This is an interview Evelyn Young Mace. It is March 4, 1999. We are at her house in Kanab and we'll be just talking about her life history and experiences that she has had growing up in Kanab. My name is Suzi Montgomery.

Okay Evelyn I just want to start with...I know you've grown up in Kanab all your life, and could you tell me a little bit the family in which you were born and the house you grew up in, and what it felt like, what it was like?

Well, I was born January 18, 1919, in Kanab. I have an older brother and a younger sister and a half brother. They were all born here in Kanab.

What was your father's job? What did he do?

He sheared sheep. He was really one of the best in this part of the country. I guess he went to Nevada and Montana and Idaho following the herds to shear.

Oh really?

Um-hmm.

What was his name?

Alfred Douglas Young.

Married to your mother who was...?

Ruth Riggs. My mother's mother was a Ford, and my mother's father's parents were Hamblins. His mother was a Hamblin, Jacob Hamblin's sister.

Would you consider the Hamblins and the Fords as pioneer families?

Yes. Um-hmm. Jacob Hamblin came here, you know, to settle the country, and he brought his mother and father here.

Do you know that story about Jacob Hamblin?
EM: Oh yes.

SM: Could you tell us the story?

EM: He was my great grandmother's brother; Jacob Hamblin is.

SM: And he came how? What's the story of how and why he came to Kanab?

EM: Well, Brigham Young sent him down here to settle the country and to make peace with the Indians. He went all over this part of the country and across the Colorado over to the Navajos and all around. Haven't you heard the story of Jacob Hamblin?

SM: A little bit, yeah, but I'd like it on record in your words.

EM: Well, I really...let's see, Joe could tell ya some. Joe's a descendant Hamblins.

SM: Was that story a prominent story in your childhood? Was it told to you a lot?

EM: No. We never really did talk much about it when we were children. I really didn't know a lot of it until I was older and started looking into genealogy. Of course I knew my great-grandmother was Jacob's sister. My grandmother would tell stories about Jacob coming lookin' for his sister at my grandmother's place when he'd come through.

SM: When he would visit?

EM: Yes, Um-hmm.

SM: Do you know any stories from your Grandmother about that time?

EM: No. I really don't know, but my grandparents and my parents and me, we grew up with the Indians here. We were friendly with the Paiute Indians, you know, friendly with them. They would come from the ??? over there, and they would camp here in Kanab. My grandfather spoke Paiute fluently, and the Paiute leaders would come in and talk to my grandfather. I know, one time I was at my grandparents' house, and a knock come on the door and I opened it, and there were four Navajo men. They says, "We want to talk to Brig", so they came in and they talked Paiute.

SM: Brigham was his name?
EM: His name was Brigham.

SM: Was his name Brigham Riggs?

EM: Brigham Adelbert Riggs was his name.

SM: And he spoke fluent Paiute?

EM: Yes. Um-hmm.

SM: Do you know how he came about learning that?

EM: Well, he came here when he was a real young fellow. He was born in Tooele, Utah. But Jacob came, you know, and brought his family here, and so my grandfather came here. I guess he was about four or five years old when he came to Kanab, but he said they would take the milk cows down the lane between here and Fredonia to graze, and he said his father put him on the horse to take those cows down the lane, and he says "I was scared to death" you know, of the Indians, and he says "I was never so scared in my life." But he just grew up with them and just learned it.

SM: Learned it from being around them?

EM: Yeah. He was just a young child, and the Indians were here, and they were friendly because of Jacob.

SM: Yeah. About what year was this do you think?

EM: I don't know what year this was. It was the early 1800's I guess, but I don't know. I really don't know what year.

SM: So you're a descendent of Brigham Riggs?

EM: Not directly from Brigham, but one of Brigham's brothers.

SM: I see. Do you know anything about a guy named Julian Stuart?

EM: Who? Which Stuart?

SM: Julian Stuart?
EM: No.

SM: Okay. I just know that he roamed around the country and I thought he had some affiliation with Brigham Riggs and I was curious.

EM: Well, they did. My grandmother and Stuart, Lucinda Stuart, were real chummy friends. They were friendly, but I didn't know him at all. I knew Lucinda. She came to see my grandmother one year when I was at my grandmother's house. One day I was in the dining room at my grandmother's house, and I was doing something and I heard a noise, and I looked up and there was a squaw, a Paiute squaw standing in the door. They would just come in. They didn't knock or anything. They would just come in. I looked up and she was there. I called my grandmother. She came to the door, and she called this woman by name. She knew her real well because they'd grown up together, and that woman laughed and laughed, and my grandmother says, "What's the matter with you?" and she says, "She belongs to Doug Young," and my grandmother says "How do you know that?" and she said, "Because she looks just like him."

SM: Oh really? (chuckling)

EM: Yeah, but I don't know the woman's name.

SM: Do you remember the situation of the Indians being really poor? Was it terrible for the Indians at the time...the Paiutes at the time?

EM: Yeah. They were real poor, I guess. They'd come to town quite often and when my grandfather would butcher a beef, they would come and get all of the stuff; the heart, the liver and the intestines, and they used everything. The old squaws, Maggie and Lucy would, on Christmas, they would have pillow cases or flour sacks and they would go around town, they'd come to the door and they would say "Christmas pie." Everybody in town had something for 'em, and when they got their sacks full they'd go to their camp and unload it and they make a circle of the whole town. Of course, there weren't very many families in town then, really.

SM: Do you think there were twenty families, or about how many families?

EM: Oh I don't know. Fifty I guess. Fifty families. I really don't know. We knew everybody, and now I don't know anybody in town. It's really something for me now to go anywhere in town and meet an old-time Kanabber.

SM: Really? It's rare huh?
EM: Uh-huh.

SM: Well, It's kind of good that the town, obviously, is succeeding; there's a lot of young people moving in, and things like that.

EM: Um-hmm. There's lots of strange people. I'll say, "Well who was that?" Oh that's so and so, they been here for five or six years, and I'd never seen them before.

SM: So, you were, basically, born in Kanab. Where were you born? Tell me about your birth. Obviously there wasn't a hospital there.

EM: No. Old Dr. Norris was the doctor.

SM: Oh. The funny guy! He had a really good sense of humor? I've heard stories about doctor...

EM: Dr. Norris.

SM: Yeah.

EM: I don't know how soon he came here, but he was an old man when I first knew him.

SM: Were you born in your house?

EM: Yes. I was born in the house my parents lived in, but I don't remember too much about... I know where we lived, and I remember a few things.

SM: Where did you live?

EM: Oh in the north end of Kanab. A block south of where that old Dr. Aikin Hospital is, just a block south of there, and my grandparents lived in the south end of town-almost the clear south end of town.

SM: So, you grew up on the north end of Kanab-did you live...was there land? Did you do your own gardens and things like that?

EM: Yes. Um-hmm. Well, all we had...the freighters would come down through Johnson's Canyon and across over, I guess, in the spring and the fall. I don't remember, but they would bring in flour and sugar and peanut butter in big gallon cans, cans of School Boy peanut butter.
Was that the gourmet food?

Yeah. We'd spend hours stirring that peanut butter because it separated.

The oil was on top?

Yeah, but all we had was what we grew in the gardens. Of course, everybody had a milk-cow and chickens, and my grandparents had geese and turkeys, and everybody had a pig; at least one pig and fruit. Everybody had an asparagus patch and currant bushes and gooseberries.

Did fruit grow well in Kanab?

Some years it was real well, but it gets frozen lots of times. Last year everything got froze and there was very little fruit at all. They grew plums and what we called ground cherries. When there wasn't any fruit, my grandmother would go around gathering the ground cherries to make preserves with.

Explain ground cherries. I've never heard of them.

They are just little things that grow on the ground. They bloom and they grow in a little pod. Just a little round yellow... we called them ground cherries. I don't know what the real name of them was.

So, it was a yellow pod?

Uh-huh, and the fruit was a yellow-orange color.

Oh, and the pod was what color?

It was, kind of a parchment color when the fruit was ripe in it. Had rhubarb that grew. Everybody had rhubarb. They grew potatoes and carrots and corn, and oh, and my grandfather, he had a field and he would grow white flint corn, and my grandmother would make hominy with that, you know, they would soak it in lye-water 'till it popped open, and then they would drain it and wash it, and then they'd...my grandma had a great big black pot. She puts that on the stove to boil it. You have to boil it two or three waters, I guess, to get the lye out of it.

I'm sure. Yeah.

I remember I'd go by that pot and I pick one out and eat it, and then my mouth
would get sore because of the lye in it.

SM: Oh wow!

EM: But I still love hominy, to this day. Ronald doesn't like it, but I do.

SM: What is hominy?

EM: Hominy? It's just corn that they put in lye-water and it swells up and gets about so big around, then they soak it and wash the water out of it. We ate it just with butter on it, like they do grits, you know.

SM: Sure. Same thing.

EM: Well grits is just hominy chopped up small.

SM: Okay. Yeah. Like polenta. Old recipes, like making hominy, I find interesting. Is there anything other thing you remember making using things from the garden, even herbal remedies or any kind of recipe that was tradition in your family?

EM: No, I don't. My grandmother was a mid-wife, and she did lots of things like that, but I don't anything about that.

SM: Uh-huh. Do you remember how they used to treat you when you were sick? Did you have any sicknesses as a young girl?

EM: Oh, if we had a tummy ache or chest cold, a mustard plaster

SM: Oh yes, I've heard some people mention that. How would they do that? Describe what it felt like and what they did.

EM: A mustard plaster? The powered dry mustard?

SM: Um-hmm.

EM: They would mix it with some flour and water, and put it on a cloth and then put it on your chest or your tummy.

SM: Did it burn?

EM: Yes. It would get quite hot. My grandmother, for children, she would mix it with lard instead of water, because it didn't get so hot that way. But they learned
how to mix it so it wouldn't burn your skin, but it would get really, really warm. Let's see, we put around our throats, an old stocking with side pork, it's the fat, the fat part, around your throat, tied around.

SM: What for? A sore throat?

EM: I don't know why. I don't know why, but we'd have a sore throat and they would put a little ball of Vaseline or Mentholatum, roll it with sugar, and we'd hold it in our mouth and let it run down our throats.

EM: I don't remember any cough syrup, but, oh...horehound. Horehound tea. Horehound candy.

SM: Did it grow naturally or did you plant it?

EM: Um-hmm. Horehound. Don't you know what horehound is?

SM: Not really. I've read about it. It's all over herbal calendars now, but I honestly don't know it's know it's origin.

EM: Yeah, well it grew around at my Father's ranch at Cottonwood. They had beehives, you know, everybody had beehives, so we had honey.

SM: Oh really.

EM: Um-hmm, and in the fall, after everything else bloomed, then the horehound would bloom, and the bees would make the honey, and that horehound honey was saved for candy. We had lots of horehound honey-candy. The only candy we knew was honey-candy or molasses candy. Oh, they raised sugar cane, and right straight across the back over here, there was a flourmill, but they would also take their sugar cane there, and they would grind it, and then they would bake their own molasses. I rode over there one time with my grandfather to take his wheat to be ground into flour. Everybody raised wheat too, you know.

SM: Um-hmm, so you wouldn't completely depend on the freighter to bring the flour? You'd actually grind your own wheat?

EM: No. This flour bell, they ground their corn for cornmeal too, there. We had lots of cornmeal mush and Johnny-cake cornbread. That was about all we had at night to eat was cornbread or bread and milk. It's what we ate at night, and in the summer there'd be cucumbers and cantaloupe to eat with it, and jam.
SM: Was there always plenty of food?

EM: Um-hmm. Yes. We had plenty of food, but it was what we had, you know. We didn't go to the store and buy much, but the Kanab Equitable was a Duke's pulling source now, but my grandfather was half-owner of the Kanab Equitable, so, and my grandmother would give us an egg, we'd have an egg, we'd carry it in our hot little hands to the store to buy some candy or a cookie or something with it. It was worth a nickel. We didn't have the money so we'd take an egg to the store and they'd take the egg.

SM: What was the Equitable? Was it a grocery store?

EM: Yes. Well, it was dry goods and groceries too.

SM: Um-hmm, and it was your grandfather that owned that?

EM: Yes. He...

SM: Or half of it?

EM: Um-hmm.

SM: What was his name again?

EM: Brigham Riggs.

SM: Brigham Riggs? Okay, I see. What did you do for entertainment as a little girl? Do you remember playing at lot.

EM: We didn't have a movie-house here. Oh, I don't know when the first movie-house was here, but it was silent pictures. I'd walk home with the Indians because the Indians were camped down close to where we lived, and they'd go to the show and we'd go the show, then I'd walk home with 'em.

SM: They'd be at the shows?

EM: Um-hmm. Yeah. They went to the shows all the time.

SM: Oh great!

EM: Um-hmm. Silent movies. I remember when we'd start the school, we'd have three dresses and a Sunday dress, and the material was only ten cents a yard then,
so, of course, in those days that was just as expensive then as it is now, but we'd have a pair of shoes to wear to school. We'd get those, and then at Christmas time we'd get a pair of Sunday shoes, and that's all the shoes we had. If they wore out we went barefooted. We were barefooted all summer, unless we went to church.

SM: Where would you purchase these shoes?

EM: What?

SM: Where would you purchase your shoes?

EM: At the Equitable, Kanab Equitable. Um-hmm, on the fourth of July we'd have a new Sunday dress.

SM: Every year?

EM: Uh-huh. We'd have a new dress on the fourth of July.

SM: Did you order the dresses through a catalog or did you...

EM: No. My mother made it. My mother was a professional seamstress, and she took a correspondence course and she did sewing for the whole town.

SM: Wow! That was fortunate to have a mom that could sew like that.

EM: Um-hmm.

SM: Did she make some pretty nice things?

EM: Yes she did, and sometimes people would give her their old coats, and she'd take 'em apart and wash 'em, and then she'd make us coats with 'em.

SM: Oh really?

EM: One year I had a long coat to wear to school, and when it got kind of worn out; she took it apart and made me a sort jacket with it.

SM: Wow!

EM: She was really talented with sewing, so when she would take in the sewing, then my sister and I would have to do...the dishes would wait until we got home from
school, and we'd did the housework. I remember standing on a stool at the table washing dishes.

SM: Uh-huh. Was there running water?

EM: What?

SM: Was their running water?

EM: Yes. I remember, though, to wash clothes, everybody had a barrel to use that the rainwater would run in, and they'd use that to wash their hair. The men would go down to the Kanab Creek and get barrels of water and haul it home, and when it settled, that's what they used to wash their clothes with.

SM: What creek did they get the water from?

EM: The Kanab Creek, west of town.

SM: Um-hmm.

EM: We'd call it the crick.

SM: Right (chuckle) Then that's what it is.

EM: I remember that, but they piped water down from Cave Lakes Canyon into Kanab, but nobody had inside bathrooms. Oh, I don't know, it was in the '30's, I guess, before they had inside bathrooms. I think Ronald's family had one of the first ones in town, even when we were married in 1936, we didn't have an inside bathroom.

SM: Really?

EM: No. My grandmother never did have one.

SM: Out-houses beside every house?

EM: Um-hmm. When I was, I guess I was nine or ten years old, I wanted to learn to milk the cow, so I learned how to milk the cow. My grandparents would go up to the ranch in Cottonwood.

SM: They had a ranch up Cottonwood Canyon?
EM: Uh-huh, and they would have, I don't know, fifteen or twenty milk cows, and my grandmother would make butter, and put it down in crock jars and put salt on the top of it.

SM: Why was that?

EM: What?

SM: Why did she salt the top of it?

EM: On the top of it? I guess to keep it fresh, and, I don't know, she'd have five or six great big gallon jars with the butter in, and then she would clarify lots of it. You know what clarified butter is don't ya?

SM: Uh...no.

EM: They'd heat it and warm it 'till all of the milk, and stuff, would go to the bottom, and then they'd strain it and they would use that to cook with.

SM: I see. So it was almost like an oil?

EM: Um-hmm. It would be like your margarine and stuff is now. Of course, they had their pigs and they'd make their own lard.

SM: Did they make soap?

EM: Yes. Oh yes. They would save all of the pig rinds, and during the winter they would save their bacon rinds, and a lot of the bacon grease and stuff, and in the summery they'd make homemade soap.

SM: Do you remember that process of making soap?

EM: Oh yes. I've stirred that soap for hours. They put so much of the fat and stuff, and so much lye, so much water, and put it over the fire and stir it, and stir it 'till it...I don't know, they got so they knew when it was ready. They'd strain into another tub to set up, and then they'd cut it in pieces.

SM: Did it work?

EM: Oh, you bet. It was really good for washing. We never did wash our hands with it, but it was just laundry soap. My grandmother would make a batch of it and she would put clean white sand in it to scrub the floors with, the wood floors. She'd
just scrub that bare-wood floor, on your hands and knees, with a scrubbing brush.

SM: I have to say I've never done that.

EM: Oh Boy! Then wash on a washboard. Well, and I was the only one that knew how to milk cows, so I was taken to my grandparents ranch every summer, and, of course my grandfather would let me milk the cows that gave less milk, and I'd milk three or four while he milked fifteen.

SM: Right.

EM: Yeah. He was old by then, and they had these big separators that would separate the cream from the milk, and he would get tired, so I would finish turning the separator to separate the milk, and wash those big old separators.

SM: So you had quite a few chores?

EM: Yes. Um-hmm. We did. Everybody did. When we were kids, everybody had chores to do.

SM: Um-hmm. Do you remember when the movies began filming and that era? Did that change Kanab a lot?

EM: Well, yes, it did, I guess. The first one I remember was about 1929, I guess, is the first movies I remember coming here.

SM: When did Whit Perry open up the Lodge?

EM: Oh, that would be...Ronald would remember that more than I do, but it was in the early '30's, maybe '31 or '32.

SM: From what I understand, that was basically the beginning of the tourism industry in Kanab?

EM: Um-hmm. They had tour busses that would...they would tour the parks. Grohn Perry from Cedar and Whit Perry. Then when the movies come, that's where they stayed, at the Perry Lodge.

End Side One, Tape One
Begin Side Two, Tape One
SM: So they started with tour buses taking tourists around, taking them to what? The four corners and the Grand Canyon?

EM: No, out to Jacob Lake and out to Grand Canyon and then they'd go to Zion and Bryce.

SM: And then they came back to open the Perry Lodge, and that hosted a lot of...

EM: Well, they had, they had the Union Pacific Lodge down where that, umm, oh, Chinese restaurant is down there, that was...

SM: On the main strip?

EM: That was the Union Pacific Lodge, and they'd had a laundry there that they would bring all the laundry from all the parks to that lodge and do it there. When we were kids, oh, there'd be three or four, or four or five of us and get together, and one would bring one thing, and one another thing, and the we'd cook a dinner and have dinner, or then one would bring one thing, one would be sugar, one some eggs, and then we'd bake candy, and we'd, well, when we'd have a candy-pull, we'd pull candy. We just had to make our own fun. Well, and when, in the summertime we'd, on one corner or the other, we'd get together and build a big bonfire, and then we'd play games like Run, Sheep, Run.

SM: How did that game go?

EM: Well, you'd choose up sides. One would be the leader, and one group would have to stay at the fire, and the other would go around, and around, and around and hide, and then the other group would have to try to find ‘em, and when you'd find one, you'd go to the base and say, you know, "run sheep, run" until everybody was found. It was fun, and every one of us would bring a small potato and put it in the bonfire, and then after we got through playing games we'd rake our potatoes out and eat ‘em- (laughter) a baked potato.

SM: Oh that's great! You have fond memories of growing up?

EM: Yes. Lots better than the kids do now.

SM: Do you think the kids don't play as much as they used to, or what do you think?

EM: I don't know. They don't know how to entertain their selves. They have to, more or less, be entertained with television or something. I don't know.
SM: Do you think Kanab has changed a lot since...

EM: Oh yes! Really!

SM: Tell me how. How have you noticed the change?

EM: Oh, I don't know. It has just changed so much. So much. We didn't have the Kanab bank. There was a bank, but it went broke, and there was...down...what is there. There was a Bullman's store. It was down the corner from Duke's. It was a Bullman's store, and the Kanab Equitable, and the bank, and on the corner where Zion's bank is was a Stockman's store, and that was the only business in town.

SM: So there was not as many people, and maybe a stronger sense of community, do you think?

EM: What?

SM: Was there not many people and a stronger sense of community, do you think?

EM: Yes. Uh-huh, and there was just one ward in the church then. Everybody went to it, and then they changed to the North Ward and the South Ward, and the First, Second, and Third Wards, and...

SM: And then you don't see everybody when they separate it up. Do you think it's because of the growing population, or do you think there's more changes that has caused?

EM: I don't know. It's just changed so much.

SM: Do you still enjoy the town?

EM: I don't know. I don't get out much. See, I'm eighty years old, and I 'm just not able to get around much, so I go to the grocery store and to the post office, and that's the only places I go.

SM: Uh-huh. So, I heard in the meeting yesterday that you have a collection of artifacts.

EM: Yes.

SM: Indian artifacts. Was that from when you were a little girl and with the Indians?
Did you trade and get those, or how did you come about them?

EM: How did we get ‘em?

SM: Uh-huh.

EM: We found ‘em. At the ranch down there, there is a knoll is where we got our pottery. We dug it up, found it. If you have time, sometime, we could take you down and you could see it.

SM: That would be interesting. What kind of umm...first of all, what tribe of Indians is the pottery from?

EM: Umm...cliff dwellers. There was cliff dwellers all around in the hills out here. They was all down the Cottonwood Canyon. I guess they call it Water Canyon where my grandfather’s ranch is. There was caves all over there, oh what is it? Back in Washington D.C. where they gather stuff?

SM: Smithsonian.

EM: Uh-huh. They came here in about 1920, I guess, and they went through all of the caves down there and dug stuff up and took it back to the Smithsonian there, and then Cave Lakes Canyon too, but there was still one cave where tourists would come, and I’d guide ‘em down to see the dwellings.

SM: Was that fun? Did you enjoy that?

EM: Well, I don't know. I guess. It was just something we did, you know.

SM: Your artifacts, do you know the dates? Have they ever been dated?

EM: No, but I know when we were digging we would find graves on top of graves.

SM: Really? What did you use to dig?

EM: Uh, a piece of pottery or a stick, or a paintbrush. When you say dig, they think, the only time we used a shovel was to move dirt out of the road. Out of the way, you know.

SM: Oh really? So you did a fine-toothed comb dig...

EM: Um-hmm.
SM: ...with brushes and...

EM: Yeah. You'd just go through because you'd find...in the dirt you'd scratch along and you'd find beads and arrowheads. You bet, and when you'd uncover a jug, you'd have to let it set awhile for the air hit it to for it to harden because they would be soft, and I didn't feel bad about getting the stuff because some of the stuff was just four or five inches under the top, and every time it would rain they'd get wet, then they'd freeze, and they'd crack, and the gophers...I was following a gopher hole along, and I would find arrow heads and would come to a pot where they had dug under it and it had tipped over and broken. Why leave it in the ground to fall apart?

SM: Well, it sounds like you're pretty conscientious about making sure you didn't ruin the stuff and just plow through it.

EM: Um-hmm. Well, one time we left a wall uncovered.

SM: What was the wall made of?

EM: The wall? Just the rocks piled together with clay...built with clay. We left it because, you know, for people to see, but some of the kids went down there and started to knocking it down, so we just covered it up. So every time we would uncover something, we would take pots, but we never disturbed the bodies at all. One time, a fellow from Brigham Young University came and down and he wanted a body, he wanted a skeleton, and we knew where there was a perfect one, so we took him and he took it and wash it and put it together. He said, he wrote to us back all he lacked was finger or a toe bone.

SM: Wow! So it was a very complete skeleton, do you know what Indian? Did he figure that out?

EM: I don't know who they were, but Neil M. Judd came through this country, and he said that the there were several different civilizations here.

SM: Neil Judd was an archeologist, is that right?

EM: Um-hmm, from...I've got that book here. I don't think I've got that book...oh, I'm sorry.

SM: That's okay.
They're out of print and there aren't any available now.

And that was written by Neil Judd, this book?

Um-hmm.

I see, about his findings in the area and things like that?

Yeah, but I know there were several different civilizations down there.

So, now tell me again, where is your ranch?

It's right across the Utah-Arizona line.

I see.

Right down highway 89-A, and it's in Utah and Arizona, two counties; Mojave County and Coconino County in Arizona and Kane County in Utah.

So, four counties and two states.

Um-hmm. Three counties and two states.

Three counties and two states. That's pretty neat!

But if you have time, before you leave, when are you leaving?

On Saturday.

If you have some time and you'd like to go down, we can show you the knoll, and then you could see the stuff we got from there.

That would be interesting. I'll probably have to do it next trip, but I'll call you about it because we're booked pretty solid for interviews, but I would love to take a trip down there maybe the next month when we come down here again.

We have arrow heads that we have found, even clear down Thunder River and down the Sand Rock and the Grand Canyon, arrowheads from all over, but the pottery and the baskets and stuff we have was all on our own property.

Right. I guess you don't do any more digging? I guess the laws have changed now and you're not really allowed to do the digging and things. Do people do
know, if they’re there in the ground, nobody sees ‘em.

SM:  Right. Yeah. Well, you know, it's interesting that you're on land that just has a ton of history on it, you know, that’s really exciting. So, let's just talk about, you said that you worked with the old sheriff, the old county sheriff, Lanard, what was his name?

EM:  Lanard

SM:  Lanard Johnson.

EM:  Johnson.

SM:  Ummm, he was the county Sheriff in Kanab, and you worked with him for civil defense?

EM:  Um-hmm.

SM:  I just want to talk a little bit about that. That was during World War Two. Can you tell me what it felt like at the outbreak of the war in Kanab? What was happening?

EM:  Oh, that Sunday when Pearl Harbor was bombed, we had been to the movie and were on our way home, and the neighbor called and told us that Pearl Harbor had been bombed, and we were really shocked, but we didn't...we all went bare-legged. We didn't have any nylon hose or anything, and I don't know, we made our own clothes too and, oh, we had ration books.

SM:  Really?

EM:  Yeah. I've got...

SM:  How did you get those?

EM:  I've got one somewhere. I had some sugar and flour...

SM:  Oh, ration books.

EM:  Uh-huh.

SM:  I thought you said Russian books (chuckle).
EM: Ration.

SM: What did the Russian...

EM: Ration, thought I said Russian. I said Ration, yeah, and for gasoline. You had to take your book with you, and tokens. We had tokens then we paid the taxes with. Five...I've got tokens.

SM: Do you really?

EM: Um-hmm. They were, I think, aluminum, the first ones, and then started making them with plastic. I have a ration book here too somewhere in my stuff.

SM: I'd like to see that. That would be interesting.

EM: I'll have to look out and the next time you came down, or before you leave, if you want, to I could find the tokens and the ration book. I don't know exactly where I've put 'em.

SM: Well, how did you become involved with civil defense? Civil defense from, what I understand, is looking after the community there in wartime.

EM: Yes, and, well, and teaching people how to cope with situations. If you didn't have any electricity, you could put a candle in a flowerpot and a hole the flowerpot and set some boards across and set your pot on it to heat your food...

SM: Oh wow!

EM: And like down in your...oh what would they call it? A safe place to go so the radioactive waves, you know, they go in a straight line, and you'd be down in your

SM: Shelter?

EM: Fall-out shelter, I guess they call it.

SM: Yeah. Yeah.

EM: Teach them how to store stuff. Don't store de-hydrated stuff; water-packed food because you would be short of water and you would need the fluid, the liquid that was on the, like on your green beans and peas, and stuff like that, and us around here, every time we would empty a fruit jar, we would fill it with water and store it, and you know, have so many garbage pails because to...and save your
newspapers and shred 'em. Shred it as fine as you could, and save your...I've got a thing this high, this big around, full of folded paper bags.

SM: Oh you still do (chuckle).

EM: Well, I don't, but I did, you know, when I was doing this, yes, and it was still down to the right, clear stacked full of folded paper bags. You would shred your newspapers and put some in for a bowel movement and then you would fold it up...you'd have you garbage cans to put it in.

SM: So that was a sort of toilet paper?

EM: Uh-huh.

SM: I see.

EM: And...uh...then you would, oh, just all kinds of different ways you could cope with what you had.

SM: And so everybody had a stash, and you would go around and help people, tell them what would be important to keep in case of war?

EM: Um-hmm. They also said to have your storage in a safe place, and to have a gun, because people from the coast would head this way. They would come here in this country, and they said if people came here and they had hungry children, and they come to your door, they knew you had stuff because you'd been told to stock it, and they said they wouldn't mind killing you to get food for their children, so you had to have a weapon and know how to use it to protect your self.

SM: So, did you know how to use a weapon?

EM: Yes. You bet! (chuckle) I've got a little twenty-two about so long, so big.

SM: That must have frightened you quite a bit, that thought.

EM: Well, people...I taught classes on how, you know, things to do to be able to cope with the situations and take care of yourself. At first I would have a good crowd, but by the time it got almost to the end, there were very few people coming out. They just lost interest. They didn't think anything was going to happen, so why go to all the trouble of this?

SM: That's interesting. So, can you think of any other things...the candle and the
flower pot, the shredded newspaper, and...

EM: Well, and to have a little sterno, you know, plates...

SM: Yeah. Yeah.

EM: To have some of that.

SM: Burners.

EM: Yeah, and have flashlights for light.

SM: So, basically creating a survival kit for everybody and...

EM: Um-hmm. Really. A first aid kit. I had a...I taught 'em how to fold your...to save all your rags, and stuff, and you know, and fold it, and put it in paper and put it in the oven so many hours to sterilize it, and, for splints...you had to have so many splints in your big first aid kit, you know, about stuff for, little bottles of stuff to purify your drinking water.

SM: Oh yeah. Iodine?

EM: Water purification tablets they called them. Of course iodine and the first-aid stuff, and the splints. I had shingles, you know, these cedar shingles you make, about so wide and so long?

SM: Yeah.

EM: I have a bundle of those, and stuff to wrap 'em in, and we saved all our clothes, stockings, even if they needed mending, we had a barrel full of clothes for everybody in the family, something, and towels and wash cloths and soap.

SM: So did it ever come to...did you ever need it?

EM: No. Never have.

SM: Huh, but still, you still tend to stock food and things like that.

EM: Oh yes. Have so much on hand.

SM: Yeah, it's funny because, talking about that now and the year 2000 problem, and everybody's doing it again, it is somewhat parallel to what you were doing.
EM: Yeah. What I wondered, what people are going to do if their computers get the bug and you can't have this and that, and heat and stuff...

SM: I think Southern Utah will be some of the best survivors.

EM: Probably.

SM: (laughing).

EM: Probably, but I think all the LDS people have always stored stuff, you know...

SM: Yeah.

EM: Canned stuff, and have stuff on hand. Now I got this house it's completely electric, and if we don't have electricity...course we have Dutch ovens, you know, that we could cook in, and, of course, like your powdered milk, but it's only good for so long, so I thought I won't get powdered milk until the end of the year because I checked on it down to the store, and it, you know, it's only good before 2000, so it wouldn't be any need to have it that much, but I thought of getting like soda crackers and stuff like that to eat, but, you know, we always have the canned food storage. Ronald and I could live quite awhile on what we have.

SM: Yeah, and you also have the savvy because you've done it as a girl, you know, you know exactly what to do, which is a really neat tradition. I mean, it really is something that's gotten lost, is how to survive without all these things. So that's what we were talking about in the meeting. Well, is there anything else you'd like to add?

EM: No. I can't think of anything.

SM: Okay. Well, thank-you very much for doing this interview. I'll just close it down.

End of Interview
Interview Agreement and Deed of Gift

In view of the historical value of this oral history interview and my interest in Utah history, I, Evelyn Young Mace, knowingly and voluntarily donate to the Utah Division of State History the audiotapes, videotapes, 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. This includes the rights to use this interview on the World Wide Web.

Interview Description

Date of Interview: March 4, 1999
Primary Subject: Old remedies/Indian artifacts
Other Topics: Working for civil defense during WWII; farming/movie; business

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