
Throughout our youthful years
Became impinged upon our thoughts
Through work, and love, and tears!
The tiresome task of making SORGHUM
And growing SORGHUM cane
Built vivid thoughts that never fade
Of toil, and faith, and pain.

DIXIE SORGHUM started years
Of constant sweat and toil;
The Pioneer Segler's brought the seed
To start this endless toil!
Planting, thinning, hoeing
To grow the see topped cane
Helped give our TTAH's DIXIE
Its magic world-wide fame.

When jointed cane grew tall and plump
And tipped with clustered seed
Harvest work moved forward
With urgent Autumn speed.
Sorghum mills and cooking vats;
Reflected from our past

Holding tanks for juice
Barrels and cans for Sorghum
Were bought for harvest use.

The rolls on the mill went round and 'round
Turned by a horse drawn sweep!
The men feeding cane to the turning rolls
Must a tireless vigil keep.
They must duck their sweaty, weary heads
As the long sweep circled by
Or risk seeing countless, flashing stars
In a cloudless, sun-drenched sky!

The gentle, cooling, night-time breeze
Carried the sweet smell higher
Of bubbling, boiling, juice filled vats
Over the wood-burning fire.
Experts skimmed the scum from the froth
Pausing to make a test
'Till the bubbling, gurgling sorghum
Was labeled "DIXIE'S BEST!"

To have to peddle, barter and sell
Built many great leaders of man
And altered countless timid doubts
To thoughts that said "I CAN!"
Thus HERITAGE built by fearless faith
Work, vision and guts
Kept folks in our valley from stumbling
Into many MIND-MADE ruts!

In winter time the seed from the cane
Was used for farm yard stock;
Fed to pigs, horses and cows
Or flung on the ground for the flock.
Bagasse was used for lambing pens
And snug, warm calving beds;
This cane, crushed dry by the sorghum mill
Made warm, dry, pioneer sheds!

From "I Was Called To Dixie" Mr. Jepson is quoted concerning his meeting with the First Presidency "That night I prayed earnestly to God that I might acquit myself well in the interview that was to follow.

I was there promptly at the appointed hour. President Smith smiled kindly at me as I entered. "Well, Brother Jepson," he said, 'are you prepared for a refusal?' I wanted so much to make the right answer. 'No' I replied, 'I came here because I had faith that it was right and proper for me to do so. When you send missionaries out into the field to preach the gospel, you want men with faith.' He laughed pleasantly when I said this, and I felt I had made a good impression and a good beginning.

They read my report and then proceeded to ask all sorts of questions about our project. They asked, 'How are you organized?' I answered, 'According to law, we are incorporated.' President Smith then said, 'I see you have the signatures of five bishops on your petition. Are all of those five wards interested in this canal?' I said, "Members of the five wards are interested in it; no ward is interested as a ward.'

Then President Smith asked, 'How much tithing do these wards pay?' I replied that on that question I was not informed. John R. Winder, counselor to President Smith said he could soon get that information. This he did. The amount came to about \$5,000 just the amount we had asked for.

The President then said, 'You say you need \$20,000 with which to finish the canal. If we give you \$5,000 you will still lack \$15,000, and when that is spent you will be almost as badly off as you are now. I replied, "President Smith, my company sent me here to make any kind of arrangement with you that I could make. We will stand behind any plan that will suit you. We are not asking for a donation; we want you to take stock in our company, and I think I can promise you that you will get your money back in a few years. In the next place, we intend to finish this job whether you help us or not; but if we don't get your help, when it is done it won't belong to the people who do the work. If we have to get the money from outside, it will belong to those from whom we have to borrow.

'As you say, we have to have \$20,000 to finish the work. If you will take stock in the amount of \$5,000 we will pay the men who do the work twenty-five percent in cash and seventy-five percent in stock. We don't need it all at once; you can pay it to us once a month according to the secretary's report. Then when the money is spent, the job will be done, for we pay by contract according to the amount of work done, not by the time spent.

It will be our project then. You are just helping us to help ourselves. The psychological effect of your help will be equal to the money itself for the people will not be afraid to invest in the project.'

President Smith called for remarks. A motion was quickly made to have the Church take \$5,000 in stock in our company. There was a quick second, and without further discussion the proposition was carried. It was the happiest moment of my life. I made one more request; "I want you to put that on paper, so that my company will not just have my word for it.' They gave me a letter to take back to Ira E. Bradshaw, President of the Hurricane Canal Company, and this I delivered to him when I made my report to the board when I returned.

Hurricane Begins

The first families moved to Hurricane to make permanent homes in 1906. Thomas M. Hinton came in March and by October ten other families had moved here. They were L. Jake Workman, Amos Workman, Nephi Workman, Charles A. Workman, Erastus Lee, Frank Ashton, Ira Bradshaw, Thomas Isom, Bernard Hinton and Anthony Jepson. The first homes were one room lumber houses and tents. The houses later had lean-tos added. These became the kitchens. When better homes were built, the first houses were transformed into granaries.



Bradshaw home, the first school house in Hurricane. This building has recently been restored by the Sons of Utah Pioneers

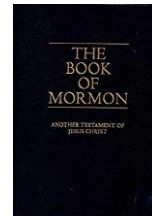
These families had a total of 20 school age children ranging from the first to the eighth grade. It was important to the parents for their children to become educated so they immediately set out to have a school

There were no public buildings at the time and no time to build any. Ira E. Bradshaw had built the one large and permanent home. It later became the Bradshaw Hotel. He was induced to turn his Livingroom into a school room. There

were no desks, so each child had to furnish his own chair or box to sit on and something to write on.

The children had to bring their own books, their main reader was the Book of Mormon. They had to provide their own

paper, pencils and slates or whatever else they had to write on.



Jacob Louis Workman

Jacob L. Workman was the first teacher. He taught students in each of the eight grades in this first humble room. Even though the books and supplies were meager the sincerity and humor of the teacher made up for such shortages. Besides being the first teacher, Jake Workman was the first Postmaster. He petitioned the government for a Post Office in Hurricane.

It was a Fourth Class Post Office in a small lumber building located on his lot at Main and 2nd South. He held that position until March 12, 1911 when he passed away..

He was succeeded by his widow, Molly. She continued in this position until November 1, 1918, when the Post Office was moved to the Petty Building.

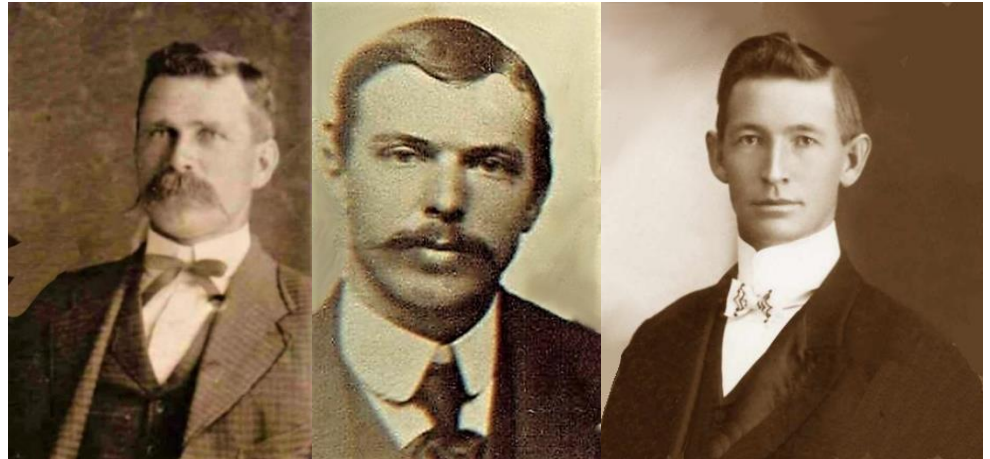


Mary Catherine Redd



THE FIRST HURRICANE RELIEF SOCIETY

The ward was organized 31 September 1907. Samuel Isom, Bishop, was transferred from the Virgin Ward, Charles A. Workman Emanuel Nutter Stanworth were counselors. Bishop Isom lived in a large tent. Many meetings were held there. One night, six babies were blessed. He kept the tithing 7 fast offerings in a can in his wheat bin.



Samuel Isom

Charles A. Workman

Emanuel Nutter Stanworth

It was recorded in the Washington County News in 1908 that there was, at that time, 29 families living in Hurricane. A place to hold Church and social activities was needed. It was decided by the Bishop and his counselors to build a Cultural Hall. Their plans called for it to be 32 feet wide, 70 feet long with a stage



Social Hall, Hurricane, Utah.

in one end. It was built on the North East corner of the Public Square. Work was started on the building the first of January. Fifteen to twenty-five men came each day to work under the direction of Christian Larson,

from Springdale. The work on the building moved along quite rapidly. By the 16th of March it was near enough finished they held a dance there.

The first of April a farewell social was held for Jake Workman and Ira Bradshaw. They were both going on a mission. A Basket Party was held in the New Social Hall Friday evening for the benefit of the missionaries. It was a success both financially and socially.

It was wonderful to have a place to hold Church, Ward activities, and school. A bell was hung in the belfry on the West end of the building. When the bell was rung everyone in the valley knew they had a half an hour to be at whatever activity they were going to. Everyone loved the bell!

In 1911 the Ward had grown so much they had to add on to the Cultural Hall to make more room for the school children. It was almost double in size.

The Relief Society was organized in April 1908 with 6 members: Mary Workman, President, Martha Hastings and Dora Stout, Counselors, Ursella Stanworth, Secretary. These sisters were sustained in Sacrament meeting October 12, 1908. They were set apart October 29, 1908. These were mothers with young families, and though they felt quite inadequate to fill these important positions, they knew that with much prayer and by putting their faith and trust in the Lord they could not fail.



Hurricane School Bell



Mary Workman



Martha Hastings



Dora Stout



Ursella Stanworth

The relief Society, under capable leadership, made outstanding progress. The poor were helped, the sick nursed and the dead properly prepared for burial.

In order for the Relief Society to fulfill the responsibilities placed upon it, and to keep it running smoothly, these young women organized committees.

An activity committee was organized. They planned dances, parties and plays. It was important to have good, wholesome recreation in these communities. The dance, drama, singing and other forms of amusement and recreation have always received much emphasis in Mormon communities. The pioneers may never have survived, or at least survived as well as they did, without the breaks from the hardships of their everyday life that these activities provided them. Besides their Faith, these forms of recreation and amusement created a togetherness that was necessary to overcome the obstacles they were faced with.

There were things worse than physical obstacles. Perhaps the worst was loneliness and homesickness. It was hard to weather the longing for old familiar surroundings and the association of friends and loved ones. Sharing together music, drama, dance and other forms of social recreation was often the cement that held the struggling communities together.

A food committee was organized. They planned Ward dinners and banquets. The Church had very little finances and each organization had to make the money needed to meet their expenses. The Ward members furnished the food for the dinners and banquets, then paid a small fee for the meals. The members were glad to help in this way.

There was a quilting committee. Members of the committee oversaw the making of quilts of all types and sizes. They sold some quilts at bazaars. Other quilts were given to those who needed them. A Bazaar was held once a year as a fund-raiser. Besides quilts, many of the women made pillow cases, sets of dish towels, pajamas and clothes for young children and other handmade articles. Bread, cakes, pies, cookies, popcorn balls, candy and other food items were made to sell at the Bazaar.

A compassionate service committee was organized. They visited the sick and took care of their needs. This sometimes meant sitting up all night with them and caring for them through the day. They brought cheer and comfort to the homebound and organized activities for them to enjoy.

There were no undertakers at this time and the sisters organized a burial committee. They called upon the Priesthood to wash and layout the men, while the sisters did the same for the women.



- | | | |
|----------------------------|----------------------|---------------------|
| 1. Myra Lemmon | 15. Artie Reeves | 29. Mina Hinton |
| 2. | 16. | 30. Chloe Beatty |
| 3. Cary Wright | 17. Larson | 31. |
| 4. | 18. Gibson | 32. Lizzie Isom |
| 5. Molly Hall | 19. Alice Isom | 33. Sarah Wilson |
| 6. Lizzy Workman | 20. | 34. Maude Hartley |
| 7. Nettie Spendlove | 21. | 35. |
| 8. Alice Campbell | 22. | 36. Mary Spendlove |
| 9. Ada Imlay | 23. | 37. Addie Cripps |
| 10. <u>Peatley</u> Johnson | 24. Dora Stout | 38. Humphries |
| 11. Emma Bradshaw | 25. Mary Isom | 39. |
| 12. | 26. Brenda Jepson | 40. |
| 13. Mary Campbell | 27. Lovenia Campbell | 41. Martha Hastings |
| 14. | 28. Alice Spendlove | 42. Ivie Ballard |



After the dead were laid out they had to be packed in ice. Ice was brought from the ice house, put into bottles and placed around the body. Someone had to sit up with the body all night to keep the bottles filled with fresh ice as it melted. They wrung a cloth out of cold salt water which had salt peter in it. They placed it over the face of the deceased to keep it from going dark. If there were burial clothes for the person, they were washed and pressed. If they did not have any burial clothes the sisters made them.

The carpenter's in town made the caskets. Top Stout had a sawmill, and he saved the very best lumber, without knots, to bring to Hurricane to be used when a casket was needed. Jody Campbell made many of the caskets for years. If there was no lumber on hand for this purpose, he used his own lumber. He was never known to charge for the material or his time. The sisters would then pad, line, and cover the caskets. Alice Isom was the first chairman of the burial committee in Hurricane.



Alfred Stout (Top)

Excerpts from Alice Isom's Diary, 1917



Alice Parker Isom

January 11: Irie DeMille died here. I, with others, made his Temple clothes and assisted to dress him. January 15: I attended Relief Society. January 16: laid out Mrs. Shamo. January 17: I washed and ironed her clothes and assisted putting them on her and from there went to see about Hattie Wood being laid out and to get the material for her burial clothes. January 18: I made her clothes with others to assist me. January 24: Jenny Wood died. I went to see that the work was being done on her clothes but did not do any sewing. I helped to dress her. January 25: I attended the birth of a boy at Alma Wright's. I was there all day on the 26th. January 27: Anthony Jepson's three year old girl died. I went to see what was needed and after attending Carrie Wright and her baby, made the dress for the little girl. February 10: Florence Reeve died. I

went to assist in laying her out. On the 11th we made her clothes. We worked all day, then packed her in ice. On the 12th, in the evening, we dressed and repacked her. On the 13th in the morning, I saw to her being put in the coffin and I attended the funeral. February 17, Jenny Wright died. We worked until 9 p.m. making her clothes. On the 18th I helped dress her and attended the funeral. Then I took two girls and two boys and we cleaned up the house while they were at the graveyard.

MARY CATHERINE WORKMAN “Molly”



Mary Catherine, a daughter of Benjamin and Clarissa Taylor Redd, was born in New Harmony on July 22, 1871. When Mary Catherine was only two and a half years old, her mother died, leaving her father with three little girls and one boy. The children were cared for by their grandmother, Elizabeth Taylor. She was so good to the children and

they love her very much. She died when Mary Catherine was seven years old. This was a great loss to the children.



Elizabeth Taylor

Mary was 15 when her father died. She went to live with her married sister. In order to earn money to take care of herself, she worked in the homes of their neighbors doing house cleaning, washing clothes, hoeing, irrigating in the fields or whatever she was asked to do. Later she went to live with her aunt Marion Pace. Conditions were much improved there.

Mary had a great desire to get an education. She saved a few dollars whenever she could. In 1895 she went to the Agricultural College at Logan, Utah, taking a hard course. After that one year of schooling she took the teacher's test at St. George and passed it. Mary got a school in Virgin, teaching the first four grades that fall.

It was in this first year of teaching that Mary met Jacob Workman, who was also teaching in Virgin. In the Spring he went on a mission to Texas.

After teaching two years in Virgin, Mary had saved enough money to attend Branch Normal School in Cedar City. That was one of the most enjoyable winters

of her life. She lived with two of her cousins. They took part in many school activities. The next summer she took a correspondence course and received her Degree

USE OF ICE IN UTAH'S DIXIE

Written especially for this book by: Owen Sanders

There is an ice cave in the beautiful Kolob Mountains, a mile above the communities along the turbulent Rio Virgin and its lower tributaries. Clear snow water trickles slowly down through crevices in the solid rock formations and slowly builds a huge deposit of ice in a shady, sheltered area in the mountain.

During pioneer days, wagons were shuttling between the ranches and sawmills on Kolob to the communities in the Rio Virgin Valley below. Men would often haul bags of ice from the Kolob Ice Cave, down to Virgin City, Toquerville, Hurricane and LaVerkin to be used to make ice cream for family and community celebrations.

On June 11, 1908, Ovando Gubler and his father, Henry Gubler were coming down off Kolob with a load of lumber. They had stopped at the Ice Cave and filled several seamless sacks with ice to be used to make ice cream at LaVerkin.

The stopped at the historic Sander's Ranch at the foot of a steep dugway, to visit the Sanders, Wilsons, and Campbells who farmed and lived at this ranch on North Creek six miles North of Virgin City.

This ranch was often called the Mill because Great Grandfather Moses Martin Sanders had bought it from Joel Hills Johnson who operated a sawmill there powered by the water from North Creek.

Joel H. Johnson colonized Johnson Fort (now Enoch), helped colonize Bellview (now Pintura) named Grafton (now a ghost town), and composed "High on the Mountain Top" and a great many poems.

As Henry Gubler went in to visit the Sanders, they told him that my Grandmother, Hulda Charlotte Zabriskie Sanders, wife of Grandfather Joseph Moroni Sanders had just died. The Gublers gave the bags of ice to Grandpa to place in jars surrounding the body to help reserve it until funeral arrangement could be completed.

The Campbells had to build the coffin, and the Relief Society was to line the inside with cloth and sew the burial clothing. The Relief Society would also wash the body and watch over it day and night, replacing the ice as needed.

The Relief Society would also prepare the food and arrange accommodations for the many relatives and friends who would be in Virgin City for the funeral. The Priesthood brethren would dig the grave and arrange for the funeral service at Virgin City.

During the pioneer days, ice was very scarce and precious in Utah's Dixie. Freeborn Gifford had an ice house in Springdale and when Hurricane was colonized in 1906, Robert P. Woodbury moved his family from LaVerkin to Hurricane and built an ice house out of volcanic rock. He built a dam on LaVerkin Creek where the creek runs close to the present road between LaVerkin and Toquerville. During the cold winter months he would periodically flood a pond with creek water and after it froze, cut ice blocks fourteen inches thick. He was also able to saw ice off of the Bench Lake which existed for hundreds of years before Hurricane was colonized. It was formed by flood water gushing out of the Hurricane Cliffs through Frog Hollow Canyon. A few years ago a dam was built on top of the Hurricane Cliffs that controlled the water entering the canyon.

During mild winters, R.P. Woodbury bought wagons loads of ice from Freeborn Gifford in Springdale and hauled it to his ice house in Hurricane.

He hauled wagon loads of sawdust from the sawmills on Kolob to use as insulation in his ice house. He operated a confectionary in Hurricane and made ice cream. He was also able to supply anyone who needed ice for other purposes.

In the winter of 1899 – 1900 Mary taught the fifth grade in St. George. She was paid \$42.00 a month, which was considered a very good wage at that time.

Jake and Mary were very good friends when he went on his mission. They corresponded the whole time he was gone. He came home in September of 1899 and they became engaged. He taught school that winter in Springdale. They were married May 16, 1900 in the St. George Temple.

After their marriage they lived in Rockville. Jacob taught school in Springdale and Mary taught in Rockville. They were so happy! A baby girl, Thelma, came to gladden their home on Mary's birthday, July 22, 1901. A second daughter, Ora was born on December 29, 1903 in New Harmony. Jake taught school there for a year or two.



Jake & Molly Workman

The young family moved to Hurricane in 1906. They were among the first to come here to help build up the town. Jacob continued to teach school. He was the first teacher as well as the first postmaster. In 1908 Mary was called to be President of the Relief Society in Hurricane.

Jacob filled another mission from April 8 to November 8. In 1910 they built a new home. They had just moved in and were so comfortable and happy when Jake came down with pneumonia. He was sick for six days and passed away March 12, 1911. It was very hard for Mary to reconcile herself to his passing, but finally she was able to say, "Lord, They will be done."

Note: At least part of her life, Mary was called "Molly". On December 17, 1912, Mary married John Hall whose wife had also passed away. In August 1926, the Relief Society was reorganized. Mary had served faithfully as its president for 18 years.

MARTHA JEPSON HASTINGS

Martha was the daughter of James Jepson and Lucinda Stratton Jepson. She was born May 12, 1880, in Virgin and grew up there. She was courted by John Henry Hastings from Grafton.





They were married in 1900. Five children were born to them, four boys and one girl. John was a farmer. Among other things, he had an orchard of fruit. In the fall they took their fruit North and traded it for such things as sugar, flour, cheese, cloth and other necessities. Martha knitted the family's stockings, mittens and scarves.

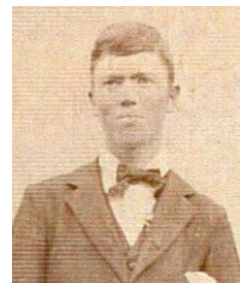
They lived in Virgin until 1906 when they moved to Hurricane. When the Relief Society was organized, Martha was called to be the First Counselor. She was a hard worker. She and John often sat up with the sick. She also put in many hours helping care for the dead, making burial clothes and preparing the caskets.

DORA HALL STOUT



Dora Hall was born in Rockville, Jan 8, 1878 to John Charles and Kaziah DeGray Hall. As a child she went to the alfalfa field with her father. She watched their cows to see that they did not get into the field. If they did she drove them out.

She married Alfred Fisk Stout March 24, 1898. He was one of the oldest of a family of 15. When Alfred was a young boy, he had red hair so he was nicknamed Carrot Top. "Top" however, was the only part that stuck, and "Top" he was called the rest of his life. He lived and grew up in Rockville.



When Hurricane Canal Company was organized, Top worked on the Canal. In return he received a City lot on the corner of 200 South and 100 West. About nine months after Hurricane was first settled, Top and Dora moved here. He built a one room (15 X 15) building which they lived in until he could build their home. Top claimed they were so crowded in that little house that when the family went in, the flies had to go out. They built their home practically by themselves.

When the Relief Society was organized, Dora was called to be the 2nd Counselor, a job she enjoyed very much.

Cora was a skilled pioneer homemaker. She made her own soap, bread, and candles. She bottled and dried their fruits, vegetables and meat. Homemade pickles was one of her specialties. Dora and Top were both blessed with good voices. They sang together at many of the town gatherings.

URSELLA STANWORTH



Ursella Ballard was born April 17, 1878 at Grafton to Edmund and Maria Russell Ballard. Ursella married Emanuel Stanworth April 26, 1898 in the St. George Temple. They both grew up in Grafton.

Emanuel and his brother, Jim, were farmers. They decided to go into partnership. They had a hay baler which they traded for ten head of cattle. This got them started in the cattle



Emanuel Stanworth

business. They both wanted to go on a mission so one went while the other stayed home and took care of the farming then they reversed the process. When Emanuel went on his mission, he and Ursella had one child, a little girl. Ursella lived with her parents while her husband was away.

Soon after Ursella came to live with her parents, her mother gave birth to twin girls. Another sister was also living home with a baby girl. So, they had four babies clothes to wash on the washing board and iron with sad irons heated on the wood stove.

Washboard



Sad Iron

Emanuel returned from his mission and, as the Virgin River continued to wash their farm-land away, they decided to leave Grafton and moved to Hurricane. When the Ward was organized on September 3, 1907, Emanuel Stanworth was called to be second counselor in the Bishopric. In April 1908, the Relief Society was organized and Ursella was called to be the Secretary.

During the first World War, the Church bought up the wheat that the Relief Society had so painstakingly harvested to use for the young men in the service. Records indicate the Relief Society was given receipts for at least two batches of wheat, one for \$277.09 in value, the other for \$306.34. At that time these were rather substantial amounts and the women had worked hard for what they received.

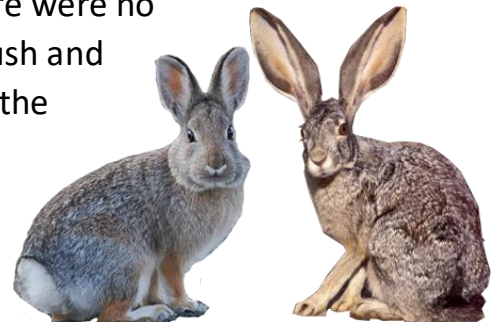
Ursella's daughter, Gladys Kleinman, said they lived across the street from Molly Hall. She and Molly's daughter, Ora, were very good friends. If the mothers needed a start of yeast, the girls were sent to the neighbors with a bottle to get it. There was a little sugar in the bottle to trade for the yeast. If the neighbors needed a start they would come to one of their homes for it. There were no Refrigerators at this time and it was hard to keep food very long.



Gladys Stanworth
Kleinman

MORE BACKGROUND SKETCHES

When these families came to Hurricane there were no conveniences at all. This flat land had only sagebrush and chaparral. There were no trees. Some people said the wind never stopped blowing. Others commented that the flies were worse than the plagues of Egypt! There were many rabbits on the Hurricane Flats – Jack Rabbits and Cottontails. Sometimes the people made drives on them, driving them into nets just to get rid of them.



Cottontail

Jack Rabbit

Times were pretty hard back then and sometimes a Cottontail Rabbit was all they had to eat. It is sad that one woman paid 5 cents to any boy who brought her a Cottontail skinned and cleaned.

Their water during the winter months and often in the summertime, if the water was out of the canal, had to be hauled from the Virgin River in barrels. All drinking water was hauled from Oak Creek, down a very rough road and across the Virgin River. As they came back up the hill, water splashing



out of the barrels, they were lucky if they reached home with the barrels half full. Their animals were driven to the Virgin River to drink.

Water was priceless! In order to save water, when they had their Saturday night baths, they brought in the Number 3 tub. The first one to bathe had a small amount of warm water. As each person had their turn, a little hot water was added. After the last one had bathed, the water was used to scrub the floors. Then it was taken, with the old broom, to scrub the floor and benches in the outhouse.

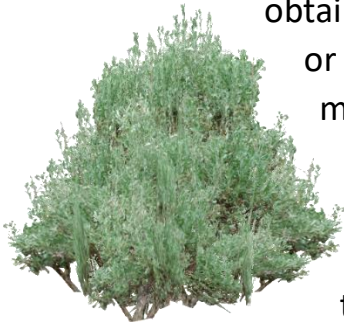


The history of building up the towns on the Virgin and the building up of Hurricane would not be complete until something is said of the deeds of the women and the part they played is written along with that of the men. These women stood side by side with their husbands and endured the hardships and trials of pioneering a new country. The women who came with their husbands when the call came proved their worth in mastering the problems that beset them on arriving in this desolate and forbidding country.

PIONEER DAYS

FUEL & FIRE

One of the first problems to confront the pioneer house wife was fuel and fire as that was one of the fundamentals of housekeeping. Wood could be obtained by going fifteen or twenty miles to Little Creek. It took two or three days to load a wagon with wood and return home. The men were so busy making ditches, getting in the crops, planting gardens and clearing their lots, they had very little time in which to haul wood. When the families moved onto their city lots, and found them covered with sagebrush and chaparral they used it to good advantage for firewood while it lasted.



KINDS OF BREAD

White flour, as is used today, was almost unknown to the pioneers. When some was brought in from the North it was too expensive for most of the settlers to purchase. Many families brought coffee mills or grinders from the old country

or from the East with them. In homes where these were owned, they served as flour and meal mills until larger mills came into use.

When corn or grain were ground in the coffee mill, nearly every child in the family who was old and large enough would get a chance to “rest off” on the grinding job. The first time the seed went through, the kernels were broken up. The second and third time through, followed by a sifting, left the course meal for mush, which was generally the food for the evening meal. The finer meal (still rather coarse) was used for bread. Corn was the first grain to be grown in the valley that was ground in the coffee mills or other mills for mush and for meal used for corn bread, or Johnny Cake and other coarse breads.

LEAVENING

There was no baking powder to be bought but “leavening” the settlers must have. This they took from the soil. Wherever a patch of alkali came to the surface it was gathered and “settled” in water. The clear liquid was then poured off and kept for the “quick bread” leaven. The housewife could tell by putting a taste of it in her mouth whether the saleratus which she had just prepared was mild or powerful. She was governed accordingly as to the amount she must use to bring up the biscuits or cake. Also she must measure her saleratus according to the sourness of the milk. Sometimes there was no milk and the cornmeal, or course meal water and salt must serve.

STARCH

The preparation of starch was one of the “fall” items, when the corn and potatoes were at their best. Enough starch was made and put away to use for the year, or until the corn was in the “dough” stage again. To make this, a pan was perforated to serve as a grater. The corn or potatoes were thoroughly grated into a pan, then cold water was poured over the pulp and the starch settled to the bottom. The water was then drained off and the starch allowed to dry. The potatoes and corn were prepared separately. The starch thus made was used for starching clothes. The corn starch was also used for cooking purposes.

LIGHTS

Another problem was light. When it was possible to secure tallow, candles were made, either by “mold” or dip. When this wasn’t possible, a little grease was placed in a shallow dish. A piece of rag with a pebble or button tied to it was put

in the grease and the end was lighted. It served to supply light for sewing, knitting or housework. If the grease was also not available, a pine knot was used, especially in the winter time. This furnished a very good light. This furnished a very good light. Often in the evening the family sat around this light. Father read to the children while mother sewed or knitted.

CLOTHING

Clothing was another challenge. When the clothing which the pioneers brought with them began to wear out, it was necessary to make their own cloth. Some of the families kept a few sheep. The wool, after being sheared, was washed, picked and sent to the carding machine to be made into rolls, then spun into yarn and woven into cloth on a hand loom.

The people were sent to this country to raise cotton. Some picked the seeds out of the cotton by hand. But soon cotton gins were secured or built and the seeds were taken out by them. Then it was carded and spun and woven into cloth for summer dresses. Many homes owned their own wool cards, spinning wheels and looms. Some of the latter being crude, home-built looms, but they served the purpose for weaving the cloth.

An interesting practice of those early days for afternoon visiting was the carrying with them their cards and wool and even their spinning wheels for every minute was needed in making the cloth for clothing and the yarn for knitting. Oftimes they would have contest to see who could accomplish the most during the afternoon.

People could not always afford to buy dye stuff so they used the local materials which were available such as creosote for green, madder root and berries for purple and red. The rabbit brush would furnish yellow, Peach leaves for brown-green. Squaw bush twigs for black and anything else that could be found to be used for color matter.

Thread was hard to obtain and if one had a spool of thread, it was reserved for fine sewing. Fine cotton yarn, such as was used for warp for the cloth was doubled and twisted and used for sewing the coarser material.

SOAP

Soap was hard to come by. When it was possible to obtain soap grease, soap was made with the lye obtained by leaching Cottonwood ashes. This, by the way, was a very interesting procedure. The Cottonwood ashes were carefully hoarded and put in a conveniently placed barrel or box until time for use. The “leaching box” was fixed with a moveable base which was ridged in rows like a



Cottonwood Ashes

wash-board. The ashes placed in the “leach box” and thoroughly soaked with water. The box was set at a slant to permit the lye to drain. Soon the liquid would draw off the lye and drain into a bucket or barrel which had been placed there to catch it. Enough grease was added to take up the lye and after sufficient boiling, and soap “came” and though it was “soft soap” and must be stored in a keg or barrel, it did lessen the labor of washday to a great degree. This soap was also used for all cleaning purposes. It was very strong and often caused colored fabrics to fade. It was really hard on the hands! It was found that by combining lime with the saleratus brought in from Ghou’s Wash, and boiling it with the grease, that a good soap could be made.

Sometimes the grease could not be obtained to make soap and then the Oose had to be used instead. The Oose or Yucca Root was really better for their materials, bright colors, wool, etc. It made an excellent shampoo for the hair and was used by many of the early day pioneers. It seemed that nearly every pioneer necessity was, in some way or measure, provided for them. Often the children were sent to the hills around the town to dig the Oose Roots for their mothers to wash with. They peeled and pounded the roots to make them usable.



Yucca Root

Water for laundry purposes was generally softened by pouring Cottonwood ashes into it and letting it set over night. In the morning it was poured into the boiling tub. This tub was fixed so a fire could be built underneath it. When the water was hot the hard water rose to the top and was skimmed off. The soft water then was dipped into the washing tub where the clothes were scrubbed on the washboard. Badly soiled clothes were put into the boiling tub and boiled. Each family had a



washboard

“lye barrel” where the Cottonwood ashes were kept. Rain water, whenever it could be obtained, was used for the Sunday clothes and for washing the hair.

Shoe polish was made by mixing soot, molasses and grease into a paste. The soot gave them color, the molasses made it stick and the grease made them shine.

Another article of clothing which they made was hats. They would cut the ripe grain straws, using only the long top joint, then laid this straw in water until it became soft. They braided it, using from three

to thirteen straws. According to how expert they were.

When the braid was about eight years long, it was sewed round and round and shaped into a hat. The crown was

shaped over a little bucket and the top, sides

and rim pressed with a hot flat-iron. The Sunday hats were

bleached in the following manner. The top was removed

from a barrel and the hats tacked inside. A plate of Sulphur

was lighted and placed in the bottom of the barrel which

was covered tightly so that no smoke could escape. The

hats came out pure white and were decorated with ornaments made of straw and dyed different colors.



THE RELIEF SOCIETY BUILD A HALL

The Social Hall (Cultural) was used for school as well as Church so the Relief Society held their meetings in the homes of the sisters from the earliest times.

The first District Relief Society Convention held here was June 9, 1910. Relief Society was still being held in the homes of the sisters. With the growth of the Society, it was obvious something had to be done. At this time the Society decided to build a Relief Society Hall. On Jan 5, 1911 a building committee was appointed for the purpose of raising money for this building.

The sisters worked hard to raise these funds, making quilts, selling ice cream, holding Bazaars and selling articles at auction. Brother J. L. Workman often acted as auctioneer. They sold “draws” on the quilts for 10¢ a “draw”. The Bishop frowned on this so they gave an all-day-sucker with each “draw.” The sisters also

saved their Sunday eggs, sold them and put the money into the building fund. To everyone's joy and satisfaction the building was completed in 1912.



Corinne Cornelius Hansen tells me her grandparents, Edward Elsie and Mary Ellen Bradshaw, moved to Hurricane September 20, 1912. Seventeen children were born of this union. (Some of them are living in the area today.) They built their home on the corner of State St. and 2nd North.

The Relief Society Building was finished at about the time the Bradshaw's arrived. However the school had grown and was so crowded in the Cultural Hall

that the Society decided to let the school share their new building. A partition was put in, making two rooms. When the County built the school house, finished in



December 1917, the sisters then fixed their building up real cozy. They put in window blinds, curtains, tables, benches, and made a carpet to put on the floor. There was no money left to buy an organ. The Bradshaw's owned a nice organ and offered to let the Relief Society use it until they could buy one. Edward had no use for the organ after Mary Ellen died in 1919, so he donated it to the Sisters. They used it until 1940 when the Relief Society moved into their room in the new church.

The organ was then moved into the Junior Sunday School where it was used for several more years.



CULTURAL LIFE OF THE PIONEERS OF HURRICANE

News tidbits from the Washington County News.

September 28, 1908: A basket party was held in the Social Hall Friday evening for the benefit of the missionaries from this ward, J.L. Workman and Ira Bradshaw. It was a success both socially and financially.

February 4, 1909: J.L. Workman has just completed his barn. It presents a very neat appearance.

March 22, 1909: Mrs. Nancy Eager and son George, of



Nancy Alice Nutter
Stanworth Hinton Eager

Morelas, Mexico, have been visiting relatives in this part of the county the past week. Mrs. Eager was recently treated successfully for cancer in Los Angeles, Salifornia, which will be good news to her many friends.



George Hinton son
of Nancy by 1st
marriage

Personal note: My husband, Delbert's maternal grandmother, Nacy Eager, read in the newspaper about a doctor in California that guaranteed to cure cancer painlessly and without a knife. She had a "Rose Cancer" which took up her while cheek. Her brothers, the Stanworth's were cattle men here. She asked them if they would put up the money so she could go to this doctor, and they gladly agreed to it.

When the doctor went to treat her, he came towards her with a knife, so she said, "I thought this was painless and knifeless." The doctor said, "Not in this case sister." He cut the cancer off even with her cheek and put a poultice of herbs on it. He left it on for ten days. When he took the bandage off, the cancer fell out. The wound healed up and left no scar.

April 10, 1911: The Relief Society was very successful with their party Friday night. The Hall was crowded and everyone had a right good time. The proceeds will go to help our missionary who is laboring in Colorado.

May 11, 1911: The Relief Society will give a party in the Ward Hall Next Tuesday night.

February 18, 1911: The theater given by the Relief Society Saturday night was well attended by outside visitors and was enjoyed by all that attended.

The original eleven families of 1906 had, by 1917, increased to over 100 families with a population of 800. During these eleven years their homes had been lighted by kerosene lamps and their water for culinary purposes, dipped from ditches into barrels.

There were times, such as 1911, when floods took their diversion dam out of the river. They had to haul water from the river and drive all their livestock there to drink. A good many times a leak developed in the bank of the canal and, before the ditch rider found it, it had taken out a whole section of ditch. Two or three rods would be washed out and open up a gully ten to fifteen feet deep down the entire mountain side. It would take 10 days to 3 weeks to repair the break and get the water back in the canal.

Filling barrels from ditches and hauling water became tiresome. Besides being tiresome, it was unsanitary. People began talking of a culinary water system. They wanted clear, clean, cold spring water. They wanted their homes plumbed and modernized. They could not have this without sacrifice and expense. In 1917 the town voted a bond and bought two-thirds of a second foot of water from Toquerville. A head house was built to store the water in. They started installing the system and by 1918 it was completed. The residents then had water in or right near their homes.



By 1916 the citizens of Hurricane were getting tired of kerosene lamps. They were also tired of scrubbing clothes on the washboard or hand propelled washing machines. They wanted good lights and power to reduce their drudgery.

On February 5, 1917 a fifty year franchise was granted to the Southern Utah Power Company and by September of the same year most of the homes were wired and ready for power. It was turned on that same month.

With culinary water system and electric power, much of the drudgery of the home was reduced or eliminated.

Hurricane's 2nd Relief Society Presidency

The Hurricane Relief Society was reorganized August 8, 1926. Mary W. Hall, Florence Hastings, Dora Stout and Ursulla Stanworth were released. Sustained were: Josephine Sandberg, President, Emma Bradshaw and Augusta Wood as Counselors and Hannah Hall as Secretary.



Josephine Sandberg

Augusta Wood

Emma Bradshaw

Hannah Hall

This new Presidency worked hard to keep the Relief Society running smoothly. They gave of themselves and toiled and labored to make Hurricane a better place to live. They were only in for two years.

On August 26, 1928 the Hurricane Ward was divided into Hurricane North and Hurricane South Wards. Josephine Sandberg, Emma Bradshaw and Hannah Hall all continued serving in this capacity in the South Ward. Augusta Wood's home was in the new North Ward so she was released.

Josephine Snow Sandberg: Josephine was born 11 November 1883 in St. George to Erastus Beaman Snow and Elida Crosby. She was the granddaughter of Erastus Snow. Josephine made beautiful hats for the women in the area.

She married Chauncy Sandberg on 13 September 1913 in the St. George Temple. Chauncy had just graduated from college. He received an appointment to teach the fourth and fifth grades in Hurricane. The family continued to live in St. George until the home they were building in Hurricane was finished enough so they could live in it. They moved here in 1915 and worked together to finish their home. They had three children, two boys and a girl, and remained here the remainder of their lives.



Josephine & Chauncy

Chauncy also had a dry goods store which he ran for many years. When he retired, his son Garth took it over.

Josephine was called to serve as president of the Relief Society and was sustained 8 August, 1926. She was in until 26 August 1928, when the ward was divided into the Hurricane North and South Wards.

She retained her position as president in the South Ward and continued to serve in this capacity until 8 December 1929 when the Eastern part of Washington County became the Zion Park Stake. Early in 1930 she was called to be the first Stake Relief Society President of the new Zion Park Stake.

Emma Webb Bradshaw: Emma was born 14 July 1884 in St. George. She came to Hurricane to teach school. Her sister started teaching but was unable to continue so Emma took her place.

While teaching, she met Ira Bradshaw and they were married 1 June 1910 in the St. George Temple. There was no place to rent in town, so, before they were married, Ira built them a two room house. The house still stands today. They added to it as their family grew.



Ira Hinton Bradshaw

In 1926 when the Relief Society was reorganized Emma was called to be first counselor to Sister Sandberg. In 1928, when the wards were divided she remained first counselor to Josephine in the South Ward. When the Zion Park Stake was organized she was called to be a counselor in the Stake Relief Society Presidency. These women loved their calls to work in Relief Society. They did a very good job.

Augusta Carter Wood: Augusta was born 27 June 1888 in St. George to Lottie Rose Smith and William John jBenbow Carter. After attending Dixie High School and Dixie College, in St. George, she spend five terms attending the University of Utah. She taught school in Leeds, Bloomington, Grafton, Short Creek and Hurricane.

Augusta was teaching school in Grafton when she met Ether Wood who was ready to go on a mission. She attended his farewell in Hurricane. Ether was the first missionary to go from Hurricane.

Soon after Ether returned from his mission they were married. They made their home in Hurricane. Augusta and Ether had four daughters. One of them died as a teenager.



Ether Wood

Augusta had to take the responsibility of raising the children as Ether's work, in his family's trucking business, took him away from home much of the time. She held many positions in the Church. The one she enjoyed the most was as Counselor to Josephine Sandberg in the Relief Society. They were good friends.

Hannah Crosby Hall: Hannah was born 24 June 1890 in St. George, Utah. Her father died when she was in high school so she took the teacher's exam and passed it. She started teaching school to help her mother with the finances.

She taught in Pine Valley, Springdale and Mesquite (Nevada). She quit teaching and attended the Agricultural College at Logan for a year.

Hannah taught school at Lyndall for a year before her marriage to Harvey Hall 16 September 1919. They married in the St. George Temple. Hurricane was the place they chose to make their home. Hannah taught school in Hurricane for two years after their marriage. She quit to give her full attention to her family.

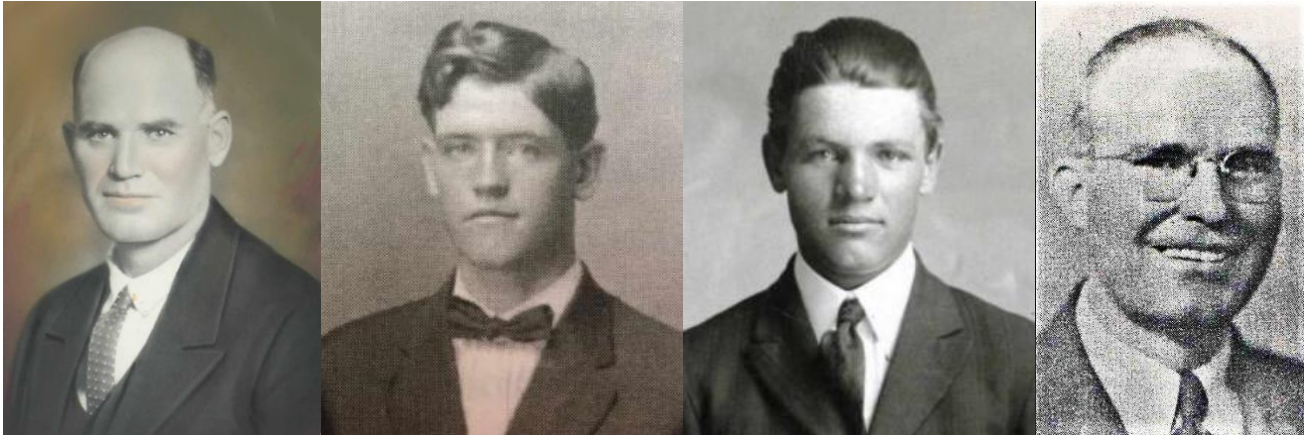


John Harvey Hall

She was called to be the Secretary of the Relief Society when the ward was reorganized 8 August 1926. She enjoyed her work with the sisters.

THE BEGINNING OF HURRICANE NORTH AND SOUTH WARDS

The Hurricane Ward was divided into the Hurricane North and Hurricane South Ward 26 August 1928. Frank Johnson was Bishop, Lafe Hall and Wilford Laney were counselors with Paul Gates, clerk.



Frank Tilton Johnson

LaFayette Hall

Wilford Leany

Paul Hardy Gates

Grace Jepson was called to be the first Relief Society President of the Hurricane North Ward. Mary Campbell and Wealthy Gibson were called as counselors and Annabelle Hall was the Secretary.



Grace Jepson

Mary Campbell

Wealthy Gibson

Annabelle Hall

Grace Jepson: Grace was born 29 January 1875 at Duncan Retreat, Washington County, Utah. Her parents were called to Dixie by President Brigham Young. Her parents were William and Lovenia Normington Wright. She was the youngest of 8 children, four girls and four boys. Her grandfather had a ranch at Blue Springs on Kolob Mountain.

She went with her parents to the Ranch every summer from babyhood until she was twenty years old. They milked 75 cows. When Grace was fifteen years

old, she milked cows in the “wild corral” so called because the cows were wild. There were four boys and a hired man, but her father thought she could handle the cows better than the boys could.

They sent from 75 to 100 pounds of butter a week to the Silver Reef Mining town which was booming at the time. Her grandmother also made cheese. She had a vat that held 300 gallons of milk and it was steam heated. One summer they made a hundred pounds of cheese a day at Blue Springs.

Wealthy Gibson and Hortense Spendlove also went to Blue Springs on Kolob Mountain each spring when they were young as both of their families had ranches there.

Grace married Rodney Gibson, the boy down the lane. His family also went to Kolob Mountain. They had one child, a little boy. They named him Elmer.

When they had married about four years, Rodney went to St. Thomas on the muddy to see his father. While he was there he became very sick and died. Later they decided his appendix had burst. He was dead and buried before Grace hardly knew he was sick. This was a very hard time in Grace’s life.

She moved home and lived with her family. She worked in the Church and helped family members when they needed her help.

James Jepson, a widower, lived across the street from Grace’s parents. He asked Grace to marry him. She agreed. They were married September 25, 1902. They continued to live in Virgin. When the people of the community moved to Hurricane, they decided to stay there.



James Jepson Jr.

They had a lot in Hurricane and James built a grainery on it. They had a home, orchard and grain fields in Virgin. They wanted to stay there until they could build a home on their lot in Hurricane. In the spring of 1910 there were some bad floods that washed their orchard and fields away. They moved to Hurricane and lived in their grainary. They added a lean-to on the side for a kitchen and a room for Mr. Jepson’s mother who lived with them. They lived in the Grainary until they were able to complete their home.

When the ward was divided in 1928, Grace was called to be the Relief Society President in the new North Ward. She chose Wealthy Gibson and Mary Campbell to be her counselors, and Annabelle Hall as secretary.

These sisters worked together to organize the Relief Society. They worked, planned and prayed together.

This was before the days of the welfare program. Grace took on many responsibilities in caring for others. In her upstairs was one room where a year's supply of sugar, flour and beans were stored.

Her daughter, Vilate, says she remembers seeing her mother go to the corral, catch one of their horses, put a bridle and saddle on it, then she went into the house, up the stairs to the storage room. She picked up a fifty pound sack of flour, carried it out to the horse and tied it on behind the saddle. She got on the horse and rode off down the road. Vilate said, "I knew she was taking the flour to someone in need."

Grace loved all the ward members. She was very good at caring for the sick. Many times she was called out in the night. During the winter she would bundle up in her warmest clothes. Sometimes the wind would be blowing only as it can in Hurricane. It was nothing then to have a foot of snow on the ground, sometimes staying for a month or two. She helped the doctors deliver many babies. At that time it was thought a woman should stay in bed for ten days after having a baby. Grace would go for ten days morning and night to care for the mother and her baby.

Grace and her counselors organized the committees to carry on the activities in the ward. The women were very cooperative to fill the positions to which they were called.

This presidency served until March, 1935.

Mary Isom Campbell: Mary was born in Virgin, 28 October, 1873 to George and Alice Isom. She grew up there and on July 16, 1895 she married Lewis Campbell in the St. George Temple.

Mary's mother decided to take her family to Provo where they could attend a good school. Alice had a store in



Lewis Campbell

Virgin. So, Mary and Lewis lived in her mother's home and ran the store. Alice stayed in Provo three years and then decided to return to Virgin. The store was closed as business had dwindled. Mary and Lewis moved to Tropic. In 1907 they decided to come to Hurricane to help build up the town. Nine children were born to them.

Wealthy Workman Gibson: Wealthy was born on 20 December, 1893. Her parents were Nephi Johnson & Mary Elizabeth Spendlove, Workman. Her family was one of the first to come to Hurricane in 1906, moving here from Virgin. They had to clear the chaparral from their land to prepare a place to build their house. It was a one room home with a lean-to added on for the kitchen. It was nice for that time. Some people lived in boarded up tents.

Wealthy tells us that by the summer of 1907 10 more families had moved to Hurricane. They had to have a place to hold Church, so a big bowery was abuilt on the public square. (Main and State street, South West Corner). It was nice until it rained then everybody got wet.

Holidays to the early settlers of Hurricane were a time for the entire town to join together to celebrate. On the Fourth of July they all met at the bowery. The women set under the shade of the bowery to watch their children participate in the games and activities prepared for them. A big barrel of lemonade was set in the shade for all to enjoy. There were no paper cups in those days, so everyone shared the same cup.

If there was sickness and help was needed, the Relief Society was there to help. Everyone was willing to do what needed doing. If there was a death, the Relief Society was there to do their part. Wealthy was just 18 and not yet married when she was first asked to sit-up with a dead person. This was a new experience for her. She told the President she did not dare, but Molly told her that the dead could not hurt nor harm her and if she would touch one, she wouldn't be afraid anymore.

When working with the dead, they usually had to make the clothes for them. Wealthy said she and her friend made many of the shoes, bras and slips. The men made the caskets and the women covered the caskets with outing flannel. Later they were able to get better material. They even made the flowers.

Wealthy married Edger Gibson, 9 September 1915. She joined the Relief Society after she was married. She was called to be the 2nd Counselor to Grace Jepson in the North Ward when it was created.



John Edgar Gibson

ANNABELLE HALL: Annabelle was born 9 November 1887



Charles Merrill Hall

in Shunesburg, Utah and lived there for 12 years. The family then moved to Rockville. She clerked in her father's store when she was a teenager. She went to one year of school in Cedar. Annabelle had a very beautiful hand writing. She married Merrill Hall in May 1906. They moved to Hurricane in 1912. They built their home and remained here the rest of their lives. This is where they raised their family.

THE SECOND R.S. IN THE HURRICANE NORTH WARD

On the 13th of October, 1935: Released: Grace Jepson, Lillie Spendlove (Mary Campbell was released earlier), Wealthy Gibson and Annabelle Hall.

Sustained March, 1936: Annie Covington, President, Rhoda Johnson, First Counselor, Vera Eager, second counselor and Annabelle Hall, Secretary. These women were humble. They also felt joy in being called to serve in these positions. They were stalwart sisters who had given many years of leadership and service to the Church.



Anna Covington (Annie) Rhoda Young Johnson

Vera Eagar

Annabelle Hall

About the same time this Relief Society Presidency came into office, the ground breaking was held for the new chapel and the work was just getting started. The bricks needed for the chapel were made by the men in town. The

church was lucky to have such skilled builders available to take care of the different phases of construction as the work progressed. The building of the



church moved along smoothly

The Relief Society contributed their share of money to the building of the chapel. To earn this money they held bazaars, dinners and dances. At these functions they also sold pastries. Another method they had of raising money was selling hand-made quilts, and they sold a lot of them.

They continued laying out the dead, staying up nights to keep the body(s) packed in ice. They often made the clothes for the dead. There was an undertaker in St. George, but the people did not have the money to pay for such luxuries.

This Presidency had only been in for a short time when a Ward member died. They took care of him and the funeral was held as usual. Annie retired to her bed that night. She had only been there a short time when she saw the man standing at the foot of her bed. It happened several nights in a row. Soon after Annie was talking to a friend. She happened to mention this experience to her and asked her what she should do. The friend said, "Go talk to Brother LeBaron" (he was the Stake Patriarch at the time) Annie went to see him. She told him what happened and asked him what she should do. He said, "The next time you see

This Picture of the Hurricane North Ward Relief Society was Taken About 1950



FRONT ROW: Nellie Hall, Susie Wilson, Margaret Johnson, Kate Stout, Brenda Jepson, Jessie Gibson

SECOND ROW: Lucie Isom, Annie Covington, Iva Slansworth, Grace Jepson, Emma Cornelius, Ada Humphries, Elizabeth Tippels,

(Unknown),

BACK ROW: Edna Gibson, Ann Hall, Hazel Walker, Eloise Bringhurst, Wealthy Gibson, Connie Olsen, Hortense Bradshaw, Leila Bradshaw, Martha Wood, Ellen Shamo, Iola Laney

him standing there, ask him what he wants.” That night the man was standing at the foot of her bed as before. Annie asked him what he wanted. He told her they had not been as careful about dressing him as they should have been. If the problem had been any more serious they would have had to dig him up and take care of it. However, he wanted to tell her to check things over more carefully when they were laying out the dead so this would not happen again.

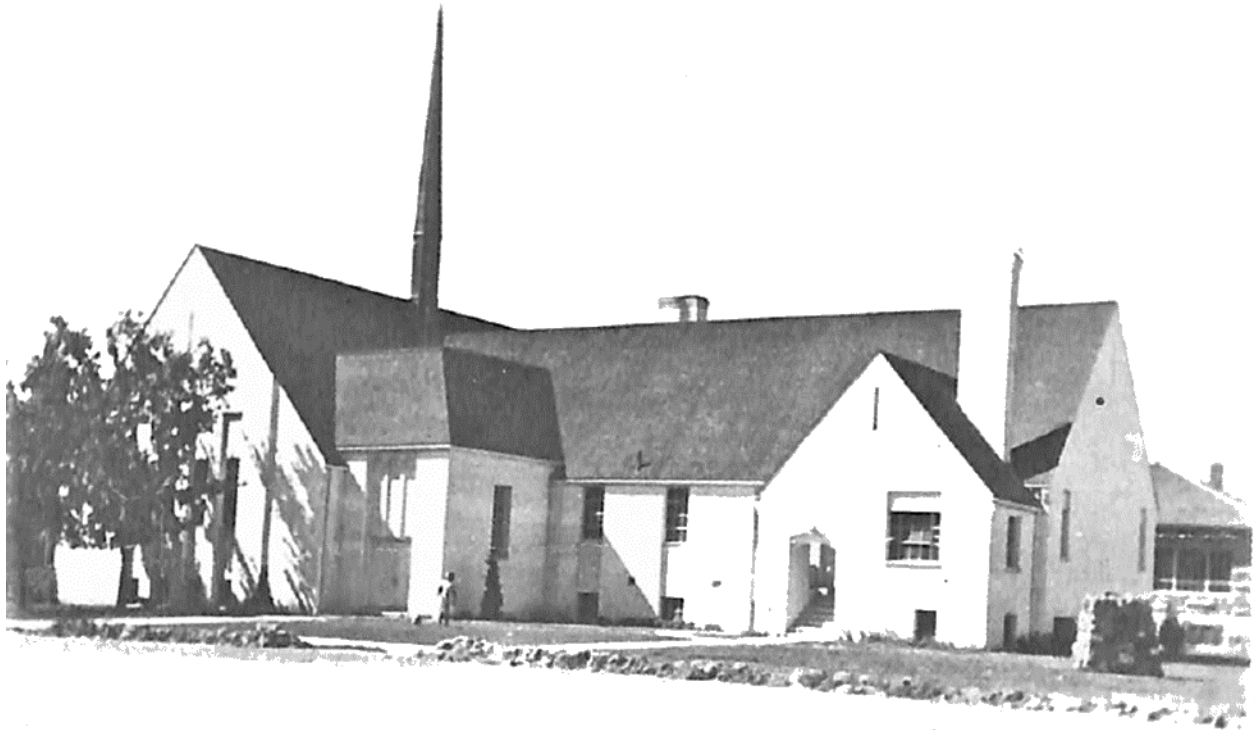
Having running water and electricity in their homes was a great help to the women. There were still some handicaps to overcome. Money was scarce. They were feeling the effects of the depression which started in 1928. There were very few telephones. If they needed to get a message to the sisters, quite often one of their children would be sent on bicycle, horseback, or on foot to carry it.

Automobiles were scarce, so most of the time they had to walk wherever they went. Sometimes they walked many miles in a day caring for the sick and other tasks that needed their attention. Many of the women were still doing the family wash scrubbing on the old washboard. Money was tight and a washing machine was a luxury.

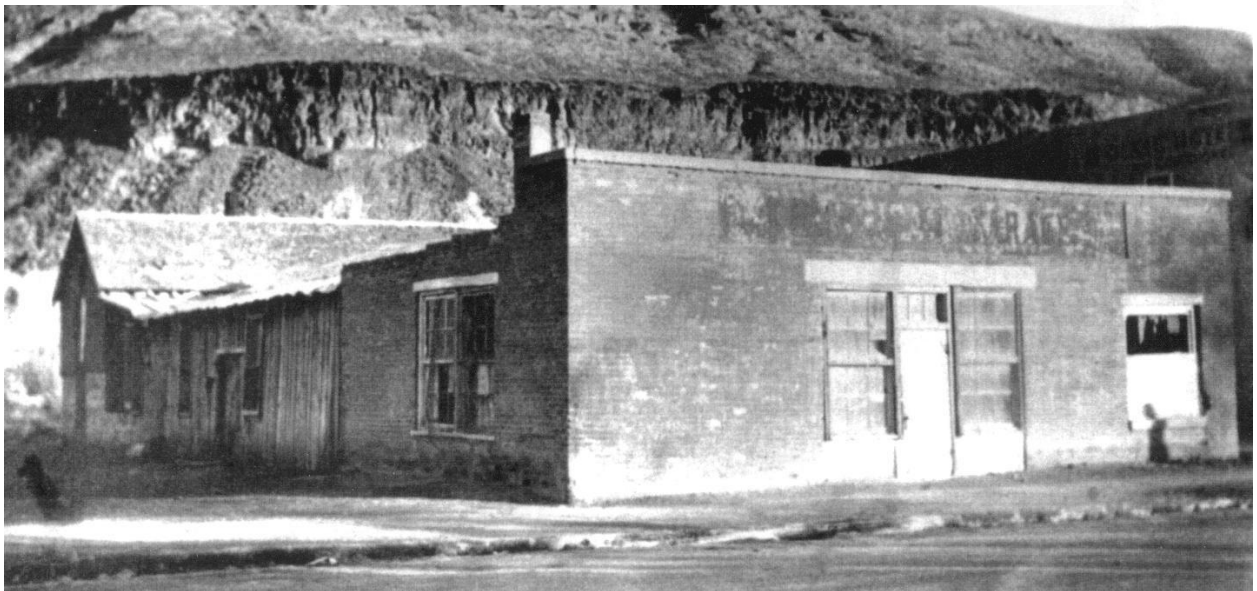
At this time the Church owned a cannery. In the summer, when the peaches were on, the Relief Society sisters canned many thousands of cans of peaches. One night they were at the cannery finishing up the day’s work. They were all tired. Annie Covington got one of her fingers caught in the sealer. It took her finger off. This was very painful. She suffered a great deal when the bone became infected. She went to Cedar to Dr. Graff to have it cared for. He had to chip the bone away so the infection would not go any deeper. One day as he was chipping away at the bone (and he had given her nothing to deaden the pain.), Annie was sitting there bearing it as good as she could, not making a sound. The doctor stopped his work, looked up at her and said (*#! Blankety blank) I don’t know how you can stand this, It’s about to get me down.” Her finger finally did get better, but the bone had been removed quite deep into her hand.

It took the Stake about two years to finish the new building. The first Sacrament meeting was held in the Recreation Hall Sunday, 26 December 1937. From the Stake Report, we read “The combined Stake and Hurricane North Ward Chapel has been completed this year, 1937, except the furnishing.” “30 September 1939. On this date the old Relief Society building owned by the North

ward was turned over to the South Ward Relief Society for repair work. They were to have the use of it until they had a building of their own.”



Hurricane North Ward Building & Zion Park Stake Center October 1943



Hurricane & Regional Cannery 1930 - 1940

The Cannery was just across the street to the east from the Relief Society Building, the school house and the North Ward Chapel.



Vehicles gathered to either work at, or pick up material from the Regional Welfare Center in Hurricane.



Joseph F. Merrill

Quoting a news item from the Washington County News dated October 14, 1943, it says: "Highlighting the Zion Park Stake Conference Sunday, October 10, 1943, was the dedication of the Stake Chapel. Apostle Joseph F. Merrill officially attended and at the dedicatory service held at 2:30 p.m., offered the impressive dedicatory prayer."

"Former Stake President, Claude Hirschi, under whose leadership the chapel was erected, told of the organization of the Stake fourteen years ago, under the had of Apostle David O. McKay. He told of the tremendous struggle the people had made in providing this magnificent chapel at a cost of more than \$39,000."



Claude Hirschi



Elmer Graff

President Elmer Graff of the Zion Park Stake was in charge of the dedication. Allie Stout was the Bishop of the North Ward

1940

Hurricane North Ward Relief Society released: Annie Covington, Vilate Webb, Chloe Beatty. (Rhoda Johnson and Vera Eager were released earlier) and Annabelle Hall. Sustained: Lillian Stratton, Vera Eagar, Blanche Spendlove and Emma Ballard.



Allen "Allie" Stout



Lillian Stratton



Vera Eagar



Blanche Spendlove



Emma Ballard

The Relief Society Room in the basement of the new chapel was just a bare room with no furnishings when this presidency came into office. Bertha Hall was put in as chairman of the finance committee to earn the money needed to furnish the room. They had dances, banquets, bazaars; sold pastries; made many quilts to sell. They were not long earning the money for paint to paint the room and to buy material to make drapes for the windows. As they earned more money they bought chairs, piano and a table. They didn't have money for a carpet so they painted the floor and then waxed it. They placed a rug by the door. It looked very nice.



Hall, Bertha Wood

The first meeting held in the new Relief Society room was a disaster. The first person to enter the room stepped on the rug, slid to her seat and flew across the floor. The next one fell and the next. When the presidency recovered from the shock they removed the rug and one of them stood by the door to warn the sisters to watch their step.

There were no finances available from the Church, so the sisters had to earn the money they needed. Quilts were made and sold, they served ward dinners, made and sold homemade candies and pastries at the Elder's Friday night square dances. They had a bazaar each year. Several months later they had enough money to buy a nice (and safe) carpet for the floor.

The sisters continued to care for the dead. They spent many long hours at the welfare cannery,



canning peaches during the peach season. The cannery was very small and hot. It was on the lot where Clifton's Market use to be, and where the Pioneer Nutrition is now.

They also sent many quilts, blankets, and clothes for both children and adults to the church headquarters in Salt Lake for the Church Welfare Program. They kept six quilts on hand at all times for the Ward members in need.

There were very few cars or telephones in the area and no one in the presidency had either one. Nevertheless, they fulfilled their callings successfully.

September, 1944, Released: Lillian Stratton, Vera Eagar, Blanche Spendlove and Emma Ballard. Sustained: Hortense Bradshaw, Edna Gibson, Annie Wilson and Vilate Webb.



Edna Gibson
Counselor

Hortense Bradshaw
President

Vilate Webb
Counselor

Annie Wilson
Secretary

Allan Stout was Bishop of the Hurricane North Ward. He called Hortense Bradshaw to be the “mother” of the Ward. At this time the Second World War was on. The Church asked all the Wards to send quilts, clothing and food to the Saints in the war torn countries of Europe. At the end of 1945 the General Relief Society asked the members of the Wards to donate clothes and bedding to be sent to Norway. The sisters were very generous. This Relief Society sent 72 boxes of clothing all cleaned and in good condition. They also sent six quilts, two wool blankets, thread, needles and soap from their emergency closet. Each block of Visiting Teachers were asked to be responsible for a quilt to replenish the Ward’s own emergency supplies. They all responded.



Phyllis Heaton
President

Louise Workman
Counselor

Lillian Stratton
Counselor

Blanche Wright
Secretary

May 30, 1948. Released Hortense Bradshaw, Edna Gibson and Annie Wilson. Sustained: Phyllis Heaton, Louise Workman, Lillian Stratton and Blanche Wright. While Phyllis Heaton and her Board were in, they held a Bazaar. All the sisters in the Ward worked together to make this a big success. They also had a very lovely Ward Dinner. Phyllis was not in long when they decided to move away. Everyone hated to see her leave.

November 28, 1948, Released: Phyllis Heaton, Louise Workman, Lillian Stratton and Blanche Wright. Sustained: Edna Gibson, Annie Wilson, Louise Workman and Jennie Ballard.



Edna Gibson
President

Annie Wilson
Counselor

Louise Workman
Counselor

Jennie Ballard
Secretary

All of the Relief Society Presidencies, from the time it began functioning, in Hurricane, were responsible for their own finances and fund raising projects as the Church had no funds for that purpose. They made quilts all year long, and there were some very good, fast quilters. When a quilt was on the frames, the sisters would come two or three days a week to work on it. The quilts and other handmade items were sold at the Annual Bazaar.

The Relief Society took their quilts and handmade items to the Peach Day Fairs for display and to sell. Some of the Relief Society sisters prepared and sold sack lunches during Stake Conference. The Relief Society was also responsible for ward dinners.

November 26, 1950. Released: Edna Gibson, Annie Wilson, Louise Workman and Jennie Ballard. Sustained: Vilate Webb, Cleon Bennet, Eloise Bringhurst and Jennie Ballard.



Vilate Webb
President



Cleon Bennett
Counselor



Eloise Bringhurst
Counselor



Jennie Ballard
Secretary

October, 1951. Released: Vilate Webb, Cleon Bennett, Eloise Bringhurst and Jennie Ballard. Sustained: Edna Gibson, Connie Olsen, and Wealthy Gibson



Edna Gibson
President



Connie Olsen
Counselor



Wealthy Gibson
Counselor



Jennie Ballard
Secretary

March 8th, 1953. Released: Edna Gibson, Wealthy Gibson and Eloise Bringhurst. Sustained: Jennie Ballard, Venice Stratton, Martha Wood and Hazel Walker.

Bishop Raymond DeMille called Jennie Ballard to this position. She felt quite inexperienced and knew she had much to learn and there was much to be done. She said, "I also knew the Lord would help me, and with His help I could do

anything.” With the sisters that were called to serve with her, they plunged right in and carried the Relief Society forward.



Jennie Hirschi Ballard

Venice Spendlove Stratton

Martha Bradshaw Wood

Hazel Workman Walker

The women of the Relief Society were still responsible for Ward dinners. When Jennie was President she saw the need of purchasing equipment and appliances for the kitchen. From the funds they raised, they purchased two large stainless steel sinks, one steam table consisting of six stainless steel ovens for cooking large amounts of food and keeping it hot; two 3' X 8' tables and two electric stoves. The addition of these items made their work more efficient and enjoyable.

Compassionate service continued to be an important part of Relief Society. The sisters went into homes where there was sickness and invalids. They cared for them and helped in any way they could

January 8, 1956. Released: Jennie Ballard, Venice Stratton, Blanch Spendlove and

Mary Stout.
Sustained:
Iva Workman
Stanworth,
Annie Angell
Bradshaw,



Iva Workman Stanworth
President

Annie Angell Bradshaw
Counselor

Isabelle Stringham Stratton
Counselor

Ruth Jaensch DeMille
Secretary

Isabel Stringham Stratton, and Ruth DeMille



Modeling hats made for their "Crazy Hat" Party, from left; Isabelle Stratton, 2nd Counselor, Annie Bradshaw, 1st Counselor, Iva Stansworth, President, also Ruth DeMille, Secretary.

This was a fun-loving group of women. They carried out their duties but there was never a dull moment. (In this picture, the sisters are modeling hats they made for their crazy Hat Party) The theme of this party, Hat's Off to the Relief Society, was an ideal time to have a Crazy Hat Party. All the sisters were encouraged to make and wear a crazy hat to the party. It was a great success with many creative and crazy hats being made and worn. Sister Venice Stratton won the prize for the craziest hat.

12 February 1961. Released: Iva Stanworth, Annie Bradshaw, and Isabel Stratton. Sustained. Marzel Covington, Marie Broderick, Lena Chamberlain, and Maxine Limb.



Marzell Leany Covington
President



Marie Cox Broderick
Counselor



Lena Griffiths Chamberlain
Counselor



Maxine Stratton Limb
Secretary

When Marzell Covington and her organization were in they were very devoted and conscientious in carrying out their callings. Allie Wilson was the Work Director. She was very efficient in helping organize the Bazaar. They made

many quilts. There was not a Ward Budget to help with the finances so the Relief Society continued to be actively engaged in raising money. Lena Chamberlain was the Activity Counselor. She suggested they put a hot dog stand



Allie Elder Wilson



When Marie moved, Louise Jepson took her place.

south of the Church during the Peach Days Celebration. They sold hot dogs and pop during the Fair. This proved so successful it was continued in the following years.



RELIEF SOCIETY SISTERS IN THE FIFTIES GATHER AT THE EVER PRESENT QUILT FRAMES

Standing R – L: Bertha Woodbury, Susie Wilson, Emma Cornelius, Mae Petty, Jean Johnson, unknown, Retta Hartley, Margaret Stout, Zona Wright, Margaret Johnson, Blanche Isom, Edna Gibson, Iola Laney, Connie Olson and Cleon Bennet.
Sitting R – L: Unknown, Grace Jepson, Unknown, Lucy Isom, Ada Humphries, □, Wealthy Gibson, Kate Stout and Annie Covington

As the Ward grew, the Relief Society room was too small. The Bishop gave permission to take out the partition between the Relief Society Room and an adjoining classroom. This change made a lot more space for them. They painted

the walls, put down new carpet and bought chairs. Before they were released they added new dishes and some electrical equipment.

The sisters cleaned the Recreation Hall, washing the walls and the windows. They also cleaned many of the classrooms as this had not been done for some time.

October 11, 1964. Released: Marzell Leany Covington, Louise Pugh Jepson, Lena Griffiths Chamberlain and Maxine Stratton Limb. Sustained: RDell Hall, Orva Jepson, Evelyn LeBaron Stout and Irene Brooksby Shamo



RDell Peterson Hall

President

~~Orva~~ Orva Richins Jepson

Counselor

Evelyn LeBaron Stout

Counselor

Irene B. Shamo

Secretary

RDell really loved her call to serve as President. She enjoyed working with those sisters which were called to serve with her. They held Bazaars that were very successful. One of their projects in work meeting was making Hand Cream and lotion. The women liked these items very much so they sold some of it at the Bazaar. They went to the dump to find interesting bottles which they cleaned and used for containers for the Hand Cream and Lotion. They also dried fruit and rendered Lard (a No No now) to sell. All the sisters brought their favorite recipes. A lovely recipe book was made and sold.

March 21, 1965. Released: RDell Peterson Hall, Orva Richins Jepson, Evelyn LeBaron and Irene Brooksby Shamo. Sustained: Orva Jepson, Evelyn Stout, Ruth Jones Judd and Irene Brooksby Shamo.



Orva Richins Jepson
President

Evelyn LeBaron Stout
Counselor

Ruth Jones Judd
Counselor

Irene B. Shamo
Secretary

These sisters put on a wonderful bazaar. They had a rummage sale in one corner of the Recreation Hall. The Bazaar included home-made children's clothing, beautifully embroidered pillow cases, dresser scarves, and dish towels, crocheted doilies, quilts, and many other crafted items. There were also food booths. It proved to be the most popular section of the bazaar. The Spudnuts Booth was everyone's first choice. Famous for their Spudnuts were Leora Hinton, Irene Shamo, and Evelyn Beatty.



Leora Tolman Hinton Irene B. Shamo Evelyn Sant Beatty
Spudnut Queens



Spudnut Donut

Everyone who lived within the Ward boundaries was invited to participate. The Bazaar was an exciting event. Enthusiasm was contagious. Sisters, active and less active, enjoyed working together to make it a rousing success. Working together brought about a kind of bonding creating closer friendships and encouraging the less active sisters to continue coming to Relief Society.

A program of special interest was presented at which wedding dresses of the newest brides in the ward, as well as the oldest wedding dresses that could be

located in town were modeled. Among these were the wedding gowns of Ora Workman Williams and her mother, Mary Workman, married in 1900. These dresses represented a time span of nearly 100 years, including late 1800's to the 1920's flappers, 1930's depression times to the 1960's traditional styles.

Word kay began at 10 a.m. It included the homemaking lesson, mini classes which consisted of a sewing class, a cooking class and an art & Crafts class. Lunch was served at twelve o'clock. The tables were decorated to show ideas that could be used for current holidays. A quilt was always on the frames. Quilting was an important part of a work day, especially for the older women. They came early and stayed through the early afternoon working on the Quilts.

Another project was to support the Washington County Fair with a Ward Relief Society display.

October 2, 1966. Released: Orva Jepson, Evelyn Stout, Ruth Judd and Irene Shamo. Sustained: Ruth Judd, Evelyn Hastings, Gladys Doane and Irene Shamo.



Ruth Jones Judd
President

Evelyn Gillis Hastings
Counselor

Gladys Stotler Doane
Counselor

Irene B. Shamo
Secretary

When Ruth was president, a chance remark on a Christmas note snowballed into a Hurricane LDS Stake Relief Society project that sent more than 300 colorful muumuu's to church members in the outer islands of the Marianas.

President Ferron Losee, retired former President of Dixie Jr. College, and his wife, Faye Losee, were called by the LDS Church to be President of the Guam



Ferron & Faye Greer Losee

Mission. Among her friends, Mrs. Losee corresponded with, was Mrs. Finlay, (Ruth) Judd in Hurricane. She briefly noted "we convert them, we teach them to wear modest clothing, but they have no clothes. The natives of Guam have largely adopted the western world culture and dress. On the outer islands," Mrs. Losee explained, "Natives are more primitive. Women wear a strap of cotton fabric, Lava-lava, wrapped from their waists to their knees."

Sister Judd took this information as a signal for a service project right here in the Hurricane Stake. She recruited the cooperation of Cynthia Angle, homemaking counselor, and Edna Gubler, Stake Relief Society President. Dennis Beatty, Stake



Cynthia Angle

Edna Gubler

Dennis Beatty

President, authorized \$100 from the stake budget for the purchase of material. J.C. Penny's was having a sale with cloth at \$1.00 a yard. Their hundred dollars bought a hundred yards of cloth which was divided among the Wards in the Stake.

Those women who could afford to purchase additional yardage were encouraged to do so.

Ruth obtained three different sized patterns and distributed copies of them to each Ward. The response was overwhelming. All the women in the wards joined in. Ruth said when the project started, "three weeks ago", she anticipated between 50 and 100 muumuus for the women of the islands. The sisters responded with such skill and enthusiasm by the time the project was finished there were 300 bright colored garments. They were delivered to Salt Lake where the clothing was shipped by air to the Guam destination.

July 13, 1969. Released: Rudd Judd, Evelyn Hastings, Gladys Doane, and Irene Shamo. Sustained: Gladys Doan, Valene McMullen, Verna Hinton and Irene Shamo



Gladys Doane
President

Valene McMullin
Counselor

Verna Shumway Hinton
Counselor

Irene B. Shamo
Secretary

From 1928 until 1970 there was a North and South Ward in Hurricane. In just 7 short months, In March of 1970, the two wards were divided into the First, Second, Third and Fourth wards. And this new presidency was released. In there place was sustained: Allie Wilson, Thora Sanders, Eloise Bringhurst, and LaJuana Moss.



Allie Elder Wilson
President

Thora Ballard Sanders
Counselor

Eloise Bringhurst
Counselor

LaJuana D. Moss
Secretary

This was not the only change taking place in 1970. The Relief Society was freed of the responsibility of raising funds to support their activities. They were to be supported by money from the local budget. Then in May, 1971, a change altering the face of Relief Society forever was made. All Latter-day Saints Women age 18 and older were to be enrolled as members of the Relief Society. Every LDS woman was drawn into this circle of women.

Allie says she always had a pot of soup cooking on the stove to take to the sick and anyone else in need. She said her husband, Sam, was a great help to her as he peeled the vegetables for the soup.

Work meeting was held one morning each month from 10 to 12:30. After the lesson, the sisters separated into Mini-classes such as: cooking, sewing, arts and crafts, plus there was always a quilt on the frame so everyone could participate. A lunch was served after the classes. There was an assigned committee to take care of the luncheon and clean up afterward.

Each young bride in our Ward received a quilt from the Relief Society. Many of the women put in \$2.00 on the quilt. This was used for their gift to the one getting married. When a death occurred in the ward, compassionate service was rendered. Food was taken into the family and a luncheon was served after the funeral. This service continues today.

This Relief Society was given the dusty task of cleaning the rubbish out of the basement of the cannery. It had a dirt floor and it was a hard job to make it look tidy. Elder Loren C. Dunn inspected the finished project and pronounced the job well done.

March 17, 1974. Released: Allie Wilson, Thora Sanders, Eloise Bringhurst, and LaJuana Moss. Sustained: Cynthia Angle, Janice Force DeMille, Ethel Peasnall, and Cleora Covington. April 27, 1975 Janice was released and Margaret Johnson sustained.



Cynthia Crosby Angle
President

Janice Force DeMille
Counselor

Ethel Culley Peasnall
Counselor

Cleora LeBaron Covington
Secretary

Margaret Johnson
Counselor

This Picture of Visiting Teachers was Taken About 1975



FRONT ROW: Ellen Shamo, Hazel Maxwell, Eulela Slack, Wealthy Gibson, Iva Stansworth, Fern Stratton, Annie Covington, Margaret Johnson, Cleola Foley

SECOND ROW: Arvilla Langston, Rosa Green, Cleora Covington, Dorothy Laraby, Lois Pettis, Rachel Schmutz, Cleone Sheffer, Eva Pack, Eloise Bringhurst, Jonna Stout, Evelyn Hastings

BACK ROW: Wilma Englestead, Cynthia Angle, Grace Green, Valine McMullen, (unknown), Melba Gates, Josephine Mayer, Onie Rusch,

Flo Wright

Jola Young

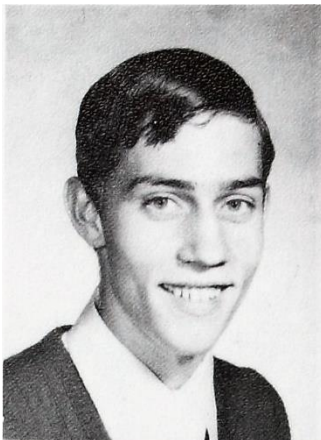


Bishop Lavar Hinton

These sisters wanted to bring “new life” to the Relief Society Room. They went to Bishop Lavar Hinton. He gave them permission to put new drapes in the room. They were custom made and looked nice. They bought new China dishes and silverware for the kitchen.

The old Scout room was given to them for a Nursery. The young mothers brought their children with them. There was a nursery leader to take care of the children while the mothers attended Relief Society. Each took a turn as Nursery Leader.

Ruth Judd was put in charge of fixing up the Nursery. She really made the room “come alive”. Her son-in-law, Kelly Covington made a lovely play-house and Brother James Maher made some furniture and appliances for it. It was a real nice place for the children to play. Ruth also took the old



Clark Hinton

nursery chairs, painted each one a different color, made little padded cushions for them and made matching ruffled curtains for the windows.



Ruth Jones Judd

A visiting teachers convention was held. Clark Hinton came and took pictures. Some of these women had been visiting teachers for over fifty years.

The kitchen was in the basement of the church and the cultural hall was upstairs. In spite of this inconvenience there were some good dinners served.

August 24, 1975. Released: Cynthia Angle, Margaret Johnson, Ethel Peasnell, and Cleora Covington. Sustained: Barbara Sanders, Margaret Johnson, LaJuana Moss, and RDell Hall



Barbara Parker Sanders
President



Margaret P. Johnson
Counselor



LaJuana D. Moss
Counselor



RDell Peterson Hall
Secretary

February 19, 1978. Released: Barabra Sanders, Margaret Johnson, LaJuana Moss, and RDell Hall. Sustained: Claudine Foster, Carol Croft, Carol Lemmon and Melba Gates.



Melba Gates
Sec./Treasurer

Carol Kroff
Education Counselor

Claudia Foster
President

Caroline Lemmon
Home Making Counselor

July 15, 1979. Released: Carol Croft, Carol Lemmon. Sustained: Dorothy Sipson and Margaret Johnson.



Margaret Johnson
Home Making Counselor

Dorothy Sipson
Ed. Counselor

At this time the Fifth Ward was formed. When Claudia Foster was president, they had the teachers condense their lessons and put them on an audio tape. These tapes were taken to the home-bound sisters so they could listen to the lessons which they enjoyed very much.

There were held some very nice programs to welcome the 18-year-old young women into Relief Society.

Just before their term in office was up, they served a large dinner on the stage of the Tanner Amphitheater in Springdale as the closing event of the annual "Folk Life Festival" held in Springdale and Zion Park. They earned \$1,100 for the budget. They were released the next day in Sacrament Meeting.

September 7, 1980. Released: Claudia Foster, Dorothy Simpson, Margaret Johnson and Melba Gates. Sustained: Beth Evans, Dorothy Larrabee, and Bernice Pettite.



Beth Burt Evans
President



Dorothy Somerville Larrabee
Counselor



Gretta Rawlins Wiser
Counselor



Bernice Pettitt
Secretary

These sisters visited the sick and also those who were new to the ward. They purchased receiving blankets crocheted around them and then gave them to the new mothers in the ward.



Gwen Wadsworth
President

Janeen Jocelyn
Counselor



Claudia Foster
Secretary

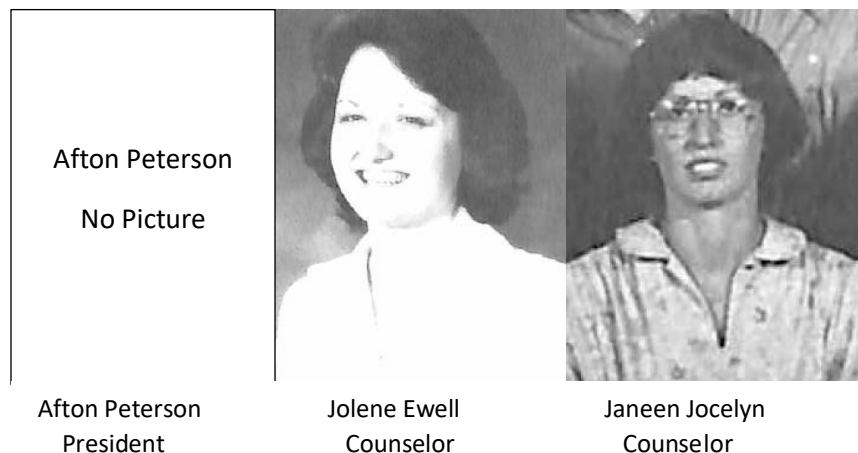
Afton Peterson
Counselor

August 7, 1983. Released: Beth Evans, Dorothy Larrabee, and Gretta Wiser.
Sustained: Gwen Wadsworth, Janeen Jocelyn, Afton Peterson and Claudia Foster.

At this time the regular weekly Relief Society meeting was changed and became part of the Sunday Block Meetings. The Block Meetings were initiated Church-wide so that people living many miles from a Church would no longer have to make the trip two or three times a week. The Church had grown so fast and so much that this had become a problem in many of the missions world-wide.

The sisters spent a lot of time visiting the new members of the Ward. Workday was still once a month. They were also responsible for holding Relief Society once a week at the Nursing Home. They continued giving receiving blankets to the new mothers

June 1984. Released: Gwen Wadsworth, Janeen Jocelyn, Afton Peterson and Claudia Foster. Sustained: Afton Peterson, Jolene Ewell, and Janeen Jocelyn.



Afton Peterson
No Picture

Afton Peterson
President

Jolene Ewell
Counselor

Janeen Jocelyn
Counselor

June 20, 1985. Released Afton Peterson, Jolene Ewell, and Janeen Jocelyn. Sustained: Helene Imlay, Charlotte Bringhurst, Janeen Jocelyn and Mona Wilcox/Margene Covington.



This was an exciting time for Helene and her Counselors. When they were called to serve in the Relief Society, the new chapel on the hill had just been completed. Their first assignment was to clean out the years of Relief Society in the old white church house before it was torn down. They moved the important Relief Society materials to the new church building. It was their privilege to be the first presidency in the new church on the hill. They were able to buy some nice lace table clothes that the different organizations enjoy using.

The October Homemaking Meeting was the beginning of the “tasters table” idea. Three sisters were to contribute to the tasters table and bring recipes along with their favorite foods to be tasted. Other times, on special occasions, a luncheon was served.

March 1, 1986. Released Helene Imlay, Charlotte Bringhurst, Janeen Jocelyn and Margene Covington. Sustained: Shirley Houston, Charlotte Bringhurst, Janice Hepworth and LaPriel Tobler



Shirley Gubler Huston
President



Charlotte DeMille Bringhurst
Counselor



Janice McArthur Hepworth
Counselor



LaPriel Isom Cornelius
Secretary

March 1988. Released: Shirley Houston, Charlotte Bringhurst, Janice Hepworth and LaPriel Tobler. Sustained: Cleopha LeBaron, Vaudis Richey, Janice DeMille, and Faun Bosworth



Cleopha Gubler LeBaron
President

Vaudis Carter Richey
Counselor

Janice Force DeMille
Counselor

Faun Hill Bosworth
Secretary

1990. Released: Vaudis Richey and Janice DeMille. Sustained: Teresa Richins, Gerri Hinton, Released: Teresa Richins. Sustained: Faun Bosworth.



Cleopha Gubler LeBaron
President

Teresa Richins
Counselor

Gerri Tichenor Hinton
Counselor

Cleora LeBaron Covington
Secretary

Cleopha had just retired from teaching school. She wondered what she was going to do with all her spare time. One evening the telephone rang. It was the Bishop's Executive Secretary calling to ask if she would meet with Bishop Hepworth on Tuesday evening. The bishop told Cleopha that they were reorganizing the Relief Society. Would she accept a call to be the new President? Of course she would! From then on, her days were filled with thoughts of Relief Society. Who should she choose for counselors and other positions that needed to be filled? Through

much pondering and prayer, Cleopha was sure the Lord had guided her in her choices.

Gerri Hinton, the homemaking counselor tells us that the July 17, 1990 homemaking meeting had three mini classes. Carolyn Reed was there to give the sisters a few tips on arranging floral arrangements. Cleora Covington taught a class on how to sprout beans and grains. A pillow quilt was tied and information was given on how to make one. The tasters table was casseroles, breads and salads using sprouted beans and grains.

I August the sisters made their annual Visiting Teachers Convention trip to Zion National park for an out-of-doors Relief Society meeting. This was such a Spiritual experience, surrounded by all the beauty and grandeur of our Father's creations. They enjoyed a nice program and appropriate refreshments.

We had a Mother/Daughter activity in September. Janice Hepworth wrote and produced a humorous fashion show that was very fun to see. She "snuck" her son into the activity cutely dressed in a dress and most of us didn't even realize who it was until the program was nearly over.

October 12 was our "Super Saturday". This was an entire day of classes to help the sisters get some of their Christmas presents made. We had a nursery and luncheon and held forth from 9 – 4 p.m. The sisters made 72 hour kit backpacks, Mop Dolls, Creative Twist dolls, Sunbonnet Sue Wall-hangings, Bunny Jars, and First Aid Kits. It was a fun, productive day.

The following April the sisters learned more ways to use their storage wheat and beans. Casseroles, breads, bulgur, and gluten were made and samples were the evenings Taster's Table treats.

Cleopha and her counselors concentrated on involving as many sisters as possible in getting their one year food storage up to date. They talked to the Bishop and he was able to purchase a dry pack canner. Many families have used this canner to preserve and store their dry foods. The dry pack canner is still available for use.

April 1991. Released: Cleopha LeBaron, Gerri Hinton, Faun Bosworth, and Cleora Covington. Sustained: Faun Bosworth, Valaine Bladen, Ruth Stucki, and

Cleora Covington. September 1991 Released: Ruth Stucki, Sustained: Cynthia Sullivan. December 1991. Released Cynthia Sullivan. Sustained Marietta Beatty.



Faun Carter Bosworth
President



Valaine Bladen

Valaine Bladen
Counselor



Ruth Holsten Stucki
Counselor



Cleora LeBaron Covington
Secretary



Cynthia Clove Sullivan



Marietta Wilson Beatty

Counselors to Faun Bosworth

May 5, 1992 there was a reorganization of the Wards in the Hurricane Stake. Most boundaries were changed. The Ninth Ward was formed from the Hurricane 2nd, 5th & 6th Wards, thus reducing the membership numbers in each of those Wards.



In 1904 when water first gushed out of the Hurricane Canal into the Hurricane Valley, pioneers came by buggy and wagon from the surrounding communities to celebrate and discuss the name to be given to the young community. They discussed Pearl City . . . Chaparral . . . and Lake City. Someone suggested it be given the historic name of “Hurricane” from the Hurricane Cliffs that meander southward from Paragonah, a distance of 180 miles across the Colorado River. These cliffs shelter Hurricane from the east. The Hurricane Cliffs were named by Erastus Snow in 1863 when a freak whirlwind nearly blew the top off his buggy as cowboys with lariats were lowering his buggy down an old Indian trail off the face of the cliff into the valley below. Erastus exclaimed, “My, what a Hurricane!” We’ll have to call this the Hurricane Hill!!”





The 1st homes were built in Hurricane in 1906 and the farmers immediately began tilling the rich soil and planted it into orchards and vineyards and field crops.

By 1909 a bridge spanned the Rio Virgin just below the present Pah Tempe hot mineral springs; a combination Church and Social Hall was built and shade trees planted near the present Hurricane Valley Heritage Park Museum.

A live-wire Hurricane Commercial Club sponsored the first Elberta Peach Days Celebration in Hurricane in 1909. Fruit and field crop displays were located in the new Social Hall. Hurricane Elberta Days finally became known as Hurricane Peach Days which was changed to the Washington County Fair.

During 1909, 1910, 1911, and 1912, the following people won prizes on their displays. Those from HURRICANE were: Bishop Samuel Isom, J.L. Workman, Ralph Campbell, Frank Ashton, Amos Workman, T.M. Hinton, Frank Barber, William Wilson, I.E. Bradshaw, J.A. Stratton, James F. Grisham, George Campbell Sr., Frank Isom, Bernard Hinton, Mrs. Sarah Wilson, Maurice Hinton, Thomas Isom, Jacob Workman, Joseph Wright, J.W. Imlay, D.M. Hinton, Robert Stratton, John Stout, William P. Ballard.

From LAVERKIN: Atkin Hinton, Henry Gubler, Arthur Woodbury, Mrs. Wilford Thompson, Morris Wilson, LaMar Stout, Robert P. Woodbury, William Sanders, Samuel Webb, George Jones and Thomas Judd and Sons.

From TOQUERVILLE: James Naegle, David Spilsbury, Riley Savage, Frank P. Bringhurst, From LEEDS: William Sterling, Matt Weeks. From WASHINGTON: Willard Larson. From SANTA CLARA: Theodore Graff. From SPRINGDALE: F.D. Gifford.

Judges for 1909 were: George F. Whitehead, Mayor of St. George, Joseph T. Atkin, Superintendent Southern Utah Experiment Farm and Uriah T. Jones of

Cedar City. 1911 Judges from St. George were: Edward H. Snow, James L. Bunting and Andrew N. Winsor. 1912 Judges from St. George were: Frank Cutler, Horace Staynor and E.J. Milne.

The Washington County News reported on the first four years of Elberta Days as follows: "Hurricane may well feel proud of the magnificent exhibit of peaches and other farm products. The homes were thrown open in a hospitable welcome to the many visitors from far and near who were met in a hearty manner and conducted to the places they were to stay during the festivities. They were made to feel welcome and treated to the best the people had. After partaking of the good meals prepared for them, they wended their way to the Hurricane Social Hall to view the exhibits. It has only been five years since water was turned into the valley and this is the first year the young trees have borne fruit!:

"Five years ago, this land was a desert. The entrance into the Hurricane Valley makes one feel good, after the long drive over rough roads. The beautiful green fields of Lucerne, sorghum cane, and other crops; the vineyards and orchards, the well fenced fields and beautiful homes all tend to make one feel that he has entered a place where dwells a progressive, home making and home loving people!"

"Hurricane is a community of beautiful homes. Those completed are all new but several large homes are under construction. The home of Bishop Samuel Isom, just completed is a beautiful red brick home with eleven rooms and cost \$3,000 to \$4,000 to build."

"The public square at Hurricane is something to be proud of. It has a good, strong, safe fence around it and is planted with beautiful shade trees that in a few years will be a delight to the people."

"Good, wide streets have been laid out. If they are kept free from weeds and repaired as breaks occur, they will add wonderfully to the attractiveness of the town."

"There is an immense amount of hay stored in the large new barns. Every home seems to have a nice barn and they are extra-large too."

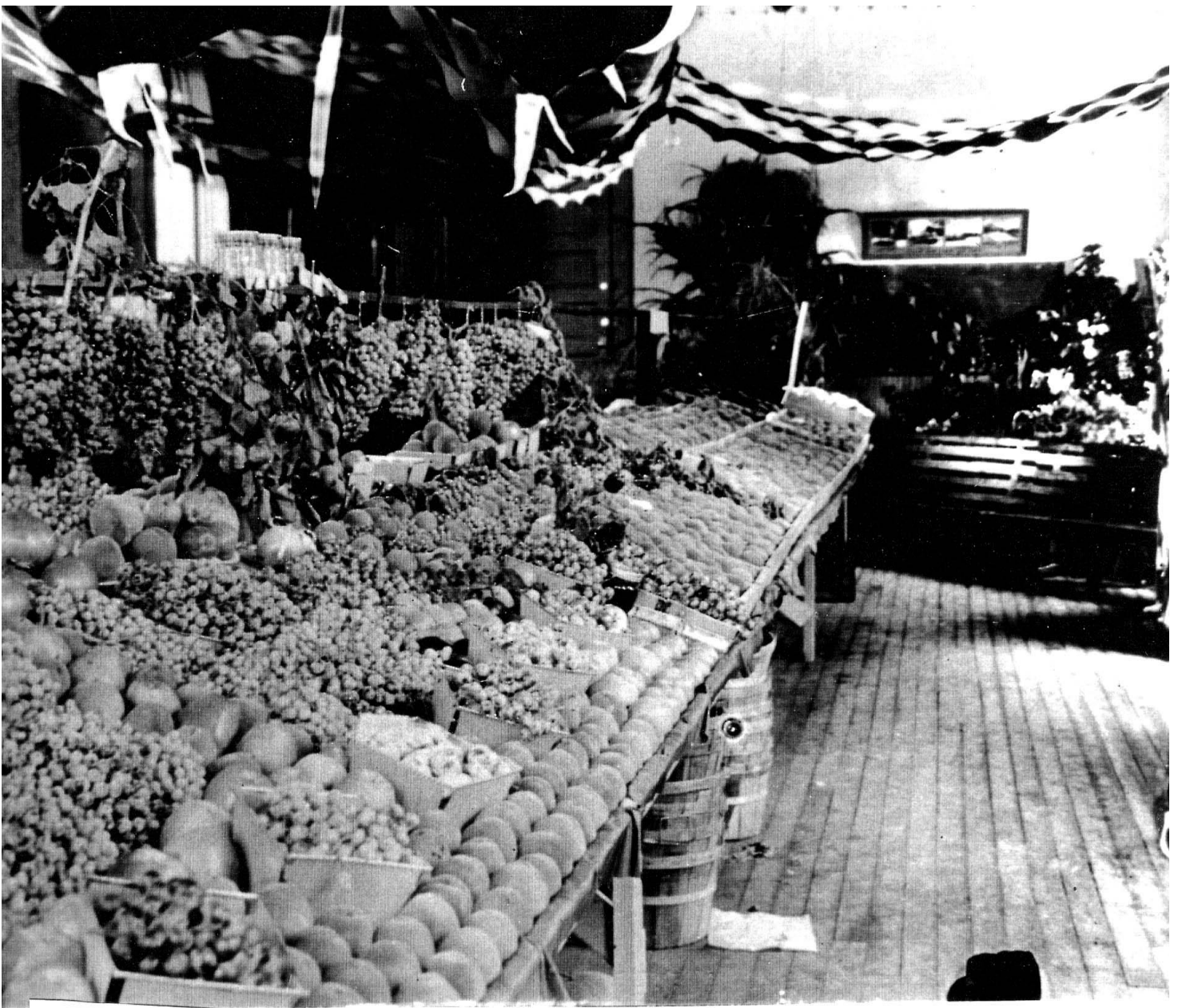
"The Utah's Dixie Nursery Company's grounds are a sight worth going to see. The company owns 37,000 budded fruit trees, 100,000 seedling fruit trees and 12,000 ornamental shade trees. Frank Barber is President; Joseph W. Webb, Vice President; Joseph T. Wilkinson and Ira A Bradshaw, directors."

"Washington County News August 29, 1912. Elberta Days at Hurricane August 22 and 23, was certainly a tremendous success in every particular and the Commercial Club and energetic citizens who labored so zealously are to be congratulated! It was estimated that about 1,300 people were present, which included about 700 visitors. The folks of Hurricane have won a reputation for hospitality in furnishing food and shelter for wagon loads and buggy loads of friends and visitors from many parts of the state. The latch string on every door was out and everyone was made to feel at home!"

"The sports were well arranged and seemed to be enjoyed by everyone. There were ball games, horse races, foot races, dancing and musical entertainment. On the 22nd there was a baseball game played between St. George and Hurricane. The score was 12 to 27 in favor of Hurricane. On the 23rd a game between the LaVerkin and St. George teams resulted in a score of 12 to 13 in favor of St. George.

"In the evening of the 22nd, a group of young people from Toquerville under the able management of Miss Isabell Jackson, presented the operetta, 'Snow White.' It was well received and the entire proceeds of \$96.00 was donated to the Commercial Club for their Elberta Day Fund."





In 1951, representatives from the Hurricane Lions Club and representatives from the American Legion Sterling Russell Post 100 met together and voted to have a committee meet with the Washington County Commissioner and ask for their approval to organize a Washington County Committee and actively sponsor a Washington County Fair to replace Hurricane Peach Days. The Hurricane Peach Days had been active celebration since 1909.

On April 9, 1951 the county Commission minutes read: "Jimmie Peace, Waldo Hirschi, Dell Stanworth and Olaf Scow, representing the Hurricane Peach Day Committee, met with the commissioners to discuss the County Fair for 1951. After discussing the matter, it was decided to have the Committee contact the County Agent and see if he will work with the Hurricane Peach Day Committee in

selecting members from the various communities in the County to work on the county Fair committee, and to also see if the County Agent will take care of the exhibits.”

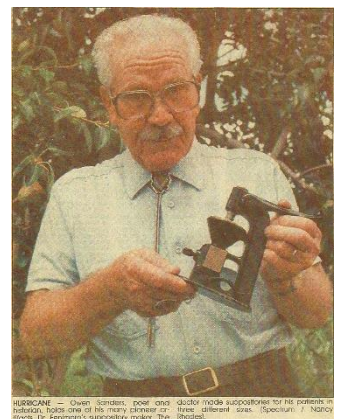
On May 14, 1951 the County Commission minutes read: “The Hurricane Peach Day Committee, consisting of the following people; Mervin S Burningham, County Agent, Del Stanworth, Moroni Sanders, Waldo Hirschi, Olaf Scow, Jimmie Peace, met with the Commissioners to discuss their plans for the County Fair to be held in Hurricane for 1951. They decided to have the 1st, 2nd, and 3rd prizes for the large community displays and to have the individual displays on a point system. The above named committee is going to select one person from each community in the county to form a Washington county Fair Committee. The county Fair Committee asked for \$1,500 from the County to help pay for the prizes given for the exhibits.” (The county only contributed \$1,000 a year for the first few years.)

For over 25 years, Washington County never contributed over \$2,000 annually to the Fair Board to help finance the Washington County Fair. The balance of the expense was raised through sale of advertising space in the Fair Book, fees for industrial exhibits, food booths and sale of tickets to dances, fights, rodeos and races. During the past 40 years the Fair has been held in Hurricane. The Ward Relief Society members, Ladies Clubs, Lions Club, Legion Members, Civic Minded Citizens of all the communities in Washington County have cooperated with the Fair Board to sponsor an increasingly better Fair. During the past few years, Washington County has made very substantial contributions to the expense of the Fair.

The Dixie Peddler Wagons

By Owen Sanders

Studebaker, McCormick and Bain Wagons were popular in UTAH’S DIXIE. The white canvas covered wagons were used by DIXIE PEDDLERS to haul DIXIE SORGHUM and DIXIE FRUIT and other farm products to mining and farming communities in the north. Then “trade” goods were hauled back to DIXIE.



HURRICANE — Owen Sanders, poor and doctor made suppositories for his patients in
Huron, kept one of his many parcels of dried different sizes. (Specimen) / Nancy
Hicks, Dr. Sanders's suppository maker (Hicks).

Huge bags of wool were hauled in these wagons to the railroads for shipment to the markets in the East.

Freight wagons were used to haul freight from the railroad in Marysville, York, Lund, Milford and Modena to the merchants in DIXIE.

Several loads of Juniper and pine wood were hauled from mountains and mesas to each home for use in their wood-burning cook stoves, fireplaces and heater. Many young men from twelve to eighteen years of age hauled several loads of wood down steep, dangerous dugways each year.

“UTAH’S DIXIE”
“DIXIE SORGHUM”



“DIXIEITE”
“DIXIE FRUIT”



“DIXIE COTTON”
“DIXIE PEDDLER”



By: Owen Sanders

The warm, comfortable, productive climate in the sheltered valleys along the meandering Rio Virgin and its lower tributaries in Washington County became known as “UTAH’S DIXIE”.

The rugged pioneer colonizers and their descendants are known as “DIXIEITES” and the stalwart men and women who took hundreds of covered wagon loads of “DIXIE SORGHUM”, “DIXIE FRUIT”, nuts, dried fruit, grapes, figs, pomegranates, chow-chow, vinegar and grindstones northward to sell and barter in mining camps and communities as far north as Salt Lake City, became known as “DIXIE PEDDLERS!”

Cotton was grown in “UTAH’S DIXIE” in the late 1800’s. Fruit crops matured three weeks earlier in Utah’s Dixie than similar crops in the Provo, Utah area.

The persevering PIONEERS of the communities of “UTAH’S DIXIE” were constantly having their integrity honed by the heart-breaking hardships of adversity. These rare qualities of integrity have been carried throughout the world by leaders who have their family roots in “UTAH’S DIXIE.”

The “DIXIE” communities of Hurricane and LaVerkin are two of the youngest PIONEER communities in the state of Utah. Most of the families in these two communities were “DIXIE PEDDLERS” and sold or bartered their farm produce

for shoes, clothing, flour, wagons, harnesses, saddles, plows, cook stoves and many items they could use.

There were several Sorghum Mills in both Hurricane and LaVerkin. Many thousands of gallons of Dixie Sorghum were made each year and many thousands of pounds of Dixie Peaches, pears, apples, figs and grapes were dried to be peddled during the fall and winter months.

As trucking and shipping facilities became increasingly available, more orchards were planted and in 1945 the Hurricane Fruit Growers Association shipped over 200 railroad cars of peaches to different points of the United States and Wayne Wilson shipped fifty, 225 bushel truck loads and nineteen rail car loads of peaches to Eastern markets.



Fruit growing has drastically diminished in Utah's Dixie. Today, 1992, Hurricane is rapidly becoming a historic, scenic and industrial city of the Great Southwest, where folks love to live, work, worship, vacation and rear wonderful families with neighborly values.



James Maurice Hinton, a Dixie Peddler, sitting on the bed of his truck. He enjoyed this pickup after using a team and wagon for years!

WOMANHOOD, MOTHERHOOD AND GRANDMOTHERHOOD HAS ALWAYS BLESSED DIXIE WITH THE TIMELESS MAGIC OF LOVING SERVICE TO THEIR NEIGHBORS!



THE FIRST RELIEF SOCIETY PRESIDENCY AND BOARD MEMBERS OF THE ZION PARK STAKE — 1930