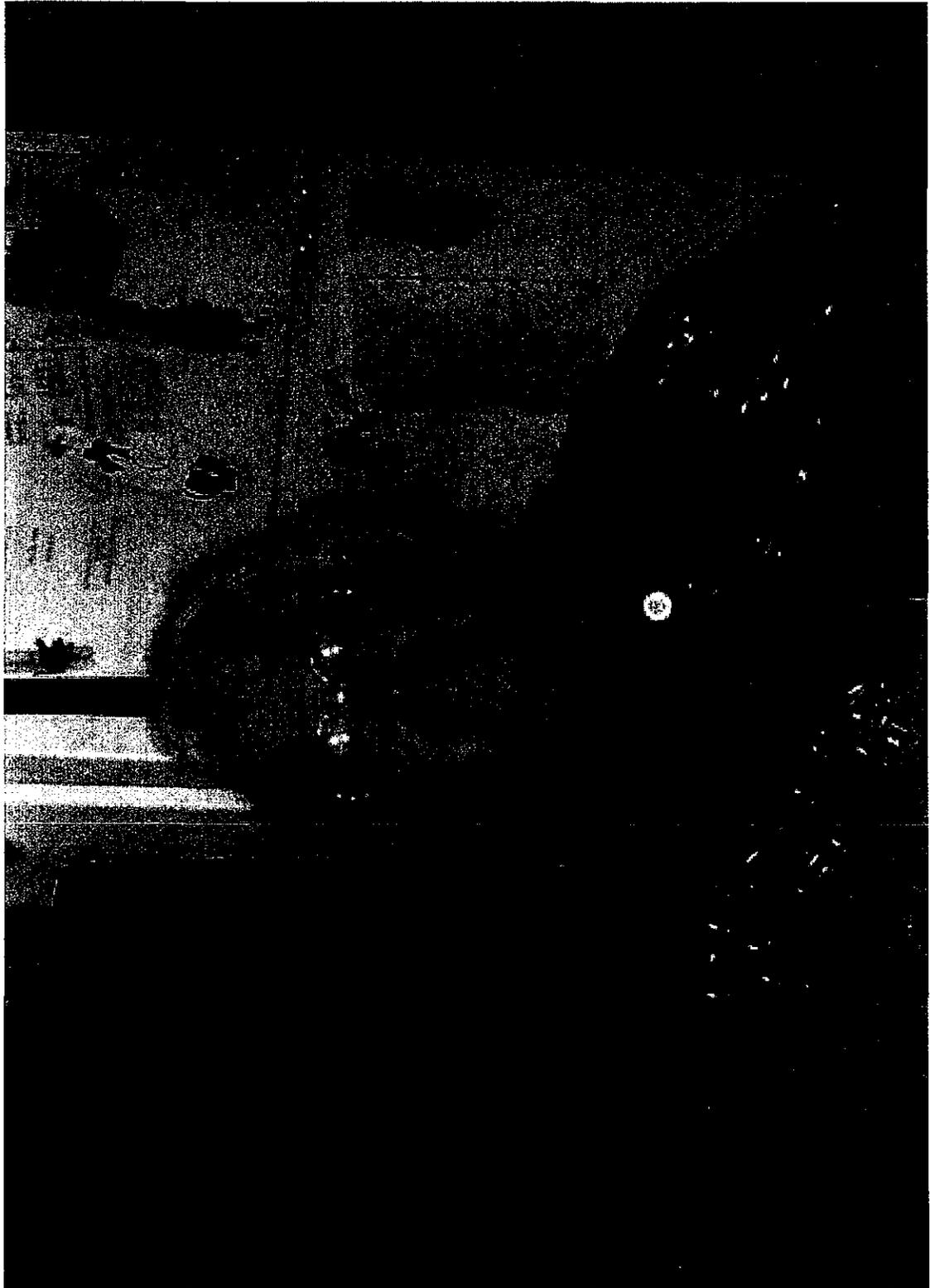


Lucy CROFTS

## Southern Utah Oral History Project

The Southern Utah Oral History Project was started in July of 1998. It began with an interest in preserving the cultural history of small towns in southern Utah that border the Grand Staircase-Escalante National Monument. The project was managed by Kent Powell, from the Utah Division of State History, who oversaw the collection of oral histories conducted in Boulder, Escalante, Bryce Valley, Long Valley, Kanab, the Kaibab Paiute Reservation, and Big Water, by Jay Haymond and Suzi Montgomery. Also in cooperation with the state was the Bureau of Land Management and the people of Garfield and Kane counties, with support from the Grand Staircase-Escalante National Monument. The goals of the project were first to interview long-time local residents and collect information about the people and the land during the first half of the twentieth century. In addition, the interviews were to be transcribed and copies of the transcripts were to be made available to the public at the Utah State Historical Society and at local repositories. Lastly, to build a relationship with state agencies and the local communities and provide a medium for the local communities to express their interest in preserving their own history and culture in the areas that are now included in the GSENM. Thank you to everyone who took the time to care and share their memories and stories.



INTERVIEW WITH: Lucy Cox Crofts  
INTERVIEWER: Suzi Montgomery  
INTERVIEW NUMBER:  
DATE OF INTERVIEW: January 13, 1999  
PLACE OF INTERVIEW: Her home in Orderville  
SUBJECT OF INTERVIEW: Life growing up in Alton and then  
her time spent in Orderville.  
TRANSCRIBER: Vectra Solutions/MH  
DATE: May 16, 1999

SM: So, Lucy, can you tell me about the family into which you were born, starting with your birth date please.

LC: Okay, I was born April 13, 1923 to William M. Cox and Eliza Olive Allen Cox. I was the ninth child in a family of eleven children; three boys and eight girls. I was born in Orderville, Kane County, Utah. My father came to Orderville and got my mother and me when I was eight days old. I grew up in Alton, Utah where I lived until I came to Orderville to go to high school at the age of fourteen. My parents homesteaded, I can't remember how many acres in Alton, but there were quite a few acres that they raised irrigated crops and then we had, out behind on a hill, where we'd take the cows and the sheep and things to graze in the day and then bring them in at night.

SM: You mentioned that you irrigated, was the Alton Reservoir established at that time.

LC: Yes, this was a field there by the house that was irrigated and then in back of that, on a hill was where we... it was homesteaded but they, oh, they had browse and things like that that the cows and the sheep could eat. My dad run sheep most of his life.

SM: He was a sheepherder mainly?

LC: Uh huh.

SM: And then were the cows just for family subsistence?

LC: Yes, they were milk cows, but we'd always feed them, you know, at night and at morning a little while we milked em and then we'd take them to the pasture we called it, to the pasture throughout the day and I remember as a child, going and getting the cows every night and bringing them in.

SM: Rounding them up.

LC: Well, we did have to do much we just had to locate 'em and holler at 'em, they all had names, and so they were quite easily found and we'd start hollering... well, they had a bell, we had a bell on one of the cows and they always kinda hung together so we would here the bell and then we would start hollering their names and they'd start coming.

SM: Oh, that's fun.

LC: Of course, sometimes we had to go a mile or two to find 'em....

SM: Uh huh. They'd roam off.

LC: Then we'd get behind 'em and drive them home but they was ready to come home.

SM: Explain where you house was relative to the water source.

LC: Okay. The reservoir was clear on the northeast side of town and we lived on the west, clear against the hill, the last one in Alton, against the west hill.

SM: And so, give a brief description of what you can remember how the town was laid out and what it looked like, whatever there was a store and how many houses

were there that you can remember.

LC: Okay. The store nearly always was a room in somebody's house. The church house was right in the middle... there was square in the middle of town and it had a church house on the northwest corner, the schoolhouse on a southeast corner, the northeast corner was bare and it was what they called the tithing and quite often they planted grain or something there and then the other corner was just a lot of trees. But it had four squares in it and I remember the church house here and the school house there and the other two didn't have any residence or anything on 'em. And then around this was blocks, they were laid out in square blocks and that was the way the town was laid out. Okay, here's the middle and then there was three blocks here, three blocks here, one here and one here.

SM: Okay.

LC: Okay. And then... we homesteaded so our was beyond that, beyond this street where the blocks were and then there was other people that homesteaded north of that and east of that, and south of that, too.

SM: So you were in the suburbs of Alton. (laughs)

LC: I think that's what you would call it.

SM: Okay, so the general layout of the town I understood it sort of revolved around the square in square blocks. What structures that were there when you were a child still remain now?

LC: Okay, the ward hall, they have a new church building now but that was one that was built when I was there. It has been improved quite a little bit since I left but it is still there. Almost all of the places, no there's some new ones, there's quite a few new ones. But

there was still, most of the ones that were there when I was there are still there. Then there is some new ones that have been built.

SM: Post office?

LC: No, that was there when I was a child.

SM: Okay, lets go back to your family. If you could describe a day waking up as a young girl, starting with breakfast, give me a day of your life when you were little.

LC: Got up fairly early, about with the sun, I think. We always did our chores before breakfast. My dad would go to milk the cows and we would go feed chickens and possibly pigs, we'd usually..... in the summer we would pick the grass and the alfalfa and the weeds and stuff along the ditch banks and take an armful to the pigs every morning and that way we kept the ditch banks cleaned so that it just wasn't a big chore, it was just a little chore every day.

SM: Yes.

LC: Then we would have breakfast then we would take the cows to the pasture. We would come home and help do... well maybe some of us maybe stayed home and done dishes and the rest... I remember going out and taking the cows to the pasture more than staying in the house and doing a lot of work. I was kind of my dad's sidekick.

SM: Were there boys in the family?

LC: Okay, we had two boys and eight girls in the family. So girls did lots of boys work and

in the summer we would weed, we would pick raspberries, we would, after we got home from doing the cows, when we'd get our work done, I would read. That was my best thing that I ever did in my life. I would hurry with my chores so that I would have time to read a little bit in the day before it got dark. And then at night in the afternoon we would go about, oh, between 5:00 and 6:00, go find the cows and bring them home to be milked again. In the summer there was lots of lambs and sometimes people that had big herds didn't want the babies that their mothers would die or their mother's wouldn't claim or something so we had what we called dogy lambs and we fed them morning, noon, and night. Sometimes we'd have as high as oh, fifteen, twenty, twenty-five dogy lambs that we feeded. Oh, it was so fun to watch 'em come running when we'd step up with a bottle or two to feed them.

SM: They were pets.

LC: They were pets, of course, when my dad sold the sheep in the fall, they got sold, we couldn't possibly have killed one of those for food. We would had to have been awfully hungry to have killed one of our pets.

SM: Exactly. Was it an emotional thing when they were being sold?

LC: I don't think so. It just one of those things and we did it every year so we knew it had to happen.

SM: So, as a young girl walking out to the pasture, do you remember details of the land; were there lots of trees, was the grass really high, where there lots of smells -what do you remember?

LC: It was... we called our place, Oak Grove Farm, it was just loaded with oak trees. Every year or two my day would clear a little bit more land, clear a few more

oaks off of the land so he could plant more alfalfa and more grain and like that, couldn't do it a lot at a time so he just did a little parcel at a time.

SM: Where did the oaks come from, do you know? Were they naturally on.....

LC: Naturally, they were there already when the homesteaded. But the hill grew up and went farther up. Now this is more or less on the bottom lands part of it, but as it went farther up then there was pines and manzanita and ....

SM: Manzanita, that's a name I haven't heard.

LC: That's.... it's a bush of some type, kind of grows out, it has a purple stem and it has a, kind of a purple flower in the spring. I remember... okay, I had two brothers that lived, I had one brother that died as a baby, he had spinal meningitis. He died with spinal meningitis and I remember on his birthday every year, which was in April, we would go out into the hills and find wild flowers and manzanita, I remember that, and we'd gather some of the flowers off the manzanita and the wild Indian Paintbrush and the red bells and the bluebells and gather flowers and take to his grave for his birthday, also on Memorial Day we did the same thing.

SM: So there were a lot of wildflowers.

LC: Yes, they grew in the sagebrush, right against the sagebrush and into the manzanita.

SM: Oh wow, and it gave a really nice aromatic...

LC: Yes.

SM: That triggers your memories. Did you play a lot in this area and what do you

remember?

LC: Okay, we had houses, we have play houses in the oaks. There'd be a clump of oaks and we would clean out all the leaves and make living rooms and kitchens and bedrooms and you couldn't probably see it but I could see it because I made it!

SM: Exactly...

LC: And our mother would let us, when she'd make soap, she'd let us have the lids from the lye cans and cans that things like that we'd use for our little dishes. I remember one of my brothers, his name is Charlie... he isn't alive now, but my other brother is... Allen is... Anyway, Charlie could make the most wonderful sheep and cattle and horses and everything out of mud and he'd even make us little dishes and things out of mud and then, you know, we'd set em on a board and dry 'em.... this was so fun!

SM: He was a little sculptor.

LC: Yes. I remember that about him. Course, he died when he was quite young. He did have a family before he died but he wasn't very old. He got hit with a log out when he was logging and it killed him.

SM: Dangerous work, a lot of men did dangerous work.

LC: Yes, they did.

SM: It seems every family I talked to, there's been an untimely death just because of the nature of the land and they nature of the business, a lot of tragedy involved with the beauty, I suppose. I have a question about Native Indians. When you

young was part of your entertainment hunting arrowheads?

LC: I don't think we just went hunting arrow heads but sometimes we found them and, okay, do you want to know about Indians?

SM: Yeah... I want to know anything you can remember.

LC: They came to Alton every once in a while, you know, just came a group of 'em and they'd camp and my dad would always let 'em camp in the oaks there. There was a little place he left the oaks on our property where he planted the grain but he always left that little clump of oaks that was kind of a.... well anyway, the Indians always camped by that little clump of oaks. I can remember one time, Dad killed a porcupine. Well, we never did eat porcupine but the Indians ate porcupine and so they invited him to have some porcupine with them this one night and my Dad said it tasted a lot like pork. So, I guess it was good to eat, but we didn't ever kill one to eat. We killed them to get 'em out of the corn so we could eat the corn!

SM: That's right. So your father had killed the porcupine but gave it to the Indians?

LC: But the Indians cleaned it up and fixed it for their supper. Then they invited him to come and eat with 'em.

SM: Se he had dinner with 'em

LC: Uh huh.

SM: What are you memories even there... be honest.. of these Indians, describe them and describe as a little girl you perception of these Indians.

LC: I was afraid.

SM: Were you?

LC: I'd heard people say when the kids were naughty, "I'll give you to the Indians"....and so I was frightened when the Indians were around. I was very frightened. My mother never said that, never, but I had heard people say that to their kids when they were naughty and so, I just was afraid of Indians. But they'd come to the house and they'd want flour and oh... mostly they asked for flour, I think, because my mom would always give 'em a little bag of flour and sometimes she'd give 'em, butter cause we had a cow you know and she'd make her own butter and if it was vegetable time, why sometimes she would give 'em some vegetables and we always had a lot of corn and she always dried corn and so sometimes she would give 'em a little bag of dried corn too. And I remember always hiding behind my mothers skirt, when the Indians came.

SM: Intrigued but nervous. Were there children do you remember or were they all adults?

LC: No, there were children. We remember one, we called her on Sally Anne and she was so mean to her horse and we just felt so bad 'cause she'd whip it and .. anyway... my dad just said he'd never sell a horse to an Indian because they were too mean to 'em. But she was the one that was mean and she came a lot of times alone, so

SM: Right.

LC: Probably the Indians wouldn't let her stay with 'em because she was mean to her horse... I don't know!

SM: She might have been ostracized from that group as well.

LC: That's true.

SM: So you didn't really play with any of the Indian children at all

LC: No, no.

SM: There was any integration whatsoever.

LC: My dad was always good 'em, my mom always gave them food.... but I stayed clear.

SM: Yeah. So lets move on, back to the land. I know Alton, driving up there, is still a very isolated area and there is no hospital or probably wasn't a doctor very close and, correct me if I'm wrong. When someone got sick in your family, for instance your brother with spinal meningitis, what kind of remedies did you use that were just available to you and your immediate surroundings.

LC: Well, they used lots of herbs, I think, and possibly teas, things like that. I know when people got sick they would send for my mother and I had this one particular lady that said mom just had healing in her hands. She just had the healing hands and we've always said that, all of our family.

SM: Yeah, beautiful... so she would called upon to help nurture people.

LC: Yes, and there was a midwife in town so people did have their babies at home pretty much. My aunt was a midwife that lived down here so that's why my mother came here to have me, I think.

SM: Your aunt delivered you here in Orderville?

LC: Yes, but most of the other children were born in Alton. I think she came to Orderville and I was born in Orderville. My next sister younger than me was born in Alton and my baby sister was born in Kanab and she was the only one that was delivered ever by a doctor. The doctors were one in Kanab and one in Panguitch and they were a long ways away by horse and wagon.

SM: So your mother, it seems you have a real love and affinity for her, of course, but if you would come down with sickness, do you ever remember being sick as a child with anything and what did she do?

LC: Oh yes. I always used to have tonsillitis every winter. My mother would swab my throat with turpentine and that always helped. I remember one time she went to take care of my Grandma Allen over at Tropic, that was her mother and she was gone about three weeks. I got the sore throat while she was gone. My dad did everything he could think of to make me get well, even the neighbors would come in and I said, "Well, mom used to swab my throat with turpentine and then it'd get better." So they swabbed by throat with turpentine. I still didn't get better. So one of our neighbors, there was one phone in town, she went to the phone and she called and told mom that she thought she was needed at home worse than she was in Tropic. So my mother came home and she had to ride the mail truck to come home. It took her from seven o'clock in the morning until seven o'clock at night to go from Tropic to Alton because they had to go to Panguitch, then they had to wait for the mail to come in to Panguitch then they brought it on to Alton and stopped at every little place all along the way. But anyway, I think I was just homesick for my mom because as quick as she got home I got better.

SM: So did they... I just wanted to go back to the turpentine. Is that from coniferous

trees? Is that where they got turpentine?

LC: I don't know, I just always know that was the one thing that cured that and when I finally was able to go to doctors about my sore throats, why he'd always tell me it was tonsillitis, course I didn't know what it was when I was a kid, I just had a sore throat. Then, of course, we had all the diseases; the whooping cough, the mumps, the measles, the chicken pox. Everything there was to have.

SM: Do you remember any other remedy that your mother would often use?

LC: Okay, Penni Royal tea, I remember that...

SM: Can you spell that?

LC: P-e-n-n-i R-o-y-a-l. Penni Royal and it helped you with the cramps, with a stomach ache. I don't know, it was just soothing.

SM: Penni Royal, where did that come from, do you know?

LC: Oh, I've even went and gathered it since I've had children.

SM: Oh really,...

LC: It's just about gone now. If you pull it up by the roots, it don't come back up.

SM: Really....

LC: But there was some up on the road from Alton out to the highway and that's the last place I gathered it.

SM: What does it look like.

LC: Okay. It grows real close to the ground and it gets in clumps about this big and it has a little blue flower on it and that's how I determined what it was.

SM: Do you use the whole plant to make the tea?

LC: We dried it and then rubbed it... and made just little flakes out of it and then we'd just drop about a tablespoon in a little bit of boiling water and let it steep for about ten minutes and strain it and drink it. Put a little bit of honey in. We didn't have sugar, we have more or less honey.

SM: Honey. It is sweet or bitter naturally?

LC: It's, it's got kind of a mint taste, not of peppermint or not a spearmint... it's just got a taste that cleans your mouth out when you drink it.

SM: That's interesting.

LC: One other thing that happened to me when I was growing up. When I was six years old we wanted to go sleigh riding. We used to have so much fun sleigh riding. When the snow would crust we would go to the top of Cox's hill and sleigh ride clear down to the cemetery. The only thing is we always had to walk back. Anyway... we had to get the wood in.. oh, that's another thing we did every day, we got the wood in every night so that there was wood for the fires... especially in the winter. But in the summer we still got wood in because we had to have fire to cook meals and things like that.

SM: What was your main source of wood?

LC: My dad would go get cedar wood and oak wood out on his own hill and anyway... my sister and I was out.. and because the tree that we were getting at that particular time had been hit by lightening it was kind of black and so we used the tub to carry the wood in so we wouldn't get all dirty. We were putting the wood in the tub and as I stooped down to get a stick my sister raised up with a stick and it hit me in the eye. So I have one eye. I've had it since six years old.

SM: One eye that works?

LC: One eye that I can see out of.

SM: No!

LC: Then, this was on a Friday night, and, of course, it hurt all night long but my mother put a flax seed in my eye and the doctor said that that was the only thing that kept it from running out and they next day there was a car parked over by the highway but we had to go that far, three miles, in a horse and sleigh and then we got in the car and somebody took us to Kanab. We went to the doctor. The doctor said, "I can't do a thing", he said, "You'll have to take her to Salt Lake." We never had money to go to Salt Lake and he said, "Probably the other eye'll run out... you know go blind, too and mom and dad said, "Well....

SM: Overcompensation....

LC: Yeah. Mom and dad you know debated what in the world they could do, they couldn't.... they had a cow they could have sold maybe and got money to go to Salt Lake but it might have been a week or two before they could even do that and so they had me administered to ... are you LDS?.... Do you know anything about.....

SM: I know some about it.

LC: Okay, okay, they had one of the elders of the church come and help my dad administer to me and the faith of my parents is why I can see today.

SM: That's unreal. So your one eye works for you just fine.

LC: Yes, yes.

SM: And it was faith?

LC: Faith.( Lucy is choked with emotion for her mother)

SM: That's beautiful. So she put flax seed on your eye....

LC: She put a flak seed in my eye and that's the only, I guess she was inspired to do it. Now do you want to hear the rest of the story. Okay, we went back home the next day after that, went back home on a Sunday, and the doctor told my mom to wash my eye out with pure boric acid water three times a day which she did and every time she'd go to do it, I'd just scream and cry cause it smarted so bad and so, my mother did a lot of praying and she was inspired to use soda water instead of boric acid water and that soothed it and healed it instead of hurting it. And I didn't cry and scream any more, and in time, well I guess they had both of my eyes bandaged, I don't know, seems like it because on day when she was washing my eye out, she held up an apple and asked me if I could see it and it was blurry but I said it was a ball and then she knew that I could at least see out of one eye.

SM: She continued with her healing.

LC: Yes. That's my faith promoting story.

SM: Oh. That's a wonderful story.

LC: Its hard to tell though.

SM: I know, it's emotional. Well that's interesting. I'm really interested in how all of these women and men survived those years with no doctors and I think a lot of it was faith and mind over matter and God and your belief in God and obviously to me the church played a huge part in your life and the Mormon religion. I don't know if you want to talk about that at all, but... do you think that was a cohesive bond for everybody in the community?

LC: Yes, at that particular time everyone was LDS. They aren't anymore but they were at that time. I always say we believe in worshiping Almighty God according to the dictates of our own conscience but we allow all men the same privilege, let them worship how, where, or what they may. So, your faith might be as strong as my faith in healing at some time. But this is my faith.

SM: Exactly, thank you for saying that. I like that a lot. I agree with you. Well, moving on from remedies- that was a very interesting story. I want to talk about you mother's role and a woman's role in the community. It seems a lot of focus has been on men and the way they kept the family going through their different employments, like ranching and sheep herding. I think women played just as big of a role or bigger. Your mother, as you mentioned, was a natural healer and she did that as an altruistic thing in the community. What did she do daily to provide for the family? What was her role?

LC: The garden was my mother's and the children. We always helped to weed. My dad did cultivate, he did help us plant and things like that, but he had the big fields to take care

of- the alfalfa to take care... you know, the hay and the corn and the big fields and things like that to take care of. So the garden was my mothers and another thing I should say is I don't remember my mother ever being paid for any of her healing, or anything she ever did to help anybody out, it was purely donation or what word am I looking for...

SM: Yeah, I can't think of it either or I'd help you. I know what you mean though.

LC: Anyway

SM: It was purely out of the love of her heart. Talk about the garden....

LC: Oh! The garden, it was

**End of Side One, Tape One**

**Begin of Side Two, Tape One**

LC: ..... beans and peas and we had some sweet corn but we had lots of field corn that we raised to fatten pigs and you know and the fodder was used for the cows. The corn on the fodder was for the pigs. And, oh, I remember coming home from school every night and we used to shuck a tub of corn for the pigs, sometimes we had two or three pigs and then the fodder my dad would feed to the cows that night. That was one of our chores that we had to do after school every night, after we had brought in the corn out of the fields, why they would.. he would rig them up in a stockyard, we called it, and every night why we'd come home from school and shuck a bucket or a tub of corn and feed it to the pigs and then he'd feed the fodder to the cows. So we had chores, summer and winter. We didn't do a whole lot of playing with somebody else and we were always timed when we went to play. We could play an hour, two hours at the most and then we had to be home.

SM: Back to business.

LC: Well, my mom just didn't want us bother anybody else that much either. Everybody had quite a few children and I guess they had enough to do with their own without having somebody else's hanging in on 'em.

SM: Yeah. So the climate in Alton is a little colder than Orderville, I think.

LC: Yes.

SM: What the soil fertile for one. And then how did the climate effect the garden?

LC: Yes. You had to raise things that grew fast. The peas that's grown in... and the potatoes, oh, I forgot about the potatoes, we used to plant a big field... a great big bunch of potatoes and in the fall we would trade potatoes for fruit. We had a cousin that lived in La Verkin and he would bring out a load of peaches to us, peaches and, you know, other fruit and then later on when we dug the potatoes why he would come out and get his potatoes to pay for the fruit. We traded. We didn't have money. I didn't know what money looked like.

SM: Really. It was a barter system basically.

LC: Yes, more or less. If you got a cow you usually traded some sheep or something for the cow or a pig for the cow or you traded something else for a pig or maybe sometime you'd be the one that had the little pigs to trade to somebody else for something they had. That's the way it was.

SM: So did this barter system go beyond food? Did you trade food for clothes even, or, how would you.....?

LC: No. Okay. We milked cows and usually it was three or four. Okay, they had a creamery, a

cheese factory in Panguitch, and that wasn't there all the time but when I was growing up that's the thing I remember because we would separate the milk and feed the separated milk to the calves, lambs and pigs. Then we would send the cream. When they'd get a three gallon can or a five gallon can of cream we would send it to Panguitch and they'd make butter and cheese and stuff like that and then we would get a check for it, three or four dollars, not much but that's what we bought our clothes and shoes with. And I always had to go barefooted in the summer and I hated it!

SM: You did.

LC: And now I can't keep shoes on my kids or my grandkids. But I used to get my mom to make me moccasins out of denims with three or four layers of denims on the bottom so they'd last a week maybe, cause there was a lot of stubble you had to go over when you were gathering cows and things and I just hated sore feet.

SM: Oh yeah, that's pretty rough terrain to walk on bare feet.

LC: But you get... if you went barefoot all the time why they'd hardened up and it would be okay but I just didn't like it, I just didn't like bare feet.

SM: So, where would you get your clothes and shoes.

LC: From the Montgomery or Sears catalog.

SM: Uh huh.

LC: We would, oh and when the catalogs would come we would pour through them and just hunt and hunt and hunt for what we wanted that was the cheapest that we could afford. I tended lots of children for people when I was growing up. In fact,

I tell my kids now, I tended kids when I was eight years old. I was the left to tend kids and I was responsible....

SM: Yeah.

LC: ..... from the time I was eight years old till the time that I left when I was fourteen to go to high school, I tended almost everybody's children in Alton. Lots of time they'd, they had an orchestra, and so sometimes they'd go out of town to play for dances and like that and then I'd stay with the kids all night long and then lots of times it would just be daytime or sometimes two or three hours.

SM: Would you get paid for this?

LC: That I would get paid for it, ten cents a day, twenty-five cents a night and then there was one lady that was quite ill and she had quite a lot of children and I'd help her a lot because I'd clean house and tend kids and help wash. Another lady did the washing but I done all the hanging. Even from the time I was eight or nine years old, I worked one day a week for that lady and hung clothes and mopped floors and tended kids.

SM: Always a mother since you were eight almost. It prepared you for motherhood.

LC: It really did.

SM: Well let's go into, so I kind of understand your family situation. Alton being an isolated town, did you ever, ever in your life feel a sense of isolation?

LC: Never. It was fun. We used to have dances, especially on holidays, but we had 'em every once in a while besides and we learned to dance from the time we were in Primary at eight or nine, or, five or six years old. So we learned to dance early in

our life and that was one of the things that I loved the most, I think, dancing.

SM: What kind of dance, do you know?

LC: Well we just more or less did the waltz and the fox trot and then we learned to do some circle dances and they always had what they called quadrilles and by the time I was twelve, I was learning to quadrille dance.

SM: What's that, describe quadrille.

LC: A caller calls the movements that you make and usually it's four couples. It's similar to square dancing now but they called it quadrille when I was growing up.

SM: Do you know how that was spelled?

LC: Q-u-a-d-r-i-l-l-e.

SM: Quadrille. Oh because it was four couples.

LC: Quadrille. I guess, I hadn't thought about that. I hadn't thought about that.

SM: So you did a lot of dancing....

LC: And then down here, as I came here to live and after Rex and I got married why we did lots of square dancing and oh, we loved it.

SM: Really.

LC: We did lots of it.

SM: So, that goes back to never feeling a sense of isolation. There was enough community involvement and family to keep you unaware that you really were alone in this huge land, I mean, separate from a lot of other town and things, but that didn't matter?

LC: We didn't very often ever leave town, but it didn't matter. It didn't bother me at all. I remember one time my Dad... okay, we raised our wheat for flour and every year, why they'd bring... there was a flour mill in Glendale, so every fall after the harvest my dad would bring the grain down and they would grind it into flour and then he would take it back home as flour. One time, I got to come down with him and while they were grinding the grain up at Glendale we came on to Orderville and saw some of my great aunts. That's about the only time I remember getting out of Alton until I came down here to go to school and then you had to come down and stay, you didn't..... there was no bus when I went to school.

SM: How would you travel? Do you remember the actual trip from Alton to Glendale and to Orderville?

LC: In a team and wagon. We left at four o'clock in the morning and we got back at ten o'clock at night. Eighteen miles each way but we spent most of the day in Orderville because it took them about that long to grind the grist.

SM: So, would you say in Alton growing up there was a strong, a really strong sense of community or how would you described the community?

LC: Yes, I would think there was a real strong tie there, everybody knew everybody and everybody helped everybody and the kids did play together, like I said, we were always timed when we played but... I remember at school every spring we always went on a hike somewhere and I really learned to love and look forward to that hike that our school

teacher took us on. If you were up to Alton you probably saw the three big rocks on the north side of town. One was Sugar Rock, Cradle Rock and Shakespeare and we used to go to one of those rocks about every year and sometimes climb up on 'em and sometimes we just went and had our picnic and the base of them. Some kids would climb and some wouldn't. Anyway it was enjoyable. We looked forward to that picnic/hike we took.

SM: Describe your attachment to this land.

LC: When we got married Rex and I, my dad's property.... there was one lot in my Dad's property still there, and they were going to sell it so we bought it and thought that maybe we'd always move back to Alton. But Rex worked at a sawmill and that would have been another eighteen miles he would have had to drive to go to work and you just can't live exactly off of the land anymore and have electricity and the things that cost money have, so we never did build up there and then, if you happen to know, Florence's son Raymond bought that piece of property from us and built a huge house on it.

SM: Really.

LC: A huge house. Our house sat back in the back cause we had to homestead and you had to be so far back on your homestead to homestead the place. His is right out against the fence.

SM: So, was it upsetting to you to lose that land or did it just needed to be done kind of thing.

LC: It needed to be done. It was too hard to take care of that piece and do all the things down here were needed to do. We have a small farm here in Orderville, between here and Mt. Carmel that had to be irrigated in the summer in order to

raise crops to feed you animals. And so to go 18 miles once a week to do some farming on a little piece of property wasn't feasible. And after so many years we found it out.

SM: Yeah exactly, so you gave it up. Do you think there is still a strong sense of community, let's say in Orderville, being that you are in Orderville now. Do you still feel really connected with everybody or do you think it's changed a lot?

LC: It's changed some. I have friends. I know a lot of people but you know we've had so many people move in, I don't even know everybody in Orderville any more. Probably because I don't get out as much. I'm kind of a home body anymore and I don't even know all the kids that goes to school anymore, where I used to know everybody. When I first came to Orderville to live, I knew everybody that lived here and up until say ten or fifteen years ago, I still knew everybody. I knew all the kids that even come down on the bus to go to school. I don't any more.

SM: What would you do differently back then that you don't do now so that you did know everybody. Were you out more?

LC: I worked out in the public, both in our church and I spent fifteen years at the desk at the Thunderbird.

SM: Did you!?

LC: Yes, I worked out in the public where I knew people, you know, that come a went and also I went all the school functions, so I knew the school kids. I went to the dances that they held and I just knew people. Well, I don't walk good any more, I don't see good, I don't hear good. I just stay home...

SM: (laughs) The senses are gone so you know...

LC: I really enjoy home.

SM: Yeah, that's really understandable. Well, explain after you got married what your life has been like in Orderville. We covered your childhood and I just want to compare, moving chronologically, compare your childhood to how it was while you were raising a family and your children's experiences in this area.

LC: Okay. I have five children, two boys and three girls. I lost two girls as infants. We've always had a garden and so up until the last two or three years has been my priority. Rex always took care of the fields and the animals plus worked until he retired. He worked at the Kaibab Saw Mill, he worked there for twenty-seven years so he was busy, so the garden was always mine.

SM: When did that shut down, the Kaibab Saw Mill?

LC: It shut down, I don't know, five years ago I think, four or five years ago, I can't remember... sorry! I remember way back when but tomorrow and yesterday, I don't remember. But the garden, we've always raised almost, not everything we eat, but more than most people raise what they eat. He has animals which we have our own beef and we usually have a sheep, a lamb that we kill every year. We used to raise a pig that we killed every year but we don't raise a pig anymore, we have chickens.

SM: So you've still kept the subsistence farming going on all through your... did your kids grow up doing a lot of chores as well.

LC: Yes, yes. We were talking the other day, well yesterday it was, I was at my daughter's house and we was talking about kids growing up and how sometimes

they surely don't mind and I said, "Well you kids sure didn't have very many spankings." and she said, "Oh, I spank my kids and I spank by grandkids" and she says, "Mom, I don't remember you ever spanking me." I didn't, I didn't have to spank 'em. Rex said yesterday, he said, if kids have responsibilities they don't need as much.. they grow up with being responsible and they just don't need to be... they have a mind of their own and they don't need to be spanked to stay out of mischief. They have something to do to keep 'em out of mischief. So that's what we always have, we've always had something for our kids to do.

SM: So the kids today, do you find that they are just too idle, they don't have enough to do?

LC: Yes, that's my thought. Now I may be wrong, I don't know, but that's my idea. But my daughter that just came in here, she has four children, and they've never had to spank them either. They don't.... they come and help their grandma and their grandpa. They're busy. If they don't have too many school things to do, they're over here helping me.

SM: Wow.

LC: And they're one in a million. Cause I've got some other grandkids and great-grandkids that don't mind at all, where they mind perfect.

SM: Now what do the kids do these days in Alton, you know, is it... are most of the jobs to do with tourism and things as there parents are no longer working as ranchers or sheep herders or..

LC: Yes. Well up at Alton there are probably some ranchers and like that, but even their kids go to Ruby's Inn and work or some down here and work and the motels

and things like that.

SM: Yeah, it's more like that.

LC: They do that more than... I think maybe a few people in Alton still have cows to milk, but I don't know. I don't think they have the chores to do like we had our kids. We had to work, we lived off the land, we had to work.

SM: There was no choice.

LC: No choice.

SM: Does it make you nostalgic or a little sad that the industry might be changing, the culture might be changing? Some of these kids they might not learn how to live off the land.

LC: That scares me. Okay... President Hinckley says everybody should have a garden and learn how to do it because there may be a day come when that's what they will have. I can see now that if the trucks quit running there wouldn't be anything in the store to buy. I can see that. And I feel sad that maybe somebody don't know how to put a seed in the ground and make it grow. I think we are better off here because I think about everybody in Orderville, and I'm sure everybody in Alton, raises a garden, but too many people out away don't even know what it is... well even the kids think that milk comes out of a store, not from a cow, or a hamburger comes out of the store and I think some of the, I'm going to say this, environmentalists, think the steaks they eat come out of a store, not off the back of the cow.

SM: Yeah, exactly, yeah. So it's a mentality that's being lost in a sense as technology progresses and things. Do you feel like your daughters and things are passing on

these traditions to their children?

LC: Nope, they're too busy working. Everybody has to work in order to have enough money to eat junk food (laughs) and pay the bills and have electricity and a T.V. and by the way, this T.V. was given to us for a gift for Christmas or we wouldn't have one like that.

SM: Right. It is very fancy. Do you think there's anyway a group within the community could change that or before it's too late. Could pass down these traditions and preserve the culture in Orderville, Alton, and Glendale and all of Long Valley? Do you think it's going to be lost definitely or do you think there will be a way to preserve it and ....

LC: I don't think it would be as hard in Alton as it would be in Orderville. I don't know how to really answer that. There's a difference in the relationship or the companionship, friendship and everything in Alton than there is in Orderville. I have lots of good friends here and I have a lot of relatives here but Orderville is just different. I don't know how to explain it really. It is different.

SM: Uh huh, not as isolated or maybe more effected by tourism more effected by the whole... more city-like?

LC: Yes, thank-you, you've answered that question because that's it. We don't rely on each other as much as they do... I'm sure they still rely on each other in Alton for, you know, different things.

SM: And that's the crux of it, isn't it. Needing each other and therefore working together and sharing each other's experiences and passing on traditions.

LC: Uh huh. I think that's it. Although we do have some of that still in our church, you know,

and our community that way. But like I said, there's so many people have moved in that I don't even know, used to be that if somebody moved into the community I immediately would take them a loaf of bread, or a dozen ears of corn, or something and say "Welcome to Orderville". I don't do that anymore. Just partly because I can't get out and go, not that I wouldn't if I was more able maybe.

SM: Have you taught your children to do that?

LC: I don't know. I don't think they do it. I really don't and I think I didn't teach 'em that. I thought that may be it would rub off. Bonnie does a lot for new people, you know, she's more that way maybe but sometimes...

SM: I feel like it's really important that when I come and sit down with you and talk to you about the changes and all the things that are happening in this town, and in the other areas of Southern Utah, that you express your feelings. People need to express more often how they feel about people moving in and changes happening and they need to express what they feel important in their past and in their traditions and share it so that it can be preserved. It is important to take these measures to preserve it cause otherwise it will fade away.

LC: Okay, one thing I do.. I will say in that respect, people move in here and say, it's such a beautiful little community, people are so friendly, so nice, we just want the come here and live. Then they live here, then they want to change it and make if like it was where they came from. We don't want that change, so therefore we have a little conflict.

SM: Exactly. Yeah, it would be hard for anyone who is not used to living the way you grew up living to live without a store, without a movie theater and without all the little amenities that you get used to in the 1990's but you're right, if you change it, the quaint little feeling they had when the first arrived will be lost and so there is

that conflict going on. So I feel like people within these communities need to express their desire to maintain things in a certain way, or at least preserve the culture somehow by forming a group and telling the BLM, the GSENM and all of them, what's important to them and part of our plight, Jay's and my plight down here is to gather what... these stories and keep these stories alive and share them with the BLM and share the different roots and history that you took way back when and did way back then and it's just touching the surface but it's an attempt.

LC: We filled out a questionnaire not too awfully long ago with a lot of things on it that asked us, you know, about preserving the land or would we sell and let people make a lot of houses on the farm land. Okay, we had one person that came in and bought up a whole bunch of farm land and then he turned it into houses, the most beautiful farm land in the country. Well he wanted to buy Rex's property and Rex says, "No way, he says, I'm not selling it just for houses." He said, "We need some farmland still in the area, we don't need any more houses." I don't mind that people have houses but there is a lot of hill property that you could build a house on that doesn't have farmland or alfalfa or anything like that on it, that I wouldn't hesitate in a moment for somebody to build a new house back where we can't irrigate and can't grow. But when they come and take the biggest, beautifulest alfalfa field in the country and make a whole bunch of houses in it, that takes away the culture from our area.

SM: And that's what you need to share, what's important to this area.

LC: Okay, this guy came in and did all of this and then he left the country. He wasn't happy here. He changed it and made it like he wanted it and then he wasn't happy anymore. That's all right, we didn't care that he left.

SM: Well, I think I'm going to end this interview because our tape is blinking and I think

Page 31  
Lucy Cox Crofts

we've covered most topics, so thank you so much, Lucy, for your stories they were wonderful and helpful.

End of Side Two, Tape One

End of Interview

UTAH DIVISION OF STATE HISTORY

Oral History Program

300 Rio Grande

Salt Lake City, UT 84101

ph.(801)533-3574 Fax (801)533-3503

Interview Agreement and Deed of Gift

In view of the historical value of this oral history interview and my interest in Utah history,

I, Lucy Cox Crofts  
please print or type your name

knowingly and voluntarily donate to the Utah Division of State History the audio tapes, any transcription, as well as any and all copyrights and other rights, title and interest that might exist. I also permit the Utah Division of State History full use of this document for whatever purposes they may have.

Interview Description

Date of Interview January 13, 1999.

Primary Subject Her life in Altam & her perspective on  
Modern life in Orderville

Other Topics \_\_\_\_\_

Number of Tapes 1

Signature Lucy Cox Crofts

Date Sept 15 1999

Address PO BOX 141, 311 E State St  
Orderville ut 84258

Phone 435-648-2236