

INTERVIEW WITH: Thayne Smith and Jo Smith  
INTERVIEWER: Marsha Holland  
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SUBJECT OF INTERVIEW: Early Life in Bryce Valley/Kanab  
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**Tape 1, Side A**

TS: I am Thayne C. Smith. I live in Kanab, Utah now. My birthday is September the thirteenth, 1924. I was born in Henrieville, Utah. My parents are Thomas Washington Smith and Minnie Helen Clark.

MH: Thayne, I want to thank you for the interview. You have been working hard on the Pahreah Project down here. How is that going?

TS: It is going really well. We were out there on Tuesday. I was with Charles Francisco and Don Mangum and BLM. Claude Glazier and I represented the Sons of the Utah Pioneers who are working with us. We have all the headstones in. We have thirty-nine headstones. We had an agreement with BLM about the fence and the extra five feet all the way around the property that they were going to give us. However there has been some changes in some of the positions up there now and we are having to hash things over again, so I've got to start with them to see if we can get it straightened out. Like I explained to them, it is really bad when you make an agreement and then somebody else comes in and changes it.

MH: So, Pahreah Town is important to you because you had family who settled Pahreah Town?

TS: I had two great grandfathers and a great grandmother buried there. They were called in 1871 to go to Pahreah and settle that area. There had been some people there prior to them coming, but it wasn't really a settlement. One of them was Peter Shirts who was kind of a gypsy who moved from place to place. There is a story about a fellow by the name of Meeks that was out there, however I don't know anything about him. His name is on the plaque. I have never checked with the Daughters of the Utah Pioneers who put the plaque up. In my mind, my people were called as settlers there and of course one grandfather was the first bishop. He died. My other grandfather was the second and last bishop. Then the church reverted to a branch and they operated through Johnson in Kanab.

MH: Your grandfathers that settled there were who?

TS: Thomas Washington Smith and Allen Freeman Smithson.

MH: Smithson, is that a British name?

TS: Probably English. I always thought my mother's family, the Clark's and Adairs and Browns were English. We have always felt that Clark was an English name. Well, when I went to Europe we find out now that it is a Scottish name, which comes through the Catholic Church and meant "clerk" and then ended up Clark and ended up in different spellings.

MH: Do you remember any of the stories of your family down in Pahreah and why they moved that settlement?

TS: The settlement, as I understand it... my grandmother Smith who was a Smithson, told me that it was the flooding that caused the problem. The families gradually left. However there were families were off and on, up though the 1930's still

living there. Now, Charlie Francisco says they were one of the last families there. However I don't remember that. My Uncle, James Edward Smith, I remember as one of the last people around there. That was in the thirties.

MH: I remember Charlie's brother telling me he remembered traveling up the Pahreah to go to school up in Henrieville from Pahreah Town. They would farm during the summer than go back up to the Bryce Valley area for school.

TS: I don't remember that. You see, Charlie was my best buddy. We grew up together. I'm only six months older than he.

MH: You met him in Henrieville?

TS: Yes, we were raised in Henrieville. His mother and my father were brother and sister. I don't recall the Francisco's living there at all. I know they went down there. Anyway my grandfather in 1872 had written an article, some information on a piece of paper to the Deseret News. He told about starting a school and that they had the missionaries there. He said they came across from Arizona, but I'm wondering if they didn't go down there and were crossing over to get into Arizona to preach the gospel. There wasn't really much going on in Arizona at that time.

MH: There were about fifty families down there. The Smiths moved up, did they make settlements along the way or did they end up in the Bryce Valley.

TS: Those people dispersed to different areas. By the time they moved, my great grandfather Allen Freeman Smithson had died. He died the same year Brigham Young did in 1877. My grandfather Smith lived in the Tropic area, and started the sawmill there. He died there, and I'm not certain when he died but they brought him back to Pahreah for burial. There remains a question about where he

died! By that time, my mother was born there. She is through Clark/Adair families. She remembered, she was born 1890 and they left in 1898 because she was baptized in Cannonville. That was where her father had settled. She said when she was growing up they were small, she remembers them telling when they brought my great grandfather back; they brought him back in a wagon. When they lifted the casket out of the wagon, it was just a wooden box, it slipped and fell and broke open. She didn't remember but she heard the story told about it. This is all third hand by the time you get it.

MH: You were able to find his gravesite down there?

TS: No, there are three double gravesites and they are all together which are supposedly three married couples, a man and a wife or at least a man and a woman. Somebody told me that they knew a couple that were buried there. My grandfather Smithson and his wife lived another fifteen or seventeen years after he died. She would be buried in Arizona somewhere. They didn't bring her back.

MH: Do you remember why he passed away?

TS: Typhoid fever. He was in his seventies, barely. My grandfather Smith lived several years longer. After my grandparents came to Utah, they were both from the south...after to they came to Utah their lives were entwined for many years. My grandmother Smithson married my grandfather Smith. They would be the children of Allen F. and those out in Johnson.

MH: Were they both ranchers?

TS: I don't know. There was a group in the south called the Mississippi Saints. They left Monroe County, Mississippi in 1846 and they started for Utah. It had

been planned for the people to leave Mississippi and go west. They started west and they got to Pueblo, Colorado. They did a diagonal. They were going to meet the Mormons who were going to come straight across the country and come into Salt Lake with them. They had problems in 1846 that they didn't meet up. So, Bringham Young had sent word for them to return to Pueblo, Colorado. By then they were up in Wyoming and they were told to go back to Pueblo and stay the winter. The following spring part of them started out to meet the main body of Saints who were coming on in to the Salt Lake area. They came in on July the 29<sup>th</sup>. Had they continued on, they would have been the first ones in the Salt Lake Valley instead of Bringham Young and that group. Anyway, they got there; they lived there about a year. He had four children. The fifth child was born and my great grandmother never got over this birth. She died the following year. He had a woman named Taylor help him with the children. He married her. Then the Church called him to St. George because he knew how to grow cotton. He was a Southerner... one of the group that came out of the south that they called to Dixie to grow cotton. I've got a piece of cloth from the cotton that he grew that was woven in St. George. He then went into California in 1857. The Church called them all back and they were living around the St. George area. Then the Church called him to Pahreah.. There is more to this story because he worked his way down just like Smith did to get into this southern part of Utah.

MH: What was the call to this area for? What do you think they were trying to do?

TS: When the Mormons came out here, they called this the State of Deseret. They petitioned the Government for forty years for statehood. The Government

wouldn't do it because of the polygamy. In Washington DC, they were shackled up with everybody and had mistresses and you know all this stuff. But it was a whole different story when the Mormons came out and married more than one wife. The State of Deseret was a huge area.

MH: Four states?

TS: Part of Wyoming, Idaho, part of California, New Mexico and Arizona, Colorado and all of Utah. When they drew the line for California, they used part of Deseret. Even as late as when Nevada became a state, they took a big slice out of the State.. If they had left it the way it was it would have been a hundred miles inside Nevada. It was all a political scheme. When it was Deseret, Brigham Young wanted to control the whole area and wanted settlers to go these outlying areas and settle. Wherever there was a stream of water, the Mormons settled. Mormons settled Las Vegas, Nevada. Mormons settled San Bernardino. California and clear down to Phoenix.

MH: Any place there was a river. And this little river the Pahreah...was intermittent.

TS: The area in Garfield County, there is a small stream coming from Horse Valley, that runs into the larger stream of water which is Little Creek then Henrieville Creek which meets with Cannonville Creek. At this point the way I always understood it, the creek was called Pahreah.

Up around Cannonville was never called Pahreah. BLM just marked it that way.

MH: There has been some controversy about that. Most people who have lived there over the years consider the Pahreah the lower end.

TS: Yes.

MH: Your family has been in ranching and or shepherding for a long while?

TS: I don't think that my great grandfather Smith had sheep. He had cattle and they did farming, gardening and that sort of thing. My grandfather Smith was a big rancher: he had a lot of cattle. He was called to the southern settlements because he knew cotton. My grandfather Smith helped settle Washington, Utah.

MH: I have read a couple of books on the settlement of Southern Utah. A very hard time.

TS: Oh, yes. So hot, and dry, and floods.

MH: Your father moved up to Henrieville, where you were born.

TS: My grandfather Smith married and had five. He met my grandmother and his first wife and he went to see her one Sunday afternoon to ask her if she would be his wife.

MH: The second wife?

TS: Yes. And he was ten years older than my grandmother. He married and had these children. His first wife had twelve children and his second wife, my grandmother, had fifteen. So, my father had twenty-six brothers and sisters.

MH: And they lived in Henrieville.

TS: When they left there...

Recording stops then resumes

MH: Twenty-six kids?

TS: My great grandfather's first wife lived in Henrieville and six or eight miles north east going towards Escalante and they established a ranch there and that is where my grandmother lived. The first three children in her family were girls. They

married young, at seventeen and eighteen. By the time they married and were having children my grandmother was still having children. She had grandkids older than some of her kids. Anyway, when they moved up there, my grandfather had died. My grandfather Smith, James Edward Smith married Elizabeth Jenette Smithson. That brought these two families together in marriage. They raised their children there. There was a time in Henrieville when I had maybe ten or twelve aunts or uncles living in the town.

MH: It was hard to get away with too much when you have all those aunts and uncles.

TS: My grandfather, I suppose he had cattle too, but I don't know that much about his brothers and half brothers. I know about one of the older ones of the Smith family. He had been in San Bernardino, he didn't like Utah when he came back so he went back to San Bernardino and raised his family there and we are just barely getting to know them after four generations. My grandfather lived there and died in about 1908. He wasn't there very many years. His first wife had died in 1899. My grandmother lived another fifty years and died in 1949.

MH: And raised a lot of kids?

TS: Yes, she raised all those kids. I'm guessing that when he died there where six or so that were still minors. They got the property. That kind of caused a rift between the two families, because the older children felt like they should have had some. By then there wasn't much any way, just a couple of pieces of property and a little field of alfalfa and the home.

MH: Your dad decided to stay in that area?

TS: All except a brother that went to Idaho and a sister that went to California and a couple of his sisters, later moved up to Northern Utah. Most of them I knew lived in Henrieville. I lived there for fourteen years. I'm gone sixty years from that area.

MH: What do you remember about what your dad did?

TS: When I was little, I remember he had sheep. I never did like them. They were too stinky.

MH: How many sheep did he have?

TS: I don't remember. But in the 1930's, when then Taylor Grazing (Act) came in, by then, he had homesteaded a section just east of Kodachrome. I own that section now. In Dry Valley. So, he had that. And then the Taylor Grazing came into effect in 1932, so he had to deal with them as far as being on the range, and he moved the sheep back and forth. Through the years, the sheep, and I blame them, but I don't know...there could have been heavy production of wild animal and the cattle was moving in, so I think there was a combination of things [that contributed to] the overgrazing of the range. A lot of the sheep men started to get out of the sheep business and went into the cattle business. Cattle don't destroy the land like sheep do.

MH: Do you remember the shearing pen?

TS: Yes, it used to be down between Henrieville and Cannonville, to the south. I can't remember how close to that red rock, but I think it was this side it.. In the spring, usually those sheep would be driven from Dry Valley into that area and they had several sheep herds, because there would be other sheep coming in there

too, a few days later. I'm not positive, but I think he had several hundred, maybe a thousand head. It would take a little while because they gradually grew from two, to four, to six or eight shearers. That was all done by hand, shearing by hand. The shearers would go to this area then they would go to somewhere else in Utah or Wyoming. They had a circuit. When they would shear, we'd go down there. The wool bags were huge and hooked on with a hole in the second floor, they would be shearing, then they would pinch that ball of wool up and go down in these sacks. Then we would get down in these sacks and tromp the wool.

MH: You would tromp the wool?

TS: Yes, tromp the wool. But I got out of it a lot of things because I had asthma and hay fever when I was little. Well, I'm still bothered with it. If I got too congested then I would get out of there. I was the youngest of four boys and I had two sisters. My oldest brother used to say that I was spoiled rotten because I was the youngest boy. I didn't do hay. Even animals and sagebrush, everything bothered me.

MH: What a terrible place to be with hay fever.

TS: Hot and dry and windy and dusty and that sort of thing.

MH: Do you remember when they would go out and cut alfalfa?

TS: Yes. As I recall, they only got two cuttings.

MH: It is close to 6000' in Cannonville.

TS: They are a thousand feet higher than us. I would think, they usually planted the vegetable garden, I could do that without trouble, so I helped my mother a lot with gardening.

MH: When?

TS: They always planted around Memorial Day or the last week in May. We can plant the first week in May over here, or at least three weeks earlier. By then the irrigation water would be on. It would run one day in town. They watered from very early in the morning to very late in the night. We were only a block from the canal, the town ditch, but we were the last ones to water because the water had to go all the way through town. The other end of town would water, then the water would be blocked off as it went around. Then the other days I would be on the farms. Most of them, some raised grain, but I don't think that much. That first season of grain was over, most of that was turned into alfalfa. Then they raised enough, generally for their milk cows and the few horses they had. However, my father had to always buy hay. He didn't have a farm. He would buy feed, because he had forty or fifty horses and then probably a hundred plus cattle.

MH: What was the purpose of all the horses?

TS: A lot of them were used for...he was a great hand for geology and taking people on trips. He knew a lot of people in California and Washington. Mostly just coastal states, [people] that wanted to come back and go horseback packing and geology work and all that stuff and he furnished all the horses.

MH: So, he was a trail guide or outfitter.

TS: Yes, yes. We have pictures of all that stuff around too. Anyway then when the movies started coming in the forties, by then. I was gone, but...he furnished a lot of the horses for the western movies. A lot of those horses you see in those movies belonged to my father.

MH: What about horse racing?

TS: My father had race horses too. The only one I really remember was named Shirley. Some were saddle horses, but good runners. He did have one, a race horse, that he never used for anything but to race. They would load the horses up and go to Panguitch and I think they went as far as Marysvale and Escalante and Boulder and Kanab and that was their circuit. In Escalante and Panguitch, every single year they had horse races. They would just block off a street and put a wagon there so that the horse wouldn't turn and maybe go three or four blocks, short distances, straight down the dirt road. Always on the Fourth of July and maybe the Twenty-fourth they would have a horse race or two in Henrieville.

MH: What do you remember about what they did with the sheep products. I mean I know you had mutton until you hated it.

TS: If they even say mutton it turns me off. I will eat a piece but it had to be dead done black. I don't want any smell of any kind on it. In the twenties my Dad probably got sheep but about in 1937. My sister had married a Kanab man. That is how I got over here. My father had my brother-in-law look for cattle, so he sold his sheep off and bought.

MH: Did your mom use [wool] for quilting and...

TS: No. Most wool was shipped off. My grandmother Smith would card and use wool. Most of that was done before I can along in 1924.

MH: You were born just before the Depression and you were quite young when that occurred.

TS: Yes, but I remember it. First off we always had enough food. My Mother was very industrious. She always put in a huge vegetable garden and canned five or six hundred quarts of vegetables and fruit for winter. Then we would store turnips and carrots and potatoes and anything with roots, and apples and a winter pear they used to store. We did have mutton, but we didn't have it every day. We always had milk cows.

MH: She would make cheese and butter. Because everyone was used to being fairly self-sufficient, the people in the Valley just continued on?

TS: I think things were more difficult for them, however, I think they got along a lot better than people in the cities that had to go buy their bologna. We were just poor and happy. We didn't know any different. If you got a nickel for the Fourth of July, that was big money.

MH: You have seen the area change a lot over the years. You have been gone from here for over sixty years, but you have been in an area that has seen a lot of changes recently. How do you look at that era, as it is upon us now?

TS: I wouldn't want to go back. Charlie Francisco and I had had a wonderful childhood. However, I never really did like it in Henrieville, even when I was little, I knew I wanted to go places. When I got to the age when I was going to high school my sister married, and my mother made arrangements and so I lived with my sister and went to high school in Kanab.

MH: You still grew up in an area that is affected by the Monument designation.

TS: Yes. When I was young we had an orchard, but most of the fruit was apple. My mother would trade for cherries or pears or you know, that kind of thing. I had

aunt who lived in Tropic. We used to go up there. In the early thirties, my father bought a car. He had the first radio and the first car in Henrieville. Anyway, this car had a rumble seat. Five of us would get in the rumble seat, three in the front. I remember we would go up to Tropic and pick cherries. That was a real outing. My father and mother had good friends in Junction. Their name was Moore. We would go down there once a year so they could visit or whatever. That was one of the most wonderful outings ever. That is when I had seen a little bit of the world. I think a lot of kids around my age hadn't even been to Bryce Canyon. I taught school in Hatch, Utah in 1949-50. And some of those kids in Hatch had never seen Bryce Canyon. My wife taught in one room and I taught in the other and we took them to Bryce on one of the outings. So, it was very... not enough funds to do anything. Some of them would get together and go fishing up to Tropic Reservoir after it was built, but little travel.

MH: The people I have interviewed are generally very content. They have gone away and come back, not so much to Bryce Valley, but in Boulder. They really want to be there. They love the area; they loved growing up there.

TS: It is a whole different lifestyle. You see I moved from there to Kanab, which was big city. [There were] Almost a thousand people when I came here. From here, I went off to school, and then we ended up in the L.A. area, Santa Monica, California. I thought that would be culture shock, but I fit in just like the rest of those dudes. I thought when we came back twenty-six seven years ago that we would have a hard time adjusting but we got involved. My wife had to work

because by then I had left my job in California. We didn't have insurance and we still had a boy at home. She started at the bank and worked twenty-years or so.

JS: Oh, about seventeen years, full time. It was different working here than in the city because he could come by, to and from school.

MH: Let me introduce your wife and we will talk about her life in Kanab.

TS: I have always liked to go back home. I still call that home, Henrieville. But I don't ever want to live there.

MH: Jo, would you state your name please.

JS: My whole legal name?

MH: Yes, please.

JS: Georgia Joan Johnson Smith. But just call me Jo.

MH: When were you born?

JS: I was born in Flagstaff Arizona.

MH: What date?

JS: I was born June 2, 1927.

MH: Your family eventually moved up to Kanab?

JS: My father was a park ranger at the south rim of the Grand Canyon. And my mother was from Dallas. They met at the Canyon, at the South Rim. It was love at first sight. He drove back to Dallas and brought her out here. My aunt...you want to hear a whole bunch more stuff?

MH: Yes!

TS: Tell her about the part where your mother and grandmother were going to Alaska. They stopped and that was how they met.

JS: They were traveling with a group from Dallas, a Cook Tour or something. They were coming back from Alaska on their trip. Of course they rode the train up from Williams and my mother was out on the veranda at the lodge at the South Rim. My father was the park ranger who giving the discussion, you know.

MH: The interpretive talk?

JS: Yes. In order to get her address so he could write to her he told her she would send her some other brochures and things. (laughter) They corresponded. I think she had a letter practically every day. She lived in a beautiful two story old Victorian house on Live Oak Street in Dallas. She said she would watch from the upstairs widow for the postman to come and she would hurry and run down stairs. She didn't want her mother to know. When he wrote and they had arranged to be married there, my aunt went out on the Dallas Fort Worth road to stop him. But the little car he had bought to come to Dallas to pick her up was a used car and it had a California license plate and so she didn't see it.

MH: He slipped by.

JS: He slipped by. (Laughter) So, anyway they were married in the church in the preacher's office or study there in Dallas and then turned around and came back. He lost his life. They were married in 1926 and then in 1929, in February he went with the park naturalist and the chief ranger to the bottom of the canyon to go over to some of the buttes to study some of the flora and fauna. They were in a little boat and there were just two life jackets and on their way back the boat capsized. My father was the one without the life jacket. Jimmy Brooks who was the chief ranger, said he was just reaching out to grab him by the shoulder. He

had made it to shore, [but] my father was sucked under in a whirlpool. They never did recover his body. They dynamited the river and everything. Then, Mr. Sturtevant, the naturalist, he was also lost.

TS: Well, your father gave his lifejacket to Sturtevant.

MH: Sturtevant was the naturalist. I have heard of him.

JS: There are two buttes in the Canyon. You can see them from the South Rim. One is Johnson Butte and one Sturtevant Butte. I wrote a poem about that a few years ago and it won a little prize with our federated women's club. It was terrible for my mother. After he was lost, she went back to Dallas and stayed awhile, but she loved the canyon country and she came back out here and eventually married another person, but never had any other children.

MH: How many children were there then?

JS: In my family? Me.

MH: Just you.

TS: Well they got married in '26, she was born in '27 and he died in '28.

JS: Twenty-nine, February '29.

MH: Can you tell me a little about that little town just outside, Johnson Town?

JS: Johnson Canyon was settled by my relatives. They were the early pioneers here. Half the world is descended from Joel Hills Johnson. He wrote a lot of songs and poetry and things. There were how many brothers? Benjamin Franklin Johnson was the one who settled up around Payson and Santaquin. But Nephi and William Derby Johnson and Joe Hills Johnson...he was a polygamist. He also had wives over in Tropic and Cannonville and named all the boys the same thing:

Nephi, Joel and...but anyway it was settled by them. At one time there was a nice little town there. Claude Glazier's family lived there. He remembers living there. There was a school when we first moved back. The schoolhouse might have been there still but it didn't last long. This was before people were really aware of the importance of preserving these buildings. Unfortunately it was lost. Then the old two story home that was there has crumbled away there too.

MH: Did you grow up in Kanab?

JS: I grew up mainly in Kanab. I lived in Dallas when I was five. When I was five and when I was seven and when I was in third grade. My mother would move back [to Dallas] and we would stay for a while then we would come back.

MH: What do you remember about growing up in Kanab? Any memorable times as a youth?

JS: Oh, golly. I loved growing up in Kanab. I had so much fun. My great grandmother, she was married to Francis Marion Hamblin, who was the brother of Jacob Hamblin, so they were prominent settlers. She was widowed when her last child was just a baby. She lived up behind where the Travel Council building and my grandmother lived on the other corner. My mother never did buy a house for whatever reason until I was in high school, or maybe even after I graduated, she ended up buying this property that is up south of where the old library is. We rented different places around town and sometimes it would be a room or two. I remember one year at Easter time we were living in a two-story house that is up the street a couple of blocks, renting from Mrs. Meeks. I told her that was the one Easter that I really remember as just being so special. She said, "Well, that was

the Easter that we were so poor.” She didn’t know what she was going to put out for the Easter Bunny to leave. There was an apricot tree on the corner of that lot. We had other children around to play with and we spent hours climbing in the apricot tree and playing house and playing paper dolls. We cut them out of the catalogs. We played jacks and just improvised and made our own fun. When you were talking to Thayne about the Depression, his mother never ever recovered. She had a whole great big family and although they had plenty of food I guess she worried about clothes for the kids, shoes and things like this. It really haunted her the rest of her life.

MH: So your Mom was single then, here.

JS: She married again when I was five.

MH: And who did she marry?

JS: His name was Dell Averett. His family, too, were pioneers.

MH: Is that the Averett, of Averett Wash where there is a memorial?

JS: That would have been [it] Yes. Probably a great uncle or something like that. What did I hear about that? They were having some trouble with the Indians. Some other Gentiles, the Indians stopped there on their way back from hunting trip or an expedition up north, and I guess they, these men who, I don’t remember if it was a camp or it was probably where they were living. The Indians demanded food and someday or another, these men ended up killing some of the Indians. One boy escaped and made it back home and reported to his father what had happened so the Indians came out to get revenge and I think that is when this Averett boy was killed. He was I thought with a group of Mormons who gone out

to parlay with the Indians to try to keep the peace and then when they were on their way back home, the Indians attacked and he was the one who was killed.

Thayne returns to the room after a phone call.

MH: That was the Averett story.

JS: That James Andreas from St. George, he was a captain in the Mormon Militia. I don't think they called it a battalion then. He and a group of them were pursuing the Indians who had been stealing horses and cattle and whatever. Your version is a little different than mine.

MH: That is why oral history is special. (Laughter)

TS: Anyway he was killed and buried there. The boy scouts made a project of putting a marker on his grave.

MH: The original stone is quite remarkable, a circle of sandstone. So, your mom remarried?

JS: He was a cowboy. And he had some cattle and he would go out and herd. We just lived here and there and some place else. I never felt deprived. I always felt I was special and had wonderful friends and wonderful family. I could go down and visit with my grandma all the time. And two or three aunts and cousins that lived close by too.

MH: Did you ride horses too?

JS: No! Every time I got on a horse, they threw me off or I fell off. I always regretted not learning to ride and not learning to swim. I guess because of my mother's life, she was very protective of me and I wasn't allowed to do some

things. When the girls went out camping on Cedar Mountain with 4H Club. I couldn't do that. I can see why she would feel than way.

TS: But we did a lot of things. Her mother always went. She drove, her mother drove.

JS: We would just fill up the car with people and go off on picnics and things.

TS: I worked for her mother. I washed dishes and she was a little snot nose and I raised her. And I put so much time in I decided to marry her.

JS: This is a made up story.

MH: So you met in high school?

JS: He was a senior and I was a freshman. Along about 1936 or so, my step father and his sister and another brother and some nieces and nephews, Lillian was the one who had the finances, opened the Ideal Café uptown where the ERA properties is now. For five years we grew up there. This was where we ate and this was where I spent a lot of time. It was just a family project thing. Everybody worked there. We were talking about it the other day. I don't remember them ever being paid. My mother was a total character. She always loved cooking. She was an excellent cook. She just thought she was having fun. I think she didn't think she was working although she worked very, very hard.

MH: That was at the Ideal Café.

JS: Yes and then later on she worked at Parry Lodge when the movies were here. When she was cooking at the Ideal Café they had some German tourists that came through town and she had made some German dish. They wrote to her later on and told her that it was better than any they had ever had. Her father had

emigrated from Germany when he was a young man. Her mother was from south Texas and she was also German.

MH: She had that in her blood then?

JS: Yes. And then she was also an artist. She painted. I have a lot of pictures I haven't hung back up since we did this little renovation project.

TS: Fiasco.

MH: Oh, you renovated your house?

JS: Not that you can tell. We spend all our money buying airplane tickets. That's what is more important to us. Anyway she did some really beautiful work. She was very out going and friendly. I remember when I was in high school John Reed Lauritzen had written, what was the name of his book? He wrote several. He lived out in Short Creek, which is now Colorado City, and she wanted to meet him so we just piled in the car and away we went on the old dirt rode. She found out where he lived and we went up and had a nice visit with him. It was great having her for a mother. I really felt very special. She was such a clown and had a wonderful sense of humor.

MH: You moved away and then came back and began working at the bank here?

JS: Yes, we were in California about twenty-five years and I loved it there because we were only about a mile from the beach. It was fun. One of the things I liked so much was meeting all the people. In Kanab, we are pretty much the same. But down there, there was every nationality and ever religion. I was a Girl Scout leader and in my troop I had Oriental girls and Mexican girls and a Jewish girl. We would go around and visit all the different churches and have International

dinners. It was so fun. When we left here driving back to California, I would get kind of teary out by Colorado City, because I wondered how long it would be before I would come back to the Red Hills. When I came out here, then I missed the beach. We have really loved being back home. Thayne thought we wouldn't have enough to do. I don't think I ever worried about that, but we've become involved in a lot of civic organizations.

MH: I know Thayne's project, but you have been involved in preservation here, haven't you?

JS: I don't know who came down in the beginning, but someone came down from the Historical Society in 1984 to see if Kanab could become a CLG. I guess the City must have invited me to come in and another lady, a friend of mine. Well, there were probably three or four, and we began the Kanab Heritage Council, which I am still working with. We last year had three homes listed on the National Historic Register and that was exciting. This year...the Old Library is on the National Register and also the Heritage House, so that makes four houses and the library. This year we are going to do three more. That has really been fun.

MH: Do you renovate the homes?

JS: No, I don't do that; I just do the paper work and encourage the owners. We have two homes, my grandmother's house which was built before the Heritage House in about 1891. We need to finish...

MH: Who was your grandmother?

JS: My grandmother was Mary Ann Johnson. She was Mary Ann Hamblin, and married Sixtus Johnson, so two important pioneer families. Thayne and I have this thing going.

MH: It is a tough one, Johnson's and Smith's (laughter) and Hamblin!

JS: You see, Jacob Hamblin kept a journal and Thayne's grandparents didn't, his great grandparents didn't.

TS: Well, they had to work. Jacob was just running around. (More laughter)

MH: So anyway your grandma's house you are working on...

JS: Yes, we have to finish that. It is in a little historic district up there with the Heritage House and the Rider House right across the street from my grandma's

MH: What is that address?

JS: 11 E and 100 S.

TS: We did the roof. This was five years ago. And we had a guy come and do the foundation.

JS: He patched the crack down the west wall.

TS: It was a toss up between finishing that and going on our trip.

MH: It seems like you travel a lot then.

JS: When I retired from the bank...well, Eric, our son, went on a mission to Italy and when it was time for him to come home we wanted to go meet him and see the area where he had been. So, I told the people at the bank if I could just have a month off because it was a once in a lifetime experience. So, they let me have a month off. We went over and met him and traveled around Italy. Then I had arranged for another little tour down through part of Europe from Belgium over to

Amsterdam and down through Germany then back through Paris to London and then we flew home from there. We had such an incredible time that we have gone someplace every year ever since.

MH: Where was he a missionary in Italy?

JS: In Sicily. In Southern Italy. Are you Italian?

MH: No, but I lived there. In Milan.

TS: We have been there several times.

MH: Well, tell me a little more about growing up in Kanab.

JS: Well, let me think. When we started school we went to school in the first grade in the old tithing office, which is behind where State Bank Of Southern Utah is. There was brick building there. I was really kind of shy and timid and I only knew a couple of people in the class, but it was fun. Then we went to the high school up on the hill. In that school the auditorium and gym were in the middle of the building, then the classrooms went around that. On the south side was the elementary school and on the north side was the high school. We had wonderful times. It was so much fun. I liked to be involved in everything that was going on.

MH: What sorts of activities were going on?

JS: One thing from elementary school was we always had music. One of the women in town played the piano. We would go in the gym and I can still hear the tunes in my head. We'd skip for one and walk for another one.

MH: What were some of the tunes?

JS: I don't know any of the names. When I was in fifth grade Mr. Major, Fred Major, was our teacher. He was just a wonderful teacher. He used to sing to us, "A

Little Bit of Heaven Fell From Out of the Sky One Day”. [It was] about Ireland you know. When we got into sixth grade we got to have him again, and I thought we were the luckiest people in the world. He would have us build on a big table, not a diorama, but scenes with the primitive people, the lake people who had their...

MH: Oh, ancient cultures?

JS: Yes. He just brought it all to life. He would read to us stories too and he just made you anxious to really want to learn. That was fun. When we got into junior high school of course then we began to go to the dances. Well, even when we were little at the old ward hall, which was where the State Bank of Southern Utah is now, we had lots of dancing. The building had a spring floor so you could dance all night long and never get tired. It was wonderful. Everybody went from town.

MH: What kind of... who were the musicians?

JS: Sometimes we just had a piano, but there were people who played the drums and the saxophone, the violin.

MH: Do you remember the tunes you would dance to?

JS: The ones I remember were from the Big Band era. By that time I played in the orchestra too, part of the time. When I was in high school we had I think three saxophones, a cornet, a drum, and a piano. We played “String of Pearls” and “In the Mood” and all of those good Big Band tunes. We learned to dance, when we were in first grade they would teach us to dance. We learned to do the Shoddish and the Virginia Reel and those pioneer dances..

TS: When I was in high school, I started in the ninth grade. So, Jo was a few grades below me. We didn't have time for silly little tiffs. When we got into high school one of the guys in the same grades, well, when he was a junior, were you running around with him?

JS: I had a boyfriend from the time I was in the first grade. His name was Kerry Frost. He was my boyfriend until I got to be in seventh grade then Ralph Pugh who was in Thayne's class became my boyfriend and I don't know how that happened but anyway, he used to hang around the café a lot. We played Rummy in one of the booths when the place wasn't busy, after school or in the evening or something. Then he was my boyfriend and Thayne was just a friend, a troublemaker.

MH: Really!

JS: He always dated girls named Marie.

TS: Always the more mature girls.

JS: The last Marie was mature; she was twenty years older than him.

TS: I ran around with a girl twenty years older than me.

JS: When he was in high school he had a pretty girl who was a year or two older than me who was named Marie as well.

MH: When you went on dates how would you go? You had cars then didn't you?

JS: Oh, no. Not until I was a senior and my mother let me take the car one time. I don't remember what kind of dance it was. She taught me to drive when I was twelve. I would drive the laundry down to Bertha's, whom always did our laundry. Somebody complained to Merrill Johnson, who I don't know if he was

Highway Patrol or one of the city officers or maybe it was George Swapp, anyway they talked to my mother and then I couldn't drive in town. I just got to drive when we went on trips when we were going someplace. I was always a good careful driver, but this one night I was driving a car full of kids home from a dance where we had been I think I must have been a junior. A fellow who had been drinking was coming down the street the other way. I didn't know to pump the brakes, so we crashed and it dented the fender. No one was hurt, but I felt so bad. I was upset that I had ruined the car, but we had it repaired. When we were in high school we went on picnics for fun.

MH: Where was your favorite place to picnic?

JS: My favorite place to picnic was to just drive out east someplace or out on the Kaibab and pull off the road. BLM doesn't approve of this anymore. I think they want to close all our roads. Just pull off the road and find a nice place under a tree, spread out our blanket and when I went with my mother and step father they always would build a campfire and make coffee and sometimes we would cook meat and sometimes we would just have tuna fish.

TS: Another guy in our class, Junior Bowman, his folks let him drive that old wood paneled station wagon. We would load that up, three or four guys, five or six girls and go to Jacob Lake area. Remember when we used to go to the Lookout? Take pictures and go up on the roof. We had lots of fun when we were in high school.

JS: We had dances and we decorated with crepe paper. You would have the whole first part of the week to decorate. We must have fastened it with thumbtacks or

straight pins in the middle and twist it so the whole ceiling would be covered with this crepe paper stuff. We had bands from out of town.

TS: We had drama too, plays. I was in one or two just about every year. I should have been an actor.

JS: Mrs. Burgoyne was the drama production person who put on the plays. We studied all of our lines. One time I was the prompter. Then one of the girls who had a part, I don't know what happened, if she moved away or what but at the last minute, I had to fill in and play her part.

MH: Let me ask you one last question because I know you are busy, this is a busy place.

JS: This is Edna Mae. She is my cousin.

MH: Hi, Edna, nice to meet you. Kanab was a little bit bigger than the towns up in the Bryce Valley, but did you ever feel the isolation? Did you ever feel like you were isolated here?

JS: Kanab was always an extra special place, partly because of the movies. I worked at Perry's Lodge. I got my first job; I think I was about fourteen, when I first started. We had to go to work sometimes at four o'clock in the morning. What I did was go with the crew to take lunches out on location. There were oh, a couple of boys who were older, who would drive the old hearse. That is what we carried the lunches in, The Black Maria. (Laughter)

MH: These were all the movie actors and the production people on the movies that you would take lunches out to?

JS: Yes. In the beginning we set up card tables and waited on the stars. But later on they must have done it differently when I was gone. Later on I worked in the dining room. And that was lots of fun. I visited with Fred McMurray. We talked about playing the saxophone, clarinet, which he had also played when he was in school. I remember they were shooting one day down the Lane, south of town. The Lane is kind of gone now. Glenn Ford was there and I visited with him some. Later on when Whit Perry was so terribly ill we went to something in Santa Monica and Glen Ford was there, so I told him about Whit and he sent flowers.

MH: He remembered him?

JS: Yes. They loved to come here because people didn't chase them down and beg for autographs and things like this. Burl Ives, when he was here, we had the big dining room and the little dining room and in the little dining room, it was sort of a bar really. But there was a tree that grew through the ceiling. They had just built the roof and ceiling and sealed it off so it wouldn't [leak] and there was a little bench around that and he used to sit in that room and play and sing sometimes after work. See, so we weren't isolated. We had all this wonderful... even in the thirties when they had the Ideal Café. A lot of tourists who were coming through from all kinds of different places and so I never felt we were isolated. I always felt that we really special that we were more, what, sophisticated and cosmopolitan than in other little towns like Henrieville.

TS: Well that was a very isolated area. I remember when you wanted to get to Escalante you had to go on a horse.

JS: The first time we went over to Henrieville was when Thayne was gone in the Navy and one of his cousins was here and I brought my friend down from the U. and we planned to go over to Henrieville. We had another couple of people along and we couldn't get there because there was a flood down the creek between Henrieville and Cannonville. [That was when the road went through the wash.] So we couldn't even go over so we had to turn around and go back. Before they built the road over the sand, when was that, in the early thirties, I guess, before they were finally able...Mr. Bowman who was probably the grandfather of our friend Junior in high school...but Mr. Bowman built roads down in Mexico so he knew how to deal with the sand so they were able to build a road across the sand. I remember getting stuck up there in the sand even when I was young. We would put sagebrush under the tires to get some traction.

MH: Do you remember much about Alton?

JS: Never did know much about Alton, no.

TS: It was very isolated too. Because for many, many years even when the highway went through here, they just had a dirt road. It was off the main track. A lot of people here have homes up there and go up mainly in the summer time. It is beautiful little town.

TS: Have you been there?

MH: I was thinking of going back through there.

TS: It is a nice little town. Well, it is better to stay on 89 then go in, only seven or eight miles in.

JS: There is a sign so you don't end up going to Skutumpah instead of Alton.

TS: Well, if she gets lost she is home quicker.

JS: Fill your gas tank up first.

MH: I really appreciate your time. I know you are very busy. May I take a few pictures of you?

TS: Yes.

MH: And thank you again. Unless you have any last parting words for me. You know, we always come across this with some of the people I interview who are more involved in the land. They are still ranching. It always comes back around how they used to use the land and now they feel. It is much more restricted now. It is harder for them. And so we ask how they see their future. Many say they will have to leave cattle ranching altogether. What do you think about it? You are living in a different area.

TS: Well, my father was in sheep and cattle for years. They had fewer people then and less control over what was going on. Ranchers could do things as long as they didn't go out and destroy the land and most of the ranchers and people who deal with the land in this area; they want to keep it beautiful. They want to do what is right and they have done far more than what the government has to keep the land like it is. You get these environmentalists who think that is my land, that is government land, I own more of that than you do. Well, they have never done anything to it. On this Pahreah thing, the girl said, "Mr. Smith, you have got to remember that this is Federal land, this is the Grand Staircase." I don't give a damn what you call it. That little piece of ground that you are making such an issue over is sacred ground. My grandparents are buried there. And you just have

to do battle over everything. I indicated earlier that now they want to make changes on things they agreed on earlier. And that is the reason...I asked three of the people working out there, "What do you know about this area? Where are you from?" He said he was raised twenty miles from Boston. They don't know diddlysquat about what has happened here.

JS: I have to slip my two cents worth in. About last summer, we were talking with three people. We were up by the Heritage House and these three people were walking down the street. We visited with them. They were from England and this was about their fourth trip back to Kanab because they loved it. It was late afternoon and the sun was going down. The rays would single out a hill, and the navy blue-black behind the hill was just brilliant and spotlighted. The woman commented that we probably don't even notice it any more. I said, "Oh yes we do! Everyday we appreciate the beauty of where we live and how blessed we are that we live here." I think a lot of people think we don't appreciate it. But we feel like it is ours because our ancestors came here and settled it, in the very beginning and made it habitable.

TS: Not those people from L.A. or New York.

JS: We have loved it, and grown up and taken care of it in every way we could. So we do love it. We feel like it is ours and we kind of resent people coming in and telling us what we can do and can't do. And putting boulders in the road and closing off places we could always go before.

MH: I haven't even been here that long and I have seen the changes and closures.

JS: The place that has changed so much is St. George. That is just...we are so grateful every time we come home that Kanab is just little. We are growing too. We are losing a lot of our old homes and buildings. We are glad they haven't torn down the middle school. They were going to do that.

TS: We need the change.

JS: We need the jobs for our young people.

TS: When they first came there was great resentment. People didn't want to make changes. We are losing a lot of the older ones that lived here for seventy or eighty years.

JS: We knew people who the first thing they would ask was, "Are you members?" And if they weren't...but you can't be that way because there are so many people who have so much to give. We have had lots of neat people move in.

MH: I just want to thank you once again on tape.

**End Tape 2 Side A**