

Pioneer Monuments of the Sons of Utah Pioneers

Indexed by Geographic Location



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Introduction

How to Use This Document

This document is organized such that monuments in states or countries are arranged in alphabetical order. The navigation method within the document is dependent upon the document type being viewed.

For the Microsoft Word version of this document, the Table of Contents is provided to facilitate quick navigation to a state/country, a county within a state, a city within the state/country, or by monument title. To navigate to any of these locations from the Table of Contents, click (or on some Word versions Control+Click) on the page number in the Table of Contents.

For the “pdf” version of this document, the bookmarks for individual pages or monument titles are provided to facilitate quick navigation to specific pages or monuments. To navigate to a monument, determine either the monument title or page number from the document’s Table of Contents and then click on the appropriate corresponding page number bookmark (in the Thumbnail View) or the monument title (in the Table of Contents View) displayed in the sidebar panel. A downloadable “pdf” version of this document is available from <http://www.sup1847.com/monuments/> and clicking on the “You can also [view the listing on Archive.org](#)” link from the SUP Monuments web page.

Pictures associated with the various monuments are arranged (left to right) by the file name used in the picture folder. For example, the pictures associated with the “Mormon Worker’s Cabin: Gold Discovery Site” at Coloma, California (pic#015) are arranged such that picture #015a is left most on the top row of pictures with picture #015b next on the top row, etc. Pictures #015d, #015e, and #015f appear on the second row from left to right. Knowing this method of construction should help in locating specific high-resolution pictures provided in the separate **Picture Folder**.

The high-resolution versions of the pictures imbedded in this document are maintained in a separate file folder (**Picture Folder**). The naming convention used for those files is:

- First 3-digit number is the picture index number (pic# as used in this document)
- A single letter indicating the picture series (a, b, c etc.)
- State abbreviation
- County name (or abbreviations in Utah – see list of abbreviations)
- City name
- Monument name
- Picture angle (full view, plaque only, wide view, location view, etc.)
- SUP (Sons of Utah Pioneers) monument number or UPTLA (Utah Pioneer Trails and Landmarks Association) monument number. Previously unnumbered monuments have now been assigned SUP numbers in this version.

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Washington County

RURAL LOCATION

Hornet Hill Monument

SUP #158 pic#374



Sponsor: Cedar City Chapter, Spencer Jones, and Alva Matheson, 2010

Location: Hornet Hill on Kanarrah Mountain 25 miles east of Cedar City. From Cedar City, Hwy 14 eastbound for 4.9 miles, right turn on country road to cross bridge onto Scenic Byway at "Milts Stage Stop" (right hand Canyon Road). Continue south across Cedar Mountain to the Kolob/Del Webb High Adventure Boy Scout Camp road sign. Left at this point to top of Hornet Hill. Monument is on West side near the crest of the hill. Total distance from Cedar City is approximately 24.5 miles. More detailed directions to get there from both St. George and Cedar City with maps can be obtained from the SUP Library in Salt Lake City.

GPS: N37 29 22.56, W113 01 10.02 Elevation 9,259 feet

There are two plaques on this monument.

Top plaque:

Captain Maurice Francis Graham

Pilot, Patriot, Pioneer

The disappearance of a Western Air Services Boeing 95 mail plane during an intense snow storm thrust Cedar City, Utah into the sharp focus of world attention. It was not because such incidents were uncommon, for air crashes were quite common in early aviation. But the pilot of this airplane was a very uncommon person – internationally renowned for his courage and flying ability.

Captain Maurice (Maury) Francis Graham was a hero of WWI, credited with saving the lives of hundreds of American Servicemen of the "Lost Battalion" when their unit was overrun by

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German ground forces in a dense fog. He was a recipient of both the Distinguished Flying Cross (DFC) and the French Legion of Honor (LOH), and Maury was considered by many to be the world's foremost weather-capable pilot. He pioneered a viable airmail route from Los Angeles to Salt Lake City for Western Air Services, of which he was also a co-founder; he was at home in the air and on the mail route.

Maury Graham departed from Los Angeles on January 10, 1930 with a scheduled refueling stop at Las Vegas, NV. Finding he was pacing a fast-moving snow storm Maury elected to continue ahead of the storm to deliver the mail on time. Smoke pots and flares were lighted and waiting at Cedar City but his intended landing was thwarted by heavy snow. Maury was last reported over the Cedar City airport flying to the northwest. He was never heard from again."

The search of Maury eventually involved resources of the US Postal Service, air lines, Iron County residents and the entire Army Air Corps., the largest and longest aerial search in history ... all to no avail. It was not until the late spring that the mail plane was eventually discovered by Parowan residents Elburn Orton and Ward Mortensen, 2 miles east of Hornet Hill on Kanarra Mountain.

In an extraordinary feat of airmanship Maury Graham had managed to land safely in the dark of night, in a howling snow storm, on top of a 9,500 ft mountain, in the dead of winter, and with no beacon or visual reference to guide him! Maury had only a Turn & Bank indicator, Airspeed indicator, Altimeter and a Compass in the airplane; no radio, no attitude gyro and no means of communication.

The mail bin was found to be sealed and there was fuel in the wing tanks, the engine and airframe were both intact and returned to service. Messages left for rescuers indicated Maury was proceeding eastward. Some 500 Iron County residents searched for weeks for the missing mail pilot, with ample rewards to encourage them in their quest. His remains were eventually discovered in late July by his friends and wingmen in "Spanish Hollow," Crystal Creek Canyon. The securities mail bag was in his arms. He had given his life to see the mail go through.

Maury Graham's last log entry was ... "January 11, 1930. Arrived 2.35 AM. No destination."

Front plaque:

Captain

Maurice F. Graham

Pilot • Patriot • Pioneer

January

1930

Utah

Snowfield Monument "Franciscan Fathers"

SUP #159 pic#381



Sponsor: BSA Eagle Scout project - Brandon Colvin - Kolob Canyon LDS Ward, Old Spanish Trail Association, Washington County Historical Society, Fort Harmony Historical Society, Alva Matheson and SUP Cedar City Chapter, 2010

Location: Exit #33 North/South I-15 to the east frontage road, 100 yards from the crossover, signed as "Snowfield" exit.
GPS: N37 21 34.88, W113 15 42.71

October 13, 1776: "We set out southward from the small river and campsite of Nuestra Señora del Pilar ("Our Lady of the Pillar" – Kolob Canyon of Zion Canyon National Park)..." and "We traveled a league and a half to the south, descended to the little Río del Pilar (Ash Creek) which here has a leafy cottonwood grove, crossed it, now leaving the valley of the Señor San José and entered a stony cut in form of a pass between two high sierras..." "We continued without a guide, and having traveled with great difficulty over the many stones for a league to the south, we descended a second time to the Río del Pilar and halted on its bank in a pretty cottonwood grove, naming the place San Daniel – Today five leagues south."

Franciscan Fathers Atanasio Dominguez, Sylvestre Velez de Escalante and eight other members of a daring exploration party departed the Misión de Santa Fe, New Mexico on July 29, 1776, in an attempt to establish contact with the Franciscan mission at Monterey, California. Following previous expeditions into the Spanish borderlands they were able to cross the Colorado River near Grand Junction, Colorado, and entered the unexplored regions of the Great Basin near Spanish Fork, Utah. They then proceeded southward along the Wasatch Mountains expecting a westward flowing river that would eventually take them to the Pacific Ocean. Disappointed and facing the reality of winter snows they "cast lots" at a point near Cedar City, Utah, on October 11, 1776, and elected to return to Santa Fe by a southern route. Their encampment here at "San Daniel" represents the first recorded entry of

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non-native people into Washington County, Utah. The Fathers arrived back at the Santa Fe Mission on January 2, 1777, having traveled over 1800 miles and recording one of the greatest explorations in American history. Their observations and maps were instrumental in the opening of the American Southwest to further exploration and commercial use of the National Historic Old Spanish Trail.

Upper left picture caption: "Art work of: Utah State Historical Society

HAMBLIN

Hamblin Cemetery

SUP #95 pic#306



Sponsor: Cotton Mission Chapter, 2000

Location: From St George take Highway 18 toward Enterprise. Turn right onto the road to Pinto. Go 3.2 miles then turn left on Forest Road 010. Go .6 miles then turn left on Forest Road 732. Go .4 miles to the Hamblin Cemetery. The total miles from Highway 18 is 4.2 miles.

GPS: N37 32 10.98, W113 36 27.75 Elevation 5832 feet

Hamblin Village was located about a mile northeast of here. It was settled in 1856 when Jacob Hamblin started a ranch and built a house for his family. Soon after other ranchers arrived, including Hamblin's two brothers, Dudley Leavitt, Jacob Mica Truman, Edwin Westover, Milo Andrus, James Canfield, John Day, and James Holt. The facilities for ranching were good as well as farming land due to the local springs. Drinking water was procured from a clear spring on a hill above the village, while the irrigation water came from lower springs. Their homes were built close together along one street with a church and school at the far east end. They made butter and cheese and sold what they could not use to the immigrant trains which passed by on the Old Spanish Trail on their way to California. The town site was surveyed in 1873 and Richard Gibbons was the first presiding Elder of this branch of the Mormon Church. The over grazing, flooding of the gullies and valley, and loss of the lower spring water caused the people to leave, many going to Enterprise. Jacob Hamblin received an Indian missionary call from Brigham Young and left for Fort Kanab with his family in 1869. By the end of the century the village had all but disappeared.

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HARRISBURG

Monument to Harrisburg Pioneers

SUP #57 pic#307



Sponsor: Daughters of Utah Pioneers and Cotton Mission Chapter SUP 1993

Location: Along Quail Creek, 3 miles south of Leeds and 12 miles Northeast of St. George.

This monument contains an SUP plaque and a DUP plaque.

SUP plaque:

HARRISBURG RESIDENTS

Named here are the Heads of the Families who settled in Harrisburg between 1859 and 1928:

1859

Moses Harris

1860

James Lewis Hosea Stout

1862

William Leany	Dr. Priddy Meeks	John Brimhall
Orson Adams	Elijah K. Fuller	Samuel Hamilton
William Robb	Rufus Allen	Allen J. Stout
Mosiah L. Hancock		Alfred J. Randall

1863

Willard G. McMullen	Samuel Gould	John Newton
David Ellsworth	John McCleve	Allen Taylor
	William Taylor	

Utah

1865

Henry E. Harrington	Milton Daily	Wilson Daily
Thomas Adair	Willbur Earl	William Stirling
AL Carpenter	Jerome Asa	
Robert Richardson	Frank Owens	

Drawing caption: "Typical Harrisburg residents""

DUP plaque #465:

Harrisburg

The town of Harrisburg was founded by Moses Harris in 1859. By 1868, twenty-five families had made their homes in this little valley along Quail Creek, located three miles south of Leeds and twelve miles northeast of St. George. The town thrived almost fifty years and included some thirty homes surrounded by vineyards and orchards. Cane for sorghum and molasses was raised by bringing water from Quail Creek. Wagon freighters, plodding from Salt Lake to St. George made Harrisburg a favorite stopping place.

When spring water diminished, or the once rushing water was diverted to other communities, many of the families were unable to continue farming and moved to other locations. They left behind a newly built dam along with the orchards and vineyards. Water, or the lack of it, spelled the fate of this community. Harrisburg also suffered much destruction by grasshoppers in 1869.

The ruins of Harrisburg show evidence of homes, including two stone houses without roofs, and a little cemetery surrounded by a wrought iron fence. By 1928 there were only two families still living in the once thriving town of Harrisburg.

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Harrisburg Historic Pioneer Cemetery

SUP #164 pic#382



Sponsor: Cotton Mission Chapter, 2011

Location: Between lot #8 and lot #9

GPS: N37 12 21.17, W113 23 20.69

Honoring early Harrisburg Pioneers and their infants and children

Surname	Given Name	Middle/Maiden	Birth	Death
Cox	Willard	Glover	13 Feb 1887	7 Aug 1887
Daily	Sarah Jane	Wilson	21 Dec 1830	22 Oct 1873
Earl	Eliza		1 May 1864	(Died as Child)
Earl	Wilbur	Joseph	29 Mar 1817	6 Aug 1874
Fuller	Anne Belle	Campkin	12 Aug 1841	11 Sep 1878
Fuller	Elizabeth	Vaughn	3 Oct 1845	7 Jan 1865
Fuller	Elizabeth	Vaughn	4 Jan 1865	4 Jan 1865
Fuller	Orrin	Eugene	8 May 1872	8 May 1872
Goddard	Mary Ann	Pace	20 Oct 1835	1915
Goddard	William	Pettibone	10 Jan 1827	1903
Hamilton	Abel		28 Jan 1874	11 Oct 1874
Harris	Bernice		4 Aug 1897	11 Feb 1898
Jolley	John	Bryant	1 Feb 1868	8 Feb 1868
Jolley	Mary Ann	Harris	25 Feb 1851	10 Feb 1868
Leany	David		29 Dec 1877	10 Jun 1879
Leany	Edwin		22 Apr 1876	28 Apr 1876
Leany	Elizabeth	Scearce	4 Jan 1822	9 Jun 1908
Leany	Ellen		19 Dec 1878	21 Aug 1879
Leany	Elmer		9 Dec 1906	14 Dec 1906
Leany	Mary		19 Dec 1859	22 Jan 1915
Leany	Mary	Elizabeth	3 Nov 1869	3 Nov 1869

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Leany	Thomas	Jefferson	4 Jul 1865	11 Dec 1896
Leany	William	Condie	19 Dec 1876	22 Mar 1877
Leany	William		19 Dec 1815	29 Dec 1891
McCleve	John	Taylor	27 Mar 1845	5 Jun 1867
McMullin	Martha	Richards	2 Oct 1814	11 Jun 1867
McMullin	Mary Ann	Holmes	2 Jul 1836	12 Dec 1895
McMullin	Willard	Glover	21 Feb 1823	17 Oct 1884
Meeks	Charles	Mason	31 Mar 1872	25 Oct 1873
Meeks	John	Priddy	29 Sep 1863	11 Oct 1863
Mulford	Furman		27 Jul 1812	23 Jan 1865
Newton	Ann	Jacques	16 Nov 1813	1 Nov 1892
Newton	Elizabeth	Ann	12 May 1860	30 Mar 1866
Newton	John		1 May 1815	16 Jun 1864
Robb	(Baby Boy)		26 Apr 1873	26 Apr 1873
Robb	Albert		18 Sep 1866	21 Apr 1868
Robb	Susannah	Drummond	13 Nov 1837	26 Apr 1873
Robb	Susannah		4 Jan 1864	Oct 1864

Note: After more than two year's research in co-ordination with the Harrisburg Estates Homeowners Association (owners of this cemetery), this plaque was erected honoring early Harrisburg Pioneers and their infants and children.

HEBRON

Hebron Cemetery

SUP #217 pic#308



Sponsor: Cotton Mission Chapter 1989

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Location: Take the road from Enterprise west 5.7 miles toward the Nevada border, on Hwy 120 (also known as Hwy 219), then turn right at Shoal Creek Road and follow the signs to the cemetery.

GPS: N37 35 25.38, W113 49 31.44

Honoring the early settlers of Hebron.

HURRICANE

Gould's Sheep Shearing Mill

SUP #124 pic#309



Sponsor: Hurricane Valley Chapter, 2004

Location: 6.4 miles from Hurricane – 3.2 mi. paved on Hwy. 59, 3.2 mi. on dirt road to the right

At this location, there was a large sheep-shearing operation in early days.

Utah

Look-Out Point

SUP #220 pic#310



HURRICANE VALLEY HISTORIC ROCK FORT AND CORRAL
This historic site is located on the north end of town, just south of the Look-Out Point. The fort was built by Toquerville cattlemen in the 1860's to protect their livestock from Indian depredations and wild animals. Cattle were held overnight in the rock corral. They had a guard at night and herders in the daytime. The fort was built on this high knoll, with visual access to the total landscape and within sight of Toquerville. Made of volcanic rock, the fort measured 20 ft. by 20 ft. The rock corral encompassed about 1/2 acre. Wood and brush were stored nearby and were to be ignited in the event of trouble. Upon seeing the signal of smoke and flames, armed horsemen from Toquerville could be here within half an hour.

Sponsor: Hurricane Valley Chapter, 2002

Location: 850 North 100 West (north end of town)

Hurricane Valley Historic Rock Fort and Corral

With the settlement of Toquerville in 1858 by the first six families and others soon to join them, they soon realized that the pressures on the available irrigated farmland could not support the increasing population. Survival would depend on grazing and ranching the surrounding country. Cooperative herds were formed. The Hurricane Bench area, just seven miles to the south, seemed well suited for their needs.

The first structures were built in the Hurricane Valley approximately forty years before families settled here. They were built by Toquerville cattlemen in the 1860's to protect their livestock from Indian depredations and wild animals. Cattle were held overnight in the rock corral. They had a guard at night and herders in the daytime.

The fort was built on this high knoll, with visual access to the total landscape and within sight of Toquerville. Made of volcanic rock, the fort measured 20 ft. by 20 ft. The rock corral encompassed about 1/2 acre. Wood and brush were stored nearby and were to be ignited in the event of trouble. Upon seeing the signal of smoke and flames, armed horsemen from Toquerville could be here within half an hour.

In the mid-1860's, two Indian incidents erupted not far from here and five settlers were killed. One incident occurred near Pipe Springs where two men were brutally killed, and the other near Colorado City where three were killed. After finding the bodies, a militia from St. George and surrounding towns acted on circumstantial evidence and killed seven or more Paiute Indians who lived in the area. Skirmishes continued the following years with more

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conflict from Indian bands. Navajo raids on livestock in the general area continued until about 1880. Only once was a warning signal made from this fort, and it was due to the youthful guard's curiosity rather than Indian hostilities. Richard Higbee, an early Toquerville resident, wrote about the prank:

"Tommy Willis was a mischievous youngster, and one night he set fire to the brush and wood. Of course every man who could see the fire saddled his horse and rode for all he was worth to fight the Indians and save the cattle. I can see Brother Bishop Willis now, when he found out it was a prank of his son Tom's and can hear him say, 'Thomas, I am ashamed of you.'"

Young Tom learned two things: one, cattlemen could indeed get over from Toquerville in a hurry; and two, false alarms didn't amuse them.

The site for this restoration project was donated to the City of Hurricane by Lane Blackmore, who also made his heavy equipment available as needed.

The restoration work on the Historic Rock Fort and Corral was carried out by the Hurricane Valley Chapter of the Sons of Utah Pioneers.

Roland Hall served as project supervisor. Numerous volunteers included S.U.P. Chapter members, Boy Scouts of America, Cross Creek Manor Boys, Americorps workers, and others who contributed many hours of labor in the construction of the rock retaining walls, the restoration of the Fort, and the development of the mini-park on top.

This Plaque was sponsored by the Hurricane Valley Heritage Park and Museum Foundation. Installed April, 2002.

Hurricane Canal Trailhead Monuments

Sponsor: Hurricane Valley Chapter, 1987 & 2001

Location: 200 East 100 North

GPS: N37 10 41.65, W113 17 03.47

At this location there are four markers mounted on large rocks, other artifacts, and a bowery with seating for an audience. These monuments mark the spot where water first flowed into Hurricane Valley from the Rio Virgin River. The canal was literally etched into the mountainside stretching hundreds of feet above the canyon floor, passing through ten tunnels of solid rock and over five trestled flumes. With hand tools and dynamite, the 12-mile channel took twelve long years to build. The four plaques are titled as follows: Birth of Hurricane, Builders of Historic Hurricane Canal, Historic Hurricane Canal and Historic Hurricane Canal Trail.

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Birth of Hurricane 1893-1904

SUP #15

pic#311



Sponsor: Hurricane Valley Chapter, 1987

Location: 200 East 100 North, Hurricane, Utah

This monument is near the spot where a celebration took place on August 6, 1904. After nearly eleven years of arduous work on the canal, water was ready for diversion onto the land.

"Five or six wagon loads of people came from the little towns nearby, the crowd was solemn but happy."

They let out a big shout as the water gushed down the hill. Names for the new city-to-be were discussed and voted upon.

We thank God for these pioneers of our valley.

For complete story visit Pioneer Park.

Utah

Builders of the Historic Hurricane Canal 1893-1905

SUP #100 pic#312



Sponsor: Hurricane Valley Chapter, 2001

Location: 200 East 100 North, Hurricane, Utah

GPS: N37 10.774, W113 16.951

Franklin T. Ashton	Hyrum Duffin	William D. Jackson	Joseph C. Stapley
David T. Ballard	Isaiah N. Duffin	James H. Jennings	John Steele
Edward Ballard	Will Duffin	Anthony Jepson	Morris L. Stock
Ep Ballard	Joe Farnes	James Jepson, Jr.	Lorenzo J. Stock
James M. Ballard, Sr.	Joe Forsythe	Jesse Jepson	Verin F. Stock
James M. Ballard, Jr.	William B. Forsythe	Alfred Jones	David F. Stout
John H. Ballard	George A. Gibson	George Jones	Hosea Stout
Thaddius Ballard	Brother Gyser	August Kuhn	Alfred "Top" Stout
J. Franklin Beatty	Alfred L. Hall	John F. Langston	Frank Stratton
LeRoy Beebe	Arthur Hall	Edwin R. Lamb	James A. Stratton, Sr.
Jesse Bliss	John T. Hall	Elisha Lee	James A. Stratton, Jr.
Ira E. Bradshaw	Merrill Hall	Erastus Lee	Powell Stratton
Ira H. Bradshaw	Levi M. Harmon	Jess Lemmon	Robert B. Stratton
Howard Bringhurst	Hyrum Hastings	Thomas Maloney	William Stratton
William A. Bringhurst	John Hastings	Isaac McFarland	John R. Terry
Ben Campbell	Joseph Hastings	Frank MacMertre	Isaiah Willis
George Campbell, Sr.	Isaiah Higbee	Matthew McMurtie	Joshua F. Willis
George Campbell, Jr.	Richard Higbee	Byron S. Millet	Morris Wilson, Sr.
Joseph Campbell	Atkin Hinton	Joseph Millet	Morris Wilson, Jr.
Henry Cornelius	Bernard Hinton	Heber Naegle	Will Wilson
John Crawford	John N. Hinton	Joseph R. Naegle	John Wood, Sr.
Louis Crawford	Maurice Hinton	Richard Parker	John Wood, Jr.
Samuel Crawford	David Hirschi	Frank Petty, Sr.	Nenial Wood
William R. Crawford	Joe Hirschi	Thomas Reeve	Amos Workman
Clarence Cripps	Edward Huber	Frank Russell	Andrew Workman
Edward "Ted" Cripps	Jody Huber	Will Russell	Charles A. Workman
Ernest Cripps	Edward Humphries	John Sanders	Joseph N. Workman
Eugene Cripps	John Humphries	L.J. Slack	W. Manti Workman
Alonzo Dalton	Frank Isom	Martin Slack	Nephi J. Workman
Brigham Dalton	George H. Isom	Lorenzo Spendlove	Ernest Wright
Ira DeMille	John W. Isom	Walter Spendlove	Joseph Wright

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Melbourne DeMille	Samuel Isom	John Wm. Spendlove	Richard Wright
Oliver DeMille II	Thomas Isom	Ambrose Stanworth	Marcellus "Sel" Wright
Oscar DeMille	William Isom	Emanuel Stanworth	Alma "Tam" Wirght
Ozro DeMille	Franklin D. Jackson	James N. Stanworth	Howard Wright

The Historic Hurricane Canal

SUP #100A pic#313



Sponsor: Hurricane Valley Chapter, 2001

Location: 200 East 100 North, Hurricane, Utah
GPS: N37 10.774, W113 16.951

When first conceived, the Hurricane Canal seemed like an impossible dream. Beginning at a point seven miles up the Virgin River, water had to travel through flumes, tunnels, and over deep ravines. The canal had to hang on steep, unstable cliffs and be tunneled through sections of the mountain. To make matters more difficult, money was virtually non-existent for the local residents. Engineers said the canal could not be built.

Upriver, the little towns suffered from the flash floods of the wild Virgin River that devoured half their farmland. The men were desperate. More cultivated land was needed to support their growing families. In the fall of 1893, James Jepson of Virgin and John Steele of Toquerville envisioned and promoted the plan for the water to be brought to the "Hurricane Bench." With a simple carpenter's spirit level, they figured a feasible route, and men were recruited from neighboring towns. Isaac McFarlane, county surveyor, surveyed and estimated the construction cost at \$53,000. The only tools available were picks, shovels, crowbars, and a homemade wheelbarrow. Over 100 hopeful men worked on the canal project the first few winters.

By 1902, long after the expected completion date, only eight to ten men were left working. Many of the men had sold their stock and quit. Expensive portions remained undone, and the few remaining men were broke and discouraged. Life was injected back into the project when Jepson went to Salt Lake City and convinced the LDS Church to buy \$5,000 worth of canal stock. The influx of money restored morale; and now, giant powder to blast through tunnels and lumber to build the flumes could be purchased.

Two years later, August 6, 1904, the impossible dream came true as water flowed onto the Hurricane Bench from the canal, giving life to 2,000 acres of fertile land. The valley could

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now be settled. After twelve years of sacrifice, incredibly hard work, and true grit, a community was born, complete with real heroes.

The vision of two men James Jepson and John Steele, along with the faith, dedication, and tenacity of many others, changed forever the lives and dreams of thousands of people in Utah's Dixie. They did all this for their families. And they did it for us. We give thanks to these men of valor.

Left picture caption: "John Steele Man of Vision"

Right picture caption: "James Jepson, Jr. First Canal Co. President"

The Historic Dixie-Long Valley, Utah Pioneer Trail

SUP #118.1 pic#131



Sponsor: Red Rocks Chapter, 2005

Location Go East on 100 S Street from Hurricane which becomes State Road 59 (Hurricane Hill), to the turn out overlooking Hurricane on the left hand side, prior to 600 E. The monument is in the turn out.

GPS: N37 10 59.16, W113 16 42.24

Segments of centuries-old Indian trails between St. George and Long Valley were used by Mormon Pioneers in 1864 to settle Long Valley and in 1871 to resettle it following Indian conflicts. The trail divided just east of present-day Colorado City, Arizona; the Elephant Trail took a northeast route while the alternate Cottonwood Canyon-Sand Ridge trail went more easterly before joining the Elephant Trail after it descended into Parunuweap Canyon/Long Valley. The desert trail, about 85 miles long, traversed deep sandstone ledges and lava faults and was the primary transportation route, including mail and heavy freight, for half a century. It took 4 days for loaded wagons drawn by horse or ox teams to travel the distance.

Note: The Historic Dixie-Long Valley, Utah Pioneer Trail extends across the Utah – Arizona State line and contains three monuments. See SUP #119 and 120)

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The Historic Hurricane Canal

SUP #101B

pic#414



Sponsor: Hurricane Valley Chapter, 2001

Location: Go East on 100 S Street from Hurricane which becomes State Road 59 (Hurricane Hill), to the turn-out overlooking Hurricane on the left hand side, prior to 600 E. The monument is in the turn-out.

GPS: N37 10 59.34, W113 16 42.06

When first conceived, the Hurricane Canal seemed like an impossible dream. Beginning at a point seven miles up the Virgin River, water had to travel through flumes, tunnels, and over deep ravines. The canal had to hang on steep, unstable cliffs and be tunneled through sections of the mountain. To make matters more difficult, money was virtually non-existent for the local residents. Engineers said the canal could not be built.

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Left picture caption: "John Steele Man of Vision"

Right picture caption: "James Jepson, Jr. First Canal Co. President"

Note: This is a duplicate plaque as SUP100A in a different location.

Trailhead and Pavilion

SUP #221 pic#314 & 315



Southern Exploring Company 1849 Parley P. Pratt Southern Utah Expedition

SUP #134 pic#316



Sponsor: Hurricane Valley Chapter, 2007

Location: Located at the extreme north end of Main Street, Hurricane, overlooking the confluence of Ash and LaVerkin Creeks with the Virgin River and is a companion monument to a similar structure on the opposite side of the gorge in LaVerkin.

The confluence of the Ash and LaVerkin Creeks with the Virgin River is important in the history of this region. Footsteps long forgotten have passed through this region. Some have been remembered but most have faded with time. Roaming bands of Indians, Spanish explorers, trappers and finally settlers came. Regrettably, we know little of this history before the mid 1800's when a Mormon exploring party came through in 1849. They had been sent

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south by Brigham Young to find locations with the right combinations of water, soil, timber, grazing, and climate for possible settlements.

In November 1849, Brigham Young commissioned Parley P. Pratt to assemble an exploring party of 50 men with necessary wagons and provisions to explore the southern region. Called the Southern Exploring Company, its instructions were to explore south to the rim of the Great Basin, over the rim to the Virgin River country, go no farther than Las Vegas Springs and return by spring.

The party left Salt Lake November 23, 1849. They would travel 716 miles before returning. The trip was more arduous than they imagined, the snow deeper, the temperatures colder (as low as 30 below Zero), and the terrain more rugged. To get through the Tusher Mountains, oxen had to be pulled up with ropes so they could pull up the wagons. The party camped at Heaps Spring (Parowan) on Christmas Eve. Here the party was divided. Thirty men and the wagons remained, while the other 20 men accompanied Parley on horseback to explore farther south. The men struggled down Ash Creek and camped below this monument on the broad floodplain of the confluence on the night of December 30, 1849. Learning from Chief Toquer's Indians that shortly below the confluence, the river enters a narrow, precipitous gorge, they crossed the river near the confluence and climbed the bluff onto the site of present day Hurricane. They then turned west and proceeded to the mouth of the Santa Clara River, passing through the future St. George region on New Years Day 1850. From there they followed the Santa Clara upstream past present day Gunlock and then on to Mountain Meadows, rejoining the rest of the Party in Parowan on January 7.

The return trip was even more perilous. They bogged down in the marshes west of Beaver, battled heavy snows and a continuous frigid wind. Near present day Fillmore some of the men, too exhausted to continue, were left behind. Their food supply dwindling and nearly snow blind, Pratt and Chauncey West went on alone the last 50 miles to Provo arriving Jan 28th. Within an hour or two a rescue party loaded with provisions headed south but it wasn't until March 28th that the last of the expedition rolled back into Salt Lake.

Parley reported to the legislature at least twenty six desirable locations for settlement from Payson to Santa Clara. He was less than enthusiastic about the "dreary" Virgin River country, calling it "a wide expanse of chaotic matter...a country in ruins."

Many of the Exploring Company were later called to settle the Iron and Cotton Missions. We owe a great debt to these and others who settled these harsh lands, wrestled from the earth a meager existence, and forged out a place for us amidst the stark beauty of these mountains.

Parley P. Pratt, President	Second Ten Joseph Matthews, Captain John Brown	Forth (sic) Ten Ephraim Green, Captain William W. Phelps
David Fullmer, Counselor	Nathan Tanner Sterling G. Driggs Homer Duncan	Charles Hopkins William S. Willis Andrew Blodgett

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William W. Phelps,
Counselor/Engineer

John Brown,
Company Captain

Robert Campbell.
Clerk

First Ten
Isaac Haight, Captain
Parley P. Pratt
William Wadsworth
Rufus Allen
Chauncey West
Dan Jones
Hial K. Gay
George B. Matson
Samuel Could
William B. Vance

William Matthews
John D. Holladay
Schuyler Jennings
John J. Bankhead
Robert M. Smith

Third Ten
Joseph, Horne, Captain
Alexander Wright
David Fullmer
William Brown
George Nebeker
Benjamin F. Stewart
James Farrer
Henry Heath
Seth B. Tanner
Alexander Lemon

William Henrie
Peter Dustin
Thomas E. Ricks
Robert Campbell
Isaac Brown

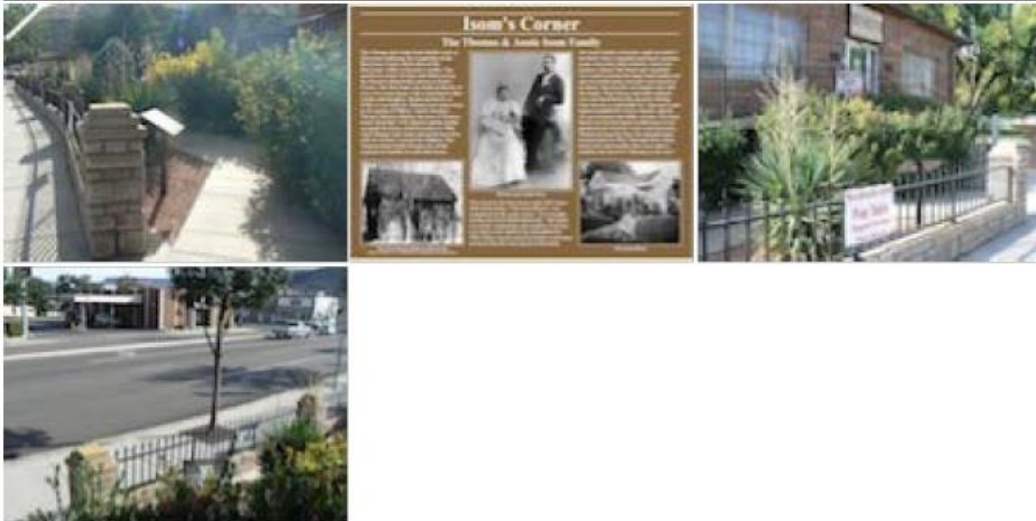
Fifth Ten
Josiah Arnold, Captain
Christopher Williams
Stephen Taylor
Dimick B. Huntington
John C. Armstrong
Isaac R. Hatch
Jonathan Packer

Joined Company in Sanpete
Gardner G. Potter
Madison D. Hambleton
Sylvester Hewlitt
John Lowry, Jr.
Edward Everett

Note: Also see LaVerkin for a similar monument there – SUP #135.

Isom's Corner

SUP #179 pic#400



Sponsor: Hurricane Valley Chapter, 2013

Location: State and Main in Hurricane

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The Thomas & Annie Isom Family

The Thomas and Annie Isom family came to Hurricane following the completion of the Hurricane Canal, which allowed the Hurricane Valley to become a reality. The northwest corner of State and Main (across the Street) is historically known as Isom's Corner. The first home was built on this lot. It was a two-room house with a rock-lined cellar. (Annie and daughter, Regina pictured, ca 1910). It was built for Thomas and Annie Isom in the spring of 1906 by Annie's brother, Thomas Maurice Hinton. Because of Thomas Isom's ill health, T. M. Hinton and his family occupied the house until December 6, 1906, when Thomas and Annie (pictured) moved in with six of their eventual ten children. The Thomas Isom Family became one of the original ten families to settle Hurricane.

They lived in the first house until 1911 when their brick home, "The Isom House", was completed on the same corner. It eventually became the Isom Hotel (pictured). The hotel served the community and southern Utah for over forty years until it was demolished in 1954. Many church and civic leaders and other travelers into the area stayed at the hotel.

The Isom family owned the south one half of the block where vegetable and flower gardens, grape vineyards, fruit orchard, a barn and granary existed. The fruits and vegetables were used to sustain the large Isom family and also served the many travelers who stayed at the hotel. The travelers ate family-style with the family. Their horses and other animals were also boarded on the property during their stay for a small daily fee. Tom and Annie helped establish the town's schools, church, city government and utility systems. The Isom House was the first home in Hurricane to be plumbed and wired for water and electricity. Thomas became the first city marshal upon incorporation in 1912. Through their vision, hard work and sacrifice they were able to facilitate the desert to "blossom as the rose".

Left picture caption: "The First House Built in Hurricane Built in 1906 by T. M. Hinton for Thomas and Annie Isom"

Center picture caption: "Thomas and Annie Isom"

Right picture caption: "The Isom Hotel"

Utah

Hurricane Valley Heritage Park

SUP #23 pic#317



Sponsor: Hurricane Valley Chapter, 1988

Location: 35 West State Street (Main and State)

GPS: N37 10 34.15, W113 17 19.44

This park is truly a “showplace” with its beautiful pond and waterfalls, artifacts depicting pioneer life, and its impressive 8-foot central monument topped with a sculpted pioneer family in “prayerful thankfulness.” A plaque is on each of the four sides of the main monument honoring the pioneers of the area and the history of Hurricane, Utah. The four plaques are described as follows:

1. Noble Pioneers of Hurricane

SUP #23-A pic#318



Angell, Charles A.
Emma F Harlley
Ashton, Franklin T.
Charlotte Matthews
Ballard, Angus
Ivie Wood
Ballard, D. Thatcher
Vera Tobler
Ballard, E. Harvey
Emma Bradshaw
Ballard, James M.
Susanna Draper
Ballard, J. Monroe
Mary Stratton

Hinton, T. Maurice
Wilhelmina Walker
Hinton, William N.
Mary Workman
Hirschi, Claudius
Anna Workman
Hirschi, David
Mary M. Petty
Humphries, Franklin L.
Ada Bell Lee
Humphries, John A.
Emma Bleak
Humphries, Joseph Wm.
Sarah Isom

Spendlove, Lorenzo Jr.
Mattie Segler
Stanworth, Emanuel N.
Ursella Ballard
Stanworth, James
Susan Hirschi
Steele, John
Catherine Campbell
Stout, Alfred F (Top)
Dora M. Hall
Stout, John H.
Annie Hall
Stout, Marion
Mary Crawford

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Maude Wright
 Ballard, Lafayette N.
 Mildred Pollock
 Ballard, Wm. Thadeus
 Elizabeth Wilson
 Barber, Frank
 Ida Webb
 Beatty, J. Franklin
 Chloe Fuller
 Bliss, Jesse W.
 Mae Gibson
 Bradshaw, Ben
 Drucilla Hartley
 Bradshaw, E. Delon
 Annie Angell
 Bradshaw, Edward E.
 Mary Ellen Owens
 Bradshaw, Hyrum
 Hortense Spendlove
 Bradshaw, Ira E.
 Marian Hinton
 Bradshaw, Ira H.
 Emma Webb
 Bringham, William A.
 Selinda D. Palmer
 Campbell, George F. Sr.
 Mary Sanders
 Campbell, George F. Jr.
 Alice M. Wilson
 Campbell, Joseph A.
 Lovenia Isom
 Campbell, Louis
 Mary A. Isom
 Cornelius, Henry
 Emma Bradshaw
 Covington, I. Loren
 Anna Eagar
 Crawford, Wm. Louis
 Mary Jane Bean
 Cripps, Edward (Ted)
 Adalene Wright
 Dalton, Harvey
 Margaret Gubler
 DeMille, Ozro
 Lillie C. Bliss
 Eagar, Nancy Nutter

Humphries, James
 Dorothy M. Allen
 Imlay, James W.
 Ada Spendlove
 Isom, Andrew J.
 Ada Ruesch
 Isom, Alice Parker
 Isom, Franklin H.
 Hannah Maria Wright
 Isom, George H.
 Annie Crawford
 Isom, George W.
 Blanche Angell
 Isom, Howard J.
 Frances L. Russell
 Isom, Leonard
 Elizabeth Ballard
 Isom, Richard
 Mary E. Jepson
 Isom, Samuel
 Elizabeth Wright
 Isom, Thomas
 Annie Hinton
 Jepson, J. Anthony
 Alice L. Prince
 Jepson, James Jr.
 Grace Wright
 Jepson, Jesse N.
 Brenda Angell
 Jones, George A.
 Clara I. Wilson
 Langston, J. Franklin
 Annie Morris
 Larson, N. Alvin
 Nellie Christensen
 LeBaron, Benjamin F.
 Sarah Jane Johnson
 Lee, Erastus
 Elizabeth Stratton
 Lee, Franklin
 Mable Morgan
 Lemmon, Jesse N.
 Myra Hall
 MacFarland, Isaac C.

Stout, Walter H.
 Mary workman
 Stratton, Arthur E.
 Pearl Wilson
 Stratton, Charles .
 Kate Angell
 Stratton, G. Franklin
 Emma Spendlove
 Stratton, J. Albert Sr.
 Emily A. Gardner
 Stratton J. Albert Jr.
 Clara V. Wright
 Stratton, Powell J.
 Gretchen Stout
 Stratton, Robert B.
 Rosalie Cornelius
 Stratton Thomas
 Stratton, William H.
 Eva Russell
 Sullivan, Frank
 Ellen McMullin
 Sullivan, William D.
 Annie Lyle Olsen
 Webb, Ephriam
 Emma Berry
 Wilkinson, Harold H. (Md.)
 Luella N. Fawcett
 Wilson, G. Benjamin
 Susan Cox
 Wilson, Morris (Bob) Sr.
 Sarah Isom
 Wilson Morris Jr.
 Minnie Stratton
 Wilson, Sam
 Allie Elder
 Wilson, William F.
 Ivie Anna Stout
 Wittwer, Joseph
 Mary Ellen Stucki
 Wood, J. Andrew
 Laura E. Parker
 Wood, Elmer F.
 Josephine Spendlove
 Wood, George H.
 Iva O. Williams

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Gibson, W. Abner	Petty, Charles B.	Wood, Claud
Reeta Campbell	Maggie Cottam	Marguerite Dalton
Gibson, George A.	Petty, Frank H.	Wood, Wm. Erwin
Emily Wood	Sarah Jane Brown	Elsie Stout
Gibson, George W.	Reber, Franklin T.	Wood, Ether
Jessie Jennings	Alice Wittwer	Augusta Carter
Gibson, J. Edgar	Reeve, Harold W.	Wood, John Sr.
Wealthy Workman	Artimesia Jepson	
Gibson, H. Melvin	Reeve, Thomas R.	Wood John Jr.
	Mary Jane Burke	Sarah Gibson
	Roundy, Jesse C.	Wood J. Nenniel
Hall, Alfred L.	Lillian Eagar	Martha Bradshaw
Julia Hansen	Ruesch, William Sr.	Wood, Orin
Hall, Alvin	Marilla Draper	Harriet Flanigan
Ann Pickett	Ruesch, William Jr.	Anna Jennings
Hall, C. Merrill	Mattie Woodbury	Woodbury, Grant
Annabell DeMille	Russell, William T.	Bertha Wheeler
Hall, Clinton	Charlotte A. Ballard	Woodbury, Robert P.
Ella Tobler	Sandberg, Chauncey	C. Nellie Thompson
Hall, J Harvey	Josephine Snow	Workman, Amos J
Hannah Crosby	Sanders, John	Amanda Burke
Hall, John Thomas	Fannie Spendlove	Workman, Charles A.
Adelia Gifford	Sanders, William	Josephine Pickett
Hall, Layfayette	Sarah Amelia Wilson	Workman, Nephi J. Sr.
Bertha Wood	Scow, Alfred M.	Mary E. Spendlove
Hartley, Alpheus E.	Annie Bradshaw	Workman, Nephi S. Jr.
Maud Haycock	Scow, Joseph A.	Louise Ruesch
Hartley, Naomi Walton	Emily Wood	Workman, Jacob
	Scow, Olof J.	Mary Reed
Hastings, John	Rose Bleak	Wright, Alma (Tam)
Martha Jepson	Slack, Martin Sr.	Caroline Burke
Hastings, Sarah Smith		Wright, Howard
	Spendlove, George I.	Elsie Bradshaw
Hinton, Atkins	Lilly Petty	Wright, Joseph T.
Elzira Sanders	Spendlove, John	Margarett A. Isom
Hinton, Bernard B.	Mary Davies	Wright, Marcellus (Sell)
Isabel Hilton	Spendlove, John W.	Elizabeth Isom
Hinton, J Maurice	Mattie Campbell	Wright, Richard
Cleesa Cox	Spendlove, J. Walter	Annie M. Spendlove
Hinton, John Nock	Nettie Ann Sanders	Wright, William C.
Emma Spendlove	Spendlove, Lorenzo J. Sr.	Flora M. Russell
	Ellen Isom	Worthen, George G.
		Cloie L. Sanders
		Wilkinson, Joseph T. Jr.
		Annie J. Webb

Utah

2. Early Public Buildings

SUP #23-B

pic#319



Left picture caption: "Used as school, seminary, church, and Relief Society Building."
Center Picture caption: "Hurricane School – Elementary through High School. Built in 1917"
Right picture Caption: "L.D.S. Stake Center – built in 1937. These three buildings were originally built on this town square."

HERITAGE

By Owen Sanders

Some were weak in spirit
And had no faith to try;
Some were weak in body
And left the trail to die.

While those who trudged the dusty trails
And suffered grief and pain
Were destined, by their efforts,
To gain eternal fame.

We who bask in glory
Of our distinguished past
Must know, that all this glory,
Without effort, cannot last.

Our pioneer names ring down the years
In leadership and zeal;
Let's help them ring forevermore
A vibrant, valiant peal!

"For the Lord shall comfort Zion: he will comfort all her waste places and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." – (Isaiah 51:3)

Utah

3. Hurricane City

SUP #23-C

pic#320



Hurricane had its humble beginning in the year 1906 with the coming of eleven families to establish their homes. These first settlers were the families of T. Maurice Hinton, Ira E. Bradshaw, Anthony Jepson, Thomas Isom, Bernard Hinton, Erastus Lee, Jacob Workman, Charles Workman, Amos Workman, Nephi Workman, and Frank Ashton. However, the story of our city cannot be told without looking back to Palmyra, New York, where a new church was organized on April 6, 1830. These people (our forbearers) became know (sic) as Mormons. Because of "peculiar" beliefs and a new book of scripture brought forth and translated by the Prophet Joseph Smith, they were severely persecuted and mobbed. Being driven from state to state they finally ended up in Nauvoo, Illinois, their last stronghold in the United States at that time.

On June 27, 1844, a mob with blackened faces killed the Prophet. Hatred and malice steadily increased and by February, 1846, it was evident our people must flee again. Brigham Young, an apostle, now became the leader and gave orders for a mass exodus to begin. On solid ice the first wagons rolled across the Mississippi River toward an unknown land in the Rocky Mountains. Without shelter and being exposed to the bitter weather, many people died while others suffered greatly.

Brigham Young, with the first company of exiles, entered the Great Salt Lake Valley on July 24, 1847. The next twenty years saw numerous covered wagon trains and hand-cart companies crossing the plains of mid-America. Many converts came from Europe to join the exodus. From 1846 to 1866 nearly 80,000 made the trek to Utah, and over 6,000 others were buried along the 1,300 mile trail.

Being so far from civilization the new Mormon empire must now become self-sufficient. Exploration parties were sent far and wide to find suitable places to colonize. This area became know as Utah's Dixie because of its semi-tropical climate. During the Civil War cotton was desperately needed so the church leaders called families to come south to settle and raise cotton and other crops which could best be grown in this warm climate. With the coming of the railroad and establishment of peace with the U.S. Government, the need for the cotton industry gradually subsided.

The Virgin River Basin was now left with many little towns struggling for survival. Malaria fever, isolations, and a turbulent, unconquerable river contributed to the extreme hardships. Large families and a lack of land prompted the faint hearted to move elsewhere.

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Our town was the last pioneer settlement of this area. Up to this time, the arid land, without water for irrigation, had little value. The conception and building of the Hurricane Canal is the real story of Hurricane. Bringing water from the deep Virgin River Gorge to the Hurricane Bench, through a canal, was dreamed about for many years. Most thought it impossible. There were some, however, with the necessary faith and tenacity to believe it could be done, who set out to fulfill their dream. With hand tools and dynamite our pioneers labored for twelve long years carving the 12-mile channel that would give life blood to the valley. The canal, stretching hundreds of feet above the canyon floor, passing through ten tunnels of solid rock and over five trestled flumes, looms on the south side of the Virgin River Gorge. It is literally etched into a mountainside of pervious material. Only God and man's constant vigil has sustained it there.

Map caption: "Our town was incorporated in 1912. Thanks be to God for these stalwart, dedicated, hard-working and religious people – the pioneers of Hurricane."

4. Hurricane Canal

SUP #23-D pic#321



Left picture caption: "One of ten tunnel entrances."

Center picture caption: "China Town Wash wooden flume."

Right picture caption: "Section of canal built up with rock."

On August 6, 1904, pioneer families from Virgin City, Grafton, Toquerville, LaVerkin, Rockville and Springdale, met in the shade of a bowery and watched the Virgin River water gurgle out of the Hurricane canal on the fertile, parched soil of this valley. Finally, the Rio Virgin was conquered! At that joyful celebration, the city they had dreamed about for many heart-breaking years, was named HURRICANE from the historic HURRICANE CLIFFS. In 1906 THE FIRST HOMES WERE BUILT HERE.

THE PATTERN

By Owen Sanders

My father dug the ditches
And tilled the stubborn soil;
What have I, his son to show
For all his years of toil?

My mother gnarled her tender hands
And suffered for my weal;

Utah

What have I, her son, to show
For all her faith and zeal?

Their faith and love of God
was strong
Their zest for life sincere;
What have I, their son, to show
For what they held so dear?

My folks have sketched a pattern
And blazed a vivid trail;
They have earned their Golden Goal
Only I, can fail!"

The Town Named After a Buggy Incident

SUP #166

pic#385



Sponsor: Hurricane Valley Chapter SUP, and Hurricane Valley Pioneer Heritage Park Foundation, 2011

Location: Hurricane Valley Heritage Park, Main and State St. Hurricane, UT

Buggies, such as the one before you, were an important part of early America. As the name implies Doctors' Buggies were used by physicians but they were also a popular choice for many others as well. Buggies were dearly prized and generally kept in a carriage house.

In 1863, LDS Church Apostle Erastus Snow was traveling in a similar buggy from Kanab to St. George, Utah. Accompanying him were horsemen (Nephi Johnson and David H. Cannon) who told him of an old Indian trail leading over the hill. Choosing to follow the trail, they successfully descended to other side of the hill by having the horsemen restrain the buggy with their lariats. However, a strong wind came up and blew off the top of the buggy. Erastus Snow exclaimed, "That was quite a hurricane! We will name this Hurricane Hill."

On September 1, 1893, the Hurricane Canal Company was organized and work began on a canal around Hurricane Hill, ending at Hurricane Flat. Two thousand acres of fertile land could be irrigated by building the new canal. On August 6, 1904, a celebration was held in Hurricane, near the canal at 200 North and 300 East. About 100 people attended and watched

Utah

with great excitement as water began flowing through the Hurricane Canal and onto the fertile flat.

Later that day, where you now stand, people gathered in a bowery on the new town square to choose a name for the town. Names suggested were Pearl City, as the town was to be a “pearl in the desert”, Lake City, because at the time, there was a lake south of town, Chaparral, due to the bush that grew so abundantly throughout the valley; or Hurricane. The name, chosen by the majority of the people, was Hurricane, after the canal company, the hill, and the flat that had used that name since the buggy incident many years before.

Shetlar Wagon

SUP #165 pic#384



Sponsor: Hurricane Valley Chapter SUP, and Hurricane Valley Pioneer Heritage Park Foundation, 2011

Location: To the rear of the old Bradshaw House 100 South Main, Hurricane, UT

This freight wagon, bought by Harold Reeve in about 1930, was the last new wagon sold by the Sandburg Mercantile in Hurricane, Utah. Goods were hauled to the people in Hurricane from the nearest railroad in Lund, Utah, 35 miles northwest of Cedar City. Several 900-pound sacks of wool per load were hauled from the Gould's Shearing Corral to the railroad, and wood from Little Creek Mountain and Mount Trumbull was hauled to Hurricane. A team of large Percheron horses pulled the 16-foot by 6-foot wagon. The original color of the wagon was light brown.

In later years, the wagon was used for parades on the Fourth of July, Pioneer Day, and Peach Days. Through the years, the wagon has carried many people, including the mayor, city council, and groups from the Sons of Utah Pioneers, Daughters of Utah Pioneers, high school class reunions, and various musical performers.

About 1990, Harold Reeve's son, Ashby, made the wagon available for display in the yard of the Heritage Park Museum. The agreement allowed Ashby to use the wagon for parades. The horses were later sold, and the wagon, a valuable part of Hurricane history, has not been used in a parade for many years. A ride that now takes about an hour was a five-day trip in a wagon like this.

May future generations better understand the early history of Hurricane and the contributions made by its citizens.

Utah

Spencer and Helen Isom “Home”

SUP #157 pic#383



Sponsor: Hurricane Valley Chapter SUP, 2010

Location: 36 North 100 West, Hurricane, UT

36 North 100 West – Hurricane, Utah

This “home.” Built in 1915, is typical of the construction of homes in Hurricane during that period of time. Maurice Hinton, a carpenter built the home for the Thomas Isom family. The building was built on the back of the lot and used as a storage building and granary. A small home, which had been moved from the fields by Spencer, the son of Thomas Isom, was located on the front of the lot. Later, when more space was needed, the boys slept in the rear storage building.

About 1945, the small house in the front was torn down and a brick home was built. Spencer moved some of the old kitchen cupboards into this house where they lived during the construction. When their new home was completed at the front of the lot, this building was again used for storage. A basement under this building was used for food storage and was an ideal place to hang a beef or pig when one was butchered. The foundation of this building was formed by pouring cement over and around river rock, making it very strong, probably earthquake proof.

This building was moved from its former location and donated by the children of Spencer and Helen Isom to the Heritage Park Museum on July 18, 2007.

Picture caption: “Thomas and Annie Hinton Isom Family
Erving, Bernard, Spencer, Leslie, Orville,
Kathleen L. Black, Regena L. Johnson, Genevieve L. Gardner
Ethel L. Sterling, Grace. L. Lundell,
Thomas and Annie

Utah

LAVERKIN

Morris Wilson Memorial Park

SUP #222 pic#322



Sponsor: Hurricane Valley Chapter, 1988

Location: Main and 100 South, LaVerkin, Utah

GPS: N37 11 58.38, W113 16 11.92

Morris Wilson was born September 13, 1874, in Mountain Dell. He married Minnie Ann Stratton May 2, 1899. For years he worked on the Hurricane Canal, planning to live in the new town. On June 24, 1904, a new ward (church) was created in LaVerkin. Morris' temporary stay in LaVerkin became permanent when he accepted the call as Bishop, a job he held for 24 years.

Since no city government existed until 1927, men such as Morris and his friends, Henry and Joseph Gubler, informally solved civic problems. For example, the three men mortgaged their homes to bring in culinary water. Morris' leadership profoundly influenced the new town spiritually, economically, and socially. In a cash-less society, the Bishop had to set a value for farm products given as tithing. That in turn established the street price for goods.

Church members became skilled at extemporaneous speaking, since during meetings, Bishop Wilson always called speakers from the audience. The first church Fourth of July party in 1904 attracted people from all around. Everyone ate homemade ice cream with salted crackers, which became the favored refreshments at all socials. Church dances, May Day celebrations, Christmas Eve programs, dramas, and weddings brought out the entire town. LaVerkin had some great ball teams. Busy farmers were persuaded to quit work early on Saturday afternoons and gather on this spot to play baseball.

Center picture caption: "LaVerkins' First School and Meetinghouse. Built in 1904. For 22 years, school, all church meetings, receptions, dances, parties, and theatrical productions were held in this "all-purpose" building. The bell rang one-half hour before the starting time of school and all meetings. The building was torn down in 1938."

Right picture caption: "The LaVerkin White Church was completed in 1926. It served as the church meetinghouse until 1962."

This ground was originally donated by Henry Guble

Utah

Parley P. Pratt – Southern Exploring Company, 1849

SUP #135 pic#323



Sponsor: Hurricane Valley Chapter, 2007

Location: Located at the far west end of Center Street, LaVerkin, overlooking the confluence of Ash and LaVerkin Creeks with the Virgin River and is a companion monument to a similar structure on the opposite side of the gorge in Hurricane.

The confluence of the Ash and LaVerkin Creeks with the Virgin River is important in the history of this region. Footsteps long forgotten have passed through this region. Some have been remembered but most have faded with time. Roaming bands of Indians, Spanish explorers, trappers and finally settlers came. Regrettably, we know little of this history before the mid 1800's when a Mormon exploring party came through in 1849. They had been sent south by Brigham Young to find locations with the right combinations of water, soil, timber, grazing, and climate for possible settlements.

In November 1849, Brigham Young commissioned Parley P. Pratt to assemble an exploring party of 50 men with necessary wagons and provisions to explore the southern region. Called the Southern Exploring Company, its instructions were to explore south to the rim of the Great Basin, over the rim to the Virgin River country, go no farther than Las Vegas Springs and return by spring.

The party left Salt Lake November 23, 1849. They would travel 716 miles before returning. The trip was more arduous than they imagined, the snow deeper, the temperatures colder (as low as 30 below Zero), and the terrain more rugged. To get through the Tusher Mountains, oxen had to be pulled up with ropes so they could pull up the wagons. The party camped at Heaps Spring (Parowan) on Christmas Eve. Here the party was divided. Thirty men and the wagons remained, while the other 20 men accompanied Parley on horseback to explore farther south. The men struggled down Ash Creek and camped below this monument on the broad floodplain of the confluence on the night of December 30, 1849. Learning from Chief Toquer's Indians that shortly below the confluence, the river enters a narrow, precipitous gorge, they crossed the river near the confluence and climbed the bluff onto the site of present day Hurricane. They then turned west and proceeded to the mouth of the Santa Clara River, passing through the future St. George region on New Years Day 1850. From there they followed the Santa Clara upstream past present day Gunlock and then on to Mountain Meadows, rejoining the rest of the Party in Parowan on January 7.

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The return trip was even more perilous. They bogged down in the marshes west of Beaver, battled heavy snows and a continuous frigid wind. Near present day Fillmore some of the men, too exhausted to continue, were left behind. Their food supply dwindling and nearly snow blind, Pratt and Chauncey West went on alone the last 50 miles to Provo arriving Jan 28th. Within an hour or two a rescue party loaded with provisions headed south but it wasn't until March 28th that the last of the expedition rolled back into Salt Lake.

Parley reported to the legislature at least twenty six desirable locations for settlement from Payson to Santa Clara. He was less than enthusiastic about the "dreary" Virgin River country, calling it "a wide expanse of chaotic matter...a country in ruins."

Many of the Exploring Company were later called to settle the Iron and Cotton Missions. We owe a great debt to these and others who settled these harsh lands, wrestled from the earth a meager existence, and forged out a place for us amidst the stark beauty of these mountains.

Parley P. Pratt, President	Second Ten Joseph Matthews, Captain John Brown	Forth (sic) Ten Ephraim Green, Captain William W. Phelps
David Fullmer, Counselor	Nathan Tanner Sterling G. Driggs Homer Duncan	Charles Hopkins William S. Willis Andrew Blodgett
William W. Phelps, Counselor/Engineer	William Matthews John D. Holladay Schuyler Jennings	William Henrie Peter Dustin Thomas E. Ricks
John Brown, Company Captain	John J. Bankhead Robert M. Smith	Robert Campbell Isaac Brown
Robert Campbell, Clerk	Third Ten Joseph, Horne, Captain Alexander Wright	Fifth Ten Josiah Arnold, Captain Christopher Williams
First Ten Isaac Haight, Captain Parley P. Pratt William Wadsworth Rufus Allen Chauncey West Dan Jones Hial K. Gay George B. Matson Samuel Could William B. Vance	David Fullmer William Brown George Nebeker Benjamin F. Stewart James Farrer Henry Heath Seth B. Tanner Alexander Lemon	Stephen Taylor Dimick B. Huntington John C. Armstrong Isaac R. Hatch Jonathan Packer Joined Company in Sanpete Gardner G. Potter Madison D. Hambleton Sylvester Hewlitt John Lowry, Jr. Edward Everett

Note: Also see Hurricane for a similar monument there – SUP #134.

Utah

MOUNTAIN MEADOWS

Mountain Meadow Massacre

UPTLA #17 pic#324



Sponsor: Utah Pioneer Trails and Landmarks Association and the people of Southern Utah, 1932

Location: <<Monument is retired)>> This plaque is now in the LDS Museum of Church History and Arts. It was moved when the monument on which it was mounted, was destroyed when remains of the victims were dug up accidentally and reburied in 1999, and new monuments were built and dedicated.

Rededicated 1990, removed in 1999.

The plaque reads: MOUNTAIN MEADOWS

A favorite Recruiting place on the Old Spanish Trail.

In this vicinity, September 7 – 11, 1857, occurred one of the most lamentable tragedies in the annals of the west. A company of about 140 Arkansas and Missouri emigrants led by Captain Charles Fancher, enroute to California, was attacked by white men and Indians. All but 17, being small children, were killed. John D. Lee, who confessed participation as leader, was legally executed here March 23, 1877. Most of the emigrants were buried in their own defense pits.

This monument was reverently dedicated September 10 – 1932, by the Utah Pioneer Trails and Landmarks Association and the people of Southern Utah.

Utah

NEW HARMONY

Fort Harmony

UPTLA #59 pic#325



Sponsors: Utah Pioneer Trails and Landmarks Association and members of Parowan Stake, 1936

Location: South of New Harmony Valley Library – about 200 feet southwest of SUP #172.
GPS: N37 28 52, W113 14 33

FORT HARMONY

Established May 9, 1854, by John D. Lee, Richard Woolsey, William R. Davis and others who had founded Harmony in 1852. County seat of Washington County until 1859. Headquarters of Mormon Mission to Lamanites 1853-1854.

The Fort was finally abandoned in February 1852, following heavy storms that caused the walls to crumble and fall, the settlers founding New Harmony and Kanarraville. The wall was 300 feet square. Houses on east side were one story and wall 10 feet high; on west side two stories and wall 16 feet high. Kanarra and Harmony Creeks supplied water for irrigation.

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Southern Indian Mission

SUP #172 pic#399



Sponsor: Cedar City Chapter, Washington County Historical Society, and the Harmony Historical Society, 2014

Location: Near the New Harmony Library, 34 S 2900 E, New Harmony, Utah. Take I15 Exit #42 and then west 1.2 miles

GPS: N37 28 50.93, W113 14 33.98

On October 6, 1853 Church of Jesus Christ, of Latter Day Saints called 21 men to a...
"Mission to the Indians inhabiting the Southern Parts of the Territory of Utah, Sanctioned by Governor Young."

Six months later, on April 10, 1854, those previously called were set apart by the Council of the Twelve Apostles of the Church, with Rufus C. Allen, Captain, David Lewis 1st Counselor, Daniel F. Atwood 2nd Counselor and T. D. Brown Recorder. They were given a commission ...

"To civilize & instruct the Indians in this region, that they might come up to inherit the blessings pertaining to them of the works & promises of their Fathers."

The company of 25 men and 6 wagons departed Great Salt Lake City on April 14, 1854, four days later, for the southern rim of the Great Basin. They were instructed by Parley P. Pratt to be "Missionaries of the Church of Jesus Christ of Latter Day Saints" and to behave accordingly. On Tuesday, May 2, 1854, the missionary company... "Arrived at Harmonie (sic) settlement joining with J. D. Lee & 30 others"... who had arrived previously. Two weeks later Governor Brigham Young joined the group at their camp site on Ash Creek. He counseled them that... "You are to save the remnants of Israel in these mountains. You are sent, not to farm, build nice houses and fence the fields, not to help white men, but to save the Red ones..." He also instructed the group to move to new location 4 miles north where it

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would not be washed out because "Harmonie" was too close to the river." The Governor then observed that "...when this fort (Fort Harmony) is built I shall then say we have one good fort in this territory!" He then proceeded to detail the construction of the fort to be 200 Ft. square with outside walls 2 feet thick and 10 ft. high, inner walls 18 inches thick, with a secondary story 9-12 ft. high, the whole to be constructed of adobe brick 12"x6"x4", with a rock cistern in the center.

On Saturday 20 May, 1854, in the company of Truman O. Angell, architect for the Salt Lake Temple, Governor Young discussed the plan for Fort Harmony and visited the proposed site "...where Govr. dug out the foundation for the South-east corner of the new fort..." (Diary of T. D. Brown)

The new fort was named Fort Harmony after the first settlement on Ash Creek. It was named for Harmony, Pennsylvania, where the Prophet Joseph, Jr., translated the Book of Mormon, a history of Native Americans on the American Continents.

Picture title: "Fort Harmony 1854 – 1862"

PINE VALLEY

Wood for Pine Valley Chapel and Salt Lake Tabernacle Organ

SUP #123 pic#326



Sponsor: Cotton Mission Chapter, 2006

Location: This monument is located in front of the historic Pine Valley Chapel at the intersection of Pine Valley Road (aka Grass Valley Road) and Main Street in Pine Valley, Utah.

GPS: N37 23 29.61, W113 30 52.86

Logs from the deep gorge west of here were harvested in 1867 and hauled to this site by ox team for construction of the Pine Valley Chapel. Thought to be designed and built like an upside down ship by Ebenezer Bryce, this chapel was dedicated in 1868. It is one of the longest continuously operated chapels in the Church of Jesus Christ of Latter Day Saints.

Wood for the Salt Lake Tabernacle organ pipes was taken from large yellow pine trees here in Pine Valley, selected by Robert Gardner Jr., in 1866. One was harvested 2.6 miles east of here between the left and middle forks of Santa Clara Creek. Others were taken from the

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mouth of Forsyth Canyon. They were cut into 30 foot lengths, sawed into lumber at sawmills in Pine Valley and hauled by wagon to Salt Lake City, where they were fashioned into organ pipes as prescribed by Joseph Ridges, the organ builder.

SANTA CLARA

Samuel R. Knight

SUP #168 pic#386



Sponsor: Marjorie K. and son, Charles L. Clayton and Cotton Mission Chapter, 2012

Location: Heritage Square, 3000 W Santa Clara Dr, Santa Clara, Utah

GPS: N37 07 59.19, W113 39 12.83

Indian Missionary, Settler, Churchman, Explorer, Frontiersman, Utah Pioneer and Family Man

Caroline Beck (1st Wife)

Caroline	(John R. Findlay)
Mary J.	(Stephen A. Bunker)
Leonora	(John Hafen)
Emma	(Myron Abbott, William Hunt)
Eva	(Theodore H. Graff)
Romania	(Daniel Dunton)

Laura Melvina Leavitt (2nd Wife)

Samuel Carlos	(Rose Ann Linge)
Newel Clarence	(Died Young)
Lemuel Raymond	(Died young)
Edward Leavitt	(Alice Strasser Hattie Slade)
Laura Melvina	(Hugh Bunker)
Edith Lovisa	(Harmon Wittwer)
Wilford Woodruff	(Josephine Baumann)
Thomas Dudley	(Edith Leavitt)
Delma	(Alfred Tobler)
Inez	(Sidney Leavitt)

Samuel R. Knight was the firstborn son of Newel and Sally Colburn Knight. He was born in Independence, Jackson County, Missouri, USA, on October 14, 1832, in a log cabin. His mother had very delicate health and died from exposure to the elements and privation in September of 1834, shortly after giving birth to her second son Eli – who also passed away around that same time.

Samuel lived with his Aunt Esther until his father remarried. During his early years, he experienced many of the hardships and persecutions following the Latter-Day Saints in Missouri and Illinois. Samuel was present for Brigham Young's succession to the presidency of the church after the martyrdom of the Prophet Joseph Smith. Samuel testified for the

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remainder of his journey here on earth that he had both seen and heard the Prophet Joseph Smith through the transfiguration of Brigham Young.

At the tender age of 14, Samuel became an orphan when his dad, Newel, died of poor health. His stepmother, Lydia, loved him dearly and wanted to continue care for him, but at that time, her circumstances were precarious. She was unsure of what would be best for Samuel because she feared that members of Newel Knight's family might take Samuel away from her, and she was concerned about her inability to provide for her large family without the help of a husband. She acted on the advice of Brigham Young and other friends and sent Samuel west with the advanced party to prepare the way for the Saints who would come later. Samuel was the first Knight to go west and arrived in the Salt Lake Valley, July 24, 1847. Samuel was put under the guardianship of a man named Dickerson. Dickerson was unkind to Samuel, and he eventually abandoned the young teen when he married and left the church. After that, Thomas Callister cared for Samuel for the next 1½ years. In October of 1850, his step-mother and her children arrived in the Valley. Together, Samuel, his stepsiblings, and stepmother joyously reunited. Samuel lived with his family until he was called on a mission to serve the Indians in southern Utah in October of 1853.

Samuel was given the winter to prepare for his mission, embarking on April 14, 1854. On May 2nd, his party arrived at Fort Harmony (the first settlement in Washington County), and missionary work among the Indians began. In December of 1854, Samuel and four other men, Jacob Hamblin, Thales Haskell, Ira Hatch, and Augustus Hardy, established the settlement of Santa Clara. During the winter of 1855 – 1856, the men built a stone fortification at the center of the settlement. (The fort was used for several years until the structure washed away in the January flood of 1862.) In 1856 Samuel went to Salt Lake City to visit his family and while he was there, he met a young Danish girl who was a recent convert to the church. Her name was Caroline Beck. They were married August 3, 1856, in the Endowment House. She returned with her husband later that year to the Indian Mission.

In 1857 Jacob Hamblin was called to be the president of the Indian Mission, and he called Samuel as his first counselor and Dudley Leavitt as his second counselor. The small colony continued to grow until it was large enough for people to start living outside the fort. Samuel performed his role as a mission counselor honorably and courageously. He learned and spoke several Indian languages fluently; that ability greatly helped him to perform his duties. He was involved in numerous missionary assignments. One of these assignments took him and twelve other men to the east side of the Colorado River in 1858, on the first expedition to the Moqui Indians (Hopi). The country they traversed was new to all of them, except their guide. They crossed the Colorado River at Ute Crossing and went south from there to the Moqui villages. The men learned many things as they explored and traversed the Moqui country and the surrounding area. Samuel served two years as the first counselor in the Indian mission presidency from 1857 – 1859.

Over the course of the next several decades, Samuel labored as a missionary, serving among the Pimas, Navajos, Moquis, Iyats, Utes, and Paiutes. With the exception of living in Clover Valley (now in the state of Nevada) for two years, Samuel spent the rest of his life in Santa Clara. This was his home for 57 years. In February of 1870, his wife passed away and left

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Samuel with six young daughters. Two years later in 1872, he married Laura Melvina Leavitt, in the Endowment House in Salt Lake City. She was a good mother to his six daughters; they had ten more children of their own. Samuel loved his children and did the best he could to provide for them. He made sure his large family was not only raised in the church, but remained loyal to his faith.

He was a very industrious man, who tried using several different enterprises to make a living for his family. He was a farmer. Samuel is credited with being the first person in the Dixie area to plant and harvest cotton successfully. He owned several pieces of property used for farming, ranching, and commercial enterprise. Life was hard for Samuel, and the conditions in Santa Clara made it difficult for his family to live there year-round, especially during the long, very hot, dry, summer days. During the hottest months, Samuel would relocate his family to the mountain meadows, about 35 miles to the north of Santa Clara. While in the meadows, he would work for Jacob Hamblin and others, taking on any job offered to him.

Samuel kept in contact with his extended family. He would visit whenever he traveled to Salt Lake City or Provo. He was really excited when his younger brother, Joseph E. Knight, moved to Santa Clara in 1860 and lived there for several years. Samuel was overjoyed when his stepmother (mom), Lydia, moved to Santa Clara in 1863. Samuel remained close to her and was honored to have a close relationship with her for the next 21 years, until her death.

Throughout his many years in Santa Clara, he faithfully served in many church positions. He was a second counselor in the Bishopric, to Bishop Marius Ensign, 1872-1877; first counselor in the Bishopric, to Bishop Edward Bunker, 1877-1884. He served for many years on the Stake High Council. In his later years he spent a lot of time working in the St. George Temple. His entire life was centered on the church and his complete dedication to his faith. In the spring of 1907, he traveled with his brother Jesse Knight back to Niobrara, Nebraska, and purchased land near their father's (Newel Knight's) burial site where they erected a monument to honor him.

In 1910 Samuel was visiting with some family members in Bunkerville, Nevada when he came down with pneumonia. The disease took him from this mortal life February 11, 1910. Interment was February 13, 1910, in the Santa Clara Cemetery. Samuel left a legacy for his posterity to emulate for many generations to come.

Picture caption: "Back Row left to right: 1 Thomas Dudley Knight, 2 Laura Melvina Knight, 3 Wilford Woodruff Knight, 4 Edith Lavica Knight, 5 Delma Knight
Front Row: 1 Inez Knight, 2 Samuel Carlos Knight, 3 Samuel R. Knight, 4 Laura Melvina Leavitt Knight, 5 Edward Leavitt Knight

Composed by Orlo D. Knight, great grandson. Donated by Marjorie K. and son, Charles L. Clayton.

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Wilford Woodruff and Josephine Barbara Baumann Knight

SUP #169 pic#387



Sponsor: Marjorie K. and son, Charles L, Clayton and Cotton Mission Chapter, 2012

Location: Heritage Square, 3000 W Santa Clara Dr, Santa Clara, Utah.

GPS: N37 07 59.19, W113 39 12.83

Wilford Woodruff Knight was born November 22, 1883, in Santa Clara, Washington County, Utah. He was the seventh child of Samuel R. and Laura M. Leavitt Knight. He was affectionately known by his friends and neighbors as Will Knight. He was privileged to be blessed and given his name by an Apostle of the Church, Wilford Woodruff, on December 23, 1883. This apostle gave the baby his name instead of the one his parents had chosen. Wilford grew up in a home where the gospel was the mainstay of his life. He had a good sense of humor and enjoyed life.

Wilford had many talents; he was an exceptional runner and had an incredible work ethic. He worked throughout his youth to develop his running skills and became widely known for his ability. He could outrun almost anyone. Wilford competed in and won many races, earning numerous prizes and accolades. Wilford's success as a runner was a direct result of his willingness to endlessly labor in his pursuits, ever following the example set by his parents. His ability to work served him throughout his adult life. Though he loved to work and run, Will also loved to play games with his family and friends – games such as kick the can, run sheep run, ginnie, and others. Wilford's sense of play was showcased when he would imitate different sounds. As part of this uncanny talent, Will would mimic the sound of a train whistling; it was hard to distinguish his sound from the real thing.

Wilford was a talented dancer. He sincerely desired to become an awesome dancer, and he did! While he was attending one of the community dances in 1909, he met Josephine Baumann, whom he courted throughout the following year. She accepted Wilford's proposal, and they were married June 22, 1910, in the St. George Temple. From this union seven children were born: Marjorie, Elma, Lamar, Wilford Afton, Alfred, Clinton, and Samuel. When Will's dad, Samuel R. Knight, passed away, Wilford assumed caring for his mother. He did his best to make sure she was well cared for until she died twelve years later on February 13, 1922.

Wilford was friendly; he always got along well with others, and he tried to help the needy and less fortunate whenever possible. He often gave away his belongings and went without

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so others could have more. He treated the local Indians with respect and dignity, offering to feed and water their horses and share of his substance whenever they passed through. Wilford shared everything he had with others. His compassion and kindness hallmarked his existence.

He lived his religion and through example passed his faith onto his family. Wilford dealt honestly with his fellow men. He paid his tithing faithfully (either by paying it or working it off), and he held family prayer every morning and evening. His philosophy was to never work on the Sabbath, unless there was a real need to do so.

Will was one of the first people in Santa Clara to own a Model T-Ford. He modified his car with boards and converted it to a truck. He was a real handy man who could fix or repair most anything. He was a self-taught auto mechanic and became highly sought after by others hoping he could repair their vehicles. He utilized this talent, and it became one of several things he did to make a living for his family.

Wilford made most of his living by farming and freighting. He had one of the largest orchards in Santa Clara and raised many varieties of fruit. Wilford donated much of his produce to the Church cannery, where it was packaged and distributed to help the needy. To provide food for his family in the winter, Will traded home-grown, sun-dried peaches for food like potatoes, onions, carrots, etc. To earn additional income, he raised chickens (he had a lot of them) in six coups that were 20 feet wide and 30 feet long. The chickens produced a lot of eggs, which the family sold to their neighbors and community members.

Will also raised pigs, had a dairy herd, and owned some of the finest horses in Santa Clara. He and his five tremendously helpful sons grew grain, hay, and cane. His sons were essential during the harvest season as they helped their father turn the cane into molasses. Will traded work with others, plowing, and harrowing their fields in exchange for help with molasses-making which was quite painstaking and very labor intensive.

Wilford farmed an area called the "Three Mile," located a short distance west of Santa Clara. He raised grain and hay there. Though Will prospered and found success as a farmer and tradesman, things were not always good or easy for him. He fell on rough times throughout the years: His fruit would freeze, leaving nothing for the harvest, or on one occasion, whirlwinds whipped through the community and blew the roof off his chicken coups and carried away many of his chickens. Another time rains and flooding washed away the back side of Will's adobe chicken coups. (He later replaced the walls with rock and ended this problem forever.)

Ever entrepreneurial, Wilford provided firewood to heat the Santa Clara schoolhouse during the winter. He also cut and sold cedar posts used for fence building to businesses and the local people.

Wilford served as the Water Master for the community for years and made sure the people who owned water shares used them during their appropriated times.

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Will was a thin man with a hearty appetite. His warm personality contributed to many friendships. Everyone who knew him spoke highly of him. He was practical in every way. He loved to dine on simple fare such as bread and gravy or bread and milk (which he had every night for supper). After having his bread and milk he always said, "This will do me if we have an early breakfast."

Wilford raised his family in the Jacob Hamblin home, originally owned by his wife's family; he acquired the Hamblin home through his marriage to Josephine. During the early 1940s, with all of his sons serving their Country during World War II, Will had difficulty maintaining the farm, so he purchased a tractor, which made it easier for him to manage the property.

Will had always been a powerful man. He would demonstrate his strength by competing against two horses fully yoked and hitched to a stump while he sat down on the other side of the stump with a yoke across his shoulders in order to pull back the stump once the horses began their movement. With his legs stretched out and his body heaving, he would wear the horses down over a period of time, never losing a single competition. Around 1945 Will's strength and endurance gave way as he developed a large goiter that quickly sucked the life out of him. It zapped him of his strength and he died shortly after his sons returned from the war (all except Afton).

After suffering for five weeks with a serious illness brought on by the goiter, Wilford died of cirrhosis of the liver on March 4, 1946, at the McGregor Hospital in St. George, Utah. He was 62 years old. Funeral services were held March 6, 1946, in the chapel in Santa Clara, Utah. Interment was the same day at the Santa Clara Cemetery. He hoped that his posterity would love and cherish the gospel as much as he did during his lifelong journey. This legacy lives on today.

Composed by Orlo D. Knight, grandson.

Top left picture caption: "Back Row Left to Right: Lamar Martin, Elma, Marjorie, Wilford Afton; Center: Josephine Barbara Baumann and Wilford Woodruff Knight; Front: Alfred, Clinton, Samuel (on his father's lap)"

Bottom left picture caption: "Elma, Lamar and Marjorie Knight"

Top center pictures captions: "Wilford Woodruff Knight", "Josephine Barbara Baumann Knight"

Top right top picture caption: "Marjorie K. Clayton, Josephine B. Knight, and Elma K. Frelove (Standing in front of their home at that time – the Jacob Hamblin Home)"

Bottom right picture caption: "Left to Right: Brothers: Samuel, Clinton, Alfred, Wilford Afton and Lamar Knight"

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Right picture caption: "Back Row Left to Right: Lamar, Clinton, Samuel; Front Row: Alfred and their mother, Josephine B. Knight (Taken in 1946)"

ST. GEORGE

St. George Memorial Plaza

SUP #72

individual pictures (below)

Sponsor: Cotton Mission Chapter and Erastus Snow Descendants, 1994

Location: This consists of 10 individual monuments and plaques installed in the City-owned Plaza located on the corner of St. George Boulevard and Main Street in downtown St.

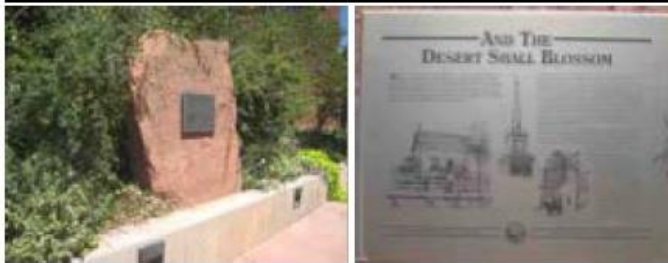
George, Utah. Each plaque is mounted on a large native sandstone base, and depicts various homes and sites in the downtown area of historic significance.

GPS: N37 06 34.09, W113 34 59.40

And the Desert Shall Blossom

SUP #72.01

pic#328



Water – the lack of it and too much of it – was the greatest challenge to Dixie's early Mormon settlers. When the original company of families entered the St. George Valley late in 1861, they had little more than two small springs to rely upon for drinking water, and the capricious currents of the Virgin and Santa Clara Rivers for irrigation. From the day those indomitable pioneers set foot in this valley until the day they died, their lives were spent in search of, diverting, ditching, and wisely using water.

William Carter, who built his home on the southeast corner of this block, holds the distinction of plowing the first ditch in the valley. The water he channeled emerged from the spring which still flows from the east edge of the red sandstone ledge north of the city. Soon a ditch and wooden flume system was built throughout the town, conducting water from East and West Springs to the town's many lots. The water from the springs did not taste good, but was nonetheless life sustaining, and much better than the rank water dipped from the Virgin River. In those days a "Drinking Hour" was established in the town. During a specified hour each morning, all irrigation diversions were taken out of the main ditch so that water flowed completely through the system. Members of each household dipped enough water from the ditch for the day's needs and stored in barrels.

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Though contention over water turns was unavoidable, completion of the Tabernacle with its punctual town clock in the tower helped synchronize the citizens and reduce disagreements.

To irrigate farms south of town, the pioneers began immediately to put dams and diversions in the Rio Virgin and build ditches to the fields. Project after project failed as the river's unpredictable currents and periodic floods literally washed their dreams to sea. It was decades before the Virgin's flow was effectively harnessed, yet even today the river still finds the means to have its way.

Historian Andrew Karl Larson aptly described the dilemma: "During the late 1860s, 70s, and 80s, floods roared down the Virgin and its tributaries with increasing frequency and volume. Its turbid waters, swelling in angry crescendo as the years passed, tore out dams as fast as the tired settlers on its uneasy banks could put them in. Worse still, much of the finest bottom land was carried to the Pacific by the wrathful Virgin who struck out blindly and even viciously at those who had so thoughtlessly violated her watersheds. Like an angry goddess, she turned upon her tormentors to destroy what they had built."

Gardeners' Club Hall

SUP #72.02 pic#329



Built just five years after St. George was settled, the Gardeners' Club Hall is considered to be the oldest public building still standing in the city. This small unassuming adobe building pre-dates the courthouse, the Tabernacle and the Temple by several years. Located across the street north and a half-block west of here, the one-room structure was built in 1867 as the meeting place for the Gardeners' Club, an organization formed to promote the growing of fruit trees, shrubs and flowers.

The Gardeners' Club was organized in 1865. Joseph F. Johnson, the club's first president, was a powerful force in the development of horticulture and floriculture in Dixie. In his newspaper the *Pomologist*, he passed on to the public his extensive knowledge of horticulture. He also demonstrated that knowledge on his own St. George property, which included much of the block upon which the Gardeners' Club Hall and the Brigham Young Home stand. There he created a veritable Eden in the desert, cultivating trees, vines and flowers, and operating his nursery business. Through the Gardeners' Club, Johnson, along with other horticultural experts, such as Walter E. Dodge and Luther S. Hemenway, spearheaded a movement which went forward until the Dixie area abounded in lovely orchards, vineyards, and gardens. In addition to being a meeting house and social gathering

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place, the Gardeners' Club Hall was the site of early horticultural exhibits displaying the many varieties of fruits, vegetables and plants that could be grown in Dixie.

St. George Social Hall "Opera House"

SUP #72.03

pic#330



At a time when colonizers of the Dixie Cotton Mission were struggling to survive, their leaders placed a high priority on culture. The Mormon prophet Joseph Smith taught that "Man is that he might have joy." His successor Brigham Young interpreted this "joy" to be participation in and enjoyment of the cultural arts. The first locally produced drama was presented in a bowery made of tumble weed just nine months after the city's birth. The historical Social Hall, or Opera House, was built in 1875 at the corner of Main and Diagonal Streets (one block north of here). It began as a wine cellar built by the Gardener's Club where sacramental wine was stored. A 23x56 foot room was built above the cellar which became the stage and wings section, and a 35x50 foot addition to the west became the audience seating area. For nearly 50 years this was the center of social and cultural life in Dixie.

The building featured a mechanized floor which could be lowered several inches at the east end, allowing everyone an unobstructed view of the stage. With a seating capacity of 400, this was a delightful venue for local dramatic clubs as well as outside players. Opera and other musical entertainments were held there, as well as dances on the movable floor.

During the early part of this century, the stage of the St. George Stake Academy, as well as movie theaters began to replace the activities of the Opera House. The building was eventually sold to U&I Sugar Company and used as offices and storage for sugar beet seed.

Presently, the building is being restored as the central feature of the Pioneer Center for the Arts.

Utah

Brigham Young Home

SUP #72.04

pic#331



Brigham Young was prophet and president of the Church of Jesus Christ of Latter-day Saints for 30 years. During those three decades he directed the establishment of more than 300 communities throughout the American West. It was “Brother Brigham,” as he was affectionately known, who sent the original company of settlers to St. George in 1861 to help establish the “Cotton Mission.” His plan was to make the Latter-day Saints more self sufficient by establishing communities in the south where cotton, grapes and other crops could be produced.

The settlers struggled desperately during the early years as they attempted to grow crops in alkaline soil with less than eight inches of annual rainfall. It was Brigham’s custom to visit the settlements once a year to preach and uplift the Saints. During his visits to St. George he laid plans for the construction of the Tabernacle and Temple, which became public work projects that helped tide the settlers over during a period of dire poverty.

Brigham decided early on to establish a winter home in St. George. But first a telegraph line from Salt Lake City would have to be built so that he could communicate with Church Headquarters and conduct business from Dixie. In 1871, he purchased a home one block north and one block west of here. The back portion of the house was already standing. It had been built by James Chesney in 1869. Brigham retained the original home and added the spacious two-story front section in 1873.

At the age of 69, Brigham began spending winters in St. George, living in the home three to five months of the year until his death in 1877. This trend of wintering in Dixie is one which northerners have enjoyed ever since. He came here to take advantage of the mild winters, to nurse his rheumatism and to free himself from the pressure of his duties as Church president. The home now belongs to the LDS Church and has been refurnished as one of its historical landmarks. It stands as a symbol of the Pioneers’ success in creating a prosperous and civilized life in a desolate and isolated place.

Utah

Pioneer Courthouse

SUP #72.05

pic#332



The seat of county government was originally established at Fort Harmony from 1856 to 1859. It was then moved to the city of Washington until 1863 when St. George became the county seat. By 1866, work had begun on the Washington County Courthouse, a large and stately building with a balcony and cupola.

The beautifully restored building still stands across the street north, and one block east of here. Construction on the courthouse proceeded concurrently with construction of the Tabernacle one block south of here. The same craftsmen who worked on the Tabernacle also worked on the courthouse which was completed in 1870.

This building was originally to be built of dressed sandstone rock, but due to the great number of men required to raise the walls of the Tabernacle, the plan was changed to lime and brick which were manufactured locally. The three basement rooms were used as a jail, the first floor was arranged as county government offices, and the second floor had a large assembly room which was used not only as a courtroom, but for government functions, civic group meetings, political gatherings, socials, dances, and school classrooms.

A walk through the pioneer courthouse reveals 18-inch thick interior walls, some panes of original glass alongside the entrance doors, beautiful chandeliers, original paintings of Zion Canyon and Grand Canyon on the upstairs walls, and an early-day security vault.

The fact that the courthouse is still a key center of activity in downtown St. George is a testament to the quality of workmanship that existed among Dixie's early master builders.

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Erastus Snow's Big House

SUP #72.06

pic#333



On this site in 1867, Erastus Snow began construction on a four-story, adobe home which later became known as the “Big House.” Snow, an LDS apostle, was the presiding Mormon leader during the colonization of St. George. The “Big House” was an uncommonly large dwelling which served as lodging for many of the guests that visited St. George. The structure had three stories and a basement, the southern exposure of which was level with the ground. A balcony supported by pillars was attached to the west of the home and a low, rock wall overlaid with red sandstone bordered the sidewalk in from (where you are now standing). Though not extravagant or ornate, it was a comfortable, livable home that typified the style of many early St. George residences.

Shortly after it was completed, Snow’s wife Elizabeth (Libby) managed the “Big House” as a guest home for weary travelers. Nearly 80 visitors sat down to dinner here to celebrate Erastus’ 50th birthday in 1868. Beginning in 1888, Snow’s son Mahonri managed the “Big House” as a first class hotel for 25 years. In 1913, it was sold to Samuel Judd who continued the service but changed the name to the Dixie Hotel.

St. George owes much of its establishment, growth and progress to Erastus Snow, whom people looked to for counsel and advice during his 27 years here. His “Big House” was known as the executive mansion of the Southern Utah Mission. It stood as a fine example of the craftsmanship and dedication of the early southern Utah Pioneers.”

Dixie Academy

SUP #72.07

pic#334



Across the street west, and two blocks south of here stands the building originally known as the St. George Stake Academy. After the turn of the century, southern Utah citizens realized a great need for higher education in this isolated corner of the state. The LDS Church determined to establish an academy in St. George. Leaders at Church headquarters in Salt Lake City agreed to contribute \$20,000 in cash if people of the St. George Stake would pay

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the remaining \$35,000 in money, materials and labor. In keeping with long established tradition, the response of citizens was enthusiastic, and people emptied their precious savings accounts and offered materials and services.

The foundation of the structure was made of black volcanic stone. Because it was felt that the academy should be built of something that would add variety to the look of the public square, it was decided to use the delicate pink Chinle sandstone from a quarry east of Washington , rather that (sic) darker sandstone used for the Tabernacle and Woodward School. The heavy slabs were brought to St. George over rutted roads on the running gears of wagons. The rocks were cut into shape by the same master stone masons who worked on the Tabernacle. The stone work, especially the entry arch and entablature above it, is among the finest anywhere. Citizens watched with deep satisfaction as their house of learning rose to completion and opened for classes in September of 1911.

People persisted in calling the new school the Dixie Academy. It became the forerunner of both Dixie High School and Dixie College, and continues as a key community center today.

St. George Temple

SUP #72.08

pic#335



When the Mormon pioneers arrived in Utah, they left behind two holy temples – one in Kirtland, Ohio, and one in Nauvoo, Illinois. Work began on a temple in Salt Lake City in 1853, but was delayed for various reasons. Desirous of having a temple built in the new Mormon territory before his death, Brigham Young chose St. George as the site where the goal could best be accomplished. Work on this unique structure, located three blocks east and five blocks south of here, began in November 1871. The majestic white landmark was dedicated in April 1877.

The project was a cooperative effort of all the communities of southern Utah. Similar to a public works project, it served as employment for people when money and provisions were scarce. Workers (as many as 250 at one time) obtained food for their families in return for their labor. Those living farther away furnished food stuffs and other commodities as their contribution to the project.

Difficulties were encountered throughout the six years of construction. In spite of water and sink holes in the gypsum soil, Brigham Young could not be persuaded to change his mind about the site. A major drainage system was built, and volcanic rock from black ridge to the west was hauled in and tamped deep into the earth with a 1,000-pound cannon dropped from

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a hoist. The building's walls are of the same red sandstone found in the Tabernacle one block south of here.

When it was built, the temple stood alone, a good distance south of the town. It is said that Brigham Young declared the temple would one day stand in the center of the city. That day has long since come.

St. George Tabernacle

SUP #72.09

pic#336



Less than a year after St. George was settled, residents were directed by Brigham Young to “build a building as soon as possible which would be commodious, substantial, and well furnished with a seating capacity of 2,000.” The building, he said, should be an “ornament” to the city and a credit to its people’s “energy and enterprise.” The result is the handsome and graceful red sandstone building one block south of here known as the St. George Tabernacle.

Cornerstones of the Tabernacle were set in June of 1863. Parts of the structure were completed and the first meeting was held in the basement in March of 1869, but the building was not fully complete and dedicated until May of 1876. During those 13 long years of construction the workers, most of whom had not yet built suitable homes for themselves, received foodstuff as compensation.

The limestone for the three-foot thick basement walls was hand-quarried from the foothills north of the city. Red sandstone boulders for the two-and-one-half foot walls were hand-quarried from a site near the red Hills Golf Course and then hand-cut into serviceable stones. The markings of the individual stone masons’ tools are still evident upon close inspection. The building’s wonderful interior plaster and woodwork illustrate the pride and dedication to excellence that existed among the founders of Dixie.

Currency was hard to come by in the hardscrabble lives of the settlers. Raising cash for such items as the building’s 2,244 panes of glass required great sacrifice. The Tabernacle’s bell was cast in Troy, New York in 1872, and the clock was made in London. Both were shipped to California, then hauled by team and wagon to St. George.

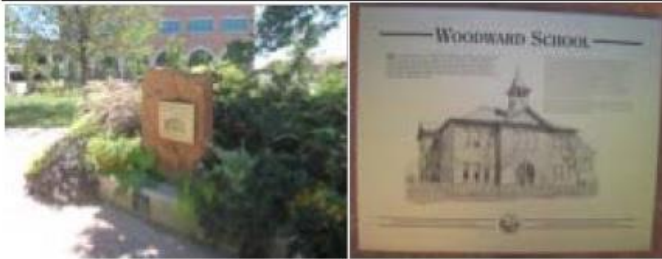
The Tabernacle, considered to be one of the most architecturally beautiful buildings in the West, was and continues to be an “ornament” to the city. The fact that it was completed at the same time as the Temple and courthouse were under construction is certainly a tribute to the “energy and enterprise” of Dixie’s pioneers.

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Woodward School

SUP #72.10

pic#337



When the first settlers arrived in St. George late in 1861, school was held in a wagon box, a tent, a willow shack, or whatever shelter could be improvised. By 1864, the first of four ward school houses was completed. It was not until nearly the end of the 1800s that work on a large, substantial school began. Woodward School, located one block south and one block west of here, was completed in 1901.

The school was built on a black volcanic rock foundation, and its walls are of red sandstone from the same quarry that furnished the stone for the Tabernacle. The building, housing 12 classrooms and a basement, cost \$35,000 to build. It was paid for principally out of tax revenues, yet, as was the case with so many of the early Dixie building projects, it also benefited from substantial contributions of local citizens. The name Woodward School was given to the building in honor of George Woodward, one of the trustees who had devoted his time and means to make the dream of better education facilities a reality in St. George. It is said that he gave \$3,600 of his own money toward its construction – a truly large sum of money for that day.

Since the school opened its doors to students in September of 1901, it has served generation after generation of young learners. Today it remains an imposing, handsome, and usable structure – another example of the early settlers' ability to build for the future.

Utah

St. George Sandstone Quarry

SUP #181 pic#410



Sponsor: Dixie Encampment, 2016

Location: Take Diagonal Street, turn north onto 700 West until it dead ends. The entrance to the path begins at the gate.

GPS Trail entrance: 37.1249, -113.5981

GPS Monument: 37.1245, -113.5948

This monument is a trail documenting the Sandstone Quarry. It includes 10 markers/monuments with plaques.

Pathway to the Quarry

The Dixie Encampment Chapter of the Sons of Utah Pioneers

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CCC Camp SE-213, Company 961, St. George, Utah

On October 27, 1933, CCC Camp SE-213 was dedicated on this site, and company 961 moved into its quarters. During the two winters that Company 961 was stationed here, it primarily battled erosion. The workers built several flood control structures on the Santa Clara River, including the 200-foot long diversion dam on the Shivwits Reservation. In the spring of 1935, SE-213 was closed and Company 961 left the city.

Utah's 17 camps, including four in Washington County, were devoted strictly to erosion control – and were discontinued when the Soil Conservation Service was created. In October 1935, the Division of Grazing, now Bureau of Land Management, set up Company 2558 on the vacant site and moved into Camp DG-45, made up primarily of young men from Kentucky. Nearly all of the camp's work was done on the Arizona Strip under the direction of superintendent Dan Thompson, foreman Jim Bundy, and others who built roads, corrals, and water holes as far south as Mt. Trumbull. Company 2558 closed the camp in August 1939.

During the Great Depression, the Civilian Conservation Corps was a federal agency, dedicated to work relief and the conservation of natural resources, and involved unemployed young men.

In addition to reforestation, building roads, and campgrounds; water development; and fighting wildfires, each CCC camp also constituted a well-trained, disciplined force of up to 200 men as an effective search-and-rescue team. The heroic work of DG-45 in saving humans and livestock during the blizzards of 1937, especially out on the Arizona Strip, is still remembered today.

Washington County had 15 of Utah's 116 CCC camps, more than twice as many as any other county in Utah.

Contributors to the Pathway to the Quarry Project

In gratitude to the contributors of the Sandstone Quarry Project who demonstrated their continuing interest the heritage provided by the early pioneers who devoted their time, energy, and often their lives to building this community. Some contributors donated ideas, time, and effort; some donated services; and many donated funds.

ADMINISTRATIVE

Sons of Utah Pioneers, Dixie Encampment Chapter
R. Wayne Pace, Coordinator, Pathway to the Quarry Project
William H. Silvester, 2015 President
Arthur Partridge, Treasurer

DONATIONS

Materials and Activities
Kyle S. Wells, Construction of the Pathway to the Quarry
Michael Draper, Rosenberg and Associates, Survey of the Pathway
Kenna Tanner, District Manager, Star Nursery, Shrubbery & Trees

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Creed M. Evans, Trails and Markers Director	Gregory W. Pace, Pace Designs, Plaque and Pathway Sketches
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Welcome to the Entrance of the Pathway to the Quarry

We are pleased that you have taken the time to stroll along this pathway.

Please take one of the brochures describing the self-guided tour of the plaques and sites along the Quarry. When you arrive at the monument, please read the inscriptions on each plaque and feel free to examine the stones. Please do not, remove any stones from the Quarry site. Leaving the stones will allow future guests to experience the Quarry, just as you are doing now.

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Please stay on the path, since it wanders very near the Red Hills Golf Course and right across the Desert Tortoise Reserve. Both of these landmarks require special permission to enter, so please stay on the pathway until you reach the Quarry Monument, about 1/3-mile away.

The St. George Sandstone Quarry is an important historic site that reveals much about the work ethic of the early pioneers in this area. Enjoy yourself and please respect the environment.

Working at the Quarry Site

The Quarry was more than two miles from town, making the walk each day one of the most difficult parts of working at the Quarry.

It was a dangerous place with numerous blocks of stone being split, chipped, moved, and hauled to the construction site. Some stones came from higher up in the quarry while others were split at lower levels.

Some stones weighed from one to seven tons. Using only hand tools, and being out in the open with little safety equipment, stonecutters forced sandstone blocks from the rock beds. A common saying was, "you would never see an overweight quarry man." The hard physical labor of swinging a sledge hammer all day ensured that workers slept well at night.

The constant use of chisels on the sandstone blocks soon blunted the tools. The quarry blacksmith kept busy, sharpening the tools again and again.

Advanced "Plug-and-Feather" Quarry Method

The advanced "plug" and "feather" method involved drilling small round holes every 6- to 7-inches across the whole stone. By placing holes every few inches along the intended split, a stonecutter was able to get regular blocks of stone. A regular block had all straight sides. Over time, the quarrymen began using a smaller half-round shim with a curved top, "feathers." With this advanced technique the hole size was smaller in diameter, 3/4-inch, and the depth was reduced to 2- to 3-inches.

In summary, three basic steps are involved in splitting a stone:

1. Drill a series of round holes along the intended line of fracture. The holes should be spaced every few inches.
2. Insert a wedge, or "plug," between two shims, or "feathers," into each hole.
3. Lightly tap each wedge along the line, one after another. Repeat this process until a cracking noise is heard. Then, tap the wedges the rest of the way in or pry the stones apart with a crow bar.

How to Quarry a Stone

Quarrying is a method for taking large solid blocks of stone from the earth and preparing them for construction purposes. During this period of time, stone was quarried by the plug-

Utah

and-feather method. Rocks can be split along smooth lines by exerting constantly increased pressure evenly on all parts of the rock's surface. With this pressure, stonecutters can break a rock into any size and shape.

The primary tools are the "plug," or wedge, and two pieces of half-round steel shims called "feathers." The stonecutter drilled three or four holes per rock, approximately 2- to 4-inches deep. Two half-rounded shims "feathers" were placed in each hole and a metal wedge "plug" was placed between them. The shims were used to keep the wedge from hitting the bottom of the hole and becomes a very dangerous flying object. Once each hole was filled with shims and wedges, the stonecutter hit each wedge with a small hammer, about 3-pounds in weight, until he heard a cracking sound. At that point, the stonecutter let the stone finish splitting apart on its own.

Chipping Piles

The St. George Sandstone Quarry has at least two locations: the one where you are standing, and a second site around the cliff to the south. Many of the pictures shown on these plaques were taken of stones at the other site. The mounds of chippings in this picture rest in the southern quarry, but as you look around, you will see additional mounds right in this area.

This Quarry is one of the truly significant historical sites in this area, testifying to the industry, determination, and faith of the early pioneers. As we raise our voices in praise of the pioneers, we echo the sentiment expressed by Ida Alldredge and Alfred Durham when they wrote the hymn, *They, the Builders of the Nation*, in honor of all pioneers.

*They, the builders of the nation, blazing trails along the way;
Stepping-stones for generations were their deeds of every day.
Building new and firm foundations, pushing on the wild frontier,
Forging onward, ever onward, blessed, honored Pioneer!*

Refinement of the Quarried Stones

The massive rocks that were broken off were turned over to other cutters who chipped off pieces in order to make the building stones smooth and ready to place on the building wall. Gradually, using chisels, the stones were cut to the size needed in construction. The remaining chips relegated to a "chip" pile.

After the stones were refined into appropriate rectangular sizes, wagons, with wheels in shallow ditches, backed over the stones. The stones were tied to the wagon. As the driver had a team pull the wagon forward out of the ditches, the stones rose above the ground and were transported to a cutting shed for further chipping and polishing. From the "shed," the stones were moved to the construction site for installation in the building.

The St. George Sandstone Quarry

The Red Sandstone Quarry is an important historical site. Many of the early buildings and homes in St. George and Washington County were constructed from the stones quarried from

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this site. For a decade and a half, stones from the quarry were used in building the LDS Tabernacle, the LDS Temple, the County Courthouse, the Washington Cotton Factory, and many other early structures.

The Quarry nestles in the cliffs just south of the Red Hills Golf Course. Today, the cutter's work can be inspected to see the distinctive marks of each craftsman. Old timers claim that they can attribute specific stones to each cutter by their distinctive tool marks. The local weather and clean air have preserved the stones so that almost anyone can distinguish the markings.

The quarry was under the supervision of Archibald McNeil, a skilled Scottish quarry man. Edward L. Parry was the chief mason, assisted by Charles L. Walker, James Bleak, William G. Mile, George Brooks, and Joseph Worthen, stonecutters; David Moss, tender; John Pymm, commissary, and many others. Hector McQuarrie was the blacksmith and tool sharpener, along with a large group of helpers.

In about 1863, an article about the quarry appeared in the Salt Lake Herald newspaper and explained that 120 hands, consisting of quarry stonecutters and fitters, blacksmiths, and other helpers, were all busy along the 1-mile quarry front, with teams hauling 50 tons of rock cut daily. The quarry was a very interesting place to visit, where the fine, smooth seam-face of rock, the sound of the hammer, the thump of the bar, the rattle of the drills, and the click of scores of picks and chisels made music in a business way.

Temple Timber Trail

SUP #188 pic #413



Sponsor: Cotton Mission Chapter 2016

Location: Essentially starts at Fort Pierce near the Arizona border and proceeds to Mt. Trumbull. The most direct route would start by going (the opposite direction) from St. George to Washington City, to the intersection of 3rd East and Telegraph Street (Hwy 212). Go south on 3rd East and continue as the street becomes Washington Fields Road. There aren't many other places to cross the Virgin River. On the map Washington Fields Road appears to jog to the east at 3650 South to 700 East and then turns south again. The road from there goes under the new highway to the airport, and continues through Warner Valley to Ft. Pierce. The Temple Trail is marked from there to Mt. Trumbull.

GPS at 300 East Telegraph Street, Washington City, Utah: N37 07 48.94, W113 30 17.80

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The trail is 70-80 miles long beginning at the St. George Temple and the other end at Mt. Trumbull where the timber came from. Downtown St. George is not a good place from which to start on the trail, and it is not marked there. The trail essentially begins at Fort Pierce (part of the Arizona Strip).

Crosby Confluence Park

Tonaquint

SUP # 173

pic#392



Sponsor: Cotton Mission Chapter, 2012

Location: Crosby Confluence Park, south end of Convention Center Drive, St. George, Utah.
GPS: N37 04 29.3, W113 34 57.9

Jacob Hamblin, pioneer, missionary and friend to the Indians, planted cottonseed in the fertile river bottoms near here in 1855. A settlement was established the next year called Tonaquint, after a local band of Indians that were located there. As part of the Cotton Mission, four families built a few log cabins and willow huts. Sometimes called Lower Clara, with nicknames of Seldom Sap, Never Sweat and Lick Skillet, it was abandoned in 1862 due to a series of floods. However, some farming was continued and it was later known as Seep Ditch.

Brigham Young's Vision

SUP #174

pic#393



Sponsor: Cotton Mission Chapter, 2012

Location: Crosby Confluence Park, south end of Convention Center Drive, St. George, Utah.
GPS: N37 04 29.3, W113 34 57.9

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Near this spot, in the fall of 1859, Brigham Young, statesman and leader of the Mormon people, silently gazed at Pine Valley Mountain, and then the valley and hills of black lava and vermillion rock before him. He saw in vision a thriving community. With a sweep of his arm he spoke: "There will yet be built between those volcanic ridges, a city of spires, towers and steeples, with homes containing many inhabitants."

The Southern Exploring Company

SUP #175 pic#394



Sponsor: Cotton Mission Chapter, 2012

Location: Crosby Confluence Park, south end of Convention Center Drive, St. George, Utah.
GPS: N37 04 29.3, W113 34 57.9

In the fall of 1849, Brigham Young formed the Southern Exploring Company led by Parley P. Pratt. Through that winter this company of 50 men explored potential town sites and resources from Nephi to present day St. George as part of Young's plan for a corridor to the sea, also called the Mormon Corridor. Twenty of the company under Pratt reached their further point south at the confluence of the Santa Clara and Virgin Rivers on January 1, 1850, near this monument. Their reports resulted in the settlement of all the towns between Nephi and St. George.

Jedediah Strong Smith

SUP #176 pic#395



Sponsor: Cotton Mission Chapter, 2012

Location: Crosby Confluence Park, south end of Convention Center Drive, St. George, Utah.
GPS: N37 04 29.3, W113 34 57.9

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In 1826, Jedediah Smith, searching for a route to California, entered what is now Washington County by crossing the black ridge north of here then following Ash Creek to the Virgin River. He followed the Virgin River through the Virgin River Narrows (present route of I-15) overcoming many dangers associated with the steep, narrow, winding, rugged canyon. In 1827, he returned to California following the same route to the confluence of Santa Clara Creek and the Virgin River. Anxious to avoid a repetition of his experience in the Virgin River Narrows, he proceeded up Santa Clara Creek and turned southwest over the low mountain (present day Old Highway US 91) to a ravine which led him to the Beaver Dam Wash and its confluence with the Virgin River.

Shem, Shivwits Band Chieftain

SUP #112 pic#338



Sponsor: Cotton Mission Chapter

Location: St. George City Cemetery, 700 East and Tabernacle St. (southeast of the cemetery sexton's building)

1840,

Feb. 24, 1930

Friend of the pioneers and faithful member of the LDS Church

Note: Shem was a well-known chieftain of the Shivwits Band. Highly respected by the new settlers and his own people, Shem served as a peacemaker for the two cultures. He converted to the LDS Church and was a faithful member. He died in 1930 at the age of ninety years. His grave had gone unmarked for many years.

Utah

The Temple Quarry

SUP #81 pic#339



Sponsor: Cotton Mission Chapter and Utah Pioneer Sesquicentennial Celebration Council, 1996

Location: Trailhead parking lot is south on Donlee Dr. from the intersection with 265 South, near the northernmost buildings on the former St. George Airport.

GPS Trailhead: N37 06.172, W113 35. Wooden sign at the quarry: N37 05.792, W113 36.354. Quarry plaque: N37 05.712, W113 36.303

This is where the rock was quarried for the foundation of the St. George Temple of the Church of Jesus Christ of Latter-day Saints. Lava, flowing from volcanoes to the north, formed this rock which is impervious to the alkali and water found in the soil where the temple was to be built.

The stone was quarried into slabs averaging ten feet long, forty-two inches wide, thirteen inches thick, and five thousand five hundred pounds in weight. The unique method of loading them for hauling was by placing the stone on six inches of soil, straddling it with the wagon, securing it to the undercarriage, and then removing the dirt from under the rock.

The quarry was active during the early eighteen-seventies.

Note: Two plaques at the quarry site explain how lava stone was quarried and cut at this site to be used in the foundation of the St. George Temple. A short 1¼-mile hike on relatively level ground is required from the parking lot.

Utah

Utah is Rich in Aviation History

SUP #130 pic#340



Sponsor: Cotton Mission Chapter 2007

Location: South Gate Hill, W. Sir Monte Drive via Upper Sir Monte Dr. (behind the water tank), St. George, Utah

GPS: N37 3 53.68, W113 35 43.41

The first regularly scheduled overland passenger flight in the USA was made by Western Air Express on May 23, 1926, from Salt Lake City to Los Angeles. This 50 foot concrete arrow was one of four here in the St. George area, placed every 10 miles, for navigation of mail and passenger planes. The steel posts held coal oil lamps to illuminate the arrows after dark.

Note: This monument commemorates the "Navigation Arrows" placed at strategic locations around the United States to allow early air traffic to "find their way" around the country.

Utah

WASHINGTON CITY

Adair Spring The Birthplace of Utah's Dixie Washington City, Utah

SUP #218 pic#341



Sponsor: Monument sponsored by the Citizens of Washington City and The Washington City Historical Society. Benches sponsored by the Cotton Mission Chapter, 1996

Location: 120 North 200 East in Washington, Utah..

This site contains a monument and plaque erected by the Citizens of Washington City and The Washington City Historical Society, and benches donated by the Cotton Mission Chapter.

The plaque reads:

In early 1857 Brigham Young called a group of Southerners on a cotton mission to Southern Utah to raise cotton. Samuel Newton Adair, the leader of ten families, arrived at this spot April 15, 1857, after leaving Payson, Utah on March 3. They camped here a short time and then moved down near the Virgin River on what became known as the Sand Plot. Apostle Amasa M. Lyman who was passing through the area recommended that they move back to the spring area which they did. Robert Dockery Covington arrived here May 5 or 6, 1857, with 28 more Southern families. They left the Salt Lake area shortly after the LDS Spring Conference held around April 6. On May 6 or 7 a two day meeting was held at this site under the direction of Isaac C. Haight, President of the Parowan Stake. They sang songs, prayed and selected Robert C. Covington to be the President of the LDS Branch, and Harrison Pearce and James B. Reagan as assistants. Wm. R. Slade and James D. McCullough were appointed Justices of the Peace, John Hawley and James Matthews as constables, G. R. Coley as stray pound keeper and Wm. R. Slade, Geo. Hawley and G.W. Spencer as school trustees. They named their city Washington. It was too late to plant wheat, so they prepared the ground for corn and went right to work making dams and ditches to water their crops. Their first homes were their wagon boxes, willow and mud huts and dugouts dug in the bank

Utah

east of this monument. Their new home soon was called “Dixie.” Those who came in the spring of 1857 were:

Adair, George W.	Johnson, Alfred
Adair, John M.	Lloyd, Robert
Adair, Joseph	Mangum, John
Adair, Newton (L. N.)	Mangum, William
Adair, Samuel	Matheny, Sims B.
Adair, Thomas	Matthew, James Nichols
Clark, John W.	McCullough, James D.
Coley, Gabriel Reynolds	Pearce, Harrison
Couch, John Jr.	Price, John
Couch, John Sr.	Reagan, James B.
Covington, Robert D	Rencher, Umpsted
Crawford, William H.	Rickey, James
Dameron, William	Slade, William R.
Dodge, Enoch	Smith, Joseph
Duggins, William (Dugus)	Smith, Thomas W.
Fream, William	Spencer, George W.
Freeman, John W.	Sprouse, Balus (Spouse)
Hatfield, Joseph (Hadfield)	Thomas, Preston
Hawley, George	Tyler, Oscar
Hawley, John	Wilkins, James B.
Hawley, William	Young, William J.
Holden J.	and others