

## Episode 22

# Legacy

## ST. GEORGE

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NATHAN WRIGHT: One of the most remarkable aspects of The Church of Jesus Christ of Latter-day Saints is its unique history. Throughout the world great stories from faithful Church members have only added to that history. This program shares some of these incredible stories of faith, perseverance, hope and inspiration. You're listening to Legacy. I'm your host, Nathan Wright.

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NATHAN WRIGHT: The purpose of the Church Historic Sites Program is to strengthen the faith of Church members and interest others in the restored gospel by increasing visitor's understanding of the significant events, buildings and sites in Church history and the gospel principles associated with them. Joining me today are Emily Utt, Michael Landon, and Mel Bashore, all of the Church History Department. Is that right?

EMILY UTT: Yes.

NATHAN WRIGHT: Very good, and most recently you three have been working on what? Tell me what is going on. First, let's have you go around and introduce yourselves. You have all been here before, but for our listeners let's find out again who you are and what you do.

MEL BASHORE: I am Mel Bashore. I have worked with Historic Sites now for two years, currently working on research for the Martin's Cove Mormon Trail Historic Site guide.

NATHAN WRIGHT: Emily.

EMILY UTT: Emily Utt, I have been with the Church History Department for about five years now, and I am currently working on a Historic Site Guide for The Beehive House, new interpretive information for the missionaries serving there.

NATHAN WRIGHT: Very good.

MICHAEL LANDON: I am Mike Landon and I have been working in Historic Sites. My assignment may change soon, but I have been working on a project related to the Mormon Battalion Visitor Center in San Diego that is going to be opening, reopening I should say, by January.

NATHAN WRIGHT: Excellent. Sounds like you three are staying very busy. Today we are discussing specifically a publication that was made for missionaries serving in the St. George area and the Church history sites that are down there. Tell me a little bit about this publication and what its purpose is.

EMILY UTT: I am taking that one, aren't I? So, missionaries serving at historic sites, most of them don't have a background in history. They are missionaries, just like anywhere else in the world, so then they are sent to a historic site and expected to give a 45 minute tour on the history of the St. George Tabernacle, and they have nothing to share. So we write scripts, in a sense, for them. We write the information that they need; they can then take and turn into something the visitors can understand. So we have spent the last about 18 months working on a guide for the four sites we interpret in St. George. That is the St. George Temple, the St. George Tabernacle, the Brigham Young Winter Home, and the Jacob Hamblin Home. The Church has a couple other sites in Southern Utah, including the Mountain Meadows Massacre Site and the Pine Valley Chapel. That was a little bit outside the work we were doing, so we kind of touched on those, but we really focused on the four sites that missionaries currently staff. Most Church members, when I tell them what project we were working on, kind of look at me oddly like they did not know these places existed. They think Church historic sites only deals with sites of the Restoration that Joseph Smith lived in, so Palmyra and Nauvoo and Kirtland and not realizing that historic sites also help Church members understand how the gospel relates to them. So we can go to the Jacob Hamblin Home and learn what it was like to be an average Church member and the sacrifices they made to build the kingdom and the lessons we can learn from that sacrifice.

NATHAN WRIGHT: Excellent, tell me about the process of coming up with this guide, what it takes, what your involvement each was? Michael.

MICHAEL LANDON: Well we actually had to decide, in a way, are we all going to do these individual historic sites as a group, or are we going to divide these up, and we in sense did them as a group, but we sort of had a lead person on each one of them. We would often times come across information that was useful to one of our colleagues in working on a particular site, and we would share that information, but we each sort of keyed on a specific site and sort of took lead responsibility for doing the research and trying to craft a document that would be useful for people who have to interpret the site when visitors come to see it.

NATHAN WRIGHT: So this is specifically for missionaries? It is not going to be generally public type documents?

EMILY UTT: No, the public is the secondary audience for this. So it starts with the missionaries, they understand it and internalize it and then share it.

NATHAN WRIGHT: And that is how members get to learn about it, is to go take the tours.

EMILY UTT: Yes, go take the tours.

NATHAN WRIGHT: Excellent.

EMILY UTT: The first thing that we really do when we start this is we sit down and brainstorm what the key ideas are for these sites. What are the most important stories? What are the most important ideas that we want people to understand about this area of Church history, and then we just dive into the research. We spent almost probably a year just doing research going through the St. George Stake manuscript, histories, reading journals, looking at old photographs, just covering as wide a base as we could and not really looking at secondary sources, not really analyzing books written by people in the last 20 years. We wanted to get back to the original sources and really understand the story from the perspective of the people that were living it and going through those events.

NATHAN WRIGHT: So let's .....

MEL BASHORE: I think one too...

NATHAN WRIGHT: Go ahead Mel.

MEL BASHORE: That was very important and very helpful to us was we spent several days down at the sites specifically asking the missionaries what their experiences were, what the general questions that they asked, what they needed help on in terms of answering questions. It was very useful to meet with the missionaries and to hear the challenges that they faced in trying to interpret these sites.

NATHAN WRIGHT: As Emily said, as I looked through this guide, it appears that you have actually given them goals, whatever is the right word, to what people need to know about these places and what they can come away knowing and learning from them as well. Very interesting.

Let's go to why St. George is there. I mean, it is not very close to Salt Lake City and somebody had to eventually have a reason to go to St. George. Can somebody just give me a real quick, brief history?

MEL BASHORE: I can give you a little background on that. Parley P. Pratt, in 1850, had an exploring expedition that went throughout the state, essentially to find out what was here, to look for places that could be settled, what resources could be developed. And the Pratt expedition went through the area where St. George is now and saw its potential for raising cotton, sugar cane, crops that had long growing seasons, and brought that report back to Brigham Young. So there was a great interest. Brigham Young did not actually go down and visit the St. George area until 10 or 11 years after that Pratt expedition group went, but he saw the potential to try to develop the resources in the state. That is kind of the beginning of it, but St. George has a climate that in the winter is probably great, but during the summer can just be ferocious with the heat. So it was like pulling teeth. Brigham Young had a great desire to develop that potential as a cotton growing area, but it was like pulling teeth to try and find people who would go down there. They really had to nudge people to get them to go.

NATHAN WRIGHT: It almost seemed like it was a pet project for Brigham, and yet it was very difficult to get people to commit to take the mission call.

EMILY UTT: It was a project that never really succeeded. The cotton mission was around from the 1850s to around, what, 1900, and never really had the growth that Brigham Young was

hoping for, but in the end it really became an area where Brigham Young sent people that were devoted disciples of the Church that were willing to sacrifice and do anything that needed to be done. And some of those people went to St. George to grow cotton, and some of them left after a year because it was just too hard, and other people still feel like they maybe have a mission call to St. George that their great, great, great grandfather was called to Southern Utah, and they are going to stick it out until the prophet calls them back, that they are in Southern Utah because the prophet wanted them there, and they are going to do whatever they need to do to fulfill that call.

MEL BASHORE: Yes, I think many people, I think that is right Emily, that people did go down and fulfilled what I think Brigham Young's great hope, he knew that if they made a success of the cotton growing that this could make people rich, and he was not interested in having people go down there just to become wealthy. He wanted to grow Saints, not just cotton, and Southern Utah, Dixie, did that. It grew Saints. So he was very much interested, as much in developing the resources of Southern Utah. He was very much interested in building the kingdom.

MICHAEL LANDON: In fact, he established the Southern Indian mission about the same time in the April 1855 conference. He called a number of individuals to go down to labor among the Piutes and the other Indians who were living in the southern part of the territory. So there was a missionary, spiritual dimension in terms of a mission at the same time he was calling people to do these more secular or temporal kinds of activities like growing cotton. I think in Brigham Young's mind they were one in the same. That was tough as well.

MEL BASHORE: Yes, those Indian missionaries were the first ones to grow cotton down there in 1855. They grew a small crop and saw that it could be viable, and so it was in 1857 that they established the town of Washington, and Brigham Young reached out the people in the territory and asked them if they would notify him if they had experience in growing cotton, and he called those people who had that experience, mostly people who had joined the Church in the southern states, to go down to start this cotton growing mission.

EMILY UTT: In October conference of 1861, they opened the mission call to St. George, for the town of St. George, and about 300 families were called. Most of them were called by name from general conference, so they were sitting in the meeting, Brigham Young says their name. You are now going to St. George. Pack your bags. You have about a month to get ready, and then they also called a bunch of Swiss Settlers who had just recently arrived from Switzerland, and they were sent down at the same time to build, again, the cotton mission, which was probably a bit of a shock to them, being from Switzerland and having no idea, first off, how to live in a dry climate and then, second, to grow cotton.

MICHAEL LANDON: Well to come from Switzerland to the Salt Lake Valley, I mean that in and of itself was a stark contrast, but then to go down to Southern Utah, that must have thought they were on the moon in terms of the environment that they were coming into, because it was so out of their frame of reference from what they knew during their previous lives.

NATHAN WRIGHT: And so it appears that it was the faith and the conviction of the people actually called by the prophet that made them stay. It was not cotton, because the cotton did not happen. Why was the cotton not a success? Was it just the heat, or do we know?

EMILY UTT: I do not know if we really know. I think probably part of it was the water problem in Southern Utah. Anyone who has been to St. George or Southern Utah in general knows how difficult it is to find water. The area is prone to, because it is so dry, when it rains it floods.

NATHAN WRIGHT: All or nothing.

EMILY UTT: All or nothing, and that is not really a good environment to be growing crops like cotton and other things that have a long growing season but need kind of constant water. It was just a lot of work, really. The climate is so harsh that it was difficult for people to support themselves. They needed, first off, to be growing crops that they could be using to feed their families and to feed their animals, so cotton kind of became a secondary crop for them because they were, in some cases, starving in some seasons.

NATHAN WRIGHT: So they decided to build the St. George Temple. Do you think it was kind of a reward that the prophet wanted to give to the people for sticking it out in St. George?

MICHAEL LANDON: Well, actually the temple was one of the later projects. There were a number of large capital projects that they had started down there. In many respects, you could say that, St. George, its viability rested on a public works project. You had the courthouse, you had the tithing yard, you had the tabernacle, and you had the cotton factory. All having to be built, and the labor force that is required to sustain those kinds of projects, of course, creates service industries, and you have to have resources to support the families who are working on the projects. The husbands who are working there, they had their families. In a way, it is kind of a fascinating story, because initially it was just the, say, Cedar to Washington was supposed to be sort of the area in which tithing was going to be drawn from to sustain the labor force constructing these buildings, but it became quickly obvious that was not going to be sufficient. So they began drawing on tithing reserves as far north as Beaver and even down to Pipes Springs. The Church had a cattle ranch down in that area that provided beef. So it is really fascinating in some respects because there were communities that were providing resources to sustain these building projects who weren't really going to benefit in a sense of actually having the use of the buildings. You could even say it was a redistribution of wealth and resources that was taking place in some fashion to help these buildings reach their completion. Not only were the Saints sacrificing to build them as they constructed them, but you had the outlying communities also sacrificing because they were helping to sustain those who were working on the buildings.

MEL BASHORE: Didn't it go as far north as San Pete too?

MICHAEL LANDON: That is correct. It was, yeah.

EMILY UTT: So, several hundred mile radius for people not from Southern Utah. It was a huge area.

NATHAN WRIGHT: Helping keep St. George alive.

MICHAEL LANDON: And it was not lost, the sacrifices of these outlying communities was not lost on the locals. In fact, it was Walker, Charles Walker who penned a poem when they were finishing the St. George Tabernacle, in which he paid tribute to the fact that they had survived on San Pete flour. It is sort of a tribute to those who had given of their substance to help him and his fellow workers continue to finish the building.

EMILY UTT: Mike, tell about the St. George Tabernacle. That is one of the first public works projects that became a great symbol of Latter-day Saint Community in that area.

MICHAEL LANDON: That's true. Really, if you think about the Church edifices in St. George that are so significant, you have the temple, and you have the tabernacle. The tabernacle was started in 1862, but it was not dedicated until the mid 1870s.

MEL BASHORE: And the mission was established, St. George was established in 1861, so a year, only a year after they got there, they began this tremendous building.

MICHAEL LANDON: It is remarkable. In some ways it is reminiscent of the Saints building the Kirtland Temple...

MEL BASHORE: And living in dugouts while they are building a tremendous building.

MICHAEL LANDON: Exactly, that's right. Or the Nauvoo temple, same kind of concept.

NATHAN WRIGHT: So it took quite awhile to build the tabernacle. What was the reason for that?

MICHAEL LANDON: Well, there were several. One, again, being able to bring in enough resources to sustain the labor force became a problem. Some people became discouraged, and there were periods when they just did not have enough of a labor force to continue to work. In fact, there was a meeting that Erastus Snow held in 1866, and he called everyone together to sort of recommit them to finishing the building, to recommence the work on the St. George Tabernacle. And he sort of asked people to affirm that they were going to: (A) help those who were going to be building it and (B) those who were building it to work diligently to get it done.

The other problem is the resources to actually construct the building, lumber for example, became a very precious commodity, because there were large mining interests in the area that came in, and they drove the price of available timber way up. The mills were just working constantly, and Latter-day Saints had to compete in the same market. You had particularly, Pioche, large mining boom not too far away in what is today present Southern Nevada and this competition for resources, really stretched the ability to get the materials that they needed in order to finish the building in a timely fashion. So there were those kind of things, you know, resources, labor force, people had to support their families, sometimes they just could not do it, or if the mines were offering a very handsome salary...

NATHAN WRIGHT: It would draw the workers away.

MICHAEL LANDON: That is right, and Charles Walker often commented on, hey, “I am staying at my post. Some of my brethren may run off to the mines, but I am going to stay here and do what I have been asked to do.” So, there was a winnowing, in essence, even among those who were constructing the building as it was going too.

NATHAN WRIGHT: As I understand it, Brother Brigham came down during the construction of the tabernacle, walked in and with his carpenter’s eye saw a problem. Can somebody tell me that story?

MICHAEL LANDON: Well Emily is probably better equipped to. She has investigated that some.

EMILY UTT: That actually brings up a good point that a lot of stories that we have in the Church are just part of our collective memory and are not really verifiable by early documents. The tabernacle balcony is a good example of that. That there are so many stories that we just know as Church members that we have heard our entire lives. Everybody has shared them, and one thing that we found, though, as we were going into this guide, that we decided not to read any of those stories. We decided not to go into any of those secondary sources and only look at the primary information. A lot of those stories that we have been sharing for years and understanding for years were not verifiable in the primary sources.

MICHAEL LANDON: That does not necessarily imply that they are entirely false, it is just that they are not verifiable from available documentation at the time.

NATHAN WRIGHT: Primary sources.

EMILY UTT: Yeah, and so most of these stories have some kernel of truth in them, but because we have been sharing them for 80 years, it is like the game of telephone, where eventually details start changing and they get bigger and better as we go. So these stories that we think we know, there is something in them that is true, but we found in writing this guide that we chose not to share most of them because they cannot be verified in the primary sources, and there are several actually about every single building in St. George, and we will find them at every Church historic site that we have to deal with, that there is always something going on. One interesting thing about the tabernacle is really understanding the purpose of why it was built. Most people think of Latter-day Saint communities, and they think of the temple as in the center, but very few Latter-day Saint communities have a temple in them. Most Latter-day Saint towns have tabernacles in the middle, and St. George is one of those. The temple is several blocks from the geographic center of the city. Just like here in Salt Lake City, where Temple Square is kind of the starting point for laying out the streets. In St. George, the tabernacle was the starting point for laying out the streets, and you find that repeated over and over again in these early settlements that Brigham Young founded. To me it says that the tabernacle was going to be the center of these people’s lives. Every major community event that took place in Southern Utah took place in that tabernacle. Every prophet from Brigham Young to David O. McKay, I think, yes David O. McKay has spoken in the St. George Tabernacle. The people gather to the tabernacle, much as they gather to the temple in larger towns. The tabernacle was built with the same level of craftsmanship as the temple was built. It is a

huge sandstone building out in the middle of the desert, so they pulled sandstone from a local quarry, found timber in Pine Valley, and then they had craftsmen go to work.

MICHAEL LANDON: Now wasn't that Mt. Trumbull?

EMILY UTT: I thought the temple was Mt. Trumbull. And then they brought craftsmen in from all over. They had people who were very good at woodworking. Miles Romney built a gorgeous spiral staircase in the St. George Tabernacle to accommodate people going up to the second floor. There are all kinds of beautiful hand grained pine, much like you have in the Salt Lake tabernacle all over that building, just to really reinforce that this was a building that was special to the Latter-day Saints and was the center of their community. In fact, they loved the St. George tabernacle so much they almost loved it to death. They held constant meetings from the 1870s until the 1920s.

MICHAEL LANDON: Actually even before that, even before it was finished, they wanted to use it. When they only had a basement, they were using it.

EMILY UTT: They were holding meetings.

MICHAEL LANDON: Right.

EMILY UTT: And so up until the 1920s, and they actually had to close the building for a little bit, because it had been so long since they had had repairs that the plaster was falling off the walls and hitting people during meetings, and they thought that was a bad idea.

MICHAEL LANDON: Yeah, in the minutes, the clerk, it is kind of an understatement, he said that the plaster was falling off the ceiling, which on to the stake... Well the stake president's office was in the tabernacle and it was falling off the ceiling in their office, which made it "very inconvenient." Here the ceiling is falling on you, and it is a little of an inconvenience. So actually this was right as the depression. The national Great Depression was beginning. The building was in this state of disrepair. The Church architect came down to tour this building and basically said it was a shrine to the whole Church, and it ought to be preserved. While at that time, maintenance, even construction of buildings was a local affair in many respects, and so they had to come up with sizeable amounts of money if they were going to repair that building at a time when the economy was in a tail spin. They raised, I think it was \$10,000 during the depression. That is how much the building meant to them. To restore that and make it, you know, the meeting house that they had always met in. It was loved by the local St. George citizens, and they were not going to, I mean they loved it so much, as Emily mentioned, that they loved it to death, because they overused it, but they were not going to let it languish. They actually made the sacrifice to have the building put back in shape. It has had to be restored periodically because that use continues to the present time. It is used constantly.

NATHAN WRIGHT: One of the more famous usages of that building, this St. George tabernacle, was the scene in the Church movie "Windows of Heaven", where President Lorenzo Snow shows up and gives his famous talk. It is a very beautiful structure. I am sure it is even more beautiful now.

MEL BASHORE: As Emily described it and the craftsmanship that took place in there, that was one thing that Brigham Young emphasized, here we had a people who had been driven from place to place. They seemed to only stay in one place for a few years and then they would be gone, and so you had people who were looking at their stay here in St. George as to be, possibly temporary. Maybe they would be forced to, you know you had the Utah War coming, and so Brigham Young, here he is constructing a tremendously beautiful or directing that it be built. He was also telling the people at the same time, “Don’t build these shoddy little log houses or these little shanties. Build as if we are going to stay here for the rest of our lives. Build buildings of substance and that you will be proud of with beautiful gardens and enrich this area.”

EMILY UTT: St. George has really taken that to heart. You can imagine when you go there what it was like in 1861 when these people came, and there was nothing. There are a couple of accounts of people that they drive their wagons into the valley and break into tears because it is so desolate and dry.

MEL BASHORE: That was Willard Snow, a little boy, and he described his mother and they were on this rise overlooking St. George, and there was a little clump of green down where the river was and she asked her husband, “Where are we going to live?” He point to that little clump of green and said right there, and she broke into tears. Little six-year-old Willard Snow wondered why his mother was crying, because that was the first sight of greenery that they had seen on the whole trip down from Salt Lake, and they did really change it.

EMILY UTT: One of my favorite places in the tabernacle is actually up in the tower when you get to go up. Very few people get to go up there. It is one of the perks of working in Church historic sites. You walk up these very tight stairs to get up there, and you can see the signatures of some of the people who built that tower, but then you get to go out and look and see what St. George is today, and you can imagine what St. George was in the 1860s and 70s, and compare what Brigham’s vision for it was then and compare it to what is now, and it really is a beautiful city. It is green. There are a lot of buildings, and some of them are very beautiful buildings. You can see that vision has come to pass.

MEL BASHORE: I can remember, you remember Mike when we were down there, and we got outside on the little parapet around the...

MICHAEL LANDON: The little catwalk.

MEL BASHORE: The catwalk and Emily was inside when the bell went off.

EMILY UTT: Bad idea.

EVERYONE: [LAUGHING]

MEL BASHORE: I imagine her ears were ringing.

MICHAEL LANDON: In fact, the bell and clock were one of the last items that were acquired and installed in the building. In 1871 Brigham Young came down and said “You know you are really going to have to finish this tabernacle.” He really wanted them to finish it that year, and then he told them the reason is because you are also going to have to build a temple. I

think he was saying these are big projects, and I really do not think you are going to be able to sustain two at the same time. So, 1871, they worked feverishly to close that building up and try to finish that tabernacle, and they did get the roof on and the walls up by the end of 1871, but it took them a long time to do the finishing work. And I think in part because they were doing, as Mel pointed out, they were going to be as careful and do the best craftsmanship they could. So, even the finishing work took a substantial amount of time before it was finally dedicated, which I believe was 1875 in May.

EMILY UTT:

Brigham Young Jr. came and dedicated the tabernacle in 1875. All that is going on, so that finishing work is happening at the same time as they are building the temple. Brigham Young first announced the temple construction in a meeting to the Church leaders in St. George in January of 1871, and one of them recorded that they shouted “Hallelujah” that this building was coming. The temple in Salt Lake was taking a very long time to get built. They started in the 1850s, and it was still not anywhere close to being finished. I think because Brigham Young saw the Saints’ devotion in St. George and saw how willing they were to lay aside everything else to build buildings for the Church and decided this was a place to build a temple. That it could be done quickly, because they had the resources they needed. They had the stone, they had the wood, and they had the people willing to do it.

MICHAEL LANDON: With expertise because they had been spending a number of years constructing the tabernacle learning the trades and becoming adept at what they were doing.

NATHAN WRIGHT: Everyone seemed to be in place to make a temple.

EMILY UTT:

So they announced the St. George Temple publically in April of 1871, and then dedicated it in General Conference in April, 1877. So this was a very short construction timeline, almost as fast as temples are built today using modern technologies, and they are doing this all by hand in the 1870s. The St. George temple, for about ten years, was the only temple that the Church had in operation, which for Brigham Young and other people who had been in Nauvoo and Kirtland and understood the importance of temple ordinances was probably a major source of sadness for them to be living in a place where they did not have full access to everything they wanted to be doing in the temple. And so when the St. George temple was completed, the entire Church showed up for the dedication. People came down to St. George, participated in the dedication ceremonies and then stayed for a couple of weeks doing temple ordinances for their ancestors that they had never been able to do before. This was not an easy journey. This would take you two or three weeks by wagon to get to St. George, over, at times, very difficult roads or nonexistent roads, and then you get to St. George, and there is not exactly a hotel chain set up for you. So you are camping out in a friend’s front yard or sleeping in a tent or hoping that someone will take you in so you can participate in those ordinances. It was a very big deal to have that temple in St. George.

NATHAN WRIGHT: When I look at the St. George Temple, I kind of have a vision of the Nauvoo temple. What are the similarities? Is there something there, the architecture, drawings, who may have been responsible for that similarity?

EMILY UTT: There is a lot of similarities and then there are also a lot of difference. The architect for the St. George Temple was Truman O. Angel, who had participated in the construction of the Nauvoo Temple. Some of the elements are the same; the number of stories in the structure, the symmetry of the facade, and all those kinds of things, but there are some differences. The tower, for example, is one noticeable difference between the Nauvoo Temple and the St. George Temple. And then some of the interior space is a little bit different because of how it was use. The Nauvoo Temple was mostly used for living ordinances, and the St. George Temple was the place, really, for the first time that we did ordinances for the dead in any kind of focused way. So some of the interior spaces had to be a little bit different for that, but just like the Nauvoo temple, it is a big white building that you cannot help but see anywhere you are in that city. The St. George Temple was made of sandstone and then plastered to look white, and that actually sped up its construction a little bit. They did not have to spend as much time finishing stone, because they knew they would just be covering it when they finished.

NATHAN WRIGHT: Tell me the story of the foundation of the St. George Temple and what it took to have a firm foundation there.

EMILY UTT: That's me. So the St. George Temple site, they were actually debating between a couple of different sites. There was one kind of north in an area called the Black Hills that they were discussing for a while, and then they finally settled on the site a little bit south of the center of the city. When they started digging, they found that there were a lot of natural springs in that area, so the ground was very boggy, and then there were also some minerals in the soil that would eat away sandstone. Both of which are problems when you are trying to build a foundation for a very large stone building, and so they built a pile driver. Pile drivers are usually used to make foundations for bridges and other things like that, so they decided to make one for the St. George Temple. They had a cannon that had been brought in for use by the militia, so they decided to fill it with lead and then make a derrick and then just pound volcanic rock, which St. George has in abundance, into the soil until it was stable and the water was gone and the minerals were gone. It took them several months to do this, just repetitive pounding. Every rock had to be pounded about five feet down before the foundation was stable enough. It was a lot of work. Charles Walker even wrote a little song about it, which we are not going to sing, but it is a great little poem describing the construction of this pile driver and its use in building this foundation and to create something stable so that this temple could be built up on top of it. And then, that cannon that was turned into a pile driver is now on exhibit in St. George. You can go down and see it in the temple visitor center, which overlooks the temple so you can kind of see the construction of this building from very initial idea, all the way to its current state. It is a very interesting exhibit.

NATHAN WRIGHT: So the other two buildings in this particular guide are the Brigham Young Winter Home and the Jacob Hamblin Home. Tell us about the Brigham Young Home and why it is what it is.

MEL BASHORE: Brigham Young, when he first came down in 1861, was so impressed that visit and even mentioned to somebody that he had often as a young boy had wished he could live in a place where they could grow fruit year round, and that fits St. George area to a T. He needed access, being the Church president, he needed communication, access to the

headquarters area in Salt Lake, and so he said, “Well if the Saints would build a telegraph line that would enable him to get quick and easy access to headquarters he would extend his visits more than just his annual tours, which would only take him down there for a day or two, so they did. They built a telegraph line in 1867, and then I believe it was 1870 that Brigham spent his first extended visit in Southern Utah. Initially, Brigham bought a home that his wife Lucy ended up living in, the Joseph Birch home, and the next year Brigham purchased from his son, Brigham Junior, who had bought the home from Henry Lawrence. It had originally been built by James Chesney, and then Brigham the third year spent that year living in the new home, which is now the Brigham Young Winter Home and spent several winters, wintering over there. His health, in his later years he had problems with rheumatism. His feet hurt. He would go down there in the winter months to spend it in these temperate climates and stay in his home there in St. George.

EMILY UTT: He was friends with a lot of these residents of St. George. He had known them, many of them since the Nauvoo years, so it was a good chance, not only for his health, but to go down and spend time with people that he knew and loved and to interact with them in a way he really couldn't if they were all living in Salt Lake together. It was a more casual way to get together and to meet people. The other primary reason Brigham Young was in St. George so much is because of the temple. It is no coincidence that he announced the temple in 1871 and then spends his winters there every year until its dedication. His health was poor and so he did not always leave his home, but usually when he did it involved a trip down to the temple site to supervise the construction to cheer up the workers or do whatever it was that he could do to help get that temple built. In November of 1876, just as the temple is being finished and they are preparing for the dedication, Brigham Young built the small office next to his home. In that office is where he started working on getting the temple ceremonies written down for the first time ever, and that office space really became the place for the Church and the temple ordinances as we know them today really got its start in St. George, as Brigham Young is preparing the people for this temple dedication.

NATHAN WRIGHT: Did Brigham have a lot of family down there? Do we know?

MEL BASHORE: He did. The man had many children and big families, and many of them came down to share those moments down there with him.

EMILY UTT: He had one wife who lived permanently in St. George, Lucy Bigelow Young, with her three daughters. On his trips to St. George, he would bring different family members. He would bring sometimes his wife Amelia Folsom or other wives or his children would come with him. Usually, almost every trip that he came down to St. George, there was at least three or four of his family members with him coming down to spend time with their father as he was taking a break from some of the more pressing matters of Church leadership.

NATHAN WRIGHT: Let's move on the Jacob Hamblin. I know that he was a faithful member of the Church and dealt with the Indians, but there has got to be more.

MICHAEL LANDON: He is really a remarkable individual. In some ways the Jacob Hamblin Home is kind of, it kind of sets apart a little bit from say, the Brigham Young Winter Home and the tabernacle and temple. They are all directly in St. George, and Jacob Hamblin's home is actually in Santa Clara, a nearby community. So it is a little distance away. In a way, it is a home that Jacob did not live in very long, but it does, in a sense, memorialize the life of a very faithful Latter-day Saint who spent decades laboring among the Indians in both Southern Utah Territory and Northern Arizona. In the early years, in say the late 1850s, it was the Piutes primarily that he worked with. Then beginning in 1859 and for many years after that, he would make annual trips down to the Hopi and became very, very familiar with the Arizona strip, that whole section of Northern Arizona, so much so that when John Wesley Powell was going to do his expeditions down the Colorado, Jacob was recommended as a guide, in fact was a guide for John Wesley Powell. Jacob did some remarkable things, not only in a sense of bringing the gospel to many of the tribes that lived down in that area, but also in arbitrating differences between encroaching settlement and Native American homelands. It was not just among Mormons. All kinds of people recognized Jacob's capacity as a diplomat, in a sense, to arbitrate difficulties. It is hard to say, but he undoubtedly prevented a lot of bloodshed because of his efforts to arbitrate differences between new coming settlers and these Native Americans who had lived there since time ever more.

NATHAN WRIGHT: Did he have a grasp of any of the native languages. He was better with Piute. I do not think he ever learned Navajo. Sometimes he would have interpreters with him, but he understood Native American ways very well. He felt very comfortable with them, and in some accounts when he would go down to the Hopi, he would even, well like when they would have a camp site at night, he would actually go off by himself and make his own campfire and would sing and chant some of the Native American songs that he had learned through the years. He really was faithful in his assignment. He felt an obligation that ran deeper than what other missionaries would. You think about a missionary, you know usually it is a defined set of time; you are called; you perform your labor the best you can; and you are released. Jacob never really saw it that way. For him, it was almost like a lifetime commitment that he felt compelled to pursue. So in order to do that, he had to have some kind of a support system, because he was away so much. He was the kind of man, it wasn't that he had a regular occupation; he did work when he was home. He had a peach orchard, and they had cattle, but his frequent absences, often times mandated absences made it difficult for him to be around to provide. He relied a great deal on his sons and on his wives to sort of take care of the home front. The home itself was actually constructed in, we figure 1862 or 1863, and Jacob's family lived there until he sold it in late 1868, and moved to Kanab in 1869. So, really, it is the decade of the 1860s, is really the time frame in which Jacob owned the home. And there is even good evidence, I think, that the home was constructed as a public works project, because Jacob was gone so often. He was not even able to construct it. The reason it existed is because everybody in Santa Clara had to start over because in 1861 there was a terrible flood that wiped out the old fort and the entire community, in fact, Jacob himself almost drowned in this great flood. It was in January. When the flood was over, everyone was reduced to poverty. I mean everything was gone. They even had to replat the town at a site which was not as prone to floods as this one, although you could call it a once in a

century flood. That is really the genesis for how the Hamblin Home got built, was after the old Santa Clara fort got washed away.

EMILY UTT: We kind of joke that the Jacob Hamblin Home should really be the Rachel and Priscilla Hamblin Home, because Jacob was never there.

MICHAEL LANDON: That's right.

EMILY UTT: We doubt he was even there when the home was being constructed. His wives probably supervised the construction and had a big part of the floor plans and the general idea of the home, because they were really the ones that were managing this place and keeping the family going and keeping interactions with the local settlers going. So, when Jacob came home, he had some place to stay, and he had a support system while he was out. Most people really are not aware of Jacob Hamblin's background, so I didn't really know very much about him until we started this project, so just a little bit about Jacob Hamblin. He joined the Church in the 1830s in Michigan and moved to Nauvoo with his family. He came on the trek west and originally settled in Tooele. In 1854, he along with about 20 other people were called as Indian missionaries to Southern Utah, and they built a fort in the area now known as Santa Clara and started working with the local tribes.

MICHAEL LANDON: His family did not come down until October of 1855, so he was down there and would make occasional visits back up to Salt Lake. When he was living in Tooele, that is when he really sort of gained this passion that stayed with him for his life.

EMILY UTT: Most of those Indian missionaries that went to Santa Clara with Jacob Hamblin stayed maybe two or three years and then returned to Salt Lake or northern settlements, but Jacob Hamblin's mission assignment never ended. He died in 1883?

MICHAEL LANDON: No, I think it was 1886.

EMILY UTT: He died in the 1880s, [LAUGHING] as an Indian missionary. Even in his later years he was still trying to find ways to bring peace between Mormon settlers and non-Mormon settlers in the area and Indian groups. Everyone trusted him. If Brigham Young had a question about how the Southern Indian Mission was going, he would ask Jacob because he knew Jacob would give him an honest answer. If local settlers wanted to trade goods with the Indians, they would have Jacob involved, because both sides knew that Jacob would give them a square deal on this. Everybody trusted him, and if you wanted something settled, if you wanted a conflict resolved, if you wanted a good price on something, you went to Jacob Hamblin, because this was a man that could be trusted to treat the Indians well and to treat the locals well.

NATHAN WRIGHT: So surely over the Hamblin Home and even maybe the Brigham Young Home had changed hands. How did we gain ownership for these Church sites?

MICHAEL LANDON: Well the Hamblin Home, it is a complicated series of land transfers through the years, but eventually the Hamblin family, in the early 1940s, got the house back with the intention of trying to get it restored, and they approached the Church about it. The Church helped them in some respects. I know some funds were appropriated to help stabilize the home, which had fallen into disrepair, but there were ongoing problems. It had been abandoned for awhile. In fact, there is one interesting priesthood meeting in Santa Clara where the bishop is complaining about young men in town who were prone to occasionally throw rocks through the old Hamblin Home windows. One would assume that if it was occupied, they would not have been doing that kind of activity. He was trying to get to the bottom and catch these culprits and make them do what they were supposed to do. Eventually the property was given, well it was actually became state property and became part of the, I believe it was the Dixie State Park system, so it was operated as a historic site by the state of Utah from the mid 1960s until into the 1970s. Then there was an exchange of historic properties between the state and the Church. I think it was in 1977 that the Church gained ownership of the Jacob Hamblin Home. From that point on we have been operating it as a historic site.

EMILY UTT: Saying the Jacob Hamblin Home was in disrepair is an understatement. We have some photos that show one of the outside walls kind of peeling off from the rest of the building. It was about ready to fall down when the state bought the building. They did a major restoration on it. Much of what we see in the house today was a product of what the state did in the 1960s and 1970s to restore the home.

The Brigham Young Winter Home kind of followed a similar path. After Brigham Young died, the, I am trying to think what year it was. Do you remember?

MICHAEL LANDON: 1877.

MEL BASHORE: '77.

EMILY UTT: But what year was it sold to the next owner?

MEL BASHORE: The dentist Gates, I believe, occupied the home for many years, running his dental business out of the home and lived for a good long while into the 20<sup>th</sup> century.

EMILY UTT: And he made changes to the buildings, so he bought the house probably in the 1880s and lived there until the nineteen teens and made a lot of changes, took walls out to accommodate his dental practice, and then when he died, I think it became an apartment building?

MEL BASHORE: It was rented out as an apartment building and then fell into disrepair the same as the Hamblin Home had. The Young family, Brigham Young Family Association bought it in 1955 and operated it for a few years, and then the state bought it from the Young family and started restoring it, and then it became part of that package deal, where the state traded the Brigham Young Winter Home and the Jacob Hamblin Home for the Brigham Young Farm Home up in Salt Lake. It was a trade.

NATHAN WRIGHT: As you say, very similar stories for those two structures.

EMILY UTT: And then the Church has done some major restorations to the Brigham Young Winter Home. In about 2000, 2001, the Church did some restorations to the Brigham Young Winter Home. There were some problems with the adobe. They restored some paint colors back to the way it was and then refurnished the structure.

MICHAEL LANDON: And in the Hamblin Home didn't they do a seismic retrofit?

EMILY UTT: Yes, in about 2003 the Church did a seismic upgrade to the Jacob Hamblin Home just to get the building a little more stabilized. It is just a basic rubble stone building, so there is really nothing holding it together, and in the case of an earthquake in Southern Utah, which is likely, we do not really want that house falling down on visitors, because it would be very bad news for a lot of people. The St. George tabernacle also had a major restoration in the 1990s, and in the middle of that restoration there was a minor earthquake in St. George that damaged the tabernacle, but because we were already working on it, we were able to do some fixes and get it back open and ready to go for visitors. They did a seismic upgrade on that structure as well, if I remember correctly.

NATHAN WRIGHT: You three have spent a lot of time with these historic sites. Do you have a favorite story, historically speaking, of any one of these that you would like to share with our visitors?

MEL BASHORE: As Emily said, we get the opportunity to sometimes go in parts of these buildings that other people don't go. I remember when we went through the Brigham Young Winter Home, going down in the basement, a little dirt floored basement, and we had to duck our heads. You know, it is not a place where the public would go, but it is fun. We have fun jobs.

EMILY UTT: I think one of my favorite spots is actually the Brigham Young Winter Home office because of its connections to the temple and its meaning. It is a space that you just walk into and you don't really know what it is about, but when we started doing the research for it, it became a much more powerful story for me than a lot of the other things that were going on in that house.

MICHAEL LANDON: I think, in a way, say the St. George Tabernacle, when I first started the project and think "Well how remarkable can this story be?" I mean they constructed the tabernacle. Then you get into the detail and you find out what a tremendous story there is behind the building, not only in its construction but in its ongoing use. That it did become this sort of central, social center for the community and all that implies and I know it helps me to have a perspective on the importance of Church buildings, their purpose and their meaning. It is kind of nice to reflect when you see the totality of the work that goes into these things, these historic structures. It gives you a sense of perspective and appreciation for what people in the past have done under really difficult circumstances, and it is based on their devotion and their faith. I think that's really the thing that I appreciate the most about the sites that we currently have in Southern Utah.

EMILY UTT: I would have to agree with Mike that there is no particular story that sticks out, but just the totality of the Southern Utah experience, the understanding of these people and the lives they lived and their devotion to the gospel gives me a lot of ideas and thoughts about the ways that I can be living the gospel. I may not be called to settle in an area that

I do not really want to go, and I may not be asked to build a tabernacle when I have no food myself, but I can still be devoted and be willing to sacrifice and build the kingdom in good ways.

MICHAEL LANDON: It allows for introspection. Perspective is a valuable thing. I think when you understand the history behind these buildings and you get the perspective of what people went through to have the buildings, you tend to reflect on your own blessing and your own life and how things are for you personally on a day to day basis, relative to what these people had. I think that is a healthy thing.

NATHAN WRIGHT: Good. Thank you. Are these sites open daily if our listeners want to go to St. George?

EMILY UTT: The sites are open daily. The St. George Temple Visitors Center is open 9-9 every day of the year, I think. Maybe check with them before you go down on Christmas day. The temple, there is a Visitors Center at the St. George temple, much like some of the other visitors centers you find at temples, and then there is a small historical exhibit explaining the history of the temple. The other sites are open, usually about 9-6 year round, depending on when the sun goes down. In our historic buildings, we like to keep lighting that they may have used in the 19<sup>th</sup> century, which means that the tour is not really possible at 10 p.m. on a summer evening because there is just no sun. So, sites are open year round. They are free. Most tours take about 30 minutes, and the missionaries are able to answer almost any question that you come up with. If they do not know the answer then they call us, and we get to spend a little more time.

[BEGIN MUSIC]

MICHAEL LANDON: Trying to provide it if we can.

NATHAN WRIGHT: Thank you one and all. We have been talking today with Emily Utt, Michael Landon, and Mel Bashore. Thank you very much for being here.

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