



**"The Laketown Ward
Relief Society House."**

By Grace Lamborn



The Laketown Ward Relief Society House.

I remember when I was a very young child (and that was a long time ago) that after the wheat was cut and stacked waiting for the threshing-

Mother and I would go gleaning. Not just one day but for several times until we had quite a small stack of our own. Mother always wore her long full apron which could hold quite a load.

When I asked what our wheat was for she said, "the Relief Society", and I have an idea that when the threshing crew arrived she would have told them she wanted those gleanings in a sack for the Relief Society and I also think there would be a few more pounds in the R. S. sack than we had gleaned.

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Then one day we went wool gathering. I don't know where the sheep had come from or gone but they had left wool along the wire fence of the field and on the sagebrush out side. So when we had gathered all we could find there was quite a bundle in Mothers apron, and that also was for the Relief Society.

I didn't know who the Relief Society was and mother didn't explain. Which was just as well. I would have forgotten in a few moments anyway.

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Years later when I was quite grown up we talked about it and she told me the story of the building of the Relief Society House.

In the beginning of the ward there was one public building. Two rooms, which served as a church, a school and a recreation hall.

During the months when the Relief Society held their weekly meetings, school was in session and so meetings were held in homes which was not satisfactory.

Therefore the Relief Society decided to build themselves a meeting house.

When the word got out, the men especially, made all manner of fun about it.

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However those women were determined and started to gather funds for at least a beginning. Everyone gleaned and sold the wheat.

The wool we had gathered, Mother had washed and carded and it went into a quilt for which someone had made a top and someone else a lining and it sold for a few dollars.

They made ice cream and sold at the dances for five cents a dish.

Someone might have churned an extra pound of butter which was sold and the few cents put into the fund.

And then there was the egg deal and when mother told me about that it sounded so funny that I laughed and she laughed too, but she said it was their best source of income.

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One day a week (Thursday, I believe,) each member was to donate that days eggs to an egg pool to be sold at the store and the money put in the building fund. The income from those eggs added up to almost ten dollars a month.

With the prices what they were in those days, a few months would shingle the roof or buy the window or paint or chairs. So now that they, the sisters, had shown their determination, the men began to help a bit with the building. My father, James Kearl, had a saw mill and I think probably contributed lumber.

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At any rate the egg deal went on for three years, and the money which came in from other sources helped to pay for the one large room which was completed in 1901. For more than half a century it was a fine comfortable place for the sister to meet. Light and airy and they managed to get a home made carpet on the floor.

Some of those who worked so hard to accomplish all this I knew and remembered. The presidency at this time was Malinda Lamborn. Merlin Kearl and Eliza Johnson. Others were Zettie Kearl, Sister Watson, Delina Willis, Ann Kearl. There were others who had passed away before I was old enough to know them.

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All of them had passed on when the church was somewhat remodeled and a fine Relief Society room was added.

So the old building was abandoned and except for a few quiltings, it has stood there deteriorating and a bit lonely, I think.

Now the word has gone out that it should be torn down so the Daughters of Pioneers are going to try to have it restored.

They are also being laughed at. They are for the most part grand daughter, G. G. daughters of those who pioneered the building against odds.

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The restoration will not be easy. There is much more money to be had than there was seventy five years ago, however a carpenter will charge more for one hours work, than a carpenter did for a full day, and everything else in proportion.

The question is, will it be torn away and remain just a memory with those who are living nor or will it be restored for another seventy five years of usefulness.

A monument to those,

"Whom we have loved, long since,

and lost for a while."

The above quote is from the hymn, "Lead Kindly Light."