

Vera Charles

While you were growing up who taught you, or who did you learn the traditional ways from?

My parents, my dad and my mother.

Do you think that other tribal members know about these traditional ways?

Not the younger ones, I don't think, but I think the older ones like me and Mary. They know about the traditional ways I think.

Are the children now days being taught?

I try to teach mine, you know about everything, about the ways we used to live and how we are supposed to do it in our traditional way. Some of my grandchildren try, because I tell them you're not supposed to do that and you can do that, that's the way the old, you know, used to do it a long time ago.

They are always asking me questions. what should I do? What can I know to make myself better and learn to know more about our ancestors and stuff like that? The songs and the how used to do? What we used to do with our deer and how we take care of it? What is supposed to go on when you go and kill a deer?

You're not supposed to eat this certain part of the deer, and you know other things. All the parts in deer has names and

you can't eat that. Then when I say that, they say what are we supposed to eat? Then if we can't eat this, we can't eat that, seems like all the meat isn't good for you, they said. I said I don't know, that's what they used to tell me. They said you can't eat that and they would take it away from me. They said that when you eat the deer leg, when you cut it in half, you know that bone, what do you call it, it has a little thing inside of that bone, in the leg part you have to use that on your hair, it's real greasy like. But in the thigh part right up here its got the same kind, but that you can't eat. That its not for young, like young guys. You can't eat that because when you run your legs will get weak. And for the girl you can't eat that because its no good for you.

In those days they taught those young boys how to run, and when you go after water, you have to go a long ways to go get water. They said if you're going to run, you have to run, even if you're thirsty. When you start don't drink water, they said, run all the way to the spring and get some water. Then drink some at that spring when you are there, but don't drink any when you leave if you want to go run. Run all the way over and run all the way back. That's how they used to teach the young boys, even the younger girls to do that. They said that way you will be, your legs will be strong, and you will never get tired. That's what they used to tell me.

My dad used to say, you better run and I used to do that. I used to run a lot when he told me to run. I used to follow my dad all over when he would go hunting. I used to tag along behind him and when he would kill a deer I would carry a gun. I

I guess I'm still the same way. I and my boys go out a lot during deer hunting time. They always say, do you want to go with us? It's about time for us to go hunting again. That's what Ardean always says. But I never did. I told those boys to do that, but I guess in the olden days you had to. They had a spring where you camped far away from it, it was quite a ways. But now you live in a house and you just go to the faucet and you get water. That's where, that has changed a lot and changed the ways of living for everybody.

Like, Florence, when she was, even if she was old, she used to come downtown all the time walking back and forth. I don't know how many times she's been down town and go back. I used to stop, you know when we used to live at the village, when she's coming down. I'd say do you want a ride? And she would say no, I'm just going down a little ways to my friend's house and I'm gonna visit her for a while. So that's the way Florence was, she used to walk, walk, walk. I said I wished I was like her, you know, walk like she did. I think that kept her going all these years. I think we are all falling somewhere cause we aren't teaching our young ones to live the traditional way. Its just dying, just like our language has fallen. That's about all that I can think of. We re not teaching our kids.

Every time somebody mentions why can't we teach our children, you know the old, you know learn our traditional ways and the way it used to be a long time ago. Its hard I think to do that. Nobody wants to take that responsibility, because now in this day and age they want to get paid. And that's all they

always ask every time when you ask anybody to do something, is how much am I gonna get and how much are you gonna pay me. Its hard to get people to do, you know volunteer to do something, what they know, what their knowledge about the old ways. You have to pay them before they give out their information about the way they used to live and how you are supposed to do it. We got spoiled that way, wanna get paid every time.

A while ago you mentioned the termination, now could you tell us what you know about getting back under the government when they passed the Paiute Restoration Law? Do you know how it happened?

I can't remember too much about it. We used to have meetings saying that we are going to be restored every time and we would go to the meeting, and I would ask questions, say when is this going to happen? Just like our judgement fund, you know it went on for years. I said I don't know if its, I never believed it was going to happen, because the way it kept dragging on and on. And the one that really I think would be, the one that was on the board at that time, I can remember all the meetings that we went to was, like Tony Tillahash went and my dad and McKay and who else was from Cedar? I think Grant Pete was too. They used to go to the meetings. I didn't know, Oh Clifford Jake, they were the ones that was in that, involved in that and then our judge you know Bloomquist did a lot for us. He told us what, he used to call Washington D.C. for us. He know some people there, so he used to call them and tell them they better hurry up and get this done, because how we lived up here, on someone else's land. We needed the land. We all needed our

land back, because we didn't have nothing to start with. Just nobody I guess. That's all I remember when they used to go to all the meetings all the time. Then Travis came.

Where were you before restoration in 1980?

Here, in Richfield.

When you say you went to these meetings, you mean the Paiute Corporation?

Yeah. It was me and Grant Pete and McKay and Clifford Jake and Beverly, Beverly Snow, she was there. We were the ones that used to go to the meeting in that corporation. Then I went out for a while, cause they put somebody else, Clarice was put in as the chairman. It was in the 80's, I think that they put Clarice in. Later on, when she didn't go to the meetings, Elvis was there too and he called me one day and said why isn't Clarice coming to the meeting he said. I said I don't know. He said we need somebody down here to represent your band up there. Who would you suggest he said. I said I don't know who would go I said. He asked me, he said, would you be interested? We would like to have you come to the meetings to represent your band, he said. I said well, if nobody else wants to, I guess I could go to the meeting I said. So I started going. Then they talked about putting, you know, formed this council, and they wanted somebody to represent them. So they put me in and when they had the, that's the only way I got back down there in that. I don't know what happened when Restoration, I don't know where I was, I can't think. Where was I? My mind hasn't been doing too good lately. My families says I'm getting old. I said I guess I am I'm

forgetting. Seems like I wasn't in that, I can't remember.

How much schooling have you had?

Not much. When we lived in Koosharem nobody cared I don't think if we went. I was about eight or nine or somewhere around there or ten when I went to school, you know, when they made us go to school. I didn't know. I didn't know any English, I didn't know how to talk English then. We used to talk in Indian all the time, all of us. There was no English. And when they put us in the school we had a hard time trying to learn cause we were much older than the kids that they put us in with. The first grade, you know how small, we were taller and we were bigger. When I think about that, I say golly how embarrassing they put us in that school then. So I only went to the fifth grade I think, and that's as far as I went. Then after that we, you know how kids are, they make fun of you when you are big and go sit with those little kids and stuff. It was hard. For me it was hard, I don't know how it was with the others. They make fun of you and say things. That's why I had to just drop out and I didn't want to go back.

That was here you went to school - in Richfield?

No, in Koosharem. Then they put us in White Rocks. They had a boarding school in White Rocks and they put us up there. Even with our own, you know, those Indians up there it was hard. We were away from our parents. I wasn't used to being away from my parents, cause I was always with them. And it was hard to adjust to being by ourselves up there, so my dad went and got me.

I had relatives there but, they lived up on the other side of White Rocks. They used to to come. When I would go down by the store in White Rocks, I would see them down there. My dad's, I guess you know in Indian ways it was his brother, you know, when he used to stay up there all the time with him so they were brothers. So my dad used to say that's my brother. He used to say I'm your uncle. So he used to give us some money to buy some candy or something whenever he would see us around the store in White Rocks.

My dad grew up in White Rocks after he left Wayne County. I've wished I had learned more from him about our, about all this. He used to tell us the names of hills, mountains, every little creek and every little spring had names. You think I can remember it now? I can't even remember it. I should have written down or something. I think that's where Levan has learned more from him than anybody else. He taught him how to make arrowheads. He taught him that. And he taught him how to make bow and arrows. All the things that Levan does now is what my dad taught him. And all the stories and legends up Clear Creek all over. He used to take him over that way, all over. They would camp out and stay there for days and he would be writing it down. All these rock writing that he does, he used to tell him what it meant and all this. Which I didn't do.

Has your family taken advantage of the education opportunities?

I think so. My daughters here done that and Patrick, this coming year he will be graduating. So I'm hoping and keeping my fingers crossed that he will graduate. And Cyndi has taken that

too. Judy is going to go back too this coming year. But the others haven't. I have one daughter that is doing pretty good through. That is Melvera. She has a pretty good job. She is slicking with it, even if her husband drinks a lot.

How do you think being back under the government has affected you and your family, like in health, tribal identity?

How do the white community treat the Palutes now here in Richfield?

I don't think its changed, the white people's feeling toward us in Richfield that much. But still, you know it hasn't opened up to us yet. I don't know why but there are some people that just are, you know treat us good, but the rest they don't. Whenever you ask for help from the city or anything they just look at you and said well, I'll do it and time goes by, and they don't do it. I go back and ask them why they haven't done it and they say we're doing the best we can, they always say. And in the stores when we go down, you know, the clerks in there, they follow you around as if, you would shoplift or something. They haven't trusted us in that area yet. I don't think. There are a lot of dorm kids that shoplift and they think all Indians are like that. These stores down on the main they do that. Even the police, they really watches you close and you know, just want to get something on you. Even the judge, that new judge, they just put in is terrible, and just don't care about Indians. And the probation officers, they are worse than the judge. Just don't care about how they treated Indian. Especially when my daughters go in, they say, so it's you again. They say, haven't you ever

learned anything, and they said what are you doing? You Charles's are the ones that always in the news, they always say that. Cheryl has this, when she went up to that center in Salt Lake, when she come back they put her in that probation office over here and he said, haven't you learned anything up there? And have you been going to your meetings? She said yeah. He said did you learn anything up to that center? Cheryl told him, she said, no the same old thing you guys teach me. So I don't think it's helping me any. Well do you think you need to go back again? They always say that to her. What is so and so doing, now is she staying out of trouble, they ask her all kinds of different question. I told Cheryl what kind of probation officer is he? You should go in and ask for different ones. If you don't like that probation officer, you should ask for someone else that will treat you decent instead of always putting you down.

What role did women play in the old times?

The women was the person has to look over the cooking, doing tanning hides and making gloves and baskets or whatever things they used to make in those days. That's what my mother used to say. And I've seen her do that too. You know she did a lot of bead work, making gloves and she did some basket too. She used to tell me to learn how to do those things. In those day, I was younger and I didn't want to do those things, I wanted to go play and go out into the hills. That's where I spent most of my time, out in the hills and in the sagebushes playing with the rest of the children. Even in the winter-time we used to do that, go play on the ice. They used to have a place way down below our

village where they had lots of ice and we used to go down there with our sleds and play. I didn't want to do all that tanning because it was too hard. It looked like it was too hard to do, because I've seen my mother do it. That's about all I can remember. The women was supposed to do all those things. Not like what they do now when they say what the white people write in the books about the Indians. They say the women was the one that was the one that was supposed to do all the work, you know chop the wood and all that, carry wood. I've never seen my mother do that, my dad used to do that all the time. I don't know where the white people got this idea that Indian ladies is the ones that has to do all the work.

What was the Indian Village like here, Richfield, when you was growing up?

We didn't have any village I don't think. When we first, you know when we lived in Koosharem, I and my dad and my mother, when we lived in Koosharem we didn't have any farm land like Kanosh's and Frank and Young had and George Timican. They had farms and Tom, old Tom used to have a farm too, but he didn't work in it, he let George plant on his land. Hay and wheat, stuff like that, but he didn't have any horses either. There was really nothing for me and my dad and mother. We just live there. We had a real nice little house, one room house that my dad built out of the lumber he got from his friend who had a sawmill. He gave him some of this lumber, so we made a house out of it. In the forties I think that's when we started to come this way and start working in the sugar beets. In the fall we used to go back

over there and spend all winter over there. When spring come then we would come back over here and start working. We lived all over this valley, and place the people would let us. When we were working for somebody they would let us stay on their land. Then when you get through the other different farmer would come and ask us to live over there, I mean go work for him so we move around a lot. We only had a tent to live in, so later on the rest of the Indians over in Koosharem started coming, followed us over this way. And they did the same thing that we did. You know down there by that where that laundromat is, down there where that trailer court, that's where we used to camp all the time.

Then pretty soon they had that turkey plant over here, so we started working, that's when we started staying here all the time, year round. We didn't go back over to Koosharem anymore. We used to go down that way, my dad used to go down there, cause his best friend was your (Sherwin's) grandpa. You know Tony. Him and my dad used to just go around and you know they like to go drink and everything like that. He used to go down there a lot and we would come back and stay around here. And one time my dad's friend that used to live here, he had that land up that way. He said, why are you guys staying over here? You can go up to my land and stay there. That is where they are putting that new highway now. And we used to live up there and we went over, that was later though.

But we used to go all over from Delta to Moroni to Cedar City and Logandale and you know all where there is work. We used to go all over. Just me and my mother and my dad. And in 1942

we, my dad and all the men from Eoshanem, they all went and worked down to Kaibab during the winter months. We used to stay down there. That's when they had that big bear dance over there. After that we started working, come back here and started working in sugar beets. Just all over. That's when those Sham people used to come up here and work in sugar beets too, like Stewart Snow. At that time Beverly was just a little baby when Stewart and Mary used to come up this way. We used to play cards over there at that place where we used to live. That's when I met Kenneth and that's when my dad told me that I should marry him.

You know in those days you have to do what your parents say, whether you like the men or not, which I didn't. I said I don't want to get married. But my parents said, my dad was the one, my mother didn't want me to get married and I didn't want to, but my dad kept saying that and that's how come I, you know, when Kenneth and I started living together then. That was in 1941, I think. That's when we lived up to that place I said. Oh yeah it was 1942. Oh Kenneth left for the service then when we were in Cedar. He was in Germany and when he was gone Ardean was born. Well we separated and we didn't want to, well he want on his own way and I went my way. But when I had Ardean I guess they told him he has a son and so he came back after the war was over, he came back. Then we went down to Sham. We lived there for, I don't know how long.

I can't remember it's been so long. Then we used to go to Enterprise and work. After that we came back this way again. That's when I had my other little girl and she died down in Sham. She had diarrhea and pneumonia. After that we just moved back up

this way. And that's when Kenneth was working over in a sawmill over in Wayne County, up in the mountains. We used to stay put there all the times. There was Arthur and Willie Lehi that work up on the sawmill on Boulder Mountain. We only had four children when we lived up on the mountain. That was Ardean, Cheryl, Melvera and Pat, those four. Then when the sawmill, they got, that man told his sawmill and we came this way again, there was no more work. Then we'd try to get a job, but it was hard to get a job.

That's when they said they were terminating us and they said they wanted all these mens and ladies to go to school and learn some kind of trade. So everybody said they would do it. Kenneth said he would go and so we went to Los Angeles to live. That is when he was going to school and taking diesel mechanics. We stayed down there two years I think. We came back. We only stayed one year, then we came back up this way. Kenneth stayed down there. He graduated from diesel mechanic school. And he came back and he got a job in Salt Lake. So we moved to Salt Lake. We stayed there about a year and a half. I think then we came back this way again. That's when he applied for a job here at the dorm here. He had a hard time. They wouldn't hire, you know we weren't called as an Indian then, so he had a hard time getting a job. Finally Judge Bloomquist, he wrote a letter to Tuba City. It took Kenneth about two years to get on at the BIA, then he got that job. He was there for almost twenty years when he passed away. Kenneth was in the service, he was wounded twice and he got some medal. He had a purple heart and some other kind

of medals, he had lots of those. So when Ardean was little he used to play with those. I don't know why but he got into it. I don't know what ever happened to the purple star. I don't know what Ardean did to it, when he was playing he might have threw it away somewhere. That's about it.

When you were growing up what did the women do in the bands, were they leaders?

No, I guess they didn't know what the leader was. I don't think there was anybody who knew anything about leaders, who would lead. Just the men were the leaders in their own family. They were the head of the family, that's all. There was no leadership, I don't think so. Until they started talking about terminating us, that's when they said who wants to lead, you know take over. So they said that my dad would. So he was for a while until, what year was it when they put me in? So when my dad died, that was before my dad died, when they put me in that position. They said you be the one to speak for them or something like that. So that's what I've been doing since. I'm still here, I want to get out now. I don't know. They didn't know anything about that leadership until then. Then they put Frank in. He was in for a while, but he didn't want it later, so they turned it back to my dad. Then later on they picked me.

Where were you born?

I was born in Koosharem, on the reservation. I think my mother had a hard time having me, so they went and sent for this doctor that lived in Koosharem, you know the white town of Koosharem. We were down in between Fish Lake and Koosharem,

that's where the reservation was.

What about your brothers and sisters?

I only had two sisters younger than me. I was the oldest of those, of my mother children.

How were they born?

Same way, Indian way. They were both born in Koosharem too.

Was there any special rules that the women that were gonna gave children had to follow?

Yes. When a women had her child they had certain rules to follow. They can't, after the baby is born, they can't touch their face with their fingers. They can't scratch their hair. They got to have a stick. They used to give us a stick, you know like that, and if your hair itches you have to go like that. You can't drink cold water. You have to drink hot water for thirty days. And the men had to go through the same rules too. Men can't, for until when you know that little cord thing falls off that is as long as the men would follow that, he can't do this and can't do that. They told them certain rules that he can't do and he has to eat the same thing that his wife is eating. You know, when ladies have babies, they can't eat greasy, greasy stuff, they have to eat one certain thing. That hot water made your teeth nice and white and strong. But if you drink cold water after you been drinking hot water, it will crack all your teeth. You have to gradually drink warm or something like that. And you can't eat fried stuff. I don't know how they used to fix their food, and you can't eat meat. That's what they used to

tell us, but later on I don't think, you know now nobody cares. I don't think nobody follows that tradition that we had, it's lost now.

When your children were born, did you follow those traditions?

Yes for a while until I think after Patrick, that's when I didn't care.

When children were born in the families, did other families give gifts or anything?

No.

When a young girl entered womanhood, what traditions was she supposed to follow?

Well, in those days, a long time ago, I can remember my mother and my aunts, when they have period monthly they used to tell them they had to go way away from the village where they lived, I don't know how far. They put a little hut or something that they built. If that lady has her period, she has to go there as soon as she finds out, and there she will stay for a week or more. Had to be by yourself and the same rules go with that too. You can't eat meat, you can't eat those thing that I just told you. Don't scratch your hair or touch your face or you'll have wrinkles. That's what they used to tell us. And whoever cooked the meal for the lady had to take it over to where she was at and give it to her. That was just a piece of bread with some water. That's it you had to eat that rest of the days that you are there. That's what my mother told me, but I didn't go to that little place because it was gone then. But I can remember my

mother and my aunts, you know I used to go stay with them during the nights when they were there by themselves. That's how I remember that. And the husband can't go over there and sleep with her, they had to say away from her.

What would happen if they did?

I don't know. I never did get that. I never did ask questions. I should have. Maybe somebody knows, I don't know. I just thought that was the way of life, that's the way we should do it. I told my girls all these and they said that's too all old ways, it's all gone. You can't do that now. I said why not? I think it made you a stronger person if you did keep to those, stick to those rules. To myself, now I think, I wish I did what they told me to do.

When a young boy started to become a man, were there any traditions he had to follow?

Yes. When a boy goes on his first hunt, if he kills a deer on his first hunt, he has to give it to the family. Can't eat it. He can't eat it, the family can't eat it, so he has to go to older people, old lady or old man give it to him. Let him have it. He can't have anything of it. I don't know why. I think it was because if he do that he'll be the, he can have more success at hunting. I think that's what they said. If you don't do that you would never kill a deer, even if you see them. The deer will come to you when you have followed the rule. I think that's the answer to that one.

Do you or your family members follow these traditional now?

Well, we did that with both boys. That's all. And we still, if any of my grandchildren, Jeff or anyone, I would still follow it. We gave Ardean's first deer to old lady ~~whif~~ is her name, old Annemie, and Patrick's we gave to Lawrence.

Do you feel that your knowledge, how do you feel about your knowledge and understanding of traditional ways? Do you think you should have learned more?

Yes I think I should have learned more and stayed with those instead of just forgetting our language like we're doing, which I shouldn't have done. I should have taught all of my children our language instead of all English. I feel real bad about that.

What benefits have your children received since Restoration? Like health or education or jobs maybe?

Yeah they got all that.

Do you think the health services that are provided now are better than what you used to get?

Yes if, as long as we get the fund ~~in~~. If not, you know when we run out of the funds, that's when it's hard. But if we get the funds, its ok.

A long time ago, if an Indian got sick where did he go?

I don't know. I don't know how they used to pay for their, when they get sick. But you know when Kenneth was working he had that health insurance thing, so that's the only way that my family ever got along. Going into the hospital or getting their clinic bill paid. We had those cards. On these others they were

on welfare and welfare used to pay their hospital bill, the ones that s on welfare. Before that I don't know.

What effect do you think Restoration had had on the other tribal members? Has it made them proud to be Paiutes?

I think so, some of them. I think it made them feel like they're Indian and they're getting the same benefits the other tribes are. I think that made a lot of difference. Like when you were terminated it was hard, we didn't know where to go to get help. But Judge Bloomquist used to help us in that area, if somebody don't have that, he used to get, I don't know, he used to get somewhere. He used to get some money and get some, their medicines for them. If the doctor told them they had to have certain kinds of medicine and they didn't have the money, or he would give them some money to go buy the medicine. Now they can go to the clinic or go up Salt Lake and the tribe would pay their mileage. Because on my kids when we have to travel up there. We have to call ahead to Cedar to get their okay and they would send us their check for the travel to Salt Lake, because Tyler has to have a checkup every three months. That's the only way we can travel.

What do you think the Restoration has had on the community here in Richfield? Like when you were trying to get your lands back or build houses, how do you think they feel about stuff like that?

Well some of them said it's a good thing that we got homes that we are getting. Some say that we really deserve it. And some say, well you know, we are just like any other tribe now.

We get help from the federal government to live or we get whatever we want. That's what some of them, I've been hearing a lot. They say, you Indians get everything free, which isn't true. Whatever you need, you have to go to the government and then they will give you the money and you'll get what you want. That's the attitude they have, some of the people around this community area. They said we live off the government. Sometimes I don't think they know what they are talking about. Just some people that say that. Like I said Richfield is prejudice against the Indians I think. A lot more than other times. They have seen us live here all these years and do you think that they would get used to us and all like that. But they haven't. There are a lot of new people coming, moving in from California, from different areas, and they say they think we live off the government. But the people that have lived here all their lives with us they say the same things. They should be happy for us that we got this now, that we got things that we needed all these years living here. Now at least we have it. It's just like this land we got over here. I don't know if we got it yet, down by house. I heard recently that some of the people down in my area said why did you sell that land to those Indians. You shouldn't have sold that land for that price to those Indians because you could have got more out of it, they said. They were mad at that guy that sold that land to us, the tribe. They said they got more money than that. They wanted to jack the price up, instead of down. They said we don't think that was fair, that's what they were saying. They were mad because they don't want any Indians moving

around up in that area.

Is that where they are going to put the houses?

yeah, that's where they are going to put those houses, and they are going to move those trailers over that way too.

Do you know what your legal rights are under the Restoration Bill?

Just what you can do and what you are allowed to do. On this question you know we're just trying to find out if the people know what will help us to maybe sent out papers or stuff to tell them know. Very few know what their rights are. I don't think I understand it too well. I don't remember, you know.

You know like maybe hunting or fishing on some of the reservations that didn't lose those rights a long time ago when they were terminated. That's another question I wanted to ask you, you know you said your dad went out hunting. Right now they have just the hunting season for the deer in the fall in October, when did he hunt his deer?

Well, when in winter-time, when we lived in Koosharem, on the reservation, he would go up in a hills. He would borrow one of Crockett Kanosh's horses, he had horses and he would go hunt for the, for all the band that lived there. He never returned without a deer, so we would share it with everybody. It was during the winter-time.

We have Restoration Gathering. Do they now know that we are Paiute people?

I think so, because they always announce it through the

newsletter. There is a Paiute Indian Tribe in Utah now. You know at the Fow-Wows, cause we have our queens.

What so you hope to accomplish in the future that will affect the Paiute Tribe?

I want to see our lands developed, you know, the new lands that we got. And you see that we get some kind of, what is it, motel or service station or something developed in that Joseph area, up here on I-70. Make it a success so that we can, we won't be depending on the government. Cause pretty soon the government will run out of money and we will be, if we don't develop these new lands, I think we're gonna lose that again. Nobody is working hard enough to develop them. I have asked in the meetings if, I like to get something going on those lands, but they always say we don't have no funds yet. We don't know if we will. It's still in the future. I said well, we could be starting on that now little by little and it would be. I don't know, that's my thinking. I'd just like to see that for the future that we do up all of our lands, get something going on it so all the people will have jobs and future for themselves too, and their families.

You've mentioned that your husband was in the service. Did he ever tell you where he was stationed or if he was in any foreign country?

He was in Germany and England.

That was during world war II?

Yes.

Did he ever mention if he volunteered or was drafted?

I think he volunteered, he wasn't drafted.

Where did he go at first when he went for his training?

He went to, at that time I said that we were separated when he volunteered to go into the service so I don't know where he was going, where he was stationed for training. He never did write to me. I don't know.

Thank you, Vera.