

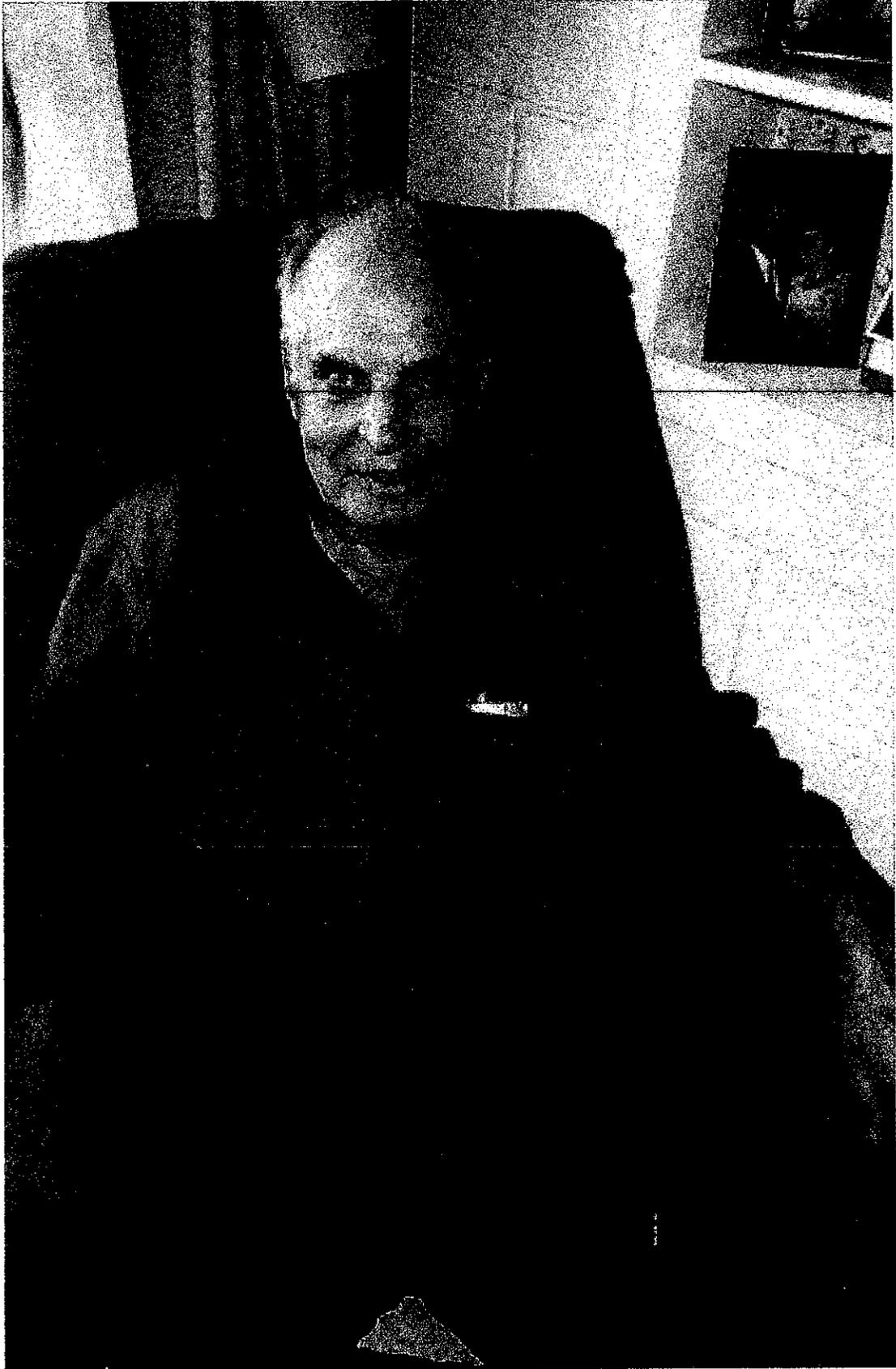
C. Young 1999
Kane Co., Kanab

Southern Utah Oral History Project

The Southern Utah Oral History Project was started in July of 1998. It began with an interest in preserving the cultural history of small towns in southern Utah that border the Grand Staircase-Escalante National Monument. The project was managed by Kent Powell, from the Utah Division of State History, who oversaw the collection of oral histories conducted in Boulder,

Escalante, Bryce Valley, Long Valley, Kanab, the Kaibab Paiute Reservation, and Big Water, by Jay Haymond and Suzi Montgomery. Also in cooperation with the state was the Bureau of Land Management and the people of Garfield and Kane counties, with support from the Grand Staircase-Escalante National Monument. The goals of the project were first to interview long-time local residents and collect information about the people and the land during the first half of the twentieth century. In addition, the interviews were to be transcribed and copies of the transcripts were to be made available to the public at the Utah State Historical Society and at local repositories. Lastly, to build a relationship with state agencies and the local communities and provide a medium for the local communities to express their interest in preserving their own history and culture in the areas that are now included in the GSENM.

Thank you to everyone who took the time to care and share their memories and stories.



INTERVIEW WITH: Clifton V. Young
INTERVIEWER: Jay Haymond
INTERVIEW NUMBER: One of One
DATE OF INTERVIEW: January 13, 1999
PLACE OF INTERVIEW: His Home - Kanab, UT
SUBJECT OF INTERVIEW: His life and experiences in Kanab
TRANSCRIBER: Vectra Solutions/MH
DATE: April 07, 1999

JH: We are going to talk to him about his life in Kanab and Kane County. Tell me a little bit about yourself, when you were born and where.

CY: Well, I was born here in Kanab in 1917.

JH: Was it close by here, in this neighborhood?

CY: No, it was just down the street--a half a block from the old hospital.

JH: Oh yeah.

CY: There was a woman, a midwife around the corner that was having a baby over there and my mother was home having one too. Old Dr. Norris was the only doctor here. So, I've got a girl that I went to school with all the time that was born that same day. They said that the old doctor would walk up around the corner, you know, with his hands behind his back and check one and then go back and check the other.

JH: What is your first memory of that neighborhood? Or did you continue living there for a while?

CY: Oh yeah, I lived there until I was married.

JH: So you have a lot of memories of that neighborhood?

CY: Yeah, all the neighbors there, the Adamses, the one that was the midwife she was a Broadbent, Cram, McAllisters. I've been accused of being a member of all of 'em (laughter).

JH: Tell me about your family, your father and mother and brothers and sisters.

CY: Well, they called my father Jim; he was James A. Young. My mother was Susan Ford.

JH: How do you spell that last name? C-O-L-L-A-R-D?

CY: Ford. F-O-R-D.

JH: I was hearing too many syllables in there. Okay. And how many brothers and sisters did you have?

CY: Well, I had five. I had a brother, he was oldest and then they got, I had two sisters older than I am, then there was me, and then I had a brother just younger and then me and the last one was a girl. She was about six years younger than I am.

JH: Okay, good. Tell me how Jim Young kept his family provided for. Was he a livestock operator?

CY: Well, he did that. He herded sheep in the summertime. He sheared sheep in the spring. And in the winter he trapped up at the headwaters up here, up at Kanab Creek.

JH: Muskrat, I guess?

Page 3
Clifton Young

CY: What?

JH: Muskrat?

CY: No, coyotes and cats.

JH: Did he ever hunt lions?

CY: Yes. Well, he didn't hunt necessarily hunt lion, but if they'd have trouble with a lion, a cougar, in their sheep, why, he'd try to trap it. He got several that way.

JH: What kind of a bounty were they paying on those animals? That's what attracted him, I imagine.

CY: Well, he'd sell those furs and he'd get paid according to quality of the fur. He'd generally bundle 'em up and send to some fur house back east somewhere.

JH: I see. Was he a good judge of the kind of fur that would bring good prices?

CY: Yes he was. He was real good at it.

JH: Tell me about your school experience. Were you an outstanding student in any particular subject?

CY: No, I went to school 'cause I had to not 'cause I wanted to.

JH: That's the case with a lot of us.

Page 4
Clifton Young

CY: I didn't excel in anything, maybe athletics a little.

JH: What sport was your favorite?

CY: Well, any of them. I was on the track team a little bit and I played on the basketball team.

JH: Good. Do you still follow the teams that are your favorites?

CY: Well, I guess you'd say I did. Yeah I do a little.

JH: It's a little different game these days.

CY: Oh yeah, I didn't watch the Jazz very long last night.

JH: Looked like a wild game.

CY: Well, it was late starting, you know, they were in that other time zone and I didn't stay up and watch it.

JH: I saw some clips this morning about Rodman and Malone mixing it up a bit.

CY: Yeah.

JH: Those are big men. They get knocking each other around, that looks like a rough game.

CY: Yeah.

JH: Tell me about your life after graduating from school. What did you go ahead and do?

What was your way of approaching life at that point?

CY: Well, the first two years after I graduated I just jobbed around a little bit and trapped a little bit. Then when I was nineteen, I went on a mission to the Texas/Louisiana mission and then right soon after I came home, why, we got married. The first job I had I worked a couple of years in the post office right after we were married. We about starved to death.

JH: Low paying job?

CY: A pretty low paying job. Then I went to work for a building contractor. I worked for him for three or four years then I started cutting timber for Kaibab Industries. I cut timber for seven years and then kinda got banged up a little bit and then spent the rest of the time scaling and running the cutters. I worked 30 years for Kaibab Industries.

JH: Wow. Tell me about the incident were you got banged up.

CY: Well, that year we started cutting clear cuts in the fir and they'd clear cut a strip and they'd leave a strip and we had all the trees cut except two or three. There was a lot of stuff on the ground and I went in there and cut one of those trees that was leaning on another and I cut one and I thought they'd both fall the same way and when the tree that I was cutting fell, it kind of hesitated and so I hesitated and that's when the tree separated instead of the trees falling together. One of them came crossways and hit me across the top of the head and I had compression fractures in my back.

JH: Tell me about the tools you were using. Were you cutting with a chain saw?

CY: Not to start with. When I first started cutting timber we used an old crosscut saw. We called them misery whips- then we got to using chain saws.

JH: Was there a favorite? McColloch? Lesay?

CY: ~~Well we started using McCollochs -we'd work on them all night so we could use them~~
during the day. We got to using others- Homelites and I finally started selling Homelites, and then they got down to using Stihls and Poulans and all of 'em, before I retired.

JH: You've seen quite a marked improvement in the technology I guess then.

CY: Oh yeah, yeah, one man with a chain saw could do more than a dozen used to do with those misery whips.

JH: You don't say. So this injury really kept you from doing what you were used to doing. Is that true?

CY: Well, yeah. I didn't cut timber anymore. I was in a cast for four months.

JH: Were did they take you to the hospital, here?

CY: Old Doc Aiken, he was the doctor, he told me I would be in a cast for six weeks and he wouldn't take it off until four months later, when he decided to take it off. I got after him. I said, "You told me I would only be in this six weeks" and he said, "Well, if I had told you it would have been four months to start with, you'd have laid right down and died".
(Laughter).

Page 7
Clifton Young

JH: Probably a smart observer of human character.

CY: Yeah.

JH: Is there anything that you ought to tell me about being in that cast for four months?

CY: Well, hunting season came and I got the hack saw and mirror and I cut enough of it out
around this arm... this arm...it would be this one wouldn't it?

JH: Yeah.

CY: ...so that I could put my gun up to my shoulder. I lost quite a bit of weight with that old
cast, but I could walk, you know, I could go and I hunted quite a bit.

JH: The purpose of the cast was to keep your spine straight, wasn't it?

CY: Yeah.

JH: So, it didn't keep you from walking?

CY: No, it didn't keep me from walking.

JH: What would you do when you killed a deer? You couldn't drag it in much. You didn't
have enough power, did you, to drag a deer out?

CY: Well, I didn't do much. I just hunted. I finally did get one and I came home and got the
boys and took them up and they got it. They boys were getting up big enough that they
could do quite a bit.

JH: Tell me about that cast. He didn't change it in all that time?

CY: No.

JH: What was the skin underneath like? Did it itch?

CY: Itch! Oh yeah!!

JH: Did you scratch the cast or did you get down in there with some kind of a rake?

CY: Well, I'd have my wife get the yardstick, you know, then I finally lost enough weight that my she could put her hand down in there and scratch my back.

JH: Uncomfortable?

CY: Yeah, but she helped make it better. When he sawed that off, he sawed it in half, he laid the back half of it out there and he says, "You take this with you when you go", and I said, "I don't want that thing. I want to get clear away from it". And he said, "Uh, you'd better take this with you when you go" and he finally convinced me that I ought to take it and I hadn't been home a couple of hours or so when I threw it down on the floor and got in it so I could straighten my back up. You know, those muscles weren't used to holding me up and they sure gave out.

JH: Hard experience. A smart old man, that's what he was. Well, that's a real education to go through.

CY: Yes.

JH: You said you went ahead and worked for Kaibab but only as a slash clean up, I guess is what you had...

CY: No, I scaled logs. They'd pay the cutters by what they cut, you know, scale? And I scaled for a few years and then they talked me into taking the cutters and so I did. I have to scale 'em you know, you had a pair of calipers and you'd walk them logs and scale em and ride 'em down and when I'd get home at night and then I'd have to get on the adding machine and add each one of them up and get ready to go another day.

JH: What did they do with the figures? Did they just figure that was the production of the crew, when you took that measurement?

CY: Well, for the group?

JH: Yeah.

CY: Yeah, we cut fifty million a year.

JH: Wow. Seems like a lot of timber.

CY: Well it was...it was.

JH: Did you feel good about the way the company treated you after the accident?

CY: Yeah, I felt all right about it. I got compensation, you know. And they always gave me had an automatic pickup so I wouldn't have to push on the clutch.

JH: How much of your motion did you lose out of that accident? Legs or arms or back or any of that, what did you actually lose?

CY: Oh, I didn't... I lost a little I guess. It did something to my neck. The doctor, he said, "There's nothing wrong with your neck". But I can't turn my head and look back to this day.

JH: Mmm. But the back muscles regained their strength after a bit of time?

CY: Yeah, I could do anything I'd been doing.

JH: Sure. Let's talk about the way the Forest Service regulated the company's harvest of the timber. Were you ever involved in anything but carrying out the bosses order about where to cut or anything like that.

CY: Well, the Forest Service would select an area you know and they would go in and mark the trees what were to be cut.

JH: But after that accident you were mostly in the yard weren't you.

CY: What?

JH: You were down in the yard mostly, or were you doing the measuring up in the trees?

CY: Well, I was in the timber all the time. They'd pay those cutters by the scale- what they scaled and each cutter had a number, you know, and they'd put their number

on the logs and I'd have to, depending upon how many cutters I had, I'd have to have help scaling but most of the time, to start with at least, I'd scale it myself, walk those logs and scale it. They called it Scribbler's Decimal C Scale. It was all figured out, it was even, you know, there were no odd numbers to add.

JH: How long a piece of wood were you walking along?

CY: Well, there... they'd cut them in two log lengths. You'd have a thirty-two foot log- that was the longest. Two sixteens or whatever you could get out of a tree.

JH: Sure, makes sense, and then they'd come in with the equipment and load them out on to the trucks.

CY: Yeah, they'd skid 'em. They had a skidding crew. They'd skid them up the road and then they had loaders. They'd pile them up along the road, them feeder loads and then they'd load them with the loaders.

JH: Did they have big forklifts?

CY: Oh yeah, that's made to scale.

JH: Yeah, that's a thirty-two foot log right?

CY: Well, yeah, the longest ones.

JH: We've been out with Ronald Mace this morning and he talked about learning how to be a, what did he call it, a sawyer maybe - in the sawmill?

CY: Yeah, he run one of them cut off saws.

JH: Sounds like a noisy job he had.

CY: Yeah, that was noisy. Well, that's why my hearing went, was listening to a power saw. We didn't know what they was doing until it was done.

JH: You didn't put plugs in your ears, huh?

CY: Not soon enough.

JH: Yeah. Well tell me about that forest out on the Kaibab. The practice of cutting timber out there now- did the clear cutting continue? Does that seem like a good practice to you?

CY: I thought it was all right. But they finally shut Kaibab down there. The Forest Service would sell so many feet of timber and then these environmentalists would put a court order on them and they couldn't cut until they had an environmental impact statement and what not and they just finally gave that up.

JH: What was the environmentalists' objection to cutting timber?

CY: Well the main thing was that spotted owl. They thought there were some of those spotted owls out there. I doubt that there was.

JH: Was that the real thing that they were after. What were they really after, do you think?

CY: Well, I think some of those environmentalists figured that they were butchering the

Page 13
Clifton Young

forest, you know?

JH: So they just wanted the cutting stopped?

CY: I guess.

JH: Yeah.

CY: They stopped it anyhow (laughter).

JH: Yeah they did. What did the Kaibab Lumber do then? Have they gone down into Arizona on some of their enterprise?

CY: Well, they shut down all the mills they had. The one over in Panguitch ran longer than any of 'em. They quit them all. I guess they still sell gas and oil and cars, I don't know... they used to.

JH: I'm trying to remember the name of the...

End of Side One Tape One
Begin Side Two Tape One

JH: Well, at one time there was a Whiting Motors in Richfield? Did he belong to that same Whiting group, do you know?

CY: They might have been related but he never was in their logging outfit.

JH: That's what I think too.

CY: There are Whitings in Richfield all right.

JH: You worked then for the lumber company for, did you say thirty years, and then you retired?

CY: I retired after thirty years.

JH: What was that like to go from showing up for work every morning and coming home at night to not having that daily obligation? How did you deal with that?

CY: Oh, I did all right with that. I retired in the last of September and by the middle of January, my wife and I went on a mission.

JH: I see. You knew about that?

CY: Yeah.

JH: Where did you go?

CY: We went to the Dallas East mission.

JH: Oh yeah.

CY: We were in Paris, Texas, and Oklahoma, and Arkansas.

JH: Had you been in that country before as a missionary?

Page 15
Clifton Young

CY: Well, not quite that far east. I'd been in Fort Worth and over in West Texas but I hadn't been quite that far east.

JH: That's good. What did you take in to the mission field from the timber cutting business? Did you have skills in the timber business that you could apply to that program?

CY: No. Why I guess I had some that could apply. I knew how to work. (Laughter)

JH: That's a good one.

CY: Yeah, there's so many of them, they don't know how to get into gear and how to work.

JH: Yeah, I bet. So you were a proselyting missionary?

CY: Yes.

JH: Yeah. Well. That's good to know how to work in a situation like that.

CY: And before that, in 1950, I spent two years down on the reservation as president of the Red Lake Branch of Navajos.

JH: I'm not familiar with that territory. We're talking about the Arizona Strip, of course, but what community is near by, or what reservation?

CY: Well, we were about- do you know where Tuba City is?

JH: Yes.

CY: We was about twenty-two miles east of Tuba City.

JH: I see.

CY: And we'd stay here. Actually, I'd work. I was working and we'd stay here and
~~we'd go out there early Sunday morning and sometimes we'd go on Saturday.~~

JH: How many miles is it to Tuba?

CY: Oh, how many is it? I can't remember...it's a long way. Is it one hundred-twenty miles?

JH: That sounds about right.

CY: But we'd go through Page, down to Kaibito and then we'd go down the dirt road there to Red Lake. Red Lake was down on that highway that goes out through the reservation.

JH: Yeah. I'm trying to remember how far it is from Page over to... is that one hundred miles across the Kaibito pass area? Anyway it seems like a long ways over the mine.

CY: It is, from Page to the highway is a long way.

JH: There's a Shonto trading post down the road a little bit.

CY: Well, it's further. Shonto is not down on the highway.

JH: No. Well, I was just trying to orient myself a little bit to that geography. How many people did you have out there? Did you say it was Red Lake?

CY: Red Lake. Oh we had quite a few names on the records but it was pretty hard to find 'em.

JH: How many would come to church on a Sunday lets say?

CY: Well, not many: We'd have thirty or something like that. We didn't have a chapel. We went in the Chapter House.

JH: Services were conducted in English? How many priesthood holders were there active out there?

CY: Very few.

JH: Did you have some to bless the sacrament?

CY: No, we did that pretty much ourselves.

JH: Who gave the sacrament meeting talks?

CY: We did. We'd assign 'em. We had a guy from Red Lake who graduated from BYU. His name was Jim Dandy and he was teaching school up in Blanding and about once a month he'd come down there to see his dad and mother and he could sure could speak to them. He'd talk to them in Navajo. Once in a while you could hear something you could understand. Even little kids would sit there and just take that all in.

JH: A hero, sounds like a hero.

CY: Well, I think he was the first Navajo that graduate from BYU with a bachelor's degree.

JH: Sounds like a success story.

~~CY: I don't know where he is now but we'd try to get him to come to church there, but he~~
wouldn't. Instead he'd come about once a month.

JH: That's quite a ways from Blanding.

CY: From Blanding, yeah.

JH: In the wintertime that would be a long drive. Course it's long anytime.

CY: But there's some good people out there.

JH: Sure.

CY: There are some good people out there. We still have friends that come by and see us.

JH: What sort of enterprise are they engaged in out there mostly? Do they have goats and sheep?

CY: Cattle.

JH: Some cattle, huh?

CY: And I understand that the BIA has cut them down to where they can't do much. Before then, each on of those families would have 100 or 200 sheep when we were there and since then, why, I don't know just what they have done, but, they kinda cut it down.

JH: That seems like a hard deal, to take away their livelihood.

CY: Well, it wasn't a livelihood.

JH: Maybe it wasn't. They had to have subsidy even when they had all that stock.

CY: Yeah.

JH: What's the future for them? They can't continue to live out there and exist without being supported by some outside intervention.

CY: Well, I don't know what they are gonna do. We've got a young man that works at that power plant in Page and he makes money, he comes by here quite often. He just finished a mission about the time we left there and he went to that school. Now he's learning how to run that power plant and there's only one above him, I believe.

JH: So he got some influence and authority there, huh?

CY: Yeah. That little girl right up there, over here,

JH: Here?

CY: The top one.

JH: Here? Is this his little girl?

CY: Well, it belongs to his wife's sister.

JH: I see.

CY: And she's eleven years old now. She calls us Grandpa and Grandma.

JH: That's fun. Well, so did he come back and marry a girl from the reservation?

CY: Yeah.

JH: She looks like she's got Indian heritage all right.

CY: They adopted her and they've got four or five of their own that are older than she is. Bessie, that's his wife, she works the paper route out there to Page. Her hair is not really black.

JH: Does she have some Anglo blood?

CY: I don't know. I don't know.

JH: Yeah.

CY: She's a wonderful woman.

JH: Mmm. Well, it surely is an interesting subject.

CY: Well, we went out there two years. When they came in and started building that dam, they took those Indians into Kanab Stake.

JH: Clear out there, huh?

CY: Clear out there.

JH: Are they part of the Page.... no that'd be Page, Arizona, so there's no connection really.

CY: Yeah.

JH: Maybe Page is part of the Kanab Stake.

CY: Not any more.

JH: They got their own stake?

CY: They got their own stake - Tuba City and all of them. Kaibito and all them little places down there is...

JH: Probably Red Lake, too, huh?

CY: I asked Harry Walters a long time ago, you know, I said, "Why don't you go down to Red Lake and be the president of that branch?". Oh, oh. [he said]. He was ward clerk down here then or something and not too long ago he said, "If they'd ask me again", he says, "I'd do it". He built one big home and sold it. Then he built

another one that he lives in. He lives right close to the Stake house.

JH: There in Page?

CY: Yeah in Page.

JH: What's been your experience with working with the Indians in the church?

What...maybe the members of the Navajo nation are not as committed to the old time Indian religion as some others and so it isn't a conflict with the LDS religion. Would that be true?

CY: Well, I don't think there's a conflict but it's pretty hard to get them to break away from the old, old... what do you call it?

JH: Traditions.

CY: Traditions.

JH: Yeah.

CY: We had a couple of Navajo elders there and we, my wife and I, one Sunday afternoon we just went out through the country and went to their hogans that we knew, you know, and some of 'em... well, most of 'em we went to didn't understand English and so we'd take turns a prayin'. We'd pray and they'd pray. We'd pray in English and they'd pray in Navajo and when we got back up to where those Elders were, we had taped it you know. I asked those Elders what they were saying. And they said that they were sure happy that they had friends that would come and visit them. And he started stomping ground and said they're all thankful for the ground and the place they live, you know.

JH: Earth mother.

CY: Yes.

JH: Well that's not really far from the traditions, is it.

CY: No, no. This was in the days when they had the Indians on the placement program you know and we had a few down there that were on the placement. One of the Elders told me one day that they had a bunch of girls there that could sing. My wife would get them to sing and this Elder said, "Them girls talk German", and I said, "No, they don't either." He said, "Yeah they do, they speak German." So I got to quizzing the girls and there were about half a dozen of them, and they'd say, "No, we don't." Finally one of them said, "Yeah we talk German." and I said, "How come you learned that?" They said, "Oh our Grandma taught it to us." I'd never noticed it too much but after that I started looking at their dad and his eyes were almost blue. Somebody had been over there in the war and married this German girl.

JH: You bet.... that happens.

CY: (Laughter). Yeah. But, I'd tease those girls. If they didn't want me to know what they were talking about, they'd speak Navajo and I'd get after them. I'd say, "Are you speaking Navajo or German?" and they'd laugh and I'd say something to them in Navajo and this one girl, one of them especially would say, "Are you talking German or Navajo?" (Laughter).

JH: (Laughter). Turn about is fair play, huh?

Page 24
Clifton Young

CY: Yeah.

JH: I was just thinking about the schedule that you kept. You'd get in a 40 hour week out in the Forest and then you'd spend the weekend down in Arizona. Is that was the way it would work?

CY: Yeah.

JH: Every weekend?

CY: I always had a pretty good-sized garden and lawns. They'd keep me busy and then Sundays, I was in the church on Sunday, you know. Before we went to Red Lake I spent twenty years on the High Council.

JH: You knew Val Jackson?

CY: Yeah.

JH: Jack Maxwell.

CY: Yeah, I took Jack Maxwell, he was Stake Patriarch and when he went on a mission then they gave it to me.

JH: Mmm. He's been going on missions ever since, hasn't he?

CY: Ever since.

JH: Your vision of the Kanab community comes from that church perspective quite a

bit then doesn't it? Do you feel that the direction that Kanab is headed now is good for the community?

CY: Well, it's got to be good for the community. Yeah, there are some good kids here.

JH: That's the right answer- to look to the kids. I talked to quite a variety of people engaged in the livestock industry and some of them are just wringing their hands about the direction that the community is going with the livestock industry tapering off, so to speak, and the means for making a living changing. I think is the best way to put it, not disappearing, but changing.

CY: Did you talk to Ronnie much about livestock?

JH: Yes. He says the only thing to do is to run Herefords.

CY: (Laughter) Yeah, We've been neighbors ever since he moved down here. I'd go down there at the ranch and go horseback riding with him and what not.

JH: He took us out there this morning, to the ranch.

CY: Did you see his Indian stuff?

JH: Yeah, it's a beautiful display.

CY: Yeah.

JH: Evelyn really has talent. A good, beautiful eye. Yeah, he's pretty sure that the livestock industry is the only thing to do in this country. I talked to another one of

your neighbors. I'm trying to remember which one it was... anyway, he said he tried to buy a permit over in House Rock Valley and run cows over there but he couldn't get a summer permit up on the mountain so, in effect, he didn't have a rotation system and just couldn't make a go of it. And so his conclusion was that you can't really live with the weather in this arid climate.

CY: Well, they've always been here.

JH: Yeah.

CY: But those old-timers say you can figure on it being dry because it always has...(Laughter) that's nothing new. I had an uncle that lived just across the street. He's crippled. He never married. I didn't pay him too much attention at the time but I think I spent more time with him than I did with my dad. I'd always have to go to the field with him, he had a couple of fields, and he had a few cattle and I was the one who always had to go with him. He had other nephews and what not but I was always the one that went with him.

JH: Yeah.

CY: I actually do. I believe I spent more time with him than I did with my dad.

JH: Do you know, speaking about the physical impairment, Ronald has enough bangs and breaks that he's pretty well stoved up with various incidents in his life. He manages pretty well, pretty tough guy.

CY: Yeah, yeah. He and I get along all right.

JH: Ronald took us up on that knoll above his house there and showed us all those village

Page 27
Clifton Young

stones that he believes constituted Indian villages up on top there.

CY: Oh yeah. There's no question but that they lived up there.

JH: Yeah. Amazing. He said that when they came and borrowed the dirt from that one road to finish the airport runway they cut right through an Indian burial ground and it persuaded him that they weren't going to do anything about salvaging that stuff.

End of Side Two, Tape One

End of Interview

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Interview Agreement and Deed of Gift

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

I, Charlotte Heaton Young (on behalf of Clifton Young)
please print or type your name

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Interview Description

Date of Interview April 7, 1999

Primary Subject Life experiences in Kanab

Other Topics Timber Industry / missionary work for LDS church

Number of Tapes 2

X
Signature Charlotte Young
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Date April 7, 99
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