HISTORICAL BUILDINGS
of Washington County

Volume I

HISTORICAL BUILDINGS of Washington County

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PREFACE

This is the first publication of buildings that tell the history of St. George. We have been working on this project since 1979. We realized our heritage was disappearing with each building that was destroyed in the name of progress. We have identified over 100 buildings and have a good start on the history of each.

How do we know what sacrifices were made to build a home or church in this far-away Dixie? Each building tells a story of the people and the materials needed to build it. Little money was available for food, let alone creature comforts! We can tell you how enormous a $25.00 a month house payment seemed to a father in the late 1800's, and how far away the needed lumber was.

"To strengthen our ties to the best in our past and to help discover the best in our future, we have to remember that wisdom is not always found in the strongest eyes but in the eyes that have seen much and understood. Look around you - some of the answers to problems of the future can be found in the past." (Anon.)

"The smallest wave must go on until it crosses the ocean, so the influence of every ancestor must go on to the ends of the generations of life. Each of us must feel in a degree the strength or weakness of each one of them" (David Starr Jordan).

Our book will not only show a beautiful drawing of each building by Jon Bowcutt, but the story is written by Mary Phoenix to let you become a part of this experience. We plan to continue work on publications to include other historical homes and buildings in Washington County.

Treasure your heritage: you need the foundation of the past to build your future.

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BRIGHAM YOUNG'S WINTER HOME

In 1873 Brigham Young realized for the first time that he, too, was mortal. It was not that he was so old (73) for he wasn't, but the years of heavy physical toil and the stress of even heavier mental burdens began catching up with him. He knew that for his own sake and for the sake of his people, he must begin taking care of himself. The one thing he dreaded most of all was the cold winters. He was New England born and bred and had been a resident of Salt Lake City for most of his mature life, which should have inured him to the cold, but it hadn't. He realized that he must devise a scheme to avoid it as much as possible. St. George was the solution. Brother Brigham had a special place in his heart for this city.

Where would he live? True, he already owned a home in St. George at 111 West St. George Boulevard. It was inhabited by one of Brother Brigham's older wives, Aunt Lucy B. Brigham knew that he would find no contentment in his winter sojourn if he could not be accompanied by his young wife, Amelia Fulsom. He had promised Amelia when she consented to marry him that he would never ask her to live in the same house as any of his other wives. With typical Brigham Young efficiency, he settled on a solution acceptable to all. He would build a new home for Amelia which was close enough to Lucy B. that he could conveniently drop in on her every day. He purchased a lot at 155 West 200 North and called in his architect, Miles Romney, to build a comfortable house worthy of Amelia. Miles was busy with public works, the Temple, the Tabernacle, and the County Courthouse, but he designed the house and oversaw the construction of the lower floor. He turned the rest of the work over to his son, Miles P., who had served as an apprentice to his father on the other buildings.

The house had a two-room basement or cellar, as they called it then, built of red sandstone. The foundation was laid in a T-shape of black rock and the walls were constructed of locally manufactured adobes. The house contained an entry hall housing the stairway and opened into a formal parlor. Behind the parlor was a dining room, then a kitchen with a pantry to the left. The second floor had three bedrooms .

Outside the house was of the same type of architecture popular with the Mormons in the Nauvoo period. The roof was gabled and covered with wood shingles and the cornices were bracketed. East of the home was a small, one-room structure, 18'5" by 22'5". Here, Brother Brigham had his office and his private telegraph equipment. Many local residents insisted it was the room for the butler Amelia brought down from Salt Lake City.

PIONEER COURTHOUSE

In 1861 Washington County's seat was in New Harmony but on January 14, 1863 the legislature unexpectedly moved the county seat to St. George.

In November, 1888, the court voted $500 for a basement to be built and the next year the county voters overwhelmingly voted for a one fourth of one percent tax raise to pay for a courthouse. This levy would raise about $10,000. Miles Romney, architect for the St. George Temple and Tabernacle, was engaged for the new three-story courthouse.

The original plans called for using limestone for the foundation. Only the first stones were in place when the builders learned that similar rocks used in building the Tabernacle were rapidly being eroded by the alkali in the soil. Hurriedly, the plans were changed and the basement was constructed of black volcanic rock, and the first story of red sandstone. Then another change was necessary. There simply were no stone cutters available because they were working full time on the Temple and Tabernacle. For generations the family of Samuel Adams had been English lime-burners. When members of this family, who were converts to the Mormon Church, showed up in a wagon train commanded by Daniel D. McArthur he persuaded them to come to Dixie. The entire upper portion of the building was constructed of their adobe with some trim of sandstone to give the outside of the building unity.

The courthouse was not completed until 1876. The rock-lined basement had three rooms designed to be used as a jail. One without windows was for the most dangerous criminals although there is no evidence that it was ever occupied. The first floor provided offices for all county departments and the third floor provided the court with both an adequate and impressive setting. In between sessions it was used as schoolroom for older students and a recreation hall for community events. Public pride inspired the poorly fed and housed people to donate to a cupola to be placed on top of the building and two small balconies to adorn the front of the building.

The plaster of paris decorations and the fine woodwork of Miles Romney still testify of the genius of some of the early settlers in Dixieland but the most inspiring of all is that three buildings of the size and grandeur of the Temple, the Tabernacle and the Courthouse were erected in a space of little more than ten years after mankind entered what was then a desolate valley.

PINE VALLEY CHAPEL

The Pine Valley Chapel has the distinction of being the oldest church in Utah in terms of use, for it has continuously served as a church since its erection in 1868. Fortunately, those in charge of this architectural gem have maintained it well and have insisted that necessary repair work alter the building very little, if at all.

Accounts tell how in 1855 Isaac Riddle, searching for a lost cow, stumbled onto a beautiful valley with a stand of prime timber, and soon the sawmill and the town were born. About 1868 it was decided to move the little settlement farther down the canyon to where there was more arable land and where it was easier to irrigate . These people decided that they needed a building for church and school purposes before they needed homes.

The raw material was plentiful. Granite boulders, huge hunks of limestone, and an abundance of timber was readily available but they lacked an architect, or master builder as they were called then.

Ebenezer Bryce, discoverer of Bryce Canyon, had been trained as a shipbuilder in his native Australia. When he arrived in Pine Valley with a herd of cattle, William Snow, bishop of Pine Valley, approached him about designing and supervising the construction of a church building. Bryce finally agreed if they were willing to accept his design of an upside down boat .

Local stone was used for the basement and foundation. The finest trees in the valley, from the same stand as those from which the pipe organ in the Salt lake Tabernacle was constructed, were selected for lumber and cut and shaped by hand since the logs were too large for the Pine Valley sawmills to handle.

The frame, measuring 33'3" by 54'4", was put together with wood pegs and bound with green hides which became strong as steel when dried. It was constructed on the ground and then every man, boy and animal was enlisted to tug it upright so the walls could be affixed.

The building has two stories. The bottom was used for school and recreational functions and the second floor was the chapel. Immediately over the dais is a small prayer room. The attic, which visitors may view, is interesting for the ship-type riggings used there.

When travellers enter the serene Pine Valley and see the white chapel commanding the landscape, they are reminded of the words spoken by Ebenezer Bryce at the dedicatory ceremony. "If the floods come, it will float. If the winds come, it may roll over. It will never crash." After one century and almost a quarter of another we realize how truly prophetic his words were.

THE TABERNACLE

When Brigham Young visited St. George about one year after the first settlers had entered the valley, he found the citizens suffering from the same malaise that had affected earlier settlers. Every dam they had placed in the Virgin River had washed out just as the water was most needed. Food was scarce until the next harvest. The intense summer heat unbroken by any shade, the swarms of flies and the malaria many contracted were driving many to leave. Unless there was immediate help, there would soon be no Cotton Mission.

Brigham's solution to such problems was always to unite his flock in a big project in which they could all take pride and in their enthusiasm they often forgot their personal problems. He wrote Erastus Snow, presiding apostle. "I want you and the brethren to build, as speedily a possible, a good, substantial, commodious well-furnished meeting house, one large enough to comfortably seat 2,000 persons (there were less than 200 people in St. George at the time) and that will not only be useful, but also an ornament to your city, and a credit to your energy and enterprise." To the credit of these poor, over-worked, hungry people they did just that. The cornerstone was laid on Brigham Young's birthday, June 1, 1863. Financing was by tithing, paid in produce, which was stored in a tithing office located just above the corner on North Main Street. Workers on the Tabernacle were paid in T.O. or tithing scrip, which they could exchange at the office for needed supplies. The last stone was placed on the tower on Dec. 29, 1881 and the interior of the building completed for dedication in May, 1876. It is impossible for us to even imagine the back-breaking human effort that went into the construction of the Tabernacle. The limestone for the three-foot thick basement walls was hand quarried and hauled from the foothills north of the city; the red sandstone blocks for the two and one-half-foot thick walls were hand quarried from a site near the present Red Hills Golf Course and then hand cut, stone by stone. Fifty-six foot trusses were cut thirty-two miles distant and hand-hewn with a broad axe; twin spiral staircases were handmade complete with balustrades and railings; the plaster of paris ceiling and cornice work were locally cast. The very few items not produced locally were shipped by boat around Cape Horn and then freighted by oxen over non-existent roads from San Diego to St. George.

Miles Romney served as architect. William Burt was in charge of plaster work, David Milne, painting, Archibald McNeil, quarrying, Edward L. Parry, mason work and Samuel Judd, lime-burning. They were assisted by the best workmen southern Utah had to offer and by young men who learned a useful trade.

The Tabernacle stands as a monument to the genius of men capable of thinking in such terms and to their faithful followers who forgot their own needs for a vision.

DIXIE ACADEMY

The citizens of St. George have always been very interested in education. We learn from the early records that the pioneers arrived in the Dixie Valley on December 6, 1861 and the first school was officially begun in a wagon box immediately.

Schools were built before badly needed homes. As the town became slightly more prosperous more schools were added and always the county taxed itself to the legal limit to support them.

At the end of the century they realized that as the older people died they had no teachers and any young person wanting more education had to be sent away from home to secure it. The fight to provide higher education for the youth of the community began. The Church of Jesus Christ of Latter Day Saints agreed to furnish $20,000 toward this project if the townspeople could furnish an additional $35,000. Then, when the building was completed, the church would accept it as a part of their educational system. The people were able to make contributions in the form of labor or provisions. And in 1911 the town of St. George celebrated its golden anniversary by opening the doors of the Dixie Normal School.

The building was three stories tall. Both the basement and the ground floor had six rooms and the third story was unpartitioned so that it might be used for physical education, classes, sporting events and town meetings deemed a little too secular for the Tabernacle.

The building has a black lava rock foundation. Although it would have been cheaper to construct the upper walls of the common red sandstone so plentiful in southern Utah, the people decided this building was worthy of the best so they chose the delicate pink Chinle stone from the quarry east of Washington. These stones were cut by hand and brought to St. George over the rutted roads on the running gears of farm and freight wagons and then hand dressed on the site.

In 1916, the Academy became Dixie Junior College, but in 1933, in the depth of the Depression, the L.D.S. Church announced it was discontinuing support. The financially strapped community managed to secure state sponsorship so Dixie College was kept afloat. It moved to its new campus in 1960.

Washington County took over the building for Dixie High School until this was moved to its present site in 1965. Then the city secured the facility for use as an art center.

With its beautiful rock work and much of its original wood panelling, it remains a symbol of all that is good in our Dixieland.

THE COTTON MILL

Perhaps the outstanding monument to Brigham Young's dream of self sufficiency is the Cotton Mill He had learned early that the climate in southern Utah was favorable to the culture of cotton. He had sent converts familiar with this work to southern Utah with explicit instructions to grow this plant. In spite of the alkali soil they had succeeded. The cotton had been sent east but the program was being abandoned. Because the Civil War was at hand he decided that something must be done to keep the people in the south raising cotton instead of the easier vegetables that found a ready market in the mining towns of nearby southern Nevada.

His solution was to found a factory where the people could find a market for their crops, secure employment, and produce the many articles which must be secured from the East. He was determined to make the Cotton Mission, as he called Washington County, succeed. This he felt would bring more people in, cause those who were dissatisfied to remain and stop the flow of ready cash to the outside.

It did succeed as far as Brigham Young's plans were concerned, but business-wise, it was a failure. During the Civil War and immediately after, it had a limited success. It provided the people with many small luxuries and some necessities they previously had to do without. Its scrip served as a clearing house for the county.

The site was chosen because of the availability of water. The first floor contained material for the manufacture of various articles made from cotton. It was financed from public subscription and a generous loan from Young himself. The second floor, which was added later, was principally financed by a loan from Young. It took notice of the growing sheep industry by providing machines for the manufacture of woolen articles.

There was never large acreage of land suitable for the cultivation of cotton and it was expensive to grow. The oil and different articles necessary for the plant to run had to be imported and the mail was uncertain. They had to be paid for in cash which citizens of early Dixie did not have. All of these, as well as the railroad crossing the continent, played a part in its eventual closing in1907.

A number of enterprises opened and closed in its walls and then it stood empty and forlorn until Norma Cannizzaro saw it and fell under its spell. She purchased the building in 1985 and has lovingly restored it. It is now a center of all that is good in Washington City.

ORSON PRATT/BENTLEY HOME

Orson Pratt, usually referred to as the true intellectual of the early apostles of the L.D.S. Church, was sent to St. George to share the responsibilities of the Cotton Mission. Orson Pratt Jr. was named postmaster even before the vanguard of the pioneers left Salt Lake City.

The Pratt family built the large, for the times, house directly north of the public square where later the St. George Tabernacle and Woodward School would find a home. The building had two stories and was constructed with a black lava rock foundation and the walls were made of locally produced adobes with the sand and gravel laboriously mixed by hand, poured into molds, and then dried in the hot Dixie sun. As with most buildings of the time they were used in double thicknesses throughout the structure. The Pratt family lived on the second story. The ground floor was fitted out to be both a small dry goods store and St. George's first post office.

Local rumor, never completely verified, insists that Pratt and Apostle Erastus Snow did not agree on many issues and Pratt asked permission to leave the Cotton Mission. Whether this was true or not he was called to a mission in Europe in 1864.

Before he left, he sold his property to Richard Bentley. The Bentley family continued to operate the small store but they also converted the main portion of the downstairs into living quarters. Bentley's wife, Elizabeth, was in the forefront of the ladies called to develop the silk industry in Utah's Dixie and one large room upstairs was devoted to this ill-starred adventure.

After Bentley's death the building passed into the hands of Bentley's son, prominent local businessman, W.O. Bentley, whose family lived there until the early 1920s when he built a more modern home just around the corner.

The house was divided into apartments and used as such until its purchase by Dr. Mark and Barbara Greene. The wall and the woodwork are the original and the prize-winning restoration has remained true to the period and the memories of the older people.

WOOLLEY-FOSTER HOME

When the home at 217 North 100 West was built for Edwin G. Woolley in 1873 it was considered the mansion of Washington County. Mr. Woolley was a judge and a member of the very prosperous mercantile firm of Woolley, Lund, and Judd. He was a man of education and had a taste for the finer things in life. He was described in his day as a true aristocrat.

The woodwork and glass in the fifteen-room house was of the finest, and he had much of the early furnishings shipped from England.

There is a pioneer legend that the then unfinished attic was often used as a hiding place for polygamists when the U.S. Marshals came to town. Credence is given to the story when the present owners were installing a bathroom in a huge closet in the second story of the building and found a concealed door that opened from the outside and a hole in the ceiling directly over it.

In 1907 Mr. Woolley moved his family to Salt Lake City and sold the home to Charles F. Foster, pioneer stockman, merchant and banker. Mr. Foster had nine daughters, one son, two orphaned nieces, and an orphan boy in his family and so they finished the garret for more bedrooms. The Fosters had the finances and taste not only to improve the house but to make additions such as one of the first five bathrooms in town and a fine piano from the East. It was the scene of much of the social and cultural life of pioneer Dixie. It remained in the Foster family until 1952 and then it was put to a number of uses. It served Dixie College as a dormitory and was a care center.

In 1981 it was purchased by Jay and Donna Curtis who immediately began to restore the house to its former grandeur. Their careful and loving attention to detail and accuracy have made it once again a mansion to be proud of. The many balconies have been preserved as has the woodwork, the high ceilings and the glass transoms over the doors. It is furnished with antiques of the period. After the restoration, the Curtises opened the home to the public as the Seven Wives Inn, St. George's first Bed and Breakfast Inn. To step into this house is to step back one hundred years and see how prosperous and refined people lived. It engenders in us more respect for our ancestors.

WHITEHEAD HOME

In 1883 George F. Whitehead built this quality home on First West just off Second North for his bride Esther Jane Morris. He was a builder and insisted that everything about the house be substantial and of the best quality. He even insisted that the foundation be constructed and allowed to settle for one year before the walls went up.

As the family grew so did the house. It had one of the first bathrooms in the city and eventually one feature that no other local house possessed, twin staircases. One went from the east to the west and the other from west to east, meeting on a common landing.

Esther was a famous cook and noted for her hospitality. George was a counselor in the St. George Stake presidency for twenty-five years and later served as president of the St. George Temple. All of those years every member of the general authorities that came to St. George to attend the twice-yearly conferences were guests at the Whitehead home and always after told of the succulent meals they had enjoyed there. They lived out their long lives in this house which they lovingly cared for. George was 98 when he died and Esther only two years younger.

After their deaths the house was sold and cut up into apartments. In 1988 it was purchased by Jay and Donna Curtis and Jon and Alison Bowcutt who had already restored and renovated the Woolley/Foster house next door as the first Bed and Breakfast Inn in St. George. Now they are working on the same type of restoration on the Whitehead home. They are carefully preserving its original beauty and furnishing it with furniture and artifacts from the time when it was first built.

JACOB HAMBLIN HOME

The pioneer home of Jacob Hamblin is often referred to as the most authentic pioneer structure in the state as well as all of the West.

When Jacob Hamblin was a young man he had a very spiritual experience. He believed he was told that he was to work with the Indians for their betterment and for peace between the tribes and the whites. He was told that as long as he did not shed one drop of Indian blood he could not be harmed. In 1854, soon after the experience, Brigham Young called him to a lifelong mission to the Lamanites (the Mormon name for Indians). He felt that his experience was indeed divinely inspired. That he was successful can be attested to by the number of treaties he was able to bring about in Arizona and New Mexico as well as Utah.

In 1854 he was called to help settle Santa Clara and lived in the Fort until the flood of 1861 washed everything away and then he started to build the rock house on the hill which has endured to the present time. The building was mostly constructed from material found on the hillside back of the house. The lumber was secured from a sawmill in Pine Valley. When it was finished in 1862 it was the largest house in southern Utah. The house originally had two rooms on the ground floor. They were furnished with a fireplace, a bed, a table, and a settee. Upstairs there was one large room and a wide porch. It was called the weaving room for the Hamblin women excelled in this art. It was also used for many other purposes such as dances and school. A cool storage room was dug into the hill to provide storage for the provisions they brought from their ranch in the higher regions.

The family tells a story of how the room off from the upstairs was built. Originally the upstairs was divided by a curtain at nightfall. One side was for the girls and one was for the boys. One time the girls prepared a petition for their homecoming father stating they were too old to have their brothers just through the curtains. The amused Jacob set the boys to building it the next morning.

Although Hamblin married four times and sired twenty four, no more than two wives and twelve children occupied the home at one time. Family legend has it that when church authorities suggested Hamblin also take an Indian wife, his reply was, "When one of you gentlemen do, I will."

He was called to Kanab in 1869 and the house passed into the family of Samuel Knight who lived in it until recent years.

WELLS FARGO BUILDING

The Wells Fargo Building is the only building left in Silver Reef from the days when it was the largest town in Washington County and unquestionably the liveliest. What tales the building could tell if it could but speak! There were lynchings, murders, gambling fights and all things famous in western novels but never everyday occurrences in Mormon Utah.

Silver Reef was established in October, 1886, as the result of John Kemple accidentally discovering silver in the most unexpected spot, in a reef of sandstone. There was a strong belief among the Mormons that it was Divine Providence that placed it there. His servants, as the Mormons called themselves, were busily working to erect a temple. They had given their all as far as finances were concerned and now all they had left was their physical strength . They had to have cash and through the wealth the mines brought in they were able to finish the Temple. The heads of the church thundered against going into the mines but they were delighted that mines provided a ready market for everything that they had to sell. To the skeptical they pointed out that the mines played out the minute that the Temple was completed. It is the only incident where silver was found in this type of stone.

Over ten million dollars in ore was transported to Salt Lake and Wells Fargo had the contract to do most of it. They built this building against intruders. Woolley, Lund and Judd, with whom they had a contract in St. George, opened a branch of their mercantile business here and Wells Fargo turned the business over to them.

When the mines played out and the businesses closed, so did the Wells Fargo Branch. Eventually only the safe, now located in our old courthouse in St. George, and the building in Silver Reef remained.

Joy Henderlider returned to spend her retirement years in Dixie. She saw the building, standing as it had stood for almost a century, a prey for vandals and the elements. Through her efforts it has been restored to its former state.

Now half of the building is a gallery for the works of artists including noted western sculptor Jerry Anderson and the other half is a western museum.

NAEGLE HOME
(Toquerville Winery)

John C. Naegle, a native of Bavaria, was a member of the Mormon Battalion. He was among the number who stopped off in California to earn a little money before he returned home and he was at Sutter's Fort when gold was discovered. As a faithful member of his church he obeyed the teachings of his leaders and returned to Utah.

Brigham Young had always before him the aim of self sufficiency for his people. He had learned that the soil and climate of Toquerville was ideal for the cultivation of fruit, particularly grapes and peaches. When he found that Naegle was a trained wine-maker he issued a call for him to go to Toquerville and establish a wine-making industry. It was Young's intentions to supply the church with sacramental wine and have a cash crop to sell to those passing through on their way to California.

In 1886 Naegle erected this large substantial building that has endured to the present time through years of neglect and indifference. The family had, a luxury for the time, living quarters on the top floor and the lower level was devoted to the manufacture of wine from grapes and brandy from peaches. Mr. Naegle secured distilling equipment from California and soon the building was filled with five hundred gallon barrels for storage and aging his products and the forty gallon tuns he used to ship it in. Perhaps the proudest feature of the building was its size. Naegle often boasted that a wagon and team could drive in, unload, and then turn around and drive out. His product, NAIL'S Best, was considered the premium wine of the territory.

When the L.D.S. Church ceased to use wine and withdrew its permit, Mr. Naegle left Toquerville to pursue other interests and the house fell on hard times. It was used briefly as a fig cannery and a peach defuzzing plant. For years it served as storage for Spilsbury Land and Cattle Company.

Now the property of Annaley Redd, a Naegle descendant, it has been lovingly renovated and restored and is on the National Historic Registry of Homes.

ISOM/SEMMENS HOME

The Isom/Semmens house, directly across the street south from the L.D.S. chapel in Virgin, has never been either renovated or restored and is a very picturesque reminder of life as it was once lived in Dixie.

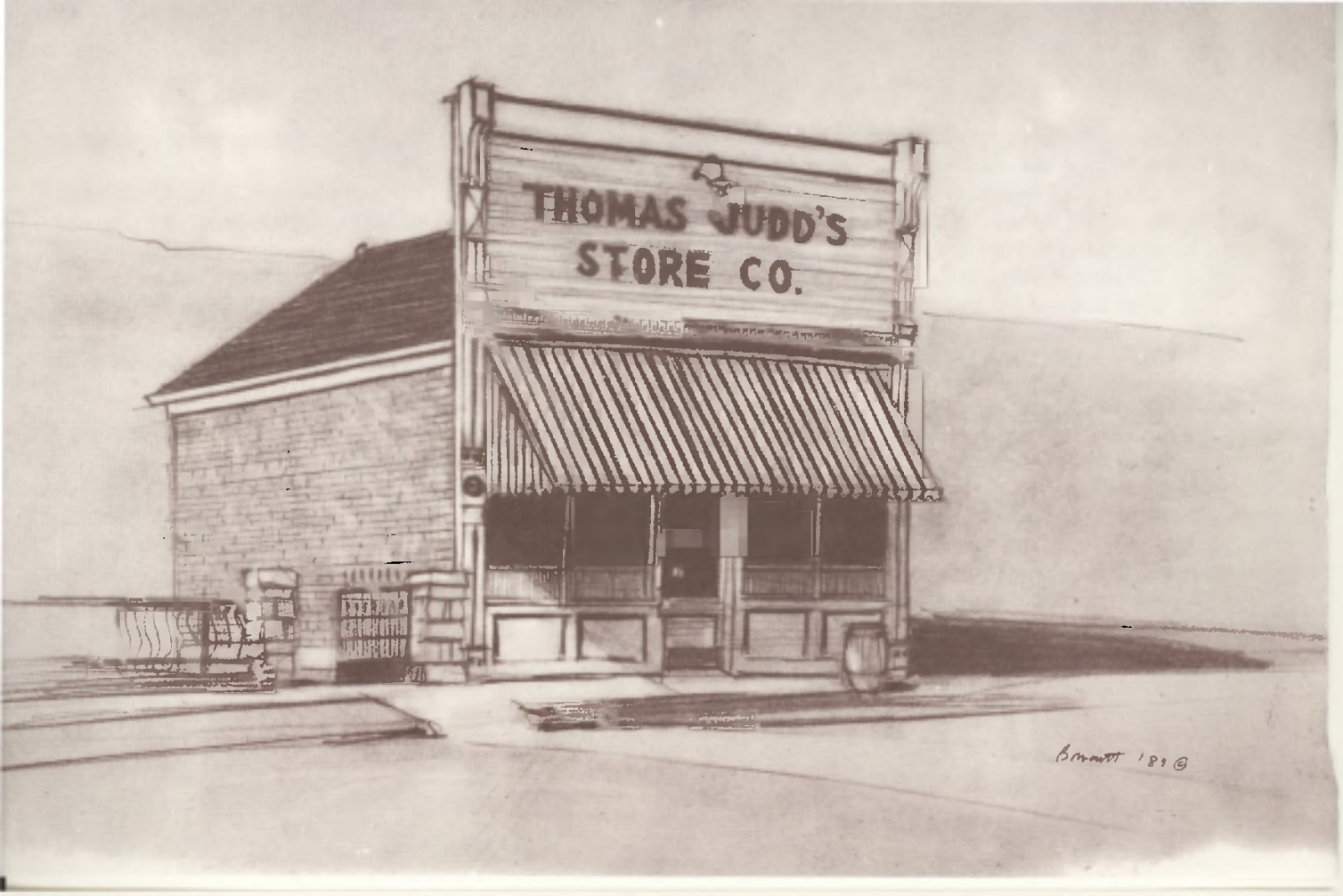
About 1865 George Isom built the home for his wife, Alice Parker Isom. Parker had fought in the Black Hawk Indian Wars in central Utah and had been wounded in a way that permanently affected his health. He had received a poisoned arrow in the back and had had to leave it there for a day while he rode to find medical help.

The small building at the side was used for a little store to supply the up-the-river settlements with a few necessities.

Isom died and left his wife with a young family but she continued to operate the store. In 1907 when the oil boom hit Virgin she turned her home into a hotel and boarding house for the men engaged in the oil business.

For a number of years it remained vacant, only its bay window and tangled lace curtains left to bear witness to its proud past.

Now it stands behind the home of T.J. and Beulah Semmens.



JUDD'S STORE

Judd's Store is the oldest ongoing business establishment in St. George. The store was constructed in the 1870's by Richard Bentley when he decided to move his dry goods establishment from his home next door. It was built of the same thickness of locally manufactured adobes that had been used in his home. The house in back of the store was erected at an earlier date, 1866, by Joseph Bentley.

In 1911 it was purchased by Thomas Judd, prominent businessman and church leader. Judd had been instrumental in establishing the town of LaVerkin and wanted a home in St. George for his family to use while the children were in school and he wanted a business for the boys to work in so they wouldn't get into mischief. The family lived in the home attached to the store and made it a showplace in the Victorian style.

The store was very successful, carrying general merchandise, and catering to the needs of the sheep and cattlemen which were numerous in early days of Dixie. The store remained in the Judd family until a few years ago when Dr. Mark and Barbara Greene acquired it as a part of their Greene Gate Village. To step into Judd's Store is to step back in time. Particularly outstanding is the ceiling which the Greenes rescued from another business establishment of pioneer days, Snow's Furniture Store, which was located one block to the east.

As an extra bonus you will still be privileged to be waited on by Mr. Tom Judd.

GRAFTON CHURCH

The church and the cemetery are almost all that is left of Grafton, once considered the most promising of settlements in southern Utah. It seemed to have everything in its favor, good soil, water easily available and a breathtakingly beautiful location.

It is interesting to note that many of its early inhabitants did not see this beauty. Fresh from the rolling green hills of England, they could see nothing of beauty about them. Miles Romney, church architect sent by Brigham Young to oversee the St. George Temple construction, was sent to Grafton until the temple work was to begin. He wrote in his diary: "When I studied Milton's Paradise Lost in school I never intended to spend the last part of my life in it."

To those who loved the location it seemed a paradise with constantly changing scenery on all four sides. The raging Virgin prevented the town from ever reaching its full potential. Every year this untameable force washed a little more of its fertile soil away and every year people had to leave to make a living elsewhere until there was no one left.

The church was dedicated in July of 1888. Wanda Truman, one of the last people left who spent their early life in Grafton, says that it is impossible for one not a native to understand what the church meant to the people. They were educated there, they attended church services in it, they held weekly dances and socials there and they were buried from there.

Everyone worked on its construction. Even the adobes were made right on the site. It is a symbol to these people of the Golden Rule as they lived it, where everyone did love their neighbors as themselves. Just looking at this old building can make us feel as these people did.

MARY PHOENIX
(Text)

Mary Phoenix is an established author. She is a dyed-in-the-wool-Dixie-ite, being born and early educated in Dixie's schools. She has also continued her lifelong education at the University of Utah, the University of Southern California, University of California/Berkeley, University of Nevada/Las Vegas, Southern Utah State College and Dixie College. She has taught English and Drama in the Dixie High School, and writes a column of personal events for the daily newspaper. She's as much Dixie as the sunshine! Mary has generously contributed her talent to write the texts for these buildings.

JON BOWCUTT
(Sketches)

Jon Bowcutt, a native Utah artist, was born in Ogden but spent most of his youth in the Orem area. He received his BFA cum laude degree from the University of Utah in 1982. The University awarded him an Alvin Gittens fellowship, that enabled him to earn an MFA degree in 1986.

Bowcutt's work is housed in private collections throughout the United States. He has instructed courses at Dixie College and the University of Utah. Presently he is co-owner of the Seven Wives Inn, St. George, Utah, where he resides with his wife, Alison, and young son, T.C.

HISTORY

St. George was settled on December 6, 1861, as a result of a direct call from Brigham Young. He had visited the area in the fall and had prophesied "There would be between the volcanic ridges, a city with spires, towers and steeples and with homes containing many inhabitants."

It was one of the most difficult colonizing attempts the world has ever known. Because of the faith the early Mormon pioneers had in Brigham Young they made his vision a reality.

How St. George received its name has remained somewhat of a mystery. The Smith family have often insisted that it was named for their ancestor George Albert Smith. Smith along with Erastus Snow was appointed as an apostle in charge of colonizing southern Utah. Many say Brigham Young would not allow the term "Saint" to be used by any mortal man. Another opinion holds that it was named for Phillip St. George Cooke, the army officer who had been so kind to the members of the Mormon Battalion on the famous march across the country and who at that time was in charge of Fort Douglas in Salt Lake City and was present at the meeting when Brigham Young made the call to Dixie. A third opinion is that it was named for St. George, the national hero of England. Brigham Young was a direct descendant of English yeomen and had been on a church mission to England.

Strangers to St. George always wonder where the term Dixie, used everywhere, came from. Brigham Young's early scouts told him that in the warm region of the southern part of the territory cotton could be grown. Because Brigham Young was determined to make his people self-sufficient and because of the increasing Civil War, he issued a call for the Cotton Mission. Many people from the southern states with their knowledge of the cotton culture were called here - thus the name of Dixie!

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