

# City of Iona Newsletter

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VOLUME TEN

OCTOBER, 2017

**Planning and Zoning Meeting:** October 11, 2017 at 6:30 p.m.

**City Council Meeting:** October 17, 2017 at 7:00 p.m.

**Meet the Candidates Night:** October 17, 2017 at 6:00 p.m.

## COMMUNITY

**“Meet the Candidates Night”** - The public is invited to a Meet the Candidates Night on October 17, 2017 at the Iona City Building located at 3548 N. Main St. at 6:00 p.m. This is an informal meeting where citizens may ask questions and get to know candidates running for City Council and Mayor on November 7, 2017.

**“Mayor’s School Walking Challenge”** – This October, Mayor Brad Andersen is joining dozens of Idaho mayors in a friendly walking competition that could bring \$1,000 to our community! The Mayor’s School Walking Challenge is a fun annual event that builds teamwork, enhances school & city pride and increases public awareness of the impact walking and other simple activities have on good health. Mayor Andersen along with his fellow Idaho mayors will be logging his steps every day. Each mayor who averages 10,000 steps per day in October will receive \$1,000 to be allocated to a park or elementary school project that encourages physical activity in the local community.

**“Trunk or Treat”** – Fun for the whole family! The 8<sup>th</sup> Annual Trunk or Treat will be held at the Iona City Building on Tuesday, October 31, 2017 (Halloween) at 6:00 p.m. Doughnuts and hot chocolate will be provided by the City and prizes will be given away for the best decorated vehicles and costumes.



## IONA PIONEER FAMILY MEMORIAL DEDICATION

**Please join us on Thursday, October 12<sup>th</sup> at 6:00 p.m. in front of the City Hall building for the Iona Pioneer Family Memorial Dedication.**

**WHY THIS MONUMENT?** – Over ten years ago, Iona resident and sculptor John Price, approached the City with an idea to memorialize the pioneer families who came to what would become Iona in 1883 and first settled this part of the valley. His plan was to make a life-size bronze monument of a pioneer family symbolic of those families who came to a desolate, inhospitable, and unlikely spot in the Snake River valley to carve out their homes and their futures at great cost and suffering.

This was not an easy or hospitable place to settle and survive. The only residents in this part of the valley at the time were jack rabbits, coyotes, and snakes. The Native American tribes had been removed by the US Government years earlier. The climate was harsh and cold. The early settlers found that often there was a killing frost every month of the year.

This is a volcanic plain that is fertile but dry and semi-arid. There are only a few inches of rain a year and not much snow, not nearly enough to support any crops except some grass a few hardy weeds. And sagebrush. There was water here, but only in a few streams and rivers that came down out of the mountains and fed into the Snake River at the bottom of its shallow valley.

It is said that “Water is Life” and the pioneers had to bring water in hand dug canals and ditches in order to give life to the land. They had to dig the waterways literally with picks and shovels and horses pulling scrapers for miles in order to bring life giving water from the closes streams. Some of those antique waterways still serve the valley today.

Where the fertile volcanic soil and enough precious water came together in nature, “sagebrush as tall as a man on a horse”, covered the land where they needed to grow their crops for next season. The thick sagebrush all had to be cut down, rooted, and burned before the first seeds could be planted.

The next year in 1884, Mormon church officials came to visit and try to encourage the discouraged settlers. With the people still living in tents or rude cabins, Mormon apostle Wildford Woodruff stood in the back of a horse drawn wagon and promised the assembled families that if they would stay strong and determined, God would bless them and their new home.

*"The Spirit of the Lord rests mightily on me, and I feel to bless you in the name of Jesus Christ. I promise you that the climate will be moderate for your good. I can see these great sagebrush prairies as far as the eye can reach turned into fertile fields. I bless the land that it shall yield forth in its strength. Flowers and trees and fine homes shall grace the valley from one end to another. Schools and colleges of higher learning shall be built to serve you that you may learn the mysteries of God's great universe. I see churches and meeting houses dotting the landscape, where the God of Israel may be worshiped in truth and in spirit. Yes, and as I look into the future of this great valley, I can see temples – one can see beautiful temples erected in the name of the living God, where holy labors may be carried on in His name through generations to come! Take courage, brethren and sisters, for these blessings, though they may seem marvelous in your eyes, nevertheless will be fulfilled according to your faith."*

Those promises which seemed so impossible and unachievable in 1884, have become known in the community as "The Wagon Box Prophecy" of course, they have all been fulfilled and to the letter.

Now this is a welcoming and desirable place where families can live and grow in love and happiness. This is a grand legacy they left us, and makes those early settlers and what they did, well worth remembering and honoring. Their love for each other and their determination to come to a strange and hard land and make it into a fertile place, have made it possible for us to carry on that tradition so that we can enjoy all that we have here 130 years later.

**WHO WERE THEY?** - Most of those early people were members of the Church of Jesus Christ of latter-day Saints, often called "Mormons". Most did not want to come here to settle. But it was common then for small groups to be asked by church leaders to leave the Salt Lake valley and go with their families to various areas in Utah and Idaho to settle and start communities. Many towns and cities in this intermountain area were founded by these faithful people.

Families were, and are, extremely important to their society. They believed that families are ordained of God and that husband and wife should love and care for each other and for their children in love and righteousness. They worked hard to provide for their physical and spiritual needs, and to teach them to love and serve one another, observe the commandments of God, and be law-abiding citizens wherever they live. They understood that happiness in families is best established and maintained on principles of faith, prayer, respect, love, compassion and honest work.

They understood that by divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. And in these sacred responsibilities, fathers and mothers must help one another as equal partners.

This complete monument represents and symbolizes those beliefs in the lives of the pioneers and these concepts are still the best way to achieve success and happiness in our lives today. The sculptured figures of the monument represent what a person living in this valley in 1884 might have looked like. They were not well fed and soft, but lean and tough from long days, sun up to sun down, of hard physical work to clear and prepare the land for crops. These people were survivors. The figures of the monument are modelled from several people from the community who have these same characteristics. Some of the models are descendants of those early pioneers.

**CREATING THE MONUMENT**- The monument was made using the ancient technique of casting molten bronze the same way that bronze statues have been made since the time of Rome and Greece. Our monument was made with the 'lost wax' method of casting.

In this technique, the original figures were modeled in clay by the sculptor. Then the clay models, which are actually ten percent larger than life, were taken to the foundry of the Art Department of Idaho State University. There the clay figures were carefully cut apart and plaster molds were made of each piece. The mother and baby figure were made from almost twenty smaller molds in this way. Wax is then poured into each mold and when cooled, it is carefully removed from the mold. Each piece is an exact wax replica of the original clay part.

A funnel shape for pouring the bronze into the mold is added and another mold is then made of the wax piece. This mold is made of plaster and sand so that it will be able to withstand the intense heat that can reach 2,000 degrees F. in the casting process. These molds with the wax still inside, are placed upside down in a gas oven or kiln, and then baked for 24 hours. The wax melts and runs out the funnel opening or evaporates and leaves the inside of the mold completely clean. The molds are removed from the kiln, set upright and are ready for pouring the molten bronze.

The bronze is melted to a liquid in a gas-fired forge and the crucible is then taken out by two workers and carefully poured into the openings in the top of each mold. The molten bronze takes an hour or so to cool until it is solid metal again. Then the fired mold is broken away. The bronze piece is the exact shape of the original clay model. There is roughness left from the molding process that must be cleaned off by a lot of grinding and finishing but then the twenty or so pieces can be carefully fitted back together and welded into the solid full figure. All those welds are then ground and polished until they are no longer visible and the figure is an exact replica of the original clay model. The four bronze figures of the Pioneer Family Memorial were then mounted to the lava boulder and welded together as a family. They now stand as a tribute to those solid pioneer families who, together, carved our community out of the volcanic desert wilderness.

**WHAT ARE YOU LOOKING AT?** - The monument was first proposed about 2007. It was to be a totally volunteer project and efforts began to raise the money that would be necessary. But they did not go very well at first. About 2010, the Iona Lions Club stepped up and volunteered to help raise the money that would be needed. It was still several years of hard work but over time, most of the money was raised and donated by the Iona Lions Club. The Lions Club has been a major participant in the growth of Iona and they have completed and paid for many community projects over the years. As this project progressed, the community came together, the Lions Club held a lot of Fourth of July breakfasts and other projects such as the sale of 100 copies of a beautiful Iona painting by Ramona Horton and with everyone's help, the goal was finally reached.

In the meantime, there was plenty of work in preparation for the final monument. Volunteers dug a foundation in the front entry of the Iona City building, leveling it with gravel and placing the 20,000 pound basalt lava boulder that would be the foundation. The foundation stone was donated by the City of Idaho Falls under the supervision of Steve Elliot a native of Iona. The big piece of basalt came from the Snake River and is very symbolic of the pioneer efforts to bring precious water to the valley.

Idaho Travertine did the stone work, drilling the mounting holes and leveling one face of the stone to place a plaque honoring those original pioneer families of 1883 and 1884. That plaque on the front of the stone was donated by Meredith Taylor

On Oct 8 2011, the mother and baby were finished and dedicated. Then in December, the sculptor John Price and his wife Sally left on a mission to Peru and were gone for two years. The mother and baby stood valiantly alone in front of the Iona City building during that time and waited. When John and Sally got back, he went to work on the father and the son and almost had them completed by Aug of 2015, when they went to Central America. The father and the son were stored and waited two years before they were completed and united with the mother and the baby.

In July of 2017, a little over ten years after it began, the Pioneer Family was complete and is now together forever.

There are about 800 to 1000 pounds of bronze in the monument. The father figure weighs about 400 to 500 lbs. The mother would weigh almost as much with the baby in her arms. The boy is 200 to 250 pounds. They are all hollow and should last for a thousand years.

It cost us about \$30,000 for molding, foundry and casting of the four figures in molten bronze. That is probably about half of what it would have cost to do commercially, without the generous help of ISU Art Dept. and Caldera Design and Build studio. In the open market, a monument of this size and scope would cost as much as \$200,000 dollars! We are so thankful for all the dedicated volunteers in our community who made this profound memorial to those dedicated pioneer families possible! Others who volunteered and were a substantial help in the many tasks that were needed were:

John and Sally Price  
Dennis and Linda McArthur  
Tom Hillesheim  
Brad Andersen, Mayor  
Karen Hansen, Mayor  
Brent Satterthwaite  
Steve Elder  
Allen and Ramona Horton  
Sheila Scoresby  
Meredith Taylor  
Jonathan Coleman  
Gracie Price  
Chris Terrill  
Cliff Orchard  
Steve Elg  
Cameron Barnhill  
Glen Clark  
Tom Louk  
Steve Elliot  
Doug Warnock  
Idaho State University  
Idaho Travertine  
City of Idaho Falls  
City of Iona  
Lion's Club

**City of Iona Public Information Meeting  
Regarding Water System Improvements  
October 12, 2017, 7:00 PM @ City Hall**  
Please attend and become factually informed about this project.

**Question #1: Why is a Bond election necessary?**

- The bond election is necessary to provide the City with the necessary authority to borrow funds to improve our water system and bring the water system into compliance with federal and state regulations. The City of Iona will seek approval to bond for up to \$3,900,000 to provide funding for these upgrades. The bond election will occur during the November general election and will require a simple majority vote (50% + 1) to pass.

**Question #2: What does the water improvement project include?**

- Construction of a new water storage tank
- Construction of a new well and generator
- Distribution improvements

**Question #3: Why do we need improvements to our water system?**

- **Construct a New Water Storage Tank:** A new tank is needed to provide sufficient storage volume to satisfy fire flow requirements and high use times.
- **Construct a New Well:** A new well is needed to provide sufficient system redundancy. The new well will ensure adequate water supply is available during the hot summer months.
- **Distribution Improvements:** A new transmission line is necessary to connect the new well and storage tank to the existing distribution system. This line will be large in diameter and support a strong grid system in the distribution network as recommended in our engineering water studies. Pressure at high use times and fire flows generally will be improved system wide.

**Question #4: How much will it cost?**

- The estimated total project cost is \$3,900,000. Anticipated loan terms are 3.0% interest payable over 30 years.

**Question #5: How much will this cost me?**

- The water rate increase for each residential user is anticipated to be approximately \$19.00 per month. This may go down if federal grants are secured and favorable bids are received.

**Question #6: Will developers pay their fair share?**

- Yes. The City of Iona now charges new lot developments a fee of \$4,859.00 per connection which goes directly into the City's capital reserve fund for equity "buy in" into the system.

**Question #7: Does the project include water meters at each home?**

- No. All project funds will be used to improve water supply & water pressure.

**Question #8: Where will the money come from?**

- Iona City Reserves
- Investment from Developers
- Federal Grants
- City Bond (up to \$3,900,000)

**Question #9: What if we don't pass the bond?**

- There will continue to be no redundant well water supply which is out of compliance with state and federal regulations.
- System pressure will continue to drop during high use hours through 2018 and then level off. No more homes will be able to be added to the system. Outside watering restrictions could occur.
- Fire flow capability will remain at the current level, which is deficient, especially at the LDS church, City Hall and north of Steele Avenue on 55<sup>th</sup> East.