

INTERVIEW WITH : Desmond Twitchell
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INTERVIEWER: Marsha Holland
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Tape 1, Side A

MH: It is October 16, 2001. I'm with Desmond Twitchell in Cannonville, Utah and we are doing follow-up interview with Desmond. How are you Desmond?

DT: Great.

MH: Let me put this up by you so don't have to lean forward and you can relax.

MH: Desmond, you gave us an interview last year and we are just going to follow though on it. I've got a couple of questions for you. I wanted you to talk about the livestock business in this area and how you see that it has changed from when you became a cattleman until now. Can you think about when you began running cattle out here?

DT: Well, it has really changed from when we first went out there. I had a little permit out here on what they call Sheep Flat. At that time, it would not support fifty head of cattle. Now since they've gone in there and done some experiments with the floods and what not, they've railed a lot of the trees and brush and planted some new grass, crested wheat grass, now it will support up to 500 head. Yet the environmentalists say that we are not doing the right thing. They say it has been depleted and I say it has been improved. We've improved it. We feel like we are [doing] just like what the environmentalists say [we should do]. We like to conserve what we have got and make it better. That is what we are here for. They say it is being depleted. [They say] The livestock should be taken off entirely, but I just can't see that.

MH: Do you think it because the philosophy has changed about land use? At one time people wanted to settle here and live here and they needed to have that land for their livestock.

DT: Yes.

MH: Then land use was important for survival and the economics here?

DT: Well, they needed it here because it was their survival. It is what we survived on. It is what we could raise. It was difficult to ship things in at that time and so it was a lot better to produce what you had to eat.

MH: Did it provide some sort of money for the community?

DT: Absolutely. We have to pay taxes. That is where we derive our money from to pay our taxes and expenses, like what it takes to run our cattle and what not. Another thing that benefited cattle on the range is they eat the grass off so we won't have these forest fires. A lot of places where they don't have the livestock [grazing] is where they have the forest fires. We don't have that problem here. That is one benefit by it.

MH: It is not just grass they eat. It is also some of the shrubs?

DT: Yes, some of the browse. The browse is what the deer mainly live on. The cattle will eat the browse too, but their main diet is grasses.

MH: Do you think there is a competition between the natural animals and the livestock that are in there?

DT: No, definitely not. I think one thing; the wild game has been taken out. They have let too many people in here hunting, [there is] too much hunting. The bad thing about it is that the hunters will come in and pay an enormous price for their permits, up to \$5000.00 for a permit, and they will come in and shoot anything they see. You go out and see this old does and fawns lying there dead, [that are of] no use. That is the reason the numbers are being depleted.

MH: Poor hunting practices?

DT: Yes, on all the ranges. A lot of these hunters come in just to hunt. They don't care about hauling their meat back to California and back east. Out here, just the other day, I was reading a piece where the guy had come clear from Virginia to hunt here. It is a great experience for them, to get out in the west, in this rough

country. I've had guys come from California. I've got their addresses [and] they want these permits. They say they will pay the five thousand dollars just to come out here and hunt. They say they like to roam these hills. I don't blame them. It is a different kind of life.

MH: Would you talk a little more about the people who have lived in this community for fifty or eighty years as environmentalists, because I have heard many people describe themselves that way who live here, and compare your view of environmentalism to the new form of environmentalism.

DT: I think the difference is, they come in here and want to turn the water loose. They don't want us to use it. We like to conserve what we have got. We put these structures in the creek to hold down the erosion. There has been a lot of development like that but these environmentalists they want to turn it loose, let it wash down into Lake Mead. That is one thing that I just can't see. They come in here and find these endangered species, what they call [endangered species]. They say there is a little old minnow down here. If they ever see them they would make us turn our water loose to maintain that habitat. A little old minnow! You could have a huge flood come down and wash it all out and then two or three days later those minnows would be back there. Things like that I just can't understand. We are conscious of the erosion. It had been overgrazed, before the BLM was organized.

MH: When was that?

DT: The way I remember that, it was in the early thirties when the BLM and the Park Service formed. There were no Parks or Forest Service or BLM, either one, when we first came here. I think they have done a lot of good, but still I think they have put a lot of restrictions on it too. You could go down here and put a dam here in the creek and they claim that you can't control that water. You have got to let it go. I hardly agree with that. We put a big dam in Heward Canyon awhile back and Water Resources came and told us we had to take it out.

MH: Where was the dam?

DT: Up in Heward Canyon. The [National] Forest is on two sides and the [National] Park is on one side and the BLM is on the other side. They say that we are blocking that water off, but there is more water going down, going underneath the dam to maintain the water flow for the livestock than there was before. We are holding up the water so it doesn't come down in one big flush and wash away.

MH: I think the conflict is that people are living here and the people who don't live here forget to take that into consideration.

DT: That's true.

MH: People here seem like they want to conserve and reuse what they have been working on for a hundred years and continue living here. Are the restrictions are making it more difficult to live here?

DT: Absolutely. That's true.

MH: I have heard more than one rancher say that they are environmentalists. They want to use and enjoy the land.

DT: We have made it a lot better than what it was when we came here. Just talk to Wallace Ott. And ask him about this property that we own up here (pointing northwest of Cannonville). He said it has improved a thousand percent. We're using the water properly. We like to see the green instead of the big washes. It is only natural. We like to conserve. The environmentalists say they want to save it for future generations, well they don't even think about our generation.

MH: Right, there are generations here that depend on the land.

DT: Absolutely. We would like to maintain it for ourselves and pass it on to the future generations. But that is not the idea of some of these environmentalists. They come from back east, most of them. They get their education from these books and people back there. We have people come visit out here from every state in the Union. You get to talk to them and they say, "Oh, what a beautiful place this is." They have never been here before. They want to know how long I have

lived here. I tell them I have lived here for eighty years and I still love it and I still want to make it better. We can make it better. She [the visitor] says, "It looks like you've done a pretty nice job of it." We think we have. They come out here and try to change our method of doing things. Their methods are not as good as ours, as far as I am concerned.

MH: There also seems like there has become a bit of conflict over time, where at one time the BLM was willing to work with people to make the land useful...

DT: Yes.

MH: ... and now there is a new entity that we are working with in the Grand Staircase National Monument. Do you think over time that the relationship between people who use the land will improve and you'll be able to work together or do you still see that there will be a conflict?

DT: There will be a conflict too. The thing about it is I'm just afraid it will get so bad there will be violence. That is what I'm afraid of. In fact, there already has been. They have proven that some of the environmentalist have shot a lot of the cattle, burned some of the cabins, and what not. I just don't think that it is proper. I don't think they have any more right to do that than we have...they want to get rid of it and we want to live on it. That is the whole point. They want to throw this wide open for the few people who come in here with a pack on their back and hike around. That is the only way you can do it, if it goes through like they want it too with closing all the roads and what not. There are too many people that won't walk.

MH: Let's talk about the water and irrigation. You have seen quite a change in irrigation. You still do one particular kind of irrigation that is now a lost art now. Would you like to talk about the history of irrigation in this valley at least, as you know it? How has it progressed?

DT: Irrigation is all right. There is too much erosion where you flood irrigate. We have this one 160 acre [piece] in Kane County, which I still irrigate...

MH: Flood irrigate?

DT: Yes. There are not very many people around who know how to irrigate. Monty says, "I can't irrigate like you do." You can go down and regulate that on a piece of ground with a little bit of water down each furrow and he says, "I can't do that." I said, "You could do that, if you want to take the time." People don't want to take the time to [flood] irrigate.

MH: What is the trick to that kind of irrigation? What takes all the time?

DT: Well, you take the water out of the channel, down into the ditch, whether it is in a pipe or whether it is in an open ditch. You take it down there and you distribute it across your piece of ground that you want irrigated. You have furrows in this land. You want to get water in each one of those furrows. If you put too much water in one of the furrows, it will flood it out and make big ditches in your ground. But that is the art of irrigation, you've got take the time to get it regulated, then you can leave it for maybe ten, twelve hours if you want to. It takes a little time to get that irrigated. If you have some soil that is quite sandy, I've got some soil down there that I have leveled down with the backhoe and what not. Steep banked that are ten and twelve feet high and I've sloped it off. I've had some of these guys like Bill Nelson and some of them tell me that you can't irrigate that. It'll wash [out] you to death. Well, I've irrigated it. I've raised a lot of corn on it. They've asked, "How did you do it?" I said it takes a little time and a little knowledge and you can do it. They don't want to do that any more, Marsha. It is nice with these sprinklers all right. We have most of our property under sprinklers now, but that down there I believe it is the only piece of ground now that is flood irrigated. You can't flood irrigate as much ground as you can with the sprinklers and put the water on evenly. That is only natural. Here we are watering almost a third more ground with the sprinkler than we were with the flood irrigation. Another principle there is when your water...when you have

problems with droughts and the water has gone down. If we hadn't had these sprinklers, we would have to have to dry up a lot of our ground.

MH: Because it feeds off of the ponds? You were able to store water?

DT: When it is low we can put in these ponds, store it and just turn it loose. We could water for four days and shut it down for three days. We can water more ground that way than if you flood irrigate it. Before we...I was president of the Irrigation Company when we put the pipeline and the sprinkler system in. I helped the mayor when we put the system in. Plus the irrigation system, I was the president of the Irrigation Company. We like to conserve and we are environmentalists to a certain extent. We like to improve. That is what we have done. We have improved the use of our irrigation water as well as our culinary water.

MH: Perhaps the difference between your environmentalism and someone's from the city is they don't see improvement as important.

DT: No, they don't. They come in and say you don't need that. How do they know what we need?

MH: You live here.

DT: Yes. We have lived here all of our lives and we have supported ourselves all of our lives. And we are comfortable. We don't desire to be a millionaire. It is just to be happy and help somebody else. I like to see people come in here and enjoy themselves and a lot of them do.

MH: You were involved in the timber industry for a while too weren't you?

DT: Oh, yes. I don't know how many thousand of trees I have cut.

MH: What area did you work in mostly?

DT: Well, up on the East Fork, the Griffin Top, on Cedar Mountain, all of Cedar Mountain. We cut timber all over the Cedar Mountain.

MH: You worked for a logging company then?

DT: Yes. The first timber we cut was up in Upper Valley for Paul Steed. He had a little sawmill up in Upper Valley. Vaughn and I, my brother, we cut timber the two

of us, for them. We also cut for the Alvey's over on the Boulder Mountain, up around the Hells Backbone and that area in there.

MH: Would you just camp out when you were out on those...

DT: Well, sometimes or sometimes we would just go out early in the morning and come back at night. Traveling by pick-up. That was when I was working two jobs. I'd go out there and work an eight or ten-hour day and come home and farm. (Chuckles)

MH: That hasn't changed much around here.

DT: No. You just about had to have two jobs to pay off your indebtedness. That is how we got out of debt. I had to work two jobs to do it.

MH: It wears you out, doesn't it?

DT: It does.

MH: There is not much of a forest or timber industry left now?

DT: That is the truth. That is what the environmentalists have done. You can go up here on the East Fork where we used to cut timber, where we cut the big trees out and left the new re-growth. You can go up there right now and the new re-growth is so thick you can hardly walk through it.

MH: Yes, it is true. I have been through there.

DT: And they say you are destroying the vegetation that holds the water back. Conserve! I say no, we have made it better. They can't see that. I said you should have seen this when we cut this timber. We would go up in there and cut a section of clear-cut is what they call it, take everything out that was big enough they could saw. And now that vegetation in there is browse for the world class game. It is so much better than it is ever been. They can't see those things.

MH: You think the land is more useful. Did you see the effects of erosion when you clear-cut a forest?

DT: No.

MH: Did they ever replant?

DT: Some. They did some replanting, yes.

MH: Would they burn after they clear-cut?

DT: No. Sometimes they would pile all of this stuff together then burn it in the wintertime, when the snow got on it. They'd set fire to these piles and burn it off. They didn't do too much of that. They don't do like they do now on these control burns. As far as I'm concerned, talk about [management of] the environment. That has driven a lot of tourist out of the country here.

MH: It has been a detriment to the people who live here too.

DT: That is the thing about it, some people can't stand that smoke and have respiratory problems, and it is unbearable. Air pollution.

MH: Some have even gone out of control.

DT: Yes. That has just happened in the last few years. That is what I'm saying; now they have cut the timber cutting, they won't let them take the timber out, and now they want to burn it. It doesn't make sense.

DT: That is the environmentalist point.

MH: When I asked if they had specific burning practices in the place, you said no.

DT: No [burning practices] and now they do.

MH: Can we talk about the isolation living here? This was an isolated area. You had little contact with people in Escalante or Boulder but still a long journey away.

DT: No, we used to go way down here to Widstoe and then up over the mountain to get to Escalante. When we were cutting timber up here to Paul Steeds, we'd go take a little old trail to Henrieville Valley and then go out on top there. Since they built these new highways you can zip up there in no time at all.

MH: Did you feel the isolation when you were growing up. How many children were in your family?

DT: Five. Two sisters older than me and two brothers younger.

MH: And I forgot your mother and dad's name.

DT: My dad's name was Loren Elroy Twitchell and my mother's name was Ethel Tyler Twitchell.

MH: Where did your mom come from?

DT: Oklahoma.

MH: How did she meet you dad?

DT: Well, my dad was back there on a mission for the church; met her and they came out here. She was an orphan. Her father got killed when she was just a baby. Killed in a train mishap. He was a switchman on a train. Her mother died when she was real young and so she lived with her aunt.

MH: Were there other brother and sisters she lived with or was she an only child?

DT: I'm not sure. No, I know she had one more sister.

MH: She came out to visit your dad and then they were married?

DT: Yes then they were married.

MH: Did your dad grow up here?

DT: He was born in the town of Paria, in the town of Paria. He lived down there until he was about six years old when they moved up here.

MH: To Wooden Shoe and then here?

DT: My grandfather came here from, when they colonized this area down in here, he came with the first colonization when they settled Kanab and Orderville and all this country.

MH: Why was your grandpa sent here? What was his expertise?

DT: Farming.

MH: Your dad didn't follow in his footsteps?

DT: No, my dad was a trucker. He didn't want anything to do with it. None of my family wanted anything to do with farming. Why it got in my blood I don't know.

MH: I remember that your mom left at a certain point.

DT: She was in an awful poor condition. She was in poverty all her life.

MH: At a certain point she didn't want to live like that?

DT: The reason she left was my dad and mother had a lot of problems. They became indifferent. He had ideas she didn't have and he was a great lover of holding on to all the money. He wouldn't give Mother any money and there was one story. She needed a pair of shoes. He went out and got her a pair of shoes when he was out trucking and he sent them home COD! She worked in the store. Jack Fletcher's store that is this Moreale place down here. That was the only store in town at the time. She worked there and provided us kids with food, what little food we had. Dad was very tight with his money. He never gave us anything when we worked. We worked hard, every night after school and every weekend. We go out and cut posts and timber and what not. He would take the money and we would never see any of it. Oh, we got a few clothes and what not, but that was all. Just what we needed.

MH: How old were you when your mom left, six or eight?

DT: I was eight years old. My youngest brother was four. My older sister was twelve, Glenda.

MH: I remember you saying that there was a certain point in time when you realized you had to plant something to get some food.

DT: Well, I'll tell you something, I walked the streets of Salt Lake City without a dime in my pocket, trying to find something to eat. I left home right after I graduated from high school. I went up there and thought I'd find a job easy, well there weren't any jobs. That was in '39. Thirty-nine and '40. I finally find a job out to Bountiful at a dairy. That was where I got involved with farming. I worked on that dairy until the war started and then I had to sign up for the army so that ended that.

MH: Did you leave from Salt Lake when you joined the army?

DT: No, I came home. I left for the army while I was working out in Nevada. I got a good job out there at the naval ammunition depot. I worked there for eight months. I was on a very strategic job that was quite... I don't know why but they

had a whole warehouse full of bomb tails. We would hook them on these bombs. They would fill them there, they would fill these bombs with TNT and the bomb tails would come apart when they dropped the bombs. The factory didn't weld them good enough. We had this warehouse full of bomb tails and there were three of us guys that were welders. The other two guys couldn't weld them. They would always burn through. I don't know why, I had the technique, but I could weld those bomb tails. I welded that whole warehouse full of bomb tails. The boosted me in promotions. I got up to where I was over the maintenance squad. I was making a \$1.06 an hour. Boy, I tell you, that was a lot of money. (Laughing) Anyway, that is how I got started. We bought this place while we were out there. Then I came home and was in the service for three years.

MH: Were you married to Gretha then, when you went into the service?

DT: Yes. She lived right over here, in Ethel's house. That is where she lived. That was her folk's. We bought that place when they died.

End Tape1, Side A

DT: We were going to school at Dixie College when I got my call to go in the Service. I went out there and they gave me, when they found out I could do these things they gave me a deferment. Old Commander Overams said, "No, you are in a strategic area and we need you." Well, they got me a six-month deferment and [I had] all these guys working under me, and I was only 21 years old! They called me 4-F, and said, "You should be in the service!" I took it as long as I could then I thought I'd better go. So, we left from out there and I went in the Service.

MH: And Gretha was with you then. Did you have any kids?

DT: Yes. That December we had one, Mary Lou.

MH: So you went to the war and Gretha came back here with MaryLou?

DT: She came back here. She taught school over to Henrieville. (Laughs) She taught kids then where she was just about as young as they were. Roxanna Goulding, she was in the first grade when she was teaching school over there.

MH: Which front did you go to? European or Pacific?

DT: European Front. I was with the big shots, the big brass. I drove the command cars and I was with them all the time. That was one of the advantages. I don't know why I got in that, but I was in the infantry when we first went in. I was in Fort Sill, Oklahoma. The headquarters battery of the division of the artillery came and wanted a man with a MOS number that I had. I was the only one in the whole infantry regiment that, fifteen hundred men that had that MOS number.

MH: What is a M-O-S number?

DT: That was military service number, what [identified] what you were skilled in. It identifies your skills. Mine was 104. They only wanted one man and so I left the infantry. And went into the Headquarters Battery with all the coronals and generals and what not. I stayed with that outfit all the way through the war. I was protected. I never had to fire one shot. I was always in a protected area, always back. I heard a lot of shells go over me. I watched a lot of bombs. Nevertheless, why I was protected, I don't know. We don't know those things. It was one of those unique things that happen.

MH: How long were you in Germany?

DT: About a year.

MH: And you flew home?

DT: We didn't fly. We came home on a ship. (Laughs) I went over on a ship with 8,000 men and I came home on a ship with 2,500. When we shipped out, we shipped out of Boston Harbor. I'll never forget that experience as long as I live. This old ship had 8,000 people on it. It was all right going out of the harbor. When we got out into the ocean a quivering started. Oh, talk about seasick, I was sick for ten days. (Laughs) Then coming home, why we got on a trooper freighter. When we came out of the Straits of Gibraltar. [When] we loaded out in Marseilles, we hit a storm, for four days. Even the Navy boys on the ship were sick. The old captain came on the PA system one day and said, "You Army boys

don't feel bad. We've got a lot of Navy personnel just as sick as you are." That ship would go up like this and then you'd swear it was going to go right to the bottom of the ocean.

MH: Scary. Did you come into Boston again?

DT: No, we came into New York Harbor. That Statue of Liberty, I can still see it.

MH: How did it make you feel?

DT: Oh, I'm telling you, it felt just great. You came in there and there were all these boats and train whistles to welcome you in. It was a great experience, it really was.

MH: Then you trained home?

DT: I came home on the train.

MH: Into Marysvale?

DT: I went to Salt Lake and my wife picked me up in Salt Lake and then we came home from Salt Lake. That train used to come into Marysvale. It used to at that time. But for some reason or another, I came in on the Union Pacific or DNRG, I'm not sure which.

MH: Gretha was able to come up and meet you?

DT: Oh, yes.

MH: What an exciting time.

DT: No, well, I take it back. It wasn't one of those times. I came home on the bus. Yes, on the bus. From Salt Lake. My ticket ran from Salt Lake. It was a Trailways bus that came into Panguitch.

MH: You came into Panguitch and then you met Gretha there?

DT: Yes, and came home from Panguitch by car.

MH: Do you remember bumping into anyone from this area or Utah when you were in Europe?

DT: Well, it was a strange experience. When the war ended, we were all given permission to take a pass, a week pass, to go where we wanted to. Well, I

preferred to go to England. There was a staging area in France, just out of Le Havre. It was called Etritac. I signed my name in a little journal there and the next day Don Mangum picked up the journal and saw my name there. We didn't get to meet each other. He was coming back from England and I was going over.

MH: What a coincidence.

DT: Then coming home on the train from Camp Kilmer, New Jersey we ferried across the Hudson River over to New Jersey to be released from the service, I ran into Layton Smith from over in Henrieville. I was sitting there; he came up and looked at me. He said, "You're Desmond Twitchell, aren't you?" I looked at him and said, "Why you are Layton Smith!" (Laughing) I was the only one from Utah in a division of 15,000 men when I went back to Fort Bragg, North Carolina for training. I was just a loner all the way through. All the way through my experiences, I was just a loner. I was with these officers all the time, driving them around. It was quite a neat experience. It was something that very few had a privilege to do.

MH: What generals and commanders were you with?

DT: Peter Rhodes. The captain, oh, I've lost his name. There were lieutenants, colonels, full colonels, General George Patton.

MH: Did you drive a car for Patton?

DT: No, not him. I drove the command cars for some of the others, but I never did get that high up.

MH: Let's talk a little about the mail route. When did they finally bring it in by truck or car?

DT It wasn't until; well let's see...the first mail carrier I remember was Dave Quilter over to Henrieville. He drove the mail, picked it up in Panguitch and brought it over here. It was in an old truck.

MH: Sort of like now? (Both Laughing)

DT: Yes. This was a bigger truck. He would haul the milk out, brought the mail in and haul the milk out.

MH: From your dairy?

DT: Yes that was when we were in dairy business. They started to haul the mail out in the early thirties.

MH: Before that, how would the mail get in and out?

DT: Well, it would come in with a horse and buggy. Once a day, if they could get through. Sometimes we wouldn't have mail for a week at a time, because of weather.

MH: They would take a horse and buggy down through the Dump?

DT: Oh, yes. Have you ever seen those little old switchbacks up there, what we call the horseshoe bend, up on the Dump? It went up that canyon, then it would take you over an hour to go from the Water Canyon Bridge up to the top.

MH: There is an old road that takes off, is that where the switchbacks start?

DT: There is an old road that takes off. It is the first bridge above the water canyon. It goes up that canyon. It goes up to what they call the horseshoe bend. When we would go up there in these old big trucks...We had two white trucks, one a 1927 model and one a 1929 model, when we'd haul the stuff out from the Rush Beds. You'd get up there so far and then you couldn't make the turn, so you had to back up to make the turn and go out.

MH: Do you think you can still go up that road?

DT: Oh, yes. They bring the cattle in that way. Just after you come off the top, you'll see the old horseshoe bend. It goes down around and then down through the canyon. You can walk down through there.

MH: Who used to run the mail in and out?

DT: Dave Quilter was the one I remember.

MH: What about the Ahlstrom family? You mentioned them before.

DT: Well, the Ahlstrom family hauled it when it was by horseback. They brought it from Panguitch on horseback. I can't remember who brought it over by vehicle.

MH: First it was horseback, then horse and buggy.

DT: Yes, horseback then horse and buggy.

MH: What happen to the Ahlstrom fellow?

DT: He one of these riders that liked to ride. He wanted to carry the mail. They had leather pouches on the side of the saddle. They would put what little bit of mail in the pouches. I remember where he died, in a little draw there where he froze to death that winter, up on top. I remember the story there; I wasn't around at that time, that was in 19...the early twenties, because in 1929, well, it was in the thirties before they ever built the road to where it is now. It was just a gravel road.

MH: There were trucks coming out from the Rush Beds. What were they hauling out?

DT: They came out of Marysvale. We had to go to Marysvale to get the supplies. There wasn't any road at all below Cannonville. They built a temporary road to haul that stuff out of the Rush Beds. They were the old trucks, I can show you the relics of them up at the Syretts. He bought them for logging trucks. In 1929 dual wheel truck and 1927, just a single tired truck. My father when he first came over was driving a 1918 Jeffery, was rubber tired, a 1918 Jeffery.

MH: When you were living here in Cannonville, you were eight and your mom was gone, how did your family manage?

DT: Well, there was a lot of fighting and arguing. You know the bickering of kids? The father turned what little money we had over to Glenda, the oldest daughter, older sister. She wouldn't give us kids any of it. We ate pig greens, pig weeds, red roots. From the time I was nine years old until the time I graduated from high school, I would go out in the backyard and spade up a little piece of ground and plant a garden. We'd eat and live on that all summer. Then we'd have a few

potatoes in the wintertime and have the cabbages we'd bury in the ground, and they would last us through the winter. It was a poverty life, Marsha, it really was.

MH: Was there help from the community?

DT: They didn't believe in helping anybody. They would accept help, but there wasn't anyone. My father from the 1929 to about 1931, he saved a lot of them from starving to death. I know that. He was better to our neighbors than he was to his own family. That is the sad part about it. He sat right there on the couch one day and said if you kids ever made anything for yourselves, you did it on your own, because you never had any help from your father. I don't remember one time, Marsha, of all of us sitting down at the table together for a meal. I don't remember those because it was so rare occasion. It wasn't family. It was just a place of refuge, just a place out of the storm.

MH: How did your other brothers and sisters handle it? You figured out how to survive. Was it hard on the other sisters and...

DT: That kind of environment, it goes right through. Every one of them has had trouble with marriages. Every one of them is divorced. Vaughn and Mae almost divorced and all the others divorced and Glenda has never remarried. They have had problems in the family all the way through. But we made a go of it and we are one of the lucky ones. I don't know why, but we have been one of the lucky ones. It was sad experience. I had seen a lot of it in Germany. Seen kids without mothers and fathers and that. When we'd eat a meal we'd have a little, we'd always leave some in our mess kits. They'd come with their little pails and we'd dump all this stuff in their pails. It didn't make any difference whether it was dessert or what it was. They wanted it. That was the way I felt when I was in Salt Lake that time. I'd love to have something to eat, but I didn't. I about starved to death. I've been so hungry in my lifetime, a lot of times I'd have given anything for a old hard biscuit. I know what hunger is. I know what thirst is. I'm not sorry of it because I have a lot of compassion for these people who don't have what they

need. It gives you that experience. There aren't very many that have that; where you have to get out and grub for yourself to exist. No clothes, no nothing to fall back on. It is a unique experience to come from that to where we are now.

MH: I was going to say that you have made a good thing for yourself here, with a lot of hard work.

DT: It had required a lot of hard work. And our kids have all turned out well. We have no regrets there. Our children have all been outstanding. You know some of them, Ethel and Monty. Burnell went over to Cedar and went to school. He was in the service for a while. He went over there and is now as one of the best carpet layers there is in the state of Utah. He has been outstanding. We learned how to work. We had to work, Marsha. We'd go out here in these hills and cut poles and get wood. We'd sell that wood, but my dad would always take the money. We cut thousands and thousands of posts with axes! We learned how to use these hands around the handle. That is how we survived.

MH: Where would he sell those cedar posts that you would cut?

DT: Oh, the guys would come in here and buy them by the big truckloads. We'd stack them down here on this lot where Glenda is. There have been thousand of posts stacked there at one time. They'd come in and buy them up on these trucks, big semis, and haul them out. That is how we lived for years until I got out of high school. We'd haul wood. That is all we could use for heating in this Valley, is wood. We hauled wood clear to Panguitch.

MH: What about the coal?

DT: Well, Alton Coal Mine up there, but it was poor coal. You had to have wood to burn it. (Laughs) You could put a big lump of coal in you stove and it would just lay there and smolder. A little heat would come out of it, but you had to throw a few sticks of wood in there to get any heat out of it. It was a way of getting a little heat, but the main heat for baking a loaf of bread; you had to have some wood to

burn. We have an old cook stove downstairs that we have used since 1943, still downstairs that we use for heat and baking.

MH: Ok, we will take a break. Thank you, Desmond, for this second interview.