

Sons of Utah Pioneers

March 2017

Volume 5 Number 3

Hurricane, Utah about 1913

Hurricane Valley Chapter Newsletter

March's Activity: We gathered at the American Legion Hall on the 16th, and had the opportunity of partaking of a fantastic meal! Thanks to all who contributed! After dinner, we sat spellbound



as we heard Jim Rhoades relate the history of his great, great grandfather Thomas Rhoades! It



began in the community of Green River, Kentucky, He moved to Boonsboro, Kentucky where he joined the Church, and ended with Thomas' death in Minersville, Utah at the age of 73.

His life was one of service and obedience to the principles of the Gospel. After meeting up with Brigham Young on the trek west, he asked if he could go on ahead, and with permission, in a few days connected with the Donner/Reed Party. They travelled together until they got to what would later be called Salt Lake Valley, where they parted. Thomas went south, then crossed the southern Sierras, and made his way to



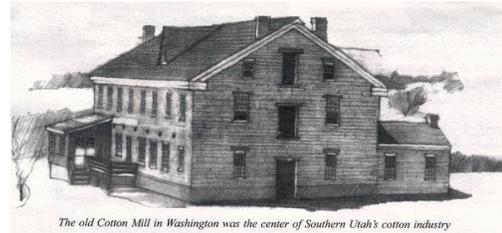
Sacramento. He eventually returned to Salt Lake, bringing \$17,000 in gold with him. He donated all of it to the Church to help it survive. He was later introduced to Chief Walkara, by Brigham Young, as a man the Indians could trust with the gold mine that the Utes wanted to give to the Church.



All of the story would be too long to tell here. The story was recorded at the meeting, and I will see that it is put on the

hvsup.org website, along with this newsletter. Thomas died without telling his family where the gold mine was, because after asking the question to Brigham Young, of what to tell his family, Thomas decided it best not to tell them.

March Trek: On the **4th of the month**, we will meet at the parking lot of the Zion's Bank in Hurricane, at **8:30 a.m.** We will go from there to the community of Washington, and visit the Cotton Mill, and also the Washington Heritage Museum. We want to thank Dan Zaleski, our trek coordinator for his hard work in putting this trek together.



The old Cotton Mill in Washington was the center of Southern Utah's cotton industry

March's Activity: Wayne Hinton, a native son of Hurricane, will be our presenter for this month. He will be sharing the story of Martin Harris, one of the Three Witnesses to the Book of Mormon! His story is incredibly interesting, and is to prepare each of us for the trek to attend "The Man Who Knew" Pageant that will be held in Clarkston in August.



Also at this meeting, we will honor the winner of the Elementary Essay Contest. We want to thank Gail Hinton for his hard work in getting it set up and to the schools. Our dinner will begin at 6:30 p.m. at the American Legion Hall.



April 20th: Page 3 HVSUP Newsletter February 2017

May 29th: Shunesburg Trek. It is important to go to “Relative Finder” and log into our SUP Group , (hvsup chapter), the password is pioneer, and see how you are related to those in the group. There is only one day a year that anyone can get up there, but to do so, they must prove a relationship to someone who lived there. We have found a way to accomplish this quite easily, but it requires just a bit of effort on our members part.

June 15th: TBD

July 24th: Pioneer day Breakfast

August 4th: Man Who Knew Trek outlining the life of Martin Harris. This will be a two day trek taking us to Clarkston, Utah for the pageant there. To hire a bus so we can all be together, we need at least 40 people to go. Please plan now to attend with us.

September 16th: Ft. Harmony and Wild Animal Museum trek

September 21st: Dinner Meeting

October 21st: Little Creek, Canaan Trek

November 16th: TBD

December 2nd: Christmas Dinner

History: Town of Toquerville

The settlement Of Toquerville was made possible by the existence of springs located on Ash Creek. The springs were at a sufficient elevation that water would flow to the town site, which was south and east of the creek, to farm land south of town and to more farm land west and south of the springs. The town is nestled next to an imposing lava covered hill on the east. The original town had two north/south streets, referred to as the upper and lower streets, and five east west streets. The town was named after Toquer, the chief of the Paiute Indian tribe that lived there.

The floods of 1861-1862, that were so devastating to much of Southern Utah, were a blessing to Toquerville. There was no major destruction to the town and

farm lands, and because of the flooding in Ash Creek, the area around the springs was scoured out and the flow from them doubled. Some accounts state that further development of the springs over the years has increased the flow by a factor of 10.

Town ditches supplied water for both domestic and irrigation use, while two farm ditches, one serving the south fields and the other serving the west fields, were for farm irrigation. "Clean" water for domestic use was "assured" by a regulation which required that all livestock in town be contained in corrals or pens during the night. That allowed the flow in the ditches to clear of the day's animal dropping during the night. In the morning, residents would bail out the water needed for the day's domestic use and store it in barrels. Stock would then be released until evening. This system provided domestic water for the first sixty years of the town's history.

There are also springs in the lava gorge formed by Ask Creek south of town. This provided water for a few acres of farm land near the confluence of Ash Creek, LaVerkin Creek and the Virgin River. Later, more land was brought under cultivation along LaVerkin Creek. This region was referred to as the LaVerkin Fields. The Cholla Creek Subdivision now occupies much of this acreage. The total acreage of the town and farm lands of Toquerville can be described as not all that much.

Crops:

Cotton was started early, the first gin was located in a rock building in the north end of town. The building is still standing. Sorghum cane was a staple crop. Grape cuttings had been brought to Toquerville by the Stapleys in 1858 and did well in the Toquerville climate. Fruit and nut trees also did well. An 1865 Deseret News article reported: 84 acres of cotton, 27 acres of cane, 19 acres of grapes, 24 acres of lucerne, 45 acres of wheat, 24 acres of peaches, 13 acres of tobacco, and 9 acres of vegetables for a total of 245 acres. The reported population was 41 families and 259 souls.

Livestock was also an important part of the economy of settlements throughout the Utah Territory and Toquerville was no exception.

Undoubtedly the most prolific crop in Toquerville was kids. Families were large, and over the town's history most kids, when they became adults, moved away. The population of Toquerville never got over 400 until after the year 1990.

Wine Production:

Grapes were an ideal crop for Southern Utah; the climate was ideal and they required only about half as much water as most other crops. The production of wine soon became an important part of the Toquerville economy. The Church used wine of "their own make" for the sacrament. This commodity was relatively easy to make, could be stored indefinitely, and there was always a market for it. The Church initially sanctioned its production and indeed it was one of staples in the inventory of tithing offices in region. Accounts of wine production talk of 400 gallon barrels being used in the fermentation process and 1000 gallon barrels used to store the finished product. Toquerville produced a lot of wine! As one might guess, the enthusiastic consumption of wine soon became a problem and by the 1880s and 1890s the brethren were addressing the problem over the pulpit. The use of wine for the sacrament was discontinued and farmers were counseled to pull out their grape vines. My Grandfather had all of his 13 acres of irrigated farm land planted to grapes when a directive was issued and pulled them out. One can infer from family histories that this occurred sometime in the early 1900s. Prohibition, enacted in 1920, put an end to legal production of wine.

Next Month: The Bringhursts in Toquerville!

LEGACY OF PIONEER VALUES

The SUP is a values driven Society based on our Pioneer Ancestors Legacy.

These values include:

- Courage in the face of adversity
- Unwavering commitment to a higher good
- Honoring covenants made with their God and promises made to each other
- Readiness to sacrifice for the welfare of others
- Foresight to choose the promises of the future over the security of the now
- To be able at any moment to sacrifice what we are for what we could become