

THE MCQUARRIE MEMORIAL MUSEUM

The **MCQUARRIE MEMORIAL MUSEUM** was built as a gift from **Hortense McQuarrie Odlum**, a granddaughter of Hector McQuarrie, an early mayor of St. George, to the Daughters of Utah Pioneers of Washington County. The portrait of Mrs. Odlum, in Room 7, was painted especially for us by a famous portrait artist in New York City. At the time of the Museum's dedication, a **painting of George Washington** was donated by her sister, Ann. It is a copy of a Gilbert Stuart work. This painting is hanging along the stairs from Room 6. Many choice heirlooms were given by the family members at the time of the dedication of the building in 1938 and several are on display in Room 7. The cost of the original building was \$17,500. An addition to the building was made in 1985 at the cost of \$93,000. This was supported by **Ferol McQuarrie Kincade Moore**, second cousin to Hortense in honor of her parents, her ancestors and all the Dixie Pioneers. The portrait of Ferol is in Room 7, as well. There are written histories on both women available to read.

ROOM 1 (FOYER AND HALLS)

#1 – ST. GEORGE PIONEER PLAT MAP #77 Shows the streets and locations of the family lots of the original settlers. The town of St. George was chartered January 17, 1862, and was surveyed at that time. The usual Pioneer style four square deal was to put names of males 18 and older in one hat, block and lot number in another, and each drawn to decide where the original pioneers would build their homes. After the drawing, most were perfectly satisfied. Others traded among themselves. There is no record that anyone did. It was also decided that no one would move to their lots until the day assigned. The night before the big move everyone was hoping to be the first to lay claim to reaching their lot first. Brigham Jarvis was determined to be the first and he tells of racing up and down the hills scattering some of his goods out of the wagon in the process of getting to his lot first. He finally pulled up beside a large mesquite bush and said, "Get out, Mother, we're home." So, they became the first settlers in St. George.



William Carter's wife had been eager to get her garden plot prepared and had been down grubbing out the brush, so she would be ready to plant when the big day arrived. When they brought the wagon down she learned she had grubbed on the wrong side of the stake. She had cleared the road. She became known as the first person to do road work in St. George. Copies of the map and list of names are for sale in the Gift Shoppe.

#2 – THE LIST OF NAMES: Underneath the Plat Map is the list of the 309 families who came to St. George in 1861. The letters "D.O." under some surnames stand for ditto meaning the same as above.

#3 -- HAND CARVED CANES or walking sticks are from different parts of the country. It was a popular fashion statement for gentlemen to carry canes or walking sticks, some having curved handles, some just straight sticks. Canes were often brought home as souvenirs from foreign travel. In Foyer from left to right:

1. Black cane owned by Colonel Daniel Green. #1326
2. Walking stick made from the thorn bush of Scotland. #1327 (picture at right)
3. Engraved walking stick. #1328
4. Cane owned by Wm. Gardner made from khouri white gum tree of New Zealand. #1048



5. Deer horn cane brought by Walter Pike from Paris. #1329
6. Cane made by D. T. McAllister while in prison for cohabitation. Canes had curved handles, walking sticks were straight. #1332
7. Walking stick made from a diamond eye willow tree in Hill Cumorah, NY. The wood has been carved away from the markings, so they stand up from the rest of the stick. Made by E. B. Snow while on a mission there. #1325

#4 – EARLY ST. GEORGE TEMPLE PICTURE (#60): This picture of the St. George Temple shows how it looked when it was dedicated. Notice the short tower. When President Brigham Young came to St. George to dedicate the temple (April 6, 1877) he thought the cupola was too short and stubby, making it look more like a government building than a temple. It would take more time and money in this harsh desert, and it was too late to change it, so it remained as it was. Not long after the dedication, Brigham took sick and died (August 1877). Then in October 1878 during a violent storm, lightning struck the cupola. The decision was made to rebuild it the way Brigham wanted. The round white tower to the right side of the Temple is a water tower to store the water used in the Temple. **See more St. George Temple pictures in Room 9 (Meeting Room),**



#5 - “EARLY VIEW OF MAIN STREET” (#35) Shows the first Social Hall on the southwest corner of Main and 100 North (St. George Boulevard). Just after arriving in St. George, Erastus Snow suggested a building for church, educational and social purposes. Pledges were raised from families who didn't even have homes yet. It was erected about 1863. There was a main room upstairs and two rooms in the basement, the small one being the kitchen. There was a large fireplace with hooks to hang kettles. The Hall was used for church, dances, banquets, school, county fairs and plays. Admittance to plays (usually 75 cents-very pricey for the time) was seldom in cash; tithing script or labor, molasses, flour or produce were common. One play collected \$41 with only 50 cents being in cash. Interestingly, if a very large squash was given, a few carrots were given in “change”. In 1875 it was sold and used for mercantile business. It was sold again and known as “The Hub”. In 1935 it was torn down and a gas station has been there ever since.

Room 2

We have in this room several pictures and old books. There is a case with many shoes and the willow chairs used by the first Temple Presidency.

#1 - There are 3 separate LANTERNS:

1. Policeman's Lantern used by Taylor Riding #1156
2. Miner's Carbide Lamp – used a special gas #1157
3. Glass oil hand lamp used by Eleanor W. Jarvis (her picture #188 is in Room 4) #1154



#2 DARK WOOD SECRETARY (#893) – many old books and journals are kept here



#3 - WHITE WILLOW CHAIRS (#355) The chairs are from the St. George Temple and used by the Presidency. They are made of river willow. Because there were so few trees in the valley, river willow was used for furniture and even for fencing. The wood was soaked, steamed and bent to shape and then painted. A River Willow Baby Bed is on display downstairs.

#4 The ORCHESTONE (#894) is pedaled and sounds like an organ but has rollers like a player piano. It was used in the Harrison House in the old silver mining town of Silver Reef near Leeds. When the mines closed the Orchestrone was purchased by Robert C. Lund



#5 - BLACK VELVET SHOES (#1870) James Samuel Page Bowler made these shoes for his wife, Matilda Hill Bowler. (Donated by Barbara Price)

#6 SHOES through the ages have been a fashion statement and status symbol, but for many of the common people of the pioneer era, the cheapest shoes were made to fit either foot (reportedly lasting up to 60% longer), the toes being square or round. Until the 1800s many shoes were homemade (**#349** Child's shoes, top shelf) as well as from local or traveling shoemakers. Shoes were made on a last (**#653**, **#659** second shelf). Button shoes went on much faster using button hooks (**#499**, **#836**, top shelf). The invention of the shoe last sewing machine in 1882 lowered the cost of shoes now made in factories.



#7 - SHOE PEG RASP (#654) This was a tool that was used to smooth off the rough edges of tacks or wooden pegs that would be found on the inside of the shoe after the sole had been attached. It was brought across the plains by the Commodore Perry and Elizabeth Reeves Liston family 1852.

Commodore Liston tells about buying a black bear cub from the Indians on the upper Missouri River and putting the bear in a cage and floating it down the river on a raft to St. Louis. He sold the bear in St. Louis for \$50 and then continued onto Indiana to the home of his father.

He eventually joined the Church and came West. He was called to Dixie in 1861 by George A. Smith. He died in Arizona in 1879.

#8 - DESERET READER (#1729) This was printed in 1868 using the Deseret Alphabet which was the idea of Brigham Young to help foreigners learn English. It has 38 characters; one for each sound. However, this was a problem as each locale had its own colloquial pronunciation. It could only be printed, making it slower than cursive writing. Later, it was going to cost several million dollars to print 1000 books so only a few were ever printed, including the Book of Mormon. After President Young's death, interest in the Deseret Alphabet died too. The cover reads "The Deseret Second Book by the regents of the Deseret University."

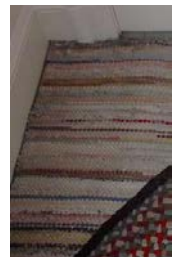
ROOM 3 (BRIGHAM YOUNG)

#1 - This is called the **BRIGHAM YOUNG ROOM** because the “huge” bed (#1128) and wardrobe (#1136) were built for him and were in his home when he lived in St. George during the construction of the LDS Temple. Wardrobes were used at that period because closets could be taxed as a room. The bed has metal springs, a feather tick, and a straw mattress. If the weather was warm you slept on top of the feather tick. If it was cold, you used it as a blanket. The straw would be replaced as needed and as fresh straw was available.



#2 - Notice the **FEATHER AND STRAW TICKS (#1127)** which took the place of the modern mattresses.

#3 – HOUSE CLEANING in early spring was a busy time for everyone, especially the women folks. It was quite a while before wallpaper was available, and so it was customary to whitewash the plastered walls of pioneer homes. Whitewash was obtained from lime burned locally, there being a white limestone available which produced good lime. At house cleaning time the furniture, much of it homemade, was removed from the rooms, and the rag carpets were taken up and outside to have the dust beaten out, and the dusty straw that had been under the carpets was taken out and burned. While the walls and floor were barren, the whitewashing was done, the white emulsion covering over walls having grown dingy from the smoke from the fireplace and speckled from the ever-present housefly. The floors were scrubbed thoroughly, allowed to dry, and then covered with clean white straw from which the chaff had been well sifted. Then the carpets were brought in, stretched tight, and tacked down. Delighted children then enjoyed a romp on the soft carpets. The beds, too, received their clean new straw or the soft inner husks of the corn ears, which lasted better and was cleaner than the straw, since the latter tended after a time to crumble and break. Store mattresses were uncommon; the straw tick was a cheap substitute which served its purpose well enough. (A copy of this write-up is for sale in the Gift Shoppe)



#4 The **CARPET (#1131)** on the floor was made on the loom in Room 4. The narrow pieces were then sewn together to make the width of the room.



#5 The **CHAIR (#989)** was brought from London by Orson Pratt and given to Brigham Young.

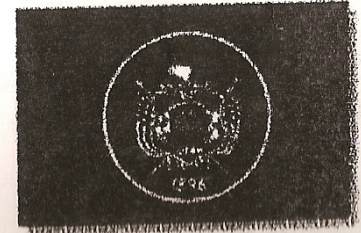
#6 The old **CRADLE (#1122)** was found in a chicken coop. It was in terrible shape. In the bottle are some of the square nails that were taken from the cradle when it was refinished. Mae McAllister made the little mattress, quilt and pillow. The doll was donated by a lady from California.



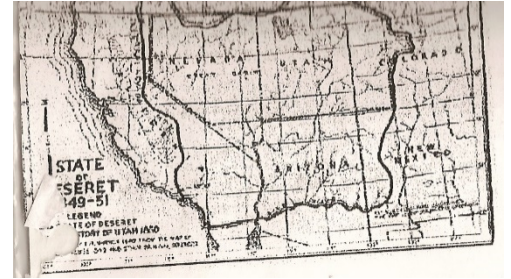
#7 - The **WOODEN CASE (#1139)** was built to preserve uniforms of Erastus Snow but is now displaying women’s fashionable tops belonging to Artimesia Beman Snow, first wife of Erastus Snow. Her picture is above the case.

#8 - White knitted **BEDSPREAD (#1853)** with crocheted edging made in the 1860 era with a pattern that was popular then. (Donated by Jean Dewey, Ivins Camp, 1999)

#9 – UTAH TERRITORIAL FLAG (#881) the Beehive is this state's emblem. The honeybee is the state insect. The shield has a Sego Lily which is the state flower, growing on either side. The Sego Lily represents peace. The date 1847 is important to the state's history. In that year, Brigham Young led a group of people to Salt Lake Valley which was their new home.



Before the transfer of the American Southwest from the United States the Saints arrived in Utah Territory. The State of Deseret was organized on December 9, 1848. It was the first Anglo-Saxon attempt to establish political government in the great west and the first attempt to gain statehood by people living west of the Mississippi. Statehood was petitioned for in 1849. Utah Territory was created instead as part of the Compromise of 1850. Brigham Young was appointed by the U.S. President as the first Territorial Governor and Superintendent of Indian Affairs. By 1880 the Utah Territory had enough settlers for Statehood. But because of some Mormon practices that were against federal laws they were denied. In 1885 Utah proposed a new constitution that outlawed polygamy. Utah became the 45th state on January 4, 1896.



#10 - FRAMED COLLAGE OF 5 EARLY PICTURES (#1925):

- A) The interior of the Tabernacle (note potbelly stove)
- B) Two girls in front of the Sugarloaf and the new "D:"
- C) Temple photo showing chain link fence
- D) Temple photo with dark sandstone base
- E) Temple photo showing dark coloring on the top as well as the base

(Donated by Barbara Price; located near door)

#11 - CRAZY QUILT (#1216): This was found in an attic in New York.



#12 - BRAIDED SILK RUG (#990): This was donated by Ella McQuarrie Hatch, mother of Hortense McQuarrie Odium.

#13 - ROUND BRAIDED RUG (#1129): This was made by Maude McCallister Cottam. She made over 100 rugs in her lifetime.

#14 - BLACK BEADED COLLAR IN FRAME (#1607): This was meant to be worn over blouses or dresses for special occasions.



#15 - WOODEN CHEST (#1747): This was made from a bed headboard and used by a wife of Brigham Young. We do not know which wife.

#16 - BLUE GLASS "SPOONER" DISH (#1205): Brought to Utah in 1848 by Mary Angel Young. The dish was made in Sandwich, Massachusetts at the earliest commercial glass company in the United States that was established in 1825. It was used to put spoons in and placed on the table. Diners could select a spoon for their use. They came in different shapes and sizes.

#17 - ROUND WOODEN TABLE (#1203): Made from one round of a tree by W. H. Branch from a tree in his back yard. One day one of his descendant's come to the museum and was amazed to find a piece of furniture that had been made by W. H. Branch. He had heard of the beautiful pieces that he had made, but had never seen one.

#18 - SILK WEDDING DRESS (#2048) on mannequin, worn by Annie Stout Jones.

ROOM 4 (LOOM ROOM)

#1 – PIONEER DRESS (#885) – This simple work dress reflects the life of the woman who made and wore it. The dress was originally blue gingham (now faded to look green) and made in 1830s. This dress was old when it arrived in Dixie!! It is a typical working woman's dress with many repairs and patches. It has been altered for all the different stages of a woman's life and having children. Look closely at the patch on the sleeve and you can see how the pattern has been made to match so it's not noticeable and the tiny stitches. This is a truly rare and unique treasure!

#2 - CLOCK HANDS (#1334)

This is a replica of the original Tabernacle clock face. It was painted on the wall by Priscilla Cannon. The numbers were painted by Walter Pace. The wooden hands are the original hands from the Tabernacle clock and were attached by Claude Cannon, so they could move. It was given to the museum as a centennial project.



When the settlers came here, they only had five timepieces. Those time pieces were set by "sun time." That was the time the sun came up. There was a sundial in the town square, but for meetings, parties, and especially water turns, it was necessary to have the correct time. This made it very difficult for the people to keep track of the correct time. As a result, no one knew for sure when to change the water in the irrigation ditches. Church and schools found it difficult to get everyone there on time. By the same token it was hard to determine when school was over and when meeting time was ended. This made for some contention and hard feelings. The need was met when the Tabernacle was built with a steeple clock facing north, south, east, and west. It chimed every quarter hour. The face on the wall of the museum shows the hands which are the original set of four from the Tabernacle clock. The hands are set at 2:00 which was the time that the clock first chimed. This was a wonderful day for the valley. It was said that when the clock started keeping time for the valley it truly became a peace valley. Also, before the clock, the big drum (room 7) would be beaten thirty minutes before church meetings. It could be heard all over the valley. When the OLD CLOCK on the TABERNACLE was remodeled, they took the four sets of hands down and replaced them with new ones. We fell heir to this set and had Walter Pace paint the clock on the wall and Claude Cannon attach the hands. They are well over 100 years old as the Tabernacle was dedicated in 1876.



#3 -ICE CREAM MAKER (#911)

The round cylinder was filled with ice and salt and then corked (the cork is missing). The ice cream mixture was poured into the bottom tray. As the very cold cylinder was turned (handle missing) in the mixture, ice cream was scraped from the cylinder into a bowl using the scoop; another turn, another bowl. It was instant ice cream.

#4 STONEWARE JUG (#918)

This small jug was filled with local wine and buried in the cornerstone of the old St. George Tithing Office. When the Tithing Office was razed, the jug was found. In early times wine was accepted as tithing from the members. Eventually word was sent down from Salt Lake not to accept any more wine as tithing. They had too much and much of it was of an inferior quality.



#5 TEA CADDIES (#'s 1070, 1067, 1000) There are three tea caddies used by men to take their tea to work with them when they left home in the morning. Since they did not return to the home at mid-day this was a good way to have tea with their lunch. (Two are in the white cupboard and the third one is in the case underneath the hair wreath.)



#6 - VICTORIAN HAIR LACE PICTURE (#148) Before photography, family and friends were remembered by Victorian Hair Lace items. Females saved their combed or brushed hair in a hair receiver, a round container with a hole in the lid. Delicate and intricate flowers were woven as well as a watch chain for a departing soldier to remember his sweetheart by her hair. The hair was also made into jewelry like the bracelet (#703). Mothers often saved locks of hair from their babies as shown on the album in the West Room (front case, middle shelf). Two pictures downstairs have hair work inside an arrangement of colored cotton chenille. (More information on this sentimental artwork can be found in the lower flip chart. Copies can be purchased in the Gift Shoppe). There is one hair picture in this room. It is the only picture of its kind in the museum. It was made from human hair.

#7 - WEIGHT FROM COTTON MILL (#902) It originally had a hook in the center and was fastened to the frame that stretched the warp in weaving the cotton thread into the material. It was later used as an anvil by Frank Cannon (donated by children of Frank and Mary Cannon, located in the Loom Room by the irons).



#8 - PIONEER CUPBOARD (#300) from the Joseph Orton home. (Note: Joseph Orton's picture is on the wall to the right of the cupboard in the middle row.



#9 - SUNDAY EGG BASKET (#1061). Located on the bottom shelf of the Orton cupboard's upper section is a brass egg bucket. The Sunday eggs were gathered and kept in this and taken to the Relief Society who distributed the funds from their sale to the poor, and buildings, including the Temple. (Owner Tabitha Jane Allen Freeman; donated by Ellen and Owen Freeman)

#10 - SWORDS -Here are some of the old swords with names of owners attached.

#11 - TOOLS In the case are tools used to build the temple and tabernacle. Plus many other interesting tools and tack.

#12 This LOOM is very interesting. It was made about 1894 by Robert Gardner for his wife, Leonora. The timber used in it was grown in Pine Valley Mountain and cut in Water Canyon by their son-in-law, Peter Snow. Leonora wove carpets for many years but kept no record of the number of yards she

wove. She charged 10 cents per yard. During the two years her son was on a mission in Germany, she practically kept him with her weaving.

After she quit weaving she helped the women of the town of Pine Valley prepare the warp on the loom and they wove their own carpets. Later the loom was moved to the home of her daughter, Alice Snow, where it was still used for some years; then for several years it was idle. In 1936 it was moved to St. George and was in constant use until 1970. It was donated to us by Myra Snow Lang, a granddaughter of Robert and Leonora Gardner.

#13 In the Orton cupboard are **CANDLE MOLDS (#1172)**: Mutton tallow and other grease were poured into the mold while hot. A string was put in the mold first. This could cool and then removed from the mold. When the pioneers made their candles they soon found out that mice loved to chew on them during the night. This made it necessary to have some tight container in which to store them. The tube-shaped tin carrier was one method they used. If the candles were not stored correctly the candle was destroyed. The mice liked the sugar residue if bees wax was used or the fat left from the lard renderings.



#14 On the small table are some of the different styles of **BUTTER CHURNS**.



#15 - BROWN DESK/TOP (#362) This desktop was made by R. J. McQuarrie at age 18 as a requirement to complete his furniture making apprenticeship under Miles Romney. The desktop was made for John T. Macfarlane

#16 - VARIOUS KINDS OF IRONS The fluting iron—both parts must be heated and then the material was put in to make pleats, ruffles or both. One of the irons is open on the end where hot coals were inserted, and the smoke would come out the little stovepipe. They would pump it to keep the coals alive and keep the iron hot. Lift some of these irons. They are very heavy.



#17 - The CHOPPING BOWLS in the cupboard were made from the trunk of trees, hollowed out. Chopping vegetables with these heavy knives was the women's' work.

#18 - The COFFEE GRINDERS were really corn grinders. They would parch the corn and grind it for a delicious cereal.

#19 - The WHITE MOLDINGS were made from plaster of Paris that was found around the St. George Area. The grape moldings found in the Tabernacle were made in like manner for trimming the ceiling.

#20 - GLASS FIREARM DISPLAY CASE Spanish walking stick owned by John Lytle, a bodyguard to Joseph Smith, with a double-edged sword inside.



#21 - RIDING CASE (#1903)

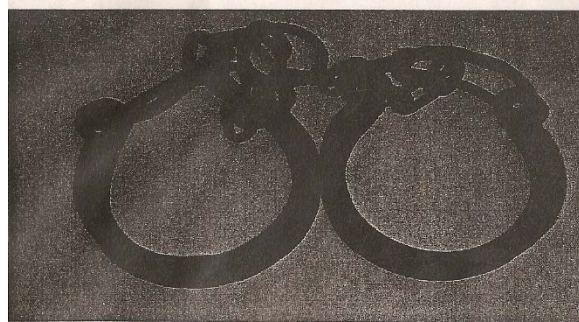
on the South wall has a quick note on the top: "Fred Riding tinsmith, mining display: wire stretchers, tinsmith pipe crimpers, **LANTERN**, also shoemaker item, etc." While looking within the case, locate the **TIN CUP**, the **FUNNEL**. These came from the Jacob Hamblin home. Christopher Lister Riding (Fred's father) became apprenticed to a tinner in England, who, after Christopher had learned the tinner trade, gave him the tools he had learned the trade on. They were also the tools his boss had learned the trade on. When C. L. Riding came to the U.S., he brought his tools with him and he could bring the tools free of charge as ballast in the bottom of the ship. He also brought a lot of sheet metal with him to use. Finally arriving in SLC, Brigham Young called him to go to Dixie as a tinner. For 30 years he plied his trade not even leaving for conference because he was called on a mission to make tin ware for the saints in the Dixie Mission.



(Information from Miriam A. Riding) Note: 2 pictures of Christopher L. Riding (#108, which is a "Life Sketch") and #153 on the East wall; his wife, Eliza A. D. Riding (#258A) is on the North wall. There is a write up on "The Tin Man" in the flipcharts. It can be purchased in the Gift Shoppe.

#22 - MORMON IRON PUZZLE HOBBLER (#1973)

There were many types of horse hobbles, but the Mormon Iron Puzzle Hobbles may be traced to the 19th Century members of the Mormon Church in the Midwest. In 1846, John D. Lee, Howard Eagan, and a little dog named Skip were sent by Brigham Young to Santa Fe to collect money from the Mormon Battalion men to take back for their families who were left behind. His journal records that he had with him good Mormon Iron Puzzle Hobbles. These hobbles worked well because they were difficult if not impossible to remove from the horse unless you knew how to do the puzzle.



#1973-Located in Rm 4 Loom room) bottom of West Case

When the Saints settled in the west they soon found that horses were often stolen by Indians or other thieves almost at will. The Indians were unable to solve the puzzle. This was not always a good thing for the horse. If the Indians could not free the horse, they very often shot the horse. It is recorded that in the year of 1869 the Navajos took more than 1200 horses from settlements in Utah.

The blacksmiths made the hobbles and there were many different puzzles used. Each hobble was unique and showed the skills of the maker. Some showed a very high quality of skill, others somewhat less.

Present day Springville, Utah was originally named Hobble Creek. Oliver B. Huntington was traveling along the creek above Springville and he lost a set of Mormon Hobbles. Because of the incident the creek and the settlement of the area were named 'Hobble Creek'.

In this area Alonzo H. Russell made these types of hobbles. He was a settler of Grafton and later settled in St. George.

The set of hobbles that are in our museum were found in an abandoned shed in St. George by Jerry Riggs. He graciously donated them to our museum. They are large and were meant to be used for a large horse.

#23 - COLT 44 PISTOL, HOLSTER, AND CARTRIDGE BELT (#1970) This Colt 44 pistol was donated by the owner, Mrs. George, (Willo) Andrus, and family. The original owner was James Andrus. George, husband of Willo, was a grandson of James Andrus. Willo had been concerned for many years what to do with the gun. An extended family member visited our museum and was impressed with the care and high quality of the museum itself. He passed that information along to Willo, and the family decided the DUP Museum was where it should be since James lived in this area most of his life. The gun at that time was in Hawaii and arrangements were made for it to be hand delivered to our building, rather than be sent by mail.



James Andrus came west in 1848 at age 13. His father, Milo, had left on a mission to England and since James was the oldest son, he was given responsibility to take the family to Zion. His journal records that, "all the possessions for a family of six were in one small wagon". His duties included guard duty for the camp and cattle. He was called to Dixie in 1861. He went back to the Missouri River to assist in bringing Saints to Utah as well as pick up freight for the Co-op Store in St. George.

He was a Captain during the Black Hawk War where he owned and used the Colt 44 that is in the Museum. He managed the Canaan Co-op for 25 years, and was a member of Wooley, Lund and Judd Co. He was owner and operator of James Andrus & Sons as well as a rancher, farmer, and horseman. He is the husband of Manomus Andrus, who had one of our camps named after her.



#24 - POWDER HORN (#1267) Make from the oxen horn of Ned. Ned came up the trail from Texas. He only had one horn and when he died on the trail his horn was cut off and made into a powder horn.

#25 - RAMROD (#1263) Found where James A. Whitmore and Robert McIntyre were killed by Indians near Pipe Springs, Arizona in 1866.



#26 - SMALL SPINNING WHEEL (#1781) This was made in Denmark for Jacobene Laurene Jacobson by her young husband before they came to Utah. It was given to the museum in a box and in pieces. Part of that box is standing behind the spinning wheel. This is the box used to bring it to Utah.

#27 - SALT LAKE TEMPLE (#167) This is an architect's drawing of the Temple. Notice the "flying angel" on the top of the spire.

#28 - PHOTO OF JOSEPH ORTON (#16) Joseph was a multi-talented member of the community. He was a teacher, musician, actor, and publisher. He felt that somehow, he was not contributing to the community, so he decided he needed to plant a garden. He went down the Virgin River below Bloomington and prepared a field and planted corn. After some time had passed he decided that he had better check and see how the corn was doing. When he went to check it, he couldn't find the field. He searched for some time and finally decided he never would find it and came back home. He never did find his corn field.

#29 - POTTERY (#918) This brown jug was filled with wine and buried in the cornerstone of an old building in St. George thought to be the original Tithing House. It was found when the building was torn down and it still contained wine. There is no documentation on which building that was. Written on the side of the bottle: Vitreous Wine Bottle. J. Bourne & Son Patentee's. Denry Pottery near Derby, B & J. Arnold, London. Was donated by Marvel Pendleton.



#30 – POTTERY JARS (#929, #931) Pottery was made locally by the Eardley Brothers. There are many fine examples of the excellent pieces they made.

ROOM 5 (MAIN ROOM)

Pictures on the walls throughout the museum are of early pioneers in the Washington County area.



#1 - SACRAMENT CUP STORAGE RACK (#586) The rack was used for the washed Sacrament Cups that were stored upside down on the metal pegs. (Tithing desk)

Clara Ward.

#2 - CLEAR GLASS SACRAMENT CUPS (#1880) These cups were used in Santa

#3 – SACRAMENT TRAY (#1927) The engraved Silver Sacrament Bread Tray was still in use as late as the Depression by Sarah Jane Schofield's family along with other families who lived in a remote ranch area. (Donated by Ina Tyler, a granddaughter)

#4 - SACRAMENT PITCHER AND CUP (#812, #2505) The Sacrament pitcher and cup were used by the LDS Church for their Sacrament services. The cup was filled and passed along the row and each person would take a sip of the contents.

#5 - SMALL GLASS DISPLAY CONTAINER WITH WOODEN CARVINGS (#821) These carvings were done by John Mickelson Lang in a small glass container illustrating a poem, "Curfew Must Not



Ring Tonight" written by Rosa Harwick Thorpe. The items in the case were all carved by Mr. Lang. The knife he used to do the carving as well as his glasses on the top of the case. The poem is set in old England where Bessie, a fair young maiden whose sweetheart was on trial, "...had listened while the judges read without a tear or sigh 'at the ringing of the curfew, Basil Underwood must die'" Her only hope now was Cromwell who would come at sunset and save her sweetheart. She needed to make sure that curfew would not ring at sunset until he came. At the bell tower, she pleads with the old, deaf bell-ringer sexton "Curfew must not ring tonight!" He insists "He must do his duty right, and like he's done these long, long years, Curfew, girl, must ring tonight!" Desperate now, she climbs the old tower steps, then the ladder,

and looking at the bells' tongue (meaning the clapper) "Shall she let it ring? No, never! Flash her eyes with sudden light and, she springs and grasps it firmly.

#6 - WOOD CARVING TOOL (#823) of John Mickelson Lang. His glasses are included in the display.

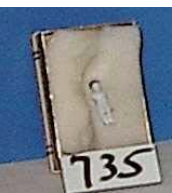
#7 - SMALL ORIENTAL CREAM PITCHER (#730) The original handle had been broken off and a new one was fashioned by a tinsmith. (Owned by Mrs. A. M. J. McArthur; donated by Louise J. Snow).



#8 - MAN'S WHITE SHIRT (#387) This shirt has cuffs with dark brown buttons showing; worn by Orson Pratt.

#9 - OLD ENGLISH IRONSTONE CHINA SOUP TUREEN AND PLATTER (#713, #2656) These were used in Brigham Young Home in St. George. (Donated by Alice G. Hardy)

#10 - PIONEER JUBILEE SOUVENIR CUP (#804) This cup is made of tin and coated with enamel. Five thousand cups were made and sold to raise funds for the 50th Year Jubilee in Salt Lake, July 20-24, 1897. All original pioneers were invited. Individuals could also buy these cups for 50 cents each. An additional 10 cents would pay the postage. The cup was presented to Mary J. Bunker in 1897.



#11 - PLUM PUDDING DOLL (#735) This was given to Emma Squire in 1873 at age four. It is only one-inch long. (Donated by Emma C. T. Squire Family)

#12 - SUGAR AND CREAMER (#797, #2523) These dishes were brought back from Mexico by Elizabeth A. Snow, third wife of Erastus Snow.

#13 - The DENTIST'S DRILL (#384) was propelled by foot (before electric motors). It was a slow process and really hurt.

#14 - NAUVOO TEMPLE COMMEMORATIVE PLATE (#741) This blue and white Nauvoo Temple plate was commissioned by Brigham Young while he was in England (only 200 made). Around the edge are the names of the twelve apostles, the Presidents of the Aaronic and Melchizedek priesthoods and the Church Patriarch.



#15 - CUP AND SAUCER. (#806, #2504) These were from the Joseph Smith home; used in Nauvoo; brought west by Julia Anne Mitchell.

#16 - DISPLAY STAND Gives a very brief early history of the Dixie area, especially spotlighting cotton. Also a short history of the Cotton Factory with pictures from 1867-1898. The 'millrace', in the early picture, carried water from the millpond on higher ground to the water wheel, providing power to the machinery.

#17 - BLACK SILK DRESS (#632) The Black Silk Dress was owned by Anne Cannon Woodbury. She raised the silkworms to make the cloth. The cloth was woven by Jean Coates. The dress was made about 1890. The crocheted collar was made by Emily Foremaster. Originally, Mrs. Woodbury intended to make a suit for her husband, but decided that a dress for herself would be very nice, since she had raised the silkworms. (Located in the dress cabinet) Note the information in the glass case regarding the raising of the silkworms and the silk industry.



#18 - BLUE AND WHITE CHECKED BEDSPREAD (#382)

The bedspread was made by 16-year-old Susanna Adams Harris. She planted, irrigated, weeded and harvested the cotton. Then she spun, dyed and wove it into this beautiful bedspread, which, since it's folded up, only a portion is seen.

#19 - MIDWIFE BAG (#1760) This bag belonged to Leonora Cannon Gardner of Pine Valley. She was born in Liverpool, England 11 September 1840. Her parents and siblings were members of the Church of Jesus Christ of Latter-day Saints when she was born. They were baptized the same year as she was born. The family left England for the United States and arrived in Nauvoo in 1842. They then moved on to Salt Lake Valley, arriving in 1849.

One of the original pioneers to St. George in 1861, she rode a horse, helping drive the cattle most of the way.

She married Robert Gardner in 1863 and they moved to Pine Valley. Receiving some training in SLC for midwifing, she was called as early as 1883 to deliver her first baby. Living in Pine Valley in the winter and Grass Valley in the summer made it possible for her to deliver most of the babies in that area. Records show that the last child delivered was in 1917. She died 11 October 1927. Her picture hangs in the room 5 on the West wall - #173. Next to the bag is a list of delivered babies (#1803) (a copy of the list can be purchased in the Gift Shoppe)



Additional information on Leonora Cannon:

Leonora was the youngest of six children of George and Ann Quayle. She was given the name of her father's sister, the wife of John Taylor, under whose ministry the family received the Gospel.

In September 1842 they boarded the ship "Sidney." Her mother was in poor health, died and was buried at sea. Arriving at Nauvoo, the family stayed with George's sister, the wife of John Taylor until their house was built across from the Taylors.

Leonora remembered hearing the Prophet Joseph speak and was 4 years old when she was lifted to view the Prophet and the Patriarch in their coffins. She also remembered seeing the Mummies from which the writings of Abraham were translated, which are now part of the Pearl of Great Price.

At the death of her father from sunstroke, Leonora's older sister and husband took the 3 youngest children (which included Leonora) and raised them as their own. The 2 older children were raised by John Taylor and Auntie Taylor, her brother being George Q. Cannon. After crossing the Mississippi River from Nauvoo, she had the Moses-like experience of quail coming into the campground of the starving pioneers and the children able to catch them for food.

Leonora chose to come to St. George with brothers, David and Angus and sister, Ann, when she was 20 years old. She rode a horse and drove the cattle most of the way. In St. George she became the 4th wife of Robert Gardner.

She endured all the hardships and privations of those days doing all she could to help support herself. Robert spent so much time on the temple and other church and public works without remuneration; it was hard for him to support his families. The other families having older boys to help support his families and Leonora's children were small. She picked cotton, removed the seeds, carded,

spun and wove it into cloth, not only for her own children but also for those of her husband's other wives. She also raised silkworms, spun the silk and wove it into cloth.

For 20 years she moved back and forth from St. George to Pine Valley; part of the time living with one of the other wives. During this time, she lived 3 years in Price where Robert served as Bishop and supervising the United Order. She lived in the house known as the Order House from 1878 to 1881. She had repeatedly asked him to construct a bed and eventually he did get the Quaking Asp poles for the purpose. One morning, after he'd gone to work, she got the saw and hammer and proceeded to make her bed. That night, her first child was born on that bed.

She laughingly said that her chickens got so used to being moved that every time they heard a wagon coming, they would run out into the yard, lie down on their backs with their legs in the air, waiting to be tied for the next move!

She received a carpet loom from Robert, which she used to help support her family. She gave birth to 10 children. She taught school one year in Price and with the proceeds bought a sewing machine, which she put to good advantage in supporting her family. While her son, George, was on a mission she wove 1700 yards which sold for 10 cents per yard, to finance his mission. She spun and wove flannel for her babies' layettes because at that time it cost \$7.00 a yard.

As her children grew older, she was set apart as a Midwife in 1893. She practiced obstetrics in Pine Valley, Pinto, Hebron, and Enterprise for 27 years. She entered upon this calling with great energy and remarkable success. She never lost a baby. Regardless of the weather or time of day, she was instantly ready to go to the Mother's aid. All during her life she held many positions of responsibility in the Church.

#20 - CHINESE BOWL (#737) This bowl belonged to George F. Jarvis, a pioneer of 1861. As a young English boy, he received an apprentice ranking on board a British sailing ship. He served in that capacity for four years. At age 17 he sailed on a one-year voyage to Australia, China, India, and South Africa. Subsequent voyages took him to Holland, Western Australia, China, Malay Islands, South Africa, Ceylon, and Calcutta. He then joined the British Navy and sailed to the West Indies. On that voyage there was a mutiny and he lost a big toe, and the sight in one eye.

After his marriage and conversion to the Church he signed on for another voyage to China to get money to pay for his family to come to Zion. He and one other man cooked for 800 people on that voyage. The man hired to do cooking was ill for most of the voyage.

He was the first to move to his lot in St. George after the lots were surveyed. During the construction of the Temple he oversaw the scaffolding. He also was responsible to put the baptismal font in place in the temple.

The bowl is medium size, white with narrow blue edge on outer edge. The same blue edging is on the bottom inside the bowl. There is a red design in the center of the bowl. The outside is covered with a scene done in blue and red.

#21 - SALT CELLAR (#831) This piece came to California on the ship Brooklyn that brought early Saints to San Francisco. It was quite a journey. The story of the journey follows:



When it became evident to Brigham Young in 1845 that the Saints would have to leave Nauvoo because of the persecutions that were getting acute, they advised the Saints that were living in New England and the Atlantic seaboard that they should pool their resources and charter a ship. The apostle Orson Pratt went to New York to organize this expedition. Samuel Brannan, a printer, was chosen as leader of this expedition. A ship was finally chartered, a 370-ton cargo ship. Charges for the ship were \$1200 per month if the saints would furnish all their own provisions and if the men would handle the cargo. The captain of the ship, Abel W. Richardson had the space between decks partitioned off into living quarters. The cost for passage was \$75 for adults and half that for children. The ship was an older one and many thought she was not seaworthy. She was described as "old and almost worn

out one of the old-time built old and worn out, just a staunch of a whaler.” She had been in service for twelve years and had traveled the world. But she was still seaworthy, but well patched, in declining years, and “leased because she could be had cheap.”



“The Brooklyn” set sail from New York on February 4, 1846, which was the same day the Saints left Nauvoo. Seventy men, 68 women, and 100 children made up the company. The living quarters were so cramped that only the children were able to stand up in them. Scurvy was a problem as well as sea sickness and a dwindling water supply. A severe Atlantic storm blew them almost to the Cape Verde Islands off the coast of Africa. They successfully rounded Cape Horn and headed for Valparaiso, Chili, where they hoped to obtain provisions to see them to California. Another storm blew them backward to Antarctic waters and west to the Juan Fernandez Islands, made famous by “Robinson Crusoe”. This was 360 miles west of Chile. They stayed there five days of rest and loading supplies and set sail for Honolulu. In Honolulu they met Commodore Stockton who informed them that the U.S. and Mexico were at war. He advised them to buy guns and ammunition and that Brannan organize his men into military companies and drill them. They drilled all the way to California. This part of the journey

took them 6 weeks. The day they arrived the city of Yerbá Buena was obscured by fog. The U.S. flag had been raised there on July 9, and the passengers were thrilled to see the flag of their country flying. The passengers entered the city on July 31, 1846.

So, the sea journey ended for the 238 passengers. And let’s not forget the animals they took with them. These included milk cows, crates of chickens, and forty to fifty pigs. They were fortunate to land on the Juan Fernandez Islands for provisions. They were able to gather at no cost fresh fruits and vegetables that were plentiful on the islands. Their journey probably is the longest sea journey of any religious outcasts in history. The Pilgrims journeyed about 3,000 miles and took 63 days. The Brooklyn traveled 24,000 miles. They crossed the equator in both the Atlantic and Pacific Oceans. They brought with them the machinery, seeds, and skills and trades that they would need to establish a permanent settlement. They understood when they sailed that they would unite with those saints that crossed the continent. They thought this would be somewhere in northern California. When the saints stopped in the Great Salt Lake Valley, some of the Brooklyn saints joined them there. Others of them stayed and founded settlements in California. Their dauntless courage, intrepid daring, matchless faith, and trust in God certainly earn for them our admiration and assure them a place of honor in the history of the westward migration of the church.

#22 – MEN’S “DUFFY” HAT (#433) From the early days of St. George, theater productions have been very important. They were performed in the Social Hall early and later in the Opera House. Some were even done in private homes. Traveling companies came here to perform. Some came from Salt Lake Theater as well as some from New York. There is a copy of a notice for a production at the Opera House on the wall of the staircase going down to the basement. It is to produce “Pizarro”, or “The Spaniards in Peru”. If you read the list of cast members, you will note that many actors played more than one part in this performance. It also advertises a future performance of “East Lyme” and the laughable farce, “Chiseling”.



Good quality titles were performed which included works of William Shakespeare. Other titles included “The Charcoal Burner”, “Enoch Arden”, “The Golden Farmer”, “The Octoroon”, and “Green Bushes”.

The “Duffy” hat was worn by Kate Kemp Thurston in many of the productions given in St. George. It is possible that she could have worn it while playing the male part. Tickets could be purchased for performances for 50 cents and 75 cents or in the early days produce was accepted. Loads of wood were also accepted.

#23 - The BEAUTIFUL DISHES (#669) were a few of the treasures brought from England, carefully packed and brought across the plains. Note the large square platter that was broken and stapled together by a large metal staple. The Blue Willowware is lovely.

#24 - Here are SAMPLES OF COTTON AND SILK MATERIALS with some of the articles made from locally grown cotton and silk. President Young sent 300 families in 1861 to the “Cotton Mission” to raise cotton or “white gold”, as it was called. The venture was quite successful despite the many setbacks. They had severe floods down the Virgin River which at times wiped out their entire crops, but they persisted. They succeeded in raising cotton comparable to that raised in the Southern States. They finally built the “COTTON FACTORY” in Washington City (5 miles east of here). They wove and dyed the material and factory became quite a business for a few years. A few people still raise cotton as a novelty in their gardens today.

The SILK INDUSTRY also thrived for a few years, but was abandoned for more lucrative businesses such as mining. The silkworms thrived on the Mulberry tree leaf and there are still many trees in this area. Most of the trees now are non-bearing trees. The iron stoves had wicks that were lighted, and then a small pan of water was held over the heat until the water was heated to a certain degree. The silkworm cocoon was held over the heated water and the cocoon would open and the silk would come un-wound. The silk was then put on the wooden bobbin. This was a long, slow, tedious process.

#25 - WHITE SILK DRESS (#634) was made from locally grown silk and was a temple wedding dress worn by Olive Paxton Eardley. The stockings were knit to go with the dress.

#26 - FIRST HOME BUILT IN ST. GEORGE (#54) The picture of the first home built in St. George is on the organ. It was built by Melancthon Burgess.

#27 - The lovely old ORGAN (#1249) came from the white church in Pine Valley.

#28 - CLEAR GLASS PLATE (#819) Has Salt Lake Temple etched in the center; one of only 14 known in existence. Notice the flying angel on the spire.



You can see two holes in the china along the crack.

#29 - LARGE BLACK AND WHITE SERVING PLATTER (#822) Make in England. It has been broken and mended, so it could still be used. They drilled holes on both pieces of the plate and then threaded cat gut or something similar through the holes and that could harden. They also used on some occasions silk threads. When it hardened, it held the plate securely together.

#30 - CLEAR GLASS PLATE (#1828) It has wheat sheaves with the words, "Give us this day our daily bread" around the edge. It is associated with the dedication of either the St. George Tabernacle or the St. George Temple.

#31 - HANDMADE CHINA HEAD DOLL (1827) This doll is dressed as a lady would appear in the Civil War Era. The donor of the doll inherited it from the Goodwin family and did not want to keep it.



#32 - SIX-SIDED SERVING PLATTER (#1884) This white platter with blue edging was wrapped in an apron then hand carried across the plains by Parthenia Overton Holt.

#33 - METAL TEASPOON (#896) This was used to make one cup of tea. You put the tea leaves in the spoon and stirred the hot water in the cup until you had your cup of tea. The holes in the spoon let the leaves be confined and not in the cup of tea.

#34 - WOODEN SPINDLE (#1775) This spindle with tan thread was from the Washington Cotton Factory. It was found by D. S. Lang one day when he was a boy. He kept it all his life and brought it to the museum when he was past 75 because he didn't want it to be lost.



#35 - GOLD LEAF AND BRUSHES (#645) These were used in the construction of the St. George Temple. They were owned and used by David Milne.

#36 - LARGE GLASS DYE JUG (#494) This jug is from the Cotton Factory in Washington. It is the only one known to exist and was found in the river. It was cracked and broken as it is seen today. They used it to mix dyes.



#37 - DENTAL TOOLS (#834) These were used by Royal Gardner of Pine Valley. The story is told of a man in Santa Clara who purchased a similar set and brought them back from Switzerland where he served a mission. He let it be known that he would pull any teeth that needed to be pulled for 25 cents.

#38 - EIGHT-DAY CLOCK (#840) This clock has two faces. The upper face tells the hour and the day of the week. The lower dial tells the month and the day of the month. There are two places to wind the clock, one for each dial.

#39 - CLOCK (842) This clock was owned by Henry Bigler who was at Sutter's Mill when gold was discovered in California in 1848. He served with the Mormon Battalion and had stayed the winter in California before returning to Utah.

#40 - CHRISTMAS CAKE (#898) The cake under the glass cover was made by Jane Thompson Bleak. She won the prize in the Washington County Fair, September 18-20, 1899. Mrs. Bleak was born in England on December 1, 1845. She came with her parents to America at the age of six. They settled

first in Providence, Rhode Island where she received her Pastry Chef's certificate at the age of 13. She came to Salt Lake City in October 1861, and two weeks later came to St. George with the Dixie Pioneers. She died in May 1942.

#41 - SURVEYOR'S LEVEL AND CARRYING CASE (#1859) This is a surveyor's spirit level used by John McFarlane's son, Isaac. This instrument did not have a way of measuring angles that the surveyor's transit does. It only had the bubble to indicate if you were level. This was used in the mines at Silver Reef, the Hurricane Canal, as well as streets in St. George. You could use a hand-held compass to measure angles.



#42 - BLACK LACE GLOVES (#607) Gloves like this were worn when dancing to keep the ladies' hands from touching the man's bare hand.

#43 - TAPER HOLDER (#612) Tapers are long waxed wicks that were used for lighting fires, candles, pipes and lamps.

#44 - BROWN PITCHER (#601) In 1853, 8-year-old Mary Fuhrmeister Maudsley hoed very long rows of potatoes at 5 cents per row. With the money she bought this pitcher in Dubuque, Iowa, as a gift for her mother.

#45 - HAIR RECEIVER, HAIR BRACELET AND ALBUM PAGE WITH BABY HAIR (#2719, #703, These hair items are examples of Victorian Hair Lace.

#46 - GREEN GLASS SMELLING SALTS BOTTLE (#743) This bottle was used by Mrs. Jacob Hamblin.

#47 - SMALL COPPER BRACELET (#700) This bracelet was made for Mrs. Jacob Hamblin.



#48 - DARK BRONZE MERCHANDISING COIN (#1871) This coin is from the Addie E. Price Store in St. George. (Donated by Andrew P. Price, a grandson)

#49 - EARLY DOCUMENT CARRIER/CASE (#1050) This case is reported to have been used by the Pony Express. It is made from leather thought to be alligator belly. It could have been used by military couriers.

#50 - SPOKE SHAVE (#622) This item was made to create wagon wheel spokes and used by David Canfield while crossing the plains.

#51 - JAMAICAN GINGER BOTTLE/POEM The poem was found inside the bottle under the top step of the St. George Tabernacle during the 1948 remodeling. The poem was written by Charles L. Walker and was buried in the bottle during the construction in 1870.

#52 - The TITHING DESK (#351) was used in one of the wards.

#53 - The two pair of SCISSORS (#707, #744) were used to snuff out the light, trim the wick, and catch the droppings of the lamps.

ROOM 6 (GIFT SHOPPE)

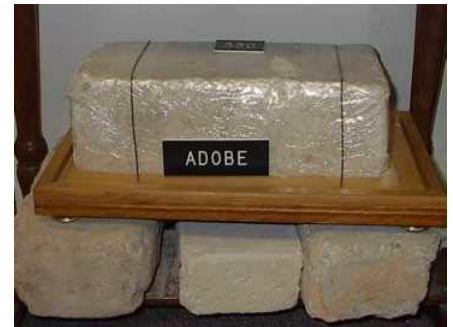
#1 - PIONEER PICTURES The pictures you see on the wall may appear quite stern, but you need to understand that the camera was just first being used in 1840. It was necessary to sit very still for about 30 seconds, often with a fork brace holding the head (especially for young children). And, it was a more formal era than now, and many had bad teeth.

#2 - GRAND PIANO (#349) This piano was brought across the plains by the McQuarrie family that built our museum. It was probably the first in Dixie. It wouldn't fit into the house, so it was placed on the front porch of the home.



#3 - ADOBE BRICKS As you will notice there are no trees in the valley that can be used for lumber. The pioneers made do with natural resources. The Mormon Battalion was organized from among the Pioneers as they headed west. It was to serve in the war with Mexico. They marched from Iowa to San Diego (the longest U.S. Military march). Some members became ill and stopped in the Santa Fe and Pueblo area. While there they saw irrigation ditches as well as adobe brick

being used for building. Both were new to them. Later they went to the Salt Lake Valley and told Brigham Young about adobe. As there were few trees, Brigham adopted the idea readily because women and children could help make them. They were cheap but very labor intensive to produce. Many early homes in St. George are of adobe. Utah pioneers were the first whites to produce and use "dobies". Adobes were made from the clay in the valley floor. A yard was made where the Dixie College Hansen Stadium now stands. From the yard the adobes had to be hauled on wagons to the center of the town for the building of homes, stores, and other buildings. Sometimes the ruts were so deep in either mud or sand that it was hard to get to their destination with all the adobes whole. (More information on lower flip chart; copies for sale in the Gift Shoppe)



#4 BLUE MILITARY COAT (#358) The color of the shoulder epaulets indicate that it was worn in the Utah Indian Wars. The buttons are known as the "crooked neck chicken" buttons because of the neck of the eagle on the buttons. This jacket is a Private's rank jacket but the oval insignia (which would have been on the cap) indicates a field promotion to a Captain. It is likely the insignia was taken off the cap and stitched to the front of the uniform. This was worn by George Woodward.



#5 – UNIFORMS (#1136, #1138) The uniforms worn by Erastus Snow who was a member of the Nauvoo Legion and the Utah Militia. In the center of the case is his Nauvoo Legion Lifeguard uniform with Beehive buttons. We believe this is the only jacket still in existence of the Lifeguard Legion. Those members served as bodyguards to Joseph and Hyrum Smith. The jacket is made of wool and was painted black. If you look closely you can see flecks of the paint still.



On the right side is his Utah Militia Brigadier General uniform with gold sash and eagle buttons. The Militia sword and sword belt strap are on the bottom of the case. There is a picture of Erastus Snow wearing this uniform jacket and sword just below it. These articles were donated by his Great Grandson Harold S. Snow.

#6 The **FLAG (#357)** in the case on the East wall has 45 stars on it. Utah was the 45th state to be admitted to the Union.

#7 - SPANISH SHAWL (#591, 592) Ann and Catherine Quayle were to be married in a double ceremony. The tradition on the Isle of Man was to wear a Spanish Shawl. The brides could not find two shawls alike, so a corner was cut off the one and carried as a handkerchief with the rest worn by the other bride as a shawl. (Donated by LaRue Snow Carter)



#8 – BLACK BEADED SHAWL (#1573) This shawl belonged to Luisa Evaline Lee Prince, wife of William Prince.

#9 – CAPE AND HAT WORN BY MARY PUGSLEY LANG (#1758, #1759) Mary's picture is in corner on East wall by stairs. She was born in England in 1828, left her family and came to Utah with her husband's family. Her first baby was born two days after arriving in the Salt Lake Valley. After building a home and planting fields of corn and grain they were called to Dixie. She died here in 1912.

#10 – BONEY ANIMALS (#1963) By Barbara Truman Price

Because there were no toys to play with, the children living in the St. George valley, and elsewhere for that matter, had to find their own playthings. BONEY ANIMALS were the only toys we had as we grew up during the 1920s and 1930s. I am sure that children played with them long before I did.

The boys would visit the "bone yard" to find the different animals. The "bone yard" was where everyone would take their dead animals and was located on the east side of St. George. These BONEY ANIMALS were taken from different joints of different animals to get what was wanted. Usually by the time they were "gathered," the bones of the animal had been bleached with the sun so that the BONEY ANIMALS were almost white.



We would make corrals with sticks and string. If we were lucky to find a sardine can, we would use it for a wagon. Many, many hours were spent in the summertime playing with our BONEY ANIMALS. We would find a cool spot, or at least a spot in the shade, and hopefully, in a sandy area to use as our playground. I look back on that time in my life as being one of the fun times and I was so pleased when I was able to collect the few boney animals that I have had for several years. My grandchildren look at them and roll their eyes, acting as if I must have been out of my mind to play with such things. But they were certainly an important part of my growing up years. (Located in West room by West wall)

#11 - The **FLIP CHARTS** contain histories, pictures and interesting articles. Copies of many of the articles may be purchased in the Gift Shoppe. There is a booklet next to the Flip Charts with a Table of Contents of what is on each chart. There is also an alphabetical listing of all names included in the Flip Charts.

ROOM 7 (MUSIC ROOM)

McQuarrie Family

#1 – Photo of Hortense McQuarrie Odlum was the original benefactor of the Museum, having fully paid for the design and construction of this building, which at the time represented a huge addition to the small community of St. George. Hortense was born in St. George on July 17, 1891 and married a wealthy business man and lived in New York City. She was asked to donate to the project of finding a permanent place for the artifacts and photos of our early pioneers and she came to St. George and had the Museum built with her own money. The cost was \$17,500 and it was dedicated on June 18, 1938. It has become a major treasure within Washington County, providing a home to honor our early settlers.

#2 – In 1985 Ferol McQuarrie Kincade, second cousin to Hortense, helped to raise funds which added the basement museum room and the west room upstairs to the museum. Ferol was born in St. George in 1906. She donated several items of her grandmothers to add to the Museum's collection. She also donated a large sheepherder's bell given to her from a Northern Nevada ranch. **BASQUE** are sheepherders that came from Spain and France. They moved west, and a group settled in northern Nevada. The bell was from a ranch in Nevada believed to have been used by the Basque. It was given to Ferol and she cleaned and mounted it, and gave it to the museum. (It's all right for the bell to be rung)

#3 - There is a portrait of **MANOMAS ANDRUS (#191)** Her grandson, Roman Andrus, who was an art teacher at BYU for many years, painted this after she became blind. Notice how pleasant and patient she looks. A DUP camp has been named after her. When she died, she was one of the oldest original pioneers.

#4 - MUSIC IN DIXIE The early settlers brought, loved and enjoyed all kinds of instruments, with many concerts, programs and dances. Several musical instruments are listed below:

#1156, #1557 – Picture of Wm. Thompson's Band

#853 – Violin used by four generations of Hunt family.

#857, 858, 859 – School bells

#866 – Violin made by hand—made with only two strings

#2363 – Picture of John, Joseph and Fran Riding – a guitar trio

#2337 – Picture of Horatio Pickett's Choir

#1556 - Picture of Henry Thomas' Brass Band (check the drums out sitting in the corner)

#1557 - Picture of a young boys' band

In this display case is a hand-written music book by William Nelson, and several other music books.



#5 - GRAMOPHONE (#855) This Gramophone has an 1897 patent, made by Columbia Phonograph Company. This was the first talking machine in St. George.

#6 - 1904 ERA EDISON TUBULAR GOLD MOLDED RECORD (#1876) This record is titled, "Tell Mother I will be True." (Donated by Mary Hill)



drum could be heard all over the valley, so on Sunday when it was heard, everyone knew in 30 minutes they were due in church.

#7 – BASS DRUM (#1271) This drum was made by Edward Duzette when he lived in Rockville. It is an exact replica of the drum that was used in Nauvoo in the Martial band. It is reported that the beat of that drum followed the wagon carrying the bodies of Joseph and Hyrum from Carthage jail to Nauvoo. It was said to be used in Echo Canyon to warn the Salt Lake community of the coming of Johnson's army. This drum came to St. George in 1861 and was used on special occasions and holidays. On July 4th and 24th, after the cannon was fired at daybreak, the Martial Band would go through town to start the festivities. It would be sounded for political meetings, to signal the arrival of special visitors or an Indian attack. The

#8 - SNARE DRUMS (#1268, 1269, 1270) These were used in the Martial Band.

#9 - STORY OF "FAR, FAR, AWAY" In December 1869, President Erastus Snow asked John McFarlane to write a song to cheer the Saints and help celebrate Christmas. There was little food and it was an unusually hard year for the settlers of St. George. John tried for days but nothing came. Then, in the middle of a cold night, just before Christmas, he awakened his wife, Annie. "Light the bitch, (a saucer with tallow and a knot of flannel-front case lower shelf) and pump the organ bellows. I've finally got it!" In their long flowing nightgowns and nightcaps (the belief then was that night air was bad for you!) they worked, and as Annie pumped she suggested they go back to their warm bed and finish in the morning. John shook his head and worked on. Just about dawn, he completed, "Far, Far Away on Judea's Plain." From then and there it spread throughout the LDS Church and then the nation. Several years ago, in New York, tribute was given to it and "O Little Town of Bethlehem" as the only two American Christmas carols. (Condensed story on piano; Full story by Mary Phoenix in the flip charts with copies for sale in the Gift Shoppe)

#10 - The old show case holds some of the old **MUSICAL INSTRUMENTS**. One of the violins is a Stradivarius. The pioneers were urged to sing, to play musical instruments and to dance and be happy.

#11 – VIOLIN WITH A GREEN HANDMADE WOODEN CASE (#856) This violin belonged to John Gubler of Santa Clara. There are no strings on it, and it has a handmade wooden case. John was a pioneer of 1861 and obtained the violin in 1873. John did not read music and played his instrument by ear. He played for many dances and his pay was usually in produce. He brought one load of wood given to him in payment for his playing in Gunlock, home to Santa Clara during a raging rainstorm. He records that he probably crossed the Santa Clara Creek about 25 times to get home. He probably got home about down, in time to milk the cows.



#12 - FLUTE (#1773) This is a framed display of a flute made by Elisha Averett before he came west. He carried it with him on the Mormon Battalion March. He returned to the 4^{ast} to rejoin his family and then bring them west. On these three journeys across the plains he records in his journals that he walked most of the way without shoes.



#13 - HOMEMADE TAMBOURINE (#1867) tambourine was made by Josephus Riding (son of Christopher Riding – both tinsmiths). It was made for his daughter, Lillian Riding Mangum, for a 3rd grade school play in 1924. (Owned and donated by Rose Bostwick, Lillian's sister).

#14 - “CACTUS” NEWSPAPER (#597) “THE CACTUS” was an early newspaper printed weekly in St. George. The editor and printer was Sangiovanni (San gee o vanni) and Co. of St. George. The Museum has Volume 2, dated September 19, 1863. This newspaper contains the story of the St. George monster.



The editor, Sangiovanni, is the son of Susanna Sangiovanni Keate. She joined the Church in England and her husband did not approve. Susanna, however, had a great desire to move to Zion and she prayed to be able to fund her trip. She knew her husband had a locked box containing household money, but he had the only key to the lock and he always kept it with him. She had a dream where two men told her that a way would open that she would be able to have use of the key, so she would have access to the money box. One day her husband left for work and left the key on her sewing table. Not knowing

how long before he returned home, she took a chance and opened the box and took out enough to pay passage to Salt Lake for herself and her son. When her husband returned home and asked her where the key was, she replied, “What key?”

From this issue comes the account of the St. George monster. “While Bear Lake has its Monster, Sugar Loaf Cave has its ‘Queer Calculation’.” A friend of ours tells us that he has seen—what shall we call it – a curious looking quadruped. The monster has a human head, which resembles a beautiful young lady; a body about the size of an elephant, but shaped like an ostrich; its legs and feet are like those of a donkey; and its tail has the appearance of a spotted serpent about 35 feet in length. It lives in the cave and makes its appearance only when the moon throws its light on the Sugar Loaf. Then in one leap like that of a cat, it springs on the summit of the Sugar Loaf, which is about 42 feet high, where it sits on its haunches and cries bitterly like a child in trouble. This is a strange story, but our friend is willing to take an oath respecting its veracity for a gallon of Sorghum.” Other front-page articles mention that Dixie residents are so healthy doctors are moving away, shoe repairs take three months and how to flirt with your handkerchief.

#15 - RED AND GREEN TARTAN (PLAID) MATERIAL OF THE MCQUARRIE CLAN (#608) Both Museum donors’ (Hortense Odlum and Ferol Kincaid) maiden name was McQuarrie.

#16 – GEORGE WOODWARD PICTURE IN the January 18, 1896 issue of “THE UNION” we find an article about one of St. George’s best loved citizens, George Woodward. It is worthy to note some of the many things he contributed to the St. George area.

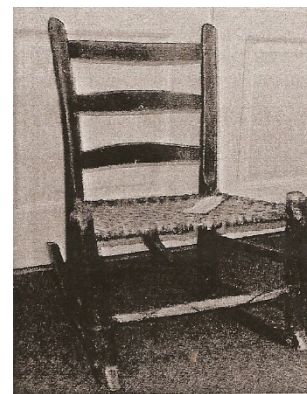
He was born 9 September 1821 in Mammoth Co., New Jersey, and died 17 December 1903 in St. George. His parents were wealthy planters, and at age 17 he was sent to Philadelphia to learn the trade of bricklaying, and while there he joined the LDS Church. He came to Utah in the first wagon train to enter the valley with Brigham Young. He was responsible to drive the cannon that they brought with them for protection from the Indians. In the fall of 1861, he was called to St. George. He assisted in laying out and establishing the city of St. George. He was very active in civic affairs and Church duties during his lifetime here.

During his stay in Salt Lake he purchased real estate and when it was sold it had increased considerably in value. He used that money without reserve for the aid of public improvements and worthy institutions.

Some of these improvements included:

1. Placing of the heating plant for the St. George Temple.
 2. The gift of a hearse to the city of St. George. Harnesses were also included.
 3. Replaced the wooden baths at the Temple with porcelain fixtures. These were probably used by patrons who traveled great distances and needed to bathe before entering the Temple.
 4. A gift of a beautiful No. 525 Pedal Base Liszt Mason and Hamlin Organ to the St. George Stake Choir. It was to be used for the benefit of the Stake under the direction of the Stake Presidency. It was used in the Tabernacle.
 5. He also helped the brass band and provided music books for the choir.
 6. He was generous to the widows and orphans of the community.
 7. Generous donation to the building of the Woodward School, which is named in his honor.
- His benefactions reached a total of nearly \$10,000, half of which went to the building of the Woodward School. He did not have children of his own, but 600 school children sang in homage to him at his funeral services. They sang, "Nearer My God to Thee," and "O, My Father."

#18 - QUILTS (#784, #783, #2285) The three quilts represent the creativity, hard work and ingenuity of the early pioneer women. #784 – Friendship quilt was made by the St. George Relief Society in 1899 to be auctioned for funds to support their charity work. Each member of the Relief Society was asked to find a scrap of silk materials and embroider their name on it or decorate it. 160 women contributed to the making of the quilt. As you can see it was pieced together in a rather ‘crazy’ fashion without a pattern. It was sold to a man in American Fork. In 1937, when Hortense McQuarrie Odlum was visiting a friend in New York City she was shown this quilt and immediately saw her mother and aunts’ names on it. The friend gave her the quilt and Hortense donated to the Museum when it was dedicated in 1938. #783 – is a pioneer quilt made in the tulip pattern. #2285 – is a quilt made in the early pioneer days by Julia Mathews Sullivan. All three are beautiful examples of the talent that the pioneer ladies had.



ROOM 8 (BASEMENT)

#1 – WOODEN ROCKER WITH A WOVEN RAWHIDE SEAT (#1852) This rocker was made in Orderville, Utah when that community was living the United Order. It is unknown who might have made it, but Isaac Carling was one who made many of them during that time. This rocker belonged to Lorna C. Bruhn. At the time of her death it was given to the museum at her request by family members, Michael and Lorna Bruhn.

There is a delightful story of how one young man, living there during the United Order, changed life dramatically for that community. He was one of the young men assigned to the crew that sheared the sheep and docked the lambs. Being industrious, he saved the tails of the lambs when they were docked in the spring. When some of the men went north to sell their wool he accompanied them and traded his tails for a pair of store-bought pants. On the day he arrived back in Orderville; there was a dance that night. He wore his new pants and was the hit of the dance. All the boys wanted a pair just like he had. The board of trustees, however, was not too happy with him. He was called in and it was decided that he could not keep the pants. The wool from the lamb’s tails belonged to the Order and he had taken it illegally. The pants were confiscated. The board determined also that the style of the pants was good, so they took them apart and made a pattern so that they could produce more for the community. The only way you could get a pair of the new style pants was to turn in a pair that was worn out. The young men soon figured out how to quickly wear out the pants they were wearing. When they were working around machinery, especially those that

had revolving wheels or other moving parts, they would lean against those parts and let the machinery wear out their old pants. It wasn't long before all the young men had a new pair of pants.

#2 - VICTORIAN HAIRLACE (#1779) There are two pictures in the basement that have hair work inside an arrangement of colored cotton chenille.

#3 – GREEN GLASS DISPLAY CASE (#267) This display case with its treasures (originally owned by Moses Sanders) was donated by a descendant who avoided discussions about dividing it among family by donating it to the DUP Museum. Now all the donor's family, as well as other visitors, can see and enjoy it. Not long ago two of the donor's sisters saw it here and exclaimed, "So that's what she did with it!"

#4 - Two large PAIUTE INDIAN BASKETS (#2439, #2442) made from willows.

#5 - Small black ANASAZI pot (#1470) (partially restored) from Pueblo 2 era (300 to 400 AD)

#6 – ARROWHEADS (#1293) Spikes gathered locally. This display won first place in State Display Made by Donald Karekk

#7 - Tall INDIAN DOLL (#2472) dressed in brown; represents a Shaman (medicine man) defined by the red shoes on his feet.

#8 – TOMAHAWK (#1864) using a stone head found by Cannon "Pete" Gardner and made by him.

#9 – METATE (#1468) (Meh-tah-tay) This large black hollowed out Indian grinding stone is called a pecked metate because of the rough interior to split the hull from the corn kernel with the mano stone. A smoother Metate was used to grind the corn into flour. These large stones were broken ("letting the spirit out") and left when the Indians relocated. Small grinding stones were for herbs, for food or for medicine.

#10 - SEAL FROM ST. GEORGE CO-OPERATIVE MERCANTILE INSTITUTION (#1688) This is found on the white cupboard and was used to affix the official seal to documents.



#11 - GUT TURNER/SAUSAGE STUFFER (#1147) Because Dixie's early settlers had to be very frugal, when an animal was slaughtered, nothing was wasted. A pig's intestines were stretched, cleaned, turned inside out by pulling them down and then up on the gut turner. The casing was then attached to the sausage stuffer and the ground meat pushed through the stuffer into the casing. The casing would then be twisted (or tied) into sausage lengths.

#12 - WHITE BABY BED (#1279) made from river willows, soaked, steamed and bent to shape.

#13 - NORMAN TAILOR SYSTEM (#1426) (circa 1887) Pattern Pieces used by Clara Fawcett Larson to make her wedding dress, using a treadle sewing machine. Clara was a seamstress in the St. George shop of Drucilla Eardley. (Donated by Cleone Davenport and Donna Jolley, granddaughters; located on wall by sewing machines)



#14– OXEN SHOES (#1954) The shoes were found at a railroad construction site in Modena, Utah. The left shoe is half of the hind hoof and the right is half of the front. Oxen's split hooves required two for each hoof. Oxen, though slow, are very strong and could feed on dry prairie grass and drink any water available. They were more immune to disease and less likely to be stolen by Indians. They could be eaten but many were family pets. Ox team drivers usually walked beside the animals. **OXEN LINGO:** "Haw!" = left; "Gee!" = right; "Buck" = back; "Shh" = stop. (Found and



donated by Andy Holt)

#15 - The INDIAN DISPLAY was donated by Mrs. Woodbury from Hurricane

#15A - DOLLS IN INDIAN CASE. They were dressed by Mrs. Woodbury from drawings that she made when she and her husband ran the trading post in the four corners area. In later years she dressed the dolls. They represent more than one tribe and different status in the tribe. The large male doll on the bottom shelf represents the Shaman or medicine man. We know this because of his red shoes. That was a sign of his office. Notice the bead work on the female doll next to him, also on the gloves. The framed arrowheads in the case are mostly Anasazi. The small black clay pot is also Anasazi.



#15B - INDIAN FEATHER HEADDRESS (#1241) This is made of Osprey feathers with red hawk feathers on the back. It was used by warriors during the wedding dance. It was worn on the forehead and tied with a leather thong under the chin.

#15C - WOVEN INDIAN BASKETS (#1292, #2438, # 2441) These three baskets were acquired from an old Indian named Shem who lived in a wickiup south of St. George. The ones with narrow necks were for water and are made of pine needles. They were coated with red clay and pine pitch. They are Apache.

#16 - Note the CALVARY SADDLE (#870) and the LADIES SIDE SADDLE (#1452). Calvary saddles did not have saddle horns. We assume the horn was added after the owner was released from the army.

#17 - SEWING MACHINE (#1357) The most "unique Sewing Machine" is the one made by Elias Howe Jr. with a Mother of Pearl breast plate, which is indicative of a woman's touch. Which is correct, as it was not Elias Howe who invented the sewing machine, but his wife, and because a woman was not given the patent rights it was the husband who was credited. However, Elias Howe, Jr made more money by suing "SINGER" for taking his invention, than he ever did selling sewing machines.

#18 - The WHEELS (#1420) were from Brigham Young's wheelchair.

#19 - The NAIL CUTTING (#1458) machine was invented and used here in St. George by Samuel Adams.

#20 - WINE VATS (#1347) resemble the popular "Hot Tubs." Grapes do very well in this valley and many of the pioneers had their own vineyards, made raisins, and almost all made wine. Many paid their tithing with wine they had made. This large wooden wine vat is from Toquerville. This was used in the making of both wine and grape juice. It was used by Bishop William A. Bringham of Toquerville. The grapes were put in the vat and the juice was squeezed out of the grapes. If wine was to be made

the juice was put into wine barrels to ferment. The juice meant for juice would be bottled or otherwise stored until it was used. This vat was used to make sacramental wine for the area.

#21 The PHOTOGRAPHER PRESS (#1411) was donated to the museum and was used in the 1930-1940s.

#22 - The various **CHAIRS** are from early pioneer homes—many handmade. The cradle was made from willows from the Santa Clara Creek or Virgin River. The two white chairs (#1780, 1781) were made by Thomas Cottam. They are identified as his by the three round balls in the backs of the chairs. These two are cream color and were made for the Temple. They have not been painted since they were used in the Temple. The rocker and the small white chair on either side are also Cottam chairs.

#23 - HAND TURNED DRILL PRESS (#1351) is by the bellows.

#24 – DAYBEDS (#1281) were for company. Many homes were small with room for family members only. The daybed served as a sitting place during the day and sleeping at night.

Washing was a real chore, and much was done on rocks on the banks of the river or small streams.

#25 - A WASH BOARD (#1384) was a big help and then with the modern convenience of a machine that all you had to do was push the handle back and forth. **LYE SOAP** really did the job on the dirt from working in the fields, especially on cleaning your hands.

#26 – LANTERN (#1422) used by George Jarvis (on top of shelves, on right hand side from stairwell)

#27 - PRINTING PRESS (#1376) – This small letter size printing press was owned by Joseph Orton. He used it to copy business letters and to write letters to relatives in England that were not members of the Church.



#28 - MISCELLANEOUS ITEMS (#1902) – On this board is a collection of miscellaneous items found at Silver Reef. Notice the two round sandstone balls. They were used as gambling tokens by the Chinese who were workers there.



#29 - LARGE WOVEN INDIAN BASKET (#1566) – This was a basket used by Mary Lorena Snow Rencher. She used it to carry dirty clothes to Mrs. Cannon to be laundered. Grandsons usually carried the basket for her. The basket was made by Paiutes.



#30 - BLACKSMITH TOOLS (#1818) – These are mounted on a board and were used in the Deer Trail Mine south of Marysville, Utah. They were brought to the museum by family members because they did not want the set to be broken up and divided by family members.

#31 - SCALES (#1642) – These are scales used by William Snow who came to this area in 1861. They were from the Pine Valley Store.



#32 - ROCKING CHAIR (#1969) Rocker belonging to the Joe Price family. Originally made of 7 different types of wood; was refurbished by the family and used for many years; but was finally stored in the home's attic. Donated by Barbara Price.

ROOM 9 (MEETING ROOM)

#1 - MAHOGANY TABLE (#2257) Olive Truman lived in Fallon, Nevada during the depression years. She shopped frequently at the Second-Hand Store. One day while at the store she saw a beautiful dining room set and decided she would save egg money and any other coins she could and would one day buy it. Times were so hard though, that she soon had to abandon the idea. Later, when she went into the store, the chairs were gone but the table was still there. She spoke to the owner of the store and offered him \$25 for the table. She paid the owner of the store \$5 and was able to pay the rest many months later. On one of her trips to the store the old gentleman who ran the store insisted that she listen to the story of the table. This is the story.

The original owners bought the table in the 1860's in Chicago right after they were married. They had two children, a girl and a boy. They lived there until after the Chicago fire which did not destroy their home, but the daughter was killed at this time. The son became very unhappy and decided to move west. He settled in San Francisco and persuaded his parents to join him. They built a beautiful home on Nob Hill and had their furniture shipped from Chicago. At the time of the San Francisco earthquake the son was killed. When the parents decided to return to Chicago they sold their furniture before they left. This dining room set was bought by the storekeeper who shipped it and other items to Rawhide, Nevada. He made a good living from the table. He would sell it and then it would be returned to him when people needed money, or when they were leaving and could not take it with them. At one time the town was partially burned in a fire. This table was then in Stingaree Gulch in the red-light district, and that part of town did not burn. At one time the table was in a gambling establishment and was used as a poker table (the table was round at the time). When the man with the winning hand reached to gather his winnings, the loser stabbed him in the arm with a knife. The knife went through his arm and when he jerked his arm back the knife blade made a deep scratch in the table. Though the table has been sanded many times that scratch can still be seen.

The donor, Olive Truman took it with her wherever she lived which she says numbered 15 or 20 times. At one point she had an old Russian woodworker change it from a round table to the rectangular one. He removed the two rounded ends along the seams that held the table together with wooden pegs. Those pegs can still be seen along the sides of the table.

#2 – PICTURES OF ST. GEORGE TEMPLE On the wall above the piano are several pictures of the St. George Temple. Also a couple of recent pictures of St. George.

FOR THE DOCENTS:

- **Why People Didn't Smile When Having Their Picture Taken** - The reason that people did not smile in their pictures was that it took 13 minutes to take a picture, and it was hard to hold a smile that long. Also, the children were put in metal forms to hold them still. Many of the people had lost teeth and did not want to show their gums. It was also because it was thought to be disrespectful to smile, they wanted to give the impression of being serious and authoritative.

- **Silk Industry in Utah** – President Brigham Young and his associates were ever zealous in promoting home manufacture or cottage industry. In his message to the legislature January 1852 he said: “Deplorable indeed must be the situation of that people whose sons are not trained in the practice of every useful avocation and whose daughters mingle not in the hive of industry. Produce what you consume; draw from the native elements the necessities of life; permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt. Let home industry produce every article of home consumption.”

He was convinced that the soil and climate were well adapted to silk culture; and when Governor of Utah in 1855 ordered a supply of mulberry seed from France. In a few years fifty acres of mulberry trees were planted in orchards or groves, some in the suburbs of Salt Lake and other towns. Numerous shade trees were in the yards and on the sidewalks of the city. From that time mulberry trees have been grown in all parts of the Territory, in nearly every town and village, and they have flourished luxuriantly. It is estimated that there were at least two hundred and fifty acres of mulberry trees in Utah. Several cocooneries were built, and silkworms were imported from France and Italy, and later some were procured from the Agricultural Department at Washington, D.C.

Word was sent out to the settlements advising the people to enter the industry of silk culture and make it a successful enterprise. The women of Zion were loyal and accepted the challenge. Their desire for beauty, their longing for the fine things of life, together with a pride of home industry as well as obedience to the council of authority, caused most of the women of Utah to try their hand at the new industry. Soon men in the various settlements also became interested in the new venture and for some years the industry flourished. In St. George the entire block of 100 East to 200 East and Tabernacle to 100 North was planted with Mulberry saplings. It was the job of the children to water and weed the trees until they were large enough to transplant. They were then moved to the lots of those who were going to start their own silk production.

FIRSTS. There is still a question in the minds of many as to who introduced the first mulberry trees and silkworms in the state of Utah. President Young was the first to advocate the building of the silk industry in the territory and in turn sent to France for mulberry trees and later for silkworms.

According to Annie C. Carr, THOMAS WHITTAKER, and his wife, Elizabeth of Centerville, Davis County, were among the first interested in sericulture in Utah. Mr. Whittaker sent to England for the silkworm cocoons sometime in the 50's. They fed the young worms on mulberry leaves.

In many of the settlements the women of the Relief Society were asked to take the lead in sericulture. The industry included the planting of mulberry trees in different localities, the growing of cocoons, and the manufacture of raw silk into cloth. The industry was successful for several years, being subsidized by a territorial bounty on cocoons. The raw material won prizes at the world's fair in Chicago, in 1893, as did also a pair of beautiful silk portieres which hung in the Women's Building. SUSAN B. ANTHONY wore with much pride a dress made of Utah silk, presented by the women of the Relief Society. The women also presented a lovely silk lace collar to MRS. HAYES, wife of the President of the United States. There were at one time three silk factories in the State, and hundreds of yards of silk cloth and ribbon were manufactured, and sent later to eastern cities to be dyed. When the bounty on cocoons was discontinued by legislative action, the industry began to lapse, and due to lack of support and to commercial conditions, it failed entirely, much to the disappointment of the women who had worked so hard and earnestly so many years for its success.

A report in the Women's Exponent, dated June 15, 1877, says that it had been positively demonstrated that Utah could produce silk. “Some of the ladies have silk dresses manufactured from the elements of Utah; and there are for sale at the Women's Commission House, scarves, pocket handkerchiefs, sewing silk, floss and laces of superior beauty and quality—all homework

and home material. Miss E. R. Snow has a bonnet made of silk dress material which looks very elegant, trimmed with homemade decorations.

➤ **History of Maps**

The dark outlined area was, in 1850, called THE STATE OF DESERET. It shows the extent of the original provisional State of Deseret and its subsequent reductions to the present-day Utah boundaries.

This partial diagram shows some of the counties in Utah Territory from 1850 to 1896 when Utah became a State.

Until February 1848, Utah had been part of Mexico. In March of 1849 the council convened to draft a constitution for the State of Deseret. Brigham Young was elected Governor.

Almost all of Utah and Nevada as well as large parts of Idaho, Wyoming, Colorado, New Mexico, Arizona, California and Oregon were within the original boundaries of Deseret.

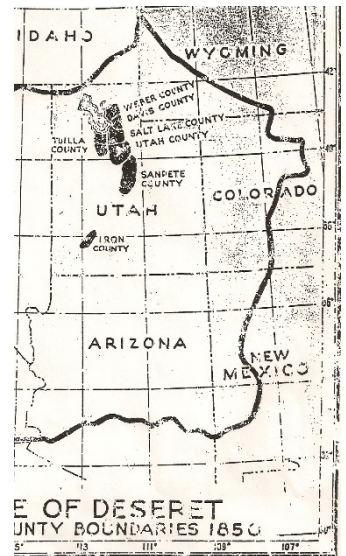
The leaders petitioned for statehood, but instead, the Territory of Utah was created with Brigham Young being appointed as first Territorial Governor. He merely changed hats as Governor of the State of Deseret to Governor of the Territory of Utah.

Brigham Young sent men and families out to settle in different areas. Some settled in what is now Nevada, in Arizona, Idaho, Wyoming, California, New Mexico and Oregon.

In DUP we consider a Pioneer to be one who came to Utah Territory before May 10, 1869.

A Native Pioneer is one who was born in Utah Territory before May 10, 1869.

Before 1850 there were only 7 counties – Weber, Davis, Salt Lake, Utah, Tooele, Sanpete, and Iron; 1860 – there were 23 counties and some of the counties were made smaller; 1870 – there were 20 counties. (An article in Deseret News, July 27, 1989 has a good story about Utah Territory and Utah State)



- The wonderful **St. George area is full of exciting discoveries.** In the museum we are on the high ground. In the past, long ago, this area had volcanoes which did erupt. Pine Valley Mountain was a source of water flowing to the Virgin River. The riverbeds found the low areas to flow both sides of this valley have black ridges. Lyman Hafen in "Home Ground" says it very scientifically. In a nutshell THE Volcano blew, the lava flowed, and the ash flew, and we're blessed with the Black Ridges, one on the West with the "D" and one on the East where the freeway came through from Washington.