

**AN INTERVIEW WITH
GRAYCE MCBRIDE**

**An Oral History conducted and
edited by
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**Lincoln County Town History Project
Lincoln County, Nevada**

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PREFACE

The Lincoln County Town History Project (LCTHP) engages in interviewing people who can provide firsthand descriptions of the individuals, events and places that give history its substance. The products of this research are the tapes of the interviews and their transcriptions.

In themselves, oral history interview are not history. However, they often contain valuable primary source material, as useful in the process of historiography as the written sources to which historians have customarily turned. Verifying the accuracy of all of the statements made in the course of an interview would require more time and money than the LCTHP's operating budget permits. The program can vouch that the statements were made, but it cannot attest that they are free of error. Accordingly, oral histories should be read with the same prudence that the reader exercises when consulting government records, newspaper accounts, diaries, and other sources of historical information.

It is the policy of the LCTHP to produce transcripts that are as close to verbatim as possible, but some alteration of the text is generally both unavoidable and desirable. When human speech is captured in print the result can be a morass of tangled syntax, false starts, and incomplete sentences, sometimes verging on incoherency. The type font contains no symbols for the physical gestures and the diverse vocal modulations that are integral parts of communication through speech. Experience shows that totally verbatim transcripts are often largely unreadable and therefore a waste of the resources expended in their production. While keeping alterations to a minimum the LCTHP will, in preparing a text:

- a. generally delete false starts, redundancies and the uhs, ahs and other noises with which speech is often sprinkled;
- b. occasionally compress language that would be confusing to the reader in unaltered form;
- c. rarely shift a portion of a transcript to place it in its proper context;
- d. enclose in [brackets] explanatory information or words that were not uttered but have been added to render the text intelligible; and

- e. make every effort to correctly spell the names of all individuals and places, recognizing that an occasional word may be misspelled because no authoritative source on its correct spelling was found.

INTRODUCTION

Historians generally consider the year 1890 as the close of the American frontier. By then, most of the western United States had been settled, ranches and farms developed, communities established, and roads and railroads constructed. The mining boomtowns, based on the lure of overnight riches from newly developed lodes, and the settlement of most of the suitable farmland, were but a memory.

Although Nevada was granted statehood in 1864, examination of any map of the state from the late 1800s shows that most of it south of the 38th parallel remained largely unsettled, even unmapped. In 1890 most of southern Nevada - including Lincoln County - remained very much a frontier, and it continued to be so for at least another 20 years.

Even in the 1990s, the frontier can still be found in Lincoln County in the attitudes, values, lifestyles, and memories of area residents. The frontier-like character of the area is also visible in the relatively undisturbed quality of the natural environment, much of it essentially untouched by humans.

A survey of written sources on Lincoln County's history reveals variability from town to town: A fair amount of literature, for instance, can be found covering Pioche from its first newspaper, beginning in the fall of 1870, to the present. Newspapers from Delamar are available from 1892 to 1906 and Caliente from 1904 to 1868. In contrast, Panaca and Alamo never had newspapers of record. Throughout their histories, all Lincoln County communities received only spotty coverage in the newspapers of other communities. Most of the history of Lincoln County after 1920 is stored in the memories of individuals who are still living.

Aware of Lincoln County's close ties to our nation's frontier past and the scarcity of written sources on local history (especially after 1920), the Lincoln County Commissioners initiated the Lincoln County Town History Project (LCTHP). The LCTHP is an effort to systematically collect and preserve the history of Lincoln County Nevada. The centerpiece of the LCTHP is a set of interviews conducted with individuals who had knowledge of local history. Each interview was recorded, transcribed, and then edited lightly to preserve the language and speech patterns of those interviewed. All oral history interviews have been printed on acid-free paper and bound and archived in Lincoln County libraries, Special Collections in the

James R. Dickinson Library at the University of Nevada at Las Vegas, and at other archival sites located throughout Nevada.

The interviews vary in length and detail, but together they form a never-before-available composite of each community's life and development. The collection of interviews for each community can be compared to a bouquet: Each flower in the bouquet is unique--some are large, others are small--yet each adds to the total image. In sum, the interviews provide a view of community and county history that reveals the flow of life and events for a part of Nevada that has heretofore been largely neglected by historians.

Collection of the oral histories has been accompanied by the assembling of a set of photographs depicting each community's history. These pictures have been obtained from participants in the oral history interviews and other present and past Lincoln County residents. Complete sets of the photographs have been archived along with the oral histories. The oral interviews and written sources served as the basis for histories of the major communities in Lincoln County. These histories have also been archived.

The LCTHP is one component of the Lincoln County program to determine the socioeconomic impact of a federal proposal to build a high-level nuclear waste repository in southern Nye County, Nevada. The repository, which would be inside Yucca Mountain, would be the nation's first, and possibly only, permanent disposal site for high-level radioactive waste. The Lincoln County Board of County Commissioners initiated the LCTHP in 1990 in order to collect information on the origin, history, traditions and quality of life of Lincoln County communities that may be impacted by the repository. If the repository is constructed, it will remain a source of interest for hundreds, possibly thousands, of years to come, and future generations will likely want to know more about the people who once resided in the area. In the event that government policy changes and a high-level nuclear waste repository is not constructed in Nevada, material compiled by the LCTHP will remain for the use and enjoyment of all.

--RDM

This is Robert McCracken talking to Grayce McBride at her home in Panaca, Nevada, April 11, 1992.

CHAPTER ONE

RM: Grayce, tell me your name as it reads on your birth certificate.

GM: Grayce Lee Hansen.

RM: And when and where were you born?

GM: I was born in Payson, Utah, December 19, 1930.

RM: And what was your father's name?

GM: Charles Christain Hansen.

RM: Do you know when and where he was born?

GM: He was born in Panaca on May 4th, 1891. He was born in the adobe that they lived in over on the next block. He proudly told everyone that he still slept in the room in which he was born.

RM: And what was your mother's maiden name?

GM: Emma Lee Kingsland.

RM: Do you know when and where she was born?

GM: She was born I think in Moab, Utah. Her uncle lived out on a ranch between Moab and Grand Junction, and they lived there with them.

RM: Did she grow up there?

GM: She spent several of the earliest years there. They came to Pioche when she was 15 years old and she and my father were married when she was 17. She was born October 7, 1898.

RM: Was her father a miner?

GM: Yes. He had been a miner in Colorado.

RM: Oh, had he? Whereabouts?

GM: I really don't know, but I've got it on record somewhere.

RM: But he was a miner and it was the mines that brought him to Pioche.

GM: Yes.

RM: What was your father's family?

GM: They were all farmers. His father, Sophus Frederick Hansen, died when my father was 8 years old. Sophus Frederick came from Denmark when he was 10 years old. His mother had married Christian Peter Ronnow in Denmark, and they came over on a boat. I don't remember exactly what year they arrived in Panaca, but it was the late 1860s.

RM: Did they come straight from Denmark to Panaca?

GM: They came right straight from Denmark to New York and then from Council Bluffs, I think, they pushed a handcart all the way across the plains to Salt Lake. The mother was sickly. My grandfather and his stepfather and his 17-year-old sister did most of the pushing with her riding on it

most of the way. They settled in Ephraim, Utah, for a while and then they came down to Panaca.

RM: What brought them to Panaca?

GM: Joseph Smith was sending more settlers down to Panaca.

RM: Was this after the dispute on the taxes or before?

GM: It was before.

RM: OK. So they were among the earliest settlers.

GM: Yes. The Ronnow family. They had a house over on Main Street made out of adobe.

RM: Did he build it himself?

GM: I really don't think so. Originally there was one house built and one hotel out of adobe, I believe. Then the house that my folks lived in or that we lived in all our lives was one of the 5 original adobes that was built.

RM: The initial homes they built in Panaca were of adobe, weren't they?

GM: Yes.

RM: They held up well, too, didn't they?

GM: They really did, yes.

RM: How many are still here?

GM: There's the one on the corner of Second and Main, then the one over here that we lived in on Fifth and Hansen.

RM: And it's still standing.

GM: It's still standing.

RM: Is it occupied?

GM: No. It's just used for storage mostly. I think there's one other one somewhere that was covered with plaster, but I'm not sure.

RM: Is the one on Fourth and Main adobe? Across the street from the school, right on the corner down here? There's an old building there.

GM: Oh, that's the old store. Yes. That's the old Wadsworth family store. It was built in the late 1800s.

RM: What did they use for beams?

GM: Lumber that they got out in the hills, I believe. I don't remember if they brought it from Utah, or what.

RM: I wonder what kinds of roofs they had.

GM: By the time I remember, our old house had shingles. Probably they made shingles at the time. There are a lot of ponderosa pines around out in the hills in different areas.

RM: Do you recall stories they would have told about the early days of settlement here?

GM: I know there were Indians around different areas. There were Indians camped up here all the time when we were children.

RM: Now, where was that?

GM: It would be right between Fifth and Sixth Street, right here on the next block. They came mostly in the fall to gather pine nuts.

RM: Did they have homes?

GM: No, they just brought their tipis, and they had wagons, too. And they camped up by the spring a lot in the older days.

RM: How many people would have been camped there when you remember?

GM: Oh, there were about 15 or 20. But they just came for the pine nut harvest.

RM: Do you remember what tribe they were? Were they Shoshone or Paiute?

GM: I think they were Paiute. And the boy palled around with my oldest brother. His name was Peterson Charles. The one lady was Queenie, and we called one of the fellows Cheesie. Peterson Charles' father's name was Foster Charles.

RM: But it was just in the fall, during pine nut time?

GM: Yes. That was the only time.

RM: Are the pine nuts nearby?

GM: They're probably within 8 or 10 miles Å out by Nine-Mile and in the other hills.

RM: How long would they stay?

GM: They used to stay for 2 to 3 weeks, and they spent a lot of time down at the house. And I remember my dad telling about a couple of colored fellows . . . I can't remember what one of their names was, the other was called Dow. And they named a spring out here, about 9 miles to the southeast, after him. They call it Dow and Dow Springs. They lived down somewhere on a ranch going toward Caliente. Just where you go up the big hill Å off in that area. The Yokums lived on this side. There were the Ryans and then Dow lived out on another ranch over there.

RM: When were they ranching here?

GM: Oh, it was before my time.

RM: Do you recall any other tales that your parents told?

GM: I always heard the one about Grandma Lee chasing the Indian out with a stick, but I don't know it word for word.

RM: Well, why don't you relate it?

GM: Bernice Phillips might remember it more. It's in the Panaca book, I believe Å One Hundred Years in Meadow Valley. An Indian came in and wanted the bread she was making or something, and she picked up a piece of firewood and chased him out.

RM: And that was Grandma Lee? And that would be your . . .

GM: Well, she was no relation, really. We were related to the Ronnows and the Wadsworths Å my grandmother was a Wadsworth born in Toquerville, Utah. Her name was Hannah Salina

Wadsworth Hansen, and she was the first white child born in Toquerville.

RM: Where's Toquerville?

GM: It's between Cedar and Hurricane, going toward Zion.

RM: Do you recall any other stories that your folks would have told about early Panaca?

GM: Well, this is in this paper you have there, but I remember them telling about the jail down in "court rock," a large lime hill down by the high school. There's still a big hole on the west side, and they say that's where the jail was. But they had an Indian in jail and he threatened to burn it down. They said, "Well, you can't burn this jail down." But he set the bedding on fire and it did burn all the interior. And he died a few days later from smoke inhalation. That's a story we've heard all our lives.

RM: That would have been before 1900?

GM: Yes.

RM: Are there any stories that have been passed down about the whole tax thing and the dispute on the border? Most of the people left, didn't they?

GM: There were an awful lot of them who left. And then Judge Reeves or Rives -- I think it was Henry Rives, although it says "Reeves" in this book -- said they didn't have to pay back to Nevada. They had all been paying taxes to Utah during this time and then during the dispute. But he made a ruling that they didn't have to pay back taxes to Nevada.

RM: That was after they had left, though.

GM: That was after some left.

RM: Do people recognize people whose families stayed versus those who didn't, or anything like that?

GM: Not really -- it's just anybody who was born and raised here. And people come back and ask about relatives all the time. I work at the drive-in out by the Y and they'll come back and go up to the cemetery or they'll come in and say, "You wouldn't happen to remember anything about so-and-so?" And then I do.

RM: The ones who left just up and left their property, didn't they?

GM: Yes, they left everything.

RM: But they started coming back after this tax ruling?

GM: Yes. The streets here are 90 feet. They're laid out on the Mormon Grid pattern. We used to have open ditches down both sides of the road, and big cottonwoods were planted, I guess way back before my time, because they were huge when I was little. And we used to get our drinking water out of the ditches. We never had running water put in the town

until '45. We used to carry the water from the ditches and put it in a barrel. My dad cut ice and so did his father.

RM: Out of the ditches?

GM: Out of the reservoirs. They had what they called the Little Reservoir out the other side of Highway 93. They would flood that with water and it would freeze solid and he'd cut great big hunks of ice and keep it in our old rock barn. The sawdust is still in there for it. And then in the summertime he sold ice.

RM: Who did he sell it to?

GM: Well, to the CC camp workers who were out on the Caliente Summit, and all over the valley and to anybody in town. They used to have it for their ice cream making and to cool their water. We used to carry the water at night and put it in a big barrel that was wrapped in burlap. It would be cool from overnight, but in the afternoon when it got really hot we'd put a big chunk of ice in there and have ice water.

RM: That was when you were kids.

GM: Yes. Our refrigeration before that time was a wooden box called an ice box and it was probably about 3 or 4 feet square Å 3 feet I imagine Å and about four feet high. We wrapped it in burlap; even the door was covered in burlap. We had a 5-gallon can with holes on the top and punched in the bottom that sat on top, filled with water. And that dripped down on the burlap and then everything was cold in what we called the little ice box.

RM: We had the same thing with a barrel out in Reveille Valley out at Warm Springs.

GM: The folks bought flour and sugar in the fall, and everything else we raised. We had our own sheep, beef, pork, chickens, all our milk, we churned our own butter . . .

RM: Where did you buy your flour and sugar?

GM: At the store down here, the Ronnow Mercantile. My folks stored it in big tin bins down in the cellar.

RM: Did your family have land outside of town?

GM: Yes. We had a field above town Å the original deed was made out to C. P. Ronnow.

RM: How big is it?

GM: Right now, about 15 acres are left. But they've sold off pieces of it over the years. The original, I think, was 30 acres. But everybody in the family's got . . .

RM: Did most of the people in Panaca have a piece of ground outside?

GM: Yes. Either south or southwest, or west or north. There's never been anything up above.

RM: Were there any families that didn't have land?

GM: Not that I know of. In the beginning they all had land, and then it was handed down.

RM: And they would live in town and basically subsist off of their land.

GM: Yes. And the lots here in town are 5 acres originally. And they were divided up into 4 lots of 1-1/4 acres in the old original plots. Our lot over at the old adobe was an acre and a fourth.

RM: So almost all the lots in Panaca are 1-1/4 acres?

GM: Originally they were.

RM: Have those one-and-a-fourths now been subdivided further?

GM: Yes. This lot has been divided into 4 pieces. They're 66 feet wide by 264 feet long. Some of the lots are very small, but most of them are divided in half or into fourths.

RM: Let's talk a little bit about what you recall about growing up. What was it like to grow up in Panaca?

GM: It was great. I wouldn't trade one minute of growing up in Panaca for what anybody has nowadays. We used to have bonfires every night in the summer and the fall. And all the kids used to gather up on our end of town or towards our area. We'd play out in the field, and we were always building. We built stinkweed houses and now there's not . . .

RM: What's a stinkweed house?

GM: A stinkweed is a very big weed that we used to have. And they used to grow about 5 feet tall, with beautiful purple and yellow flowers on them. But they have pods and they stink!

RM: The pod stinks?

GM: Yes. But the stems on them sometimes would be an inch and a half around. We'd clear out areas inside and then put them over the top. And before the flood dike was built above town in '33 or '34, the floods used to come down the streets, and we used to wade in the floods.

RM: So the waters would come right down through the town?

GM: Yes. There's a picture in the Meadow Valley book of it coming right through where the high school is. Where the football field and everything is, the flood wash used to run right across through there and across Main Street. There's a picture in that book of it hitting the fences in this old house down on the corner of Third, this side of Main Street.

RM: Would this happen every time it rained, or how often would it happen?

GM: No, the floods used to come down if it rained . . . and I remember that we used to have cloudbursts in July all the

time. If they got them out towards Delmue's ranch and that way they'd come down . . .

RM: Delmue's ranch is up beyond . . .

GM: It would be northeast.

RM: Northeast. Beyond the canyon?

GM: Yes.

RM: What's the name of that canyon?

GM: Condor.

RM: Condor Canyon. So this water would come down through Condor Canyon?

GM: No, it would come from another area. We had floods down through Condor Canyon, but this would come down by what we call the sand banks, down in that area, and run down. Do you know where the L Hill is up above town? (The "L" stands for Lincoln County High School.)

RM: No. It wouldn't come down in Condor Canyon?

GM: No. Not these floods.

RM: Oh, they would come more from the east?

GM: It was a wash that comes from the hills toward town; to the northeast. So the CC[C] [Civilian Conservation Corps] camp built the flood dike all across the top of town.

RM: Oh, that was a CC project. What years were that?

GM: It was in the early '30s. My dad was caretaker at the camp in '35 or '36, maybe '37. I've been doing a lot of history on the CC camp, gathering up pictures and then I couldn't find them this morning.

RM: When did they come in?

GM: I think it was '32. I was really little and in the wintertime they had nothing to do, so they would come to our house. I remember us growing up with the CC boys. In the front room there might be 4 or 5 of them playing guitars and the piano, singing; and in the dining room there would be more just playing games; and there would be more in the kitchen making candy. I remember one time Ä I must have been about 4 years old, and I had long ringlets Ä my mom told them that she was going to cut them. And there were about 4 of them, who just made her give them one of my ringlets.

And one night one fellow came in, he'd been out to the Y Ä out to the bar Ä where the service station was, and he'd been drinking a little. He'd won I think 10 one-pound boxes of chocolate. I remember we saved . . . the cellophane was purple on one box. He knocked on the door and Mom answered it, and he said, "Is Grayce here?" Mom said, "Well, she's been in bed for hours." And he said, "Give her these."

And here's 10 one-pound boxes of chocolate. And I must have been 3 or 4 years old.

RM: Wow. Ten one-pound boxes?

GM: Well, it was a big family. He knew they'd get used. A lot of the boys married girls from Panaca. My second-oldest sister, Evelyn, married Charles Black from Indiana. The Phillips girl married Pete Todd from Kentucky. (Evelyn is Evelyn Neagle now.) Margaret Jones was a Heaps, and she married Charlie Jones from Ohio. And 2 Wadsworth girls -- Ethel and I can't remember the other one's name -- married 2 boys from Ohio. Some married and stayed here and some married and moved away.

RM: How did the local fellows feel about that?

GM: I really don't know at the time, but I know they were good friends with the ones who stayed here.

RM: I would have thought they'd have been jealous.

GM: Well, they might have been, I don't know.

RM: These were young fellows, right?

GM: Yes -- 17 or 18 years old. There wasn't any of them older than that. I wrote to one, James McKeegan . . . while I was in school he wrote to my folks and Mama couldn't write very well then so I wrote and answered him. I wrote to him several times, but then he went into the service and I've never heard of him since.

RM: How long were they here?

GM: I think they left in '35 or '36. It was '37, I think, that my dad was caretaker of the buildings up there.

RM: How many fellows were here?

GM: Oh, gosh, I've got a big picture I could go get. My oldest sister married one.

RM: What was her name and his name?

GM: Her name was Laura Hansen. And what was his name? I can't remember. We never heard much about him, but she was 16. I've got pictures of the buildings and stuff somewhere, too.

RM: Could I make a copy of this?

GM: You sure could.

RM: There are close to 100 fellows in this picture.

GM: And a fellow in Caliente put names on most of them. There are a lot of Panaca boys in here, too. They joined here. My brother did in the last year or so. But there's a Blad boy in here and there's Marly Davis from Caliente. Marly Davis put names on one copy of this picture. It must be in my pictures over in the old house and I couldn't find them this morning.

RM: This is dated August 21, 1934. Where was the camp located?

GM: Do you know where the Pioneer Park is where they play baseball and all? It was right below there. There was a big barn there where they kept all their trucks. There was the big Lee house -- not this James Vale Johnson Lee -- it

was Milton Lafayette Lee's house. It was a big brick 2-story. Then you had the officers' quarters and the rec hall; there's still one old building that was the officers' quarters up by Frank Ernst's.

RM: That's the only building that's left?

GM: The only one left. The old building down by the grade school was built over, but that's an original CC camp building. Our school burned down in '43. After it burned, we went to school up in the CC camp buildings, and each grade had 2 classes -- like 3rd and 4th, 5th and 6th, 7th and 8th. That's where we went to school for the rest of my grade school years. And then they moved the buildings down on the school grounds and that's where they went to school. They tore them down and moved them around.

RM: So the buildings are not where they were originally. Are any of the old . . . ?

GM: No. Just the one. The officers' quarters is still up there but it's in sad shape.

RM: Do any of those buildings that they moved still exist in town?

GM: One that still exists is the one down behind the grade school. And there's one that faces Main Street that used to be our fire hall. When they built the town hall, they moved the fire hall over into that and they extended the schoolroom into the old building. So there are really 2 of them down there, and then the old officers' quarters.

RM: They must have come in and built those buildings before they started the program.

GM: I think the boys came in and lived in tents till they finished the buildings.

RM: Do you recall anything about the building of those buildings?

GM: No. All I remember is they were there. We used to spend a lot of time up there. As I said, my dad was foreman 2 years up there, and then he was the caretaker.

RM: Were they good kids? I mean, were there any problems with them that you heard of?

GM: Not that I recall. The ones that we had at the house were . . . They just liked to have somewhere to have a family and a home to go to. Every time I hear a song like "Beautiful Brown Eyes," that's all I think of.

RM: The guys used to sing them?

GM: Yes. My family had a piano. They had ordered 6 pianos at one time and my grandmother Hansen ordered one of them. I think the original price was \$25 or something like that. We still have that old piano -- it's over in the old house there.

RM: And some of the guys who married Panaca girls took their brides somewhere else?

GM: Yes.

RM: Did those girls keep up ties with the community?

GM: Yes, they come back. And I get letters . . . when I was on the town board we got letters of inquiry and for pictures.

RM: And some of the guys who married local girls just settled in here and became permanent members of the community?

GM: Yes, they did.

RM: Did they join the church? Most of the people here are LDS, aren't they?

GM: Yes, most of them are LDS. In fact, when I was in grade school, I think there were only about 3 families that weren't LDS. There are a lot more people in town now that aren't LDS.

CHAPTER TWO

GM: Charlie Jones' family is all LDS, and I'm positive he joined the church.

RM: But he was a CC fellow.

GM: Yes. His son is a colonel or something in the air force. They've all done well, even though there haven't been jobs and things. Over the years, everybody in the days that I remember had cattle. My dad plowed for people in the spring with his horse before tractors. Even after tractors came in they always said that he did a better job than the tractors. My dad never drove a car. My mother did in later years, but anywhere he had to go, he'd hitch up his horse or his team to the wagon or walk. And we used to go camping out in the hills. He had an old rubber-tired wagon with automobile tires, and the horse pulled it and we used to go out in the hills in that thing camping. We usually camped out for 2 weeks every summer.

RM: Where did you camp?

GM: Out at Dow, or Oak Wells, or Miller. Miller is out over the Narrows, southeast of town.

RM: Did a lot of the people in town go camping through the summer?

GM: Oh, yes, most everybody did. And we always had to haul wood in the fall so that we had enough wood for the winter.

RM: Where did you get your wood?

GM: Usually out that area Å south and southeast.

RM: How far did you have to go?

GM: Oh, golly, it must be about 20 miles or more Å out by Miller and in that area. And out this way would be Summit Springs . . . every spring out in the hills has a name. But we used to just go every direction. Wherever we camped in the summer we'd look for wood and then we'd go back in the fall and haul wood.

RM: Was wood hard to find?

GM: In later years, yes. You can still find wood all over, but in later years it was harder. There's always dead wood and stuff. My dad always liked buckskin cedars. They're the ones that are kind of silvery-grey looking.

RM: And he thought that made the best fire?

GM: It was really good. And then he'd look for pitchy pine. We had a wood pile and we sawed wood with one of these things with a motor with one of the rubber . . . driven by a belt. Most people in town had those.

RM: He'd saw it into firewood.

GM: Yes. And then they'd split it with an ax.

RM: Did he saw for other people or just himself?

GM: They sawed for other people at our house. In fact after my brothers got married they'd all haul together and haul for different families and saw it at home. And I remember we used to make soap. My mother didn't like to make soap, so she'd save all the drippings and grease and so on, and Mrs. Phillips would make it and they'd divide it up.

RM: Was that an economy measure or did they feel it was better soap?

GM: Well, really, they couldn't buy too much.

RM: People didn't have much cash, did they?

GM: No. We always ran bills at the grocery store ^Ä everybody did. And you'd pay the bill at the store and then get a great big sack of candy bars. We loved it when they could pay the bill. They'd sell a steer or a pig or something and then run and pay the bill.

RM: Was that how you got cash ^Ä by selling a cow or a hog or something?

GM: Yes, or by selling hay, and our garden vegetables. My dad always had big gardens.

RM: Where would he sell a hog or a beef?

GM: There was a fellow from St. George who used to come over and bring produce to the stores once in a while. He'd pick them up and take them back and sell them. They'd sell them to him.

RM: Why would this fellow bring produce if you all had gardens?

GM: Well, he used to bring oranges ^Ä you didn't have them too often.

RM: That was a big treat for you.

GM: Yes. Things like that always were a great treat.

RM: What else was a big produce treat?

GM: Oh, gosh, boughten milk. Boughten milk was the greatest thing in the world.

RM: Why?

GM: Well, because we always had our own milk and it just tasted different. We had no dairy in town till I was probably in grade school, but even that milk tasted different. Something boughten, you know, just tasted better. And homemade bread. We had homemade bread forever and to get a loaf of boughten bread was just the biggest treat in the world.

RM: Isn't that funny? Now it's the other way around, isn't it?

GM: Yes.

RM: You always want what you don't have. [Chuckles]

GM: But most of the things he'd bring over would be bushels of peaches and other things which we didn't have here.

RM: Why didn't you have peaches here?

GM: We'd only get fruit about once every 5 to 7 years. It freezes. This was a very good spring this year; nothing's frozen. But my lilacs froze for 6 years out of the past 7. They come out. The apricot tree. And then it freezes; and then the peach tree would freeze . . . Two years ago we had fruit and we're going to have it, I think, again this year.

But that was why he brought it in. And people put up fruit. This fellow would bring the produce like peaches, pears, etc., from Santa Clara and Laverkin and over in that area. Our cellar was full of food. My mom even canned butter during the war. She had what we called a canner, with the different grades of enamel. For tomatoes it was clear and then there were different grades of color. You've opened cans that are gold- or yellow-colored inside, or a clear tin color.

RM: What is a canner?

GM: It seals the can. We bought the cans in boxes and then the canner, and she'd pressure them.

RM: But I don't understand the different colors.

GM: The colors were for different things like beets and tomatoes. Tomatoes didn't have the enamel finish inside. She bought them, I'm sure, from Sears Roebuck. And there were different size cans, big and little. Not soup cans, but the next size.

RM: And you say she canned butter?

GM: Yes, she canned butter.

RM: Why?

GM: Well, you couldn't keep it because it would get rancid, and it didn't in the cans.

RM: And the cow didn't give milk all the time, I guess.

GM: No, the cows go dry. And we used to have our milk . . . she'd run it through the separator. And some of it was just put in big enamel pans out on the table overnight. We'd get up and for our cereal we'd skim the cream off the top. Big thick layers. Or we'd put it on bread and then just salt it or sugar it. Or she'd save it and make whipped cream for desserts and stuff. If we wanted to eat chicken, they had to kill it the day before. We didn't buy chickens.

RM: Why would they kill it the day before?

GM: Well, you could kill it the night before and hang it and let the blood drain out of it. Then you'd dunk it and get it ready. She'd have it for Sunday dinner or something. I remember one time she'd bought Wyandottes. They were black and white speckled. When they grew up she let my younger sister and me pick these two out as pets. Well, we had a boarder, and she sent him out Saturday night to kill the

chicken for Sunday dinner. And naturally our 2 were the ones that came right up to him, so he chopped their heads off. And we wouldn't eat any chicken. We disliked him very much, I'll tell you. We thought that was terrible.

RM: That's a good story. Because he just went out and killed the first one he could get.

GM: The ones that came up and were friendly to him.

RM: When I was a little kid I used to kill the chickens for my mother. She was squeamish. I couldn't do it now, but as a little kid I didn't have any problems.

GM: I can do all the rest of it. I can clean them, and clean their feathers and cut them up and everything, but I could never cut their heads off.

In the summertime we had what we called the big ditch up south of town. We swam in the spring after we got the water system in in '45, I think it was. Before that it wasn't allowed.

RM: Because that was the drinking water.

GM: Yes, but the CC boys swam in it a lot at night. But my mother always said, well, it traveled over gravel and that purified it, so we never worried about it too much. But out here on the south side of town we had what we called the big ditch. There's a big cement ditch that runs from the spring clear across the head of town. And then the big ditch was where it puddled to go out to the White Wash for water.

RM: Now, the White Wash is what?

GM: It's another bunch of fields out south of town. In order to get it out to the fields they had to tunnel through the clay hills out south of town. Before it went into the tunnels they cemented about a 10- or 12-foot long ditch, probably about 2 feet wide, and the ditch was probably about 2 feet deep. And that's where we used to go out and bathe a lot in the warm spring water in the summertime.

RM: It would still be warm when it got out of there because it's warm when it comes out of Panaca Springs?

GM: Yes. In the wintertime it steams all along the open ditch.

RM: It doesn't freeze?

GM: No, never. So the big ditch was where all the kids swam. It was just a gravel pond at first. After the cars came in they used to drive them in there and wash them in the pond. Summer was a lot of fun around here. We had rhubarb parties.

RM: What are they?

GM: We'd gather a bunch of rhubarb in the neighborhood, and some liked sugar on it and some liked salt.

RM: And eat it raw?

GM: And eat it raw Ä dip it in sugar or salt. We'd get up in the rafters of the old barn because it was cool.

RM: That was your family's ice barn?

GM: Yes.

RM: You were allowed to go in there?

GM: Yes, as long as we didn't get down and dig into the sawdust. But we could get up in the rafters Ä there's an opening where we could climb right up in.

RM: What kinds of games did you play?

GM: Oh, Run, Sheep, Run, and Hide-And-Go-Seek, and at night, Kick the Can. My brother always was building what they call bottle horses. He would make harnesses for these brown bottles out of leather that fit around the bottle and then tied back to a wagon that you'd make out of little orange crate sticks and things like that. He'd put wheels on them, and we'd make corrals out of little sticks and things.

RM: And your horses were these bottles.

GM: Yes, the bottles that we'd pull by the one rein, the one piece of leather. We'd haul little sticks and wood in them all the time.

RM: So you kids made your own toys, basically.

GM: Yes. We have what they call turns here on the irrigation water, and the water runs 12 hours for a share. So my Dad would water the garden. They have big ditches to go into the gardens, and you get real good mud. It's just like it's been strained after it runs through the ditch. So the day after his water turn would be over, we'd go out and dig mud and make roads all over the yard for our little bottle horses or our little wagons. And we'd make little towns Ä we used to find the Log Cabin syrup cans for our house. We had no money to buy toys. As I say, we were poor, but we didn't know it.

RM: Did the girls pretty much play with the boys? What were some strictly girls' activities?

GM: Jacks. We got to play marbles with the boys. Really, our family and all the neighboring kids just all played together. In fact, one neighbor across the street, even after my husband and I were married, he kept saying, "Got to watch out for Grayce. She's always been my little sister." We all played together all the time when we weren't working in the gardens.

RM: Did you have to work in the gardens?

GM: Yes. My folks would pay us 5 cents a row. And I don't mean from here to the old house there Ä our rows here in our garden now are around 100 feet long, and those were twice that long. They'd say, "Well, you finish your row and we'll give you a nickel." I don't remember ever

collecting a nickel. I pulled a lot of weeds, but I don't think I finished very often. [Chuckles]

RM: What about dolls? Did you play dolls much?

GM: We played dolls. I know one Christmas we had a doll from the Christmas before, and my sister unraveled yarn from the wool socks from the CC boys and dyed it pink and crocheted little hats and dresses and things for our dolls, because there wasn't any money for Christmas. She did a lot of sewing for us.

In the lower grades we had two dresses. One week we wore one and the next week we wore the other. (If we had an accident we could change.) We'd come home and change immediately into bib overalls, and we'd run around barefooted all summer. The way we grew up was a lot like "Little House on the Prairie." The kids get such a kick out of watching these shows, because I say, "Well this is . . ."

We used to have to take the cows to the field every morning from May 4, which was my dad's birthday. We'd take the cows to the field earlier if we'd had a good spring, and then at night we'd go get them and bring them back.

RM: How far was it?

GM: The spring's about a mile and a half, so it's a little over a mile. We'd walk them, and pick up a few more cows on the way that were pastured up in our field. If we dawdled and played, the cows would eat tumbleweeds or stinkweeds and by that night or the next morning the milk would taste terrible. So we didn't dare dawdle too much on the way up.

We could dawdle on the way back. [Chuckles]

The kids used to go up on the what we called "the peak," which is just right up here on the southeast of town. And you can still see trails. It isn't far from Panaca. You can see where they used to go right up on top and they'd slide down the hill on old lids, barrel tops, or anything big enough to sit on.

And we'd make candy and popcorn. My dad parched corn every winter, and he'd save certain ears of corn, the ones that looked the best. He'd dry them and parch the corn. And we'd have pine nuts to eat if it was a good year for pine nuts. We always went out and gathered pine nuts. I still, to this day, would rather crawl around and pick them up. That's just like medicine to me.

RM: You mean, pick up the ones that have fallen?

GM: Yes. A lot of them go out and shake the burrs. But we just went out and picked them off the ground, and see how fast we can pick them up. My fingers still work real good, and fast.

RM: Do you still go out every year?

GM: Yes, when there are any. And we sold pine nuts. I think the most I ever got for them was a dollar a pound.

RM: Who did you sell them to?

GM: There was a fellow from Vegas who always wanted them. In the last 20 years, Dr. Williams in Cedar bought them.

RM: Did your mother make your clothes?

GM: Yes, she or one of my older sisters. I remember when WPA came out, my dad worked for WPA and they gave clothing out quite a lot. And we thought that was really something. We wore hand-me-downs a lot, too, from other families. I remember I embarrassed my poor mother to death. When we had nice clothes and shoes we went to church.

RM: But otherwise you didn't?

GM: Well, in the earlier years we did, but as I remember, I didn't when I was old enough to notice I didn't have what a lot of the other kids did. I went to church one Sunday and my teacher said, "Why haven't you been coming?" And I said, "I haven't had the clothes or shoes." She went right home from church and gathered up a box, and my mother was so hurt and embarrassed. But there were 9 children in our family and my dad worked real hard farming.

RM: Your mother had 9 children?

GM: Yes.

RM: Did they all live?

GM: Yes. She had had one miscarriage during that period.

RM: Why don't you state their names in birth order?

GM: OK. My sister Laura was the oldest in the family. She was born in Pioche. And then Clarence Lester, and Evelyn Margaurite, Lloyd Charles, Frederick William, myself, Melba Dean, Daniel Lawrence and David Keith. All the children but myself and my oldest sister were born right here in Panaca in the old house. There was a doctor in Pioche at the time who came down if he was needed.

RM: Did all of your brothers and sisters stay in the community?

GM: They all moved away except for one. Lloyd Charles stayed here; his family is still here. He was hurt in an accident out by Bristol. He was working for the state highway department and a truck hit him and another fellow and pinned them inside the truck. They were plowing snow. And he was paralyzed, a quadriplegic. He lived 12 years.

RM: But all your other brothers and sisters moved out of town.

GM: Yes. I have one brother who still lives in Las Vegas. One sister, Evelyn, lived in Las Vegas, but now she's moved back. My brother Daniel lives in England. He married an English girl. They came here for 4 years and then went back to England, but they will come back eventually. And Clarence lived all over. He followed construction. He lived in Vegas the last time, and then moved back to

Panaca. His wife and family live here. Laura lives in Yerington but she plans on moving back in September. My one younger sister got killed back in 1950 in a car accident. I have 2 sisters and 2 brothers living.

RM: Were the older ones quite a bit older then you?

GM: Yes. Let's see. I think Laura's 74 right now. Clarence would have been 72, I believe. And Evelyn, who lives here, is just ready to turn 70.

RM: Would you say your family is pretty typical of the children who grew up here ^Ä some stay and some don't?

GM: Yes.

RM: Did the majority of the kids that you grew up with move away?

GM: Yes.

RM: What accounts for somebody staying, do you think?

GM: Job availability. Most of them who went away went to college and all, and maybe they married girls or boys from other areas. I always told my mom if I ever got married I was going to marry somebody so far away that I'd never come back.

My husband was from Rochester, New York. We went back there to live and I couldn't stand it. We were there 8 months and I got so homesick that I nearly died. So he agreed to try it out here and we went back one time for 8 months in 1956-57 and he couldn't wait to get back home. In the 32 years we were married, he went back home 3 times.

His family came out to see us a lot, but he said, "They don't live back there, they exist."

RM: Does it cause a lot of heartache and everything, that the kids move away like that?

GM: A lot of people would come back, I think, if there were things to do ^Ä jobs and so on.

RM: So it's the economy that drives them away?

GM: Yes. And a lot of them come back. One of the Wadsworth girls [married a] Harlocker from Pioche. He and Delores have lived in Vegas for years, but he's retiring now and they just built a brand new house down on the corner of Third and Hansen. They bought the old property years ago and they come up every summer for the 24th of July celebration. A lot of people come back for the homecoming celebration in Caliente. They have high school reunions then and they also have reunions during the 24th of July celebration.

RM: Now, the 24th of July is a Mormon holiday, isn't it?

GM: Yes, it's strictly a church holiday.

RM: What is the basis of it?

GM: It's the day Brigham Young saw the Salt Lake Valley. They even close stores in Utah for this holiday.

RM: So it's kind of a legal holiday there?

GM: Yes.

RM: And what's the homecoming day in Caliente?

GM: The homecoming is Memorial Day. It's something they started 20 or more years ago, maybe 25, and it's just grown bigger and bigger, because people come back. They have a big barbecue and people just get together. It's a very big celebration. And then Pioche has Labor Day [^] that's a big celebration. And people come back for it.

RM: So a lot of the people who do leave eventually return.

GM: They still have fond memories. And you just can't get Lincoln County out of your system. I know.

RM: Describe what it is that you can't get out.

GM: For me, it's the feeling of a small town, a homey-type place. If you have a death, like I did, a death in the family like when my husband died, you wouldn't want to be anywhere else. Everyone just comes together [^] and it's the same for everyone. You just wouldn't want to be anywhere else, that's all. And family feelings . . . it's just a family-type place.

CHAPTER THREE

- RM: We were talking about the home, and the social bonds in Panaca.
- GM: I can't really describe it. Everyone looks out for everyone else. You might not see a person for a month to visit with . . . I never have time to visit with people. But if I hear of someone who's sick or needing something, I run right there. That's what I've always told my friends, "I can't come visit, but I'm just a phone call away if you need something." And that's the way everyone is here. It's just something that's always been.
- I know, in my younger days, before they had a mortuary in the county, they laid out people in the homes. I can remember from the time I was real small (I don't remember all of them) we had a lot of people laid out in our living room. It was cool in the summertime because of the adobe. And it never used to bother me. I remember one cousin, who drowned over at Ash Springs, by Alamo. They had his body in there like from about 10:00 the one morning until about 10:00, 10:30 the next morning. And people had to sit up with them. We used to ask why, and the reason we were told is that because in the summer they would leave windows open, cats would get in and bother the bodies. Whether this is true or not I really don't know.
- RM: So it was more of a practical thing as opposed to keeping the dead company.
- GM: Well, that, and I think the family did keep them company. I don't remember how many people (stayed) in our living room overnight with the bodies. But countless times we had bodies in our living room.
- The first memory of death I had was an aunt, a sister of my grandmother on my dad's side. And they lived down by the court rock in an old house Æ Will and Lizzie Edwards. I must have been in the first or second grade, and you had to pass the church from the school to go home, and they said Aunt Lizzie's funeral was going on in the old church. And I came home and cried and cried. I can still to this day remember what she looked like in life. But that's the first death that I really recall, and I know they had her out in the house.
- RM: When a person died, would they prepare the body? Clean them up and dress them up?
- GM: Yes, the women would go in and prepare them.
- RM: Who would do that?
- GM: The women of the church, usually. I don't remember whether they took care of the bodies. I don't really think so,

because I think that they had to have the funeral right the next day, usually.

RM: Yes, they didn't have embalming then or anything like that.

GM: And that's why they had some of them in our house Ä it stayed cool, and really cold at night in the front room, even in the summer, because that adobe is so thick.

RM: So they would prepare the body and then lay it out in the living room? What would they lay them on?

GM: They were in a casket. I can't remember whether they had sawhorses with a board on them to put the casket on.

RM: Did they have a blanket over them?

GM: Over the stand. The people around here I know when I was younger built the caskets. And they dug the graves . . .

RM: Were they fancy or were they just regular board caskets?

GM: They weren't real fancy. Later they started having a mortician come from Vegas.

RM: Did they have pillows or blankets or anything inside the casket?

GM: They had satin or a blanket or something inside the casket. The only one I remember going in and looking at was Arnold, the one who drowned at Alamo. And when my sister died, she was in a regular boughten casket, and she was embalmed. And they usually had their clothes, either their temple garments or their burial clothes, put away somewhere, and the women would come in and put them on them. I know my grandmother had her temple garments and her burial clothes in a suitcase from the time I remember.

RM: Oh, really? You mean everybody has their burial clothes ready?

GM: Most of them do Ä the church members who have been through the temple.

RM: What age does a person acquire their burial clothes?

GM: Really I don't know. I lived with my grandmother when I was in high school and I graduated in '49, so this was probably '46 or '47, and she had hers then. Now whether they bought more or exchanged them or what, I really don't know.

RM: Is there a difference between the temple clothes and the burial clothes?

GM: Yes, but I really don't understand all of it. But they do have white dresses, and I remember seeing Grammy's.

RM: These are for the women?

GM: Yes, and they have a little apron of some sort. But they were taken care of and if anything happened, someone knew where the clothes were. I believe that the church women, even to this day, go dress the bodies Ä in the family there'll be certain ones, or 3 or 4, and I think they go

put their temple clothes on at the mortuary. But I'm not sure of that.

RM: So burial clothes and temple clothes are not the same thing.

GM: They're different, I think. I'm not sure. I know they wear garments. But I'm not sure on this, because I'm not in the church. I was baptized when I was 8, and I just never practiced.

RM: So having your burial clothes was an LDS practice.

GM: As far as I know, yes.

RM: It's interesting. I wonder at what age a person decides, "It's about time I got some burial clothes."

GM: That I don't know, but I know my grandmother had them, and she lived to be 85, almost.

RM: When did she die?

GM: She died in '59 or '60.

RM: So she had them when she was in her '70s.

GM: She might have had them before that.

RM: And then did the males have suits?

GM: I guess. I really don't know.

RM: So then the person would be dressed in their burial clothes and people would sit with them all night. Was there anything like a wake?

GM: No. They have services at the church.

RM: Would people come and visit where they were laid out?

GM: Yes. Then they'd take them down to the church.

RM: And they're buried locally, in the cemetery?

GM: Yes. I had a lot of people write letters and ask us to look in the cemetery for certain names because their family members had died here. I spent quite a lot of time while I was on the town board doing things like that.

RM: Do you have pretty good records of everybody who's buried out there?

GM: The church had the earlier records, and they're supposed to be in Salt Lake. There was a fellow who kept them here in my lifetime, from the time I was out of school and started asking questions. And then he gave it up, but they have what they call the cemetery committee and I think they keep track of most of it for the latter years.

RM: You mentioned that there was a fellow who would bring produce over and buy a beef or a hog from your family. What about other sources of cash? You mentioned you sold produce . . .

GM: Yes, out of the garden.

RM: And where would you sell that produce?

GM: Just to people from Pioche, Caliente . . . in the early years, my dad, with his mom and dad, used to haul produce to Pioche or out to Bullionville when he was a young boy.

And he used to drive a team and wagon to Modena, maybe for the store, when he was younger. But there were always people wanting produce. They would come to Panaca looking for stuff out of the gardens. And people sold beef to different ones. So-and-so might have a bunch of beef and my dad might have a couple of heifer calves, and they would buy them.

It was the same with pork and sheep. They used to run sheep & they still do & out toward Bennett Springs, west of here. They use property out there and they bring them from Utah every year. The Thorleys used to bring them a lot. They would truck the rams and drive the sheep over every year and drive them back after they lambed, and then drive them over in the fall and then stay here . . .

RM: But they trucked the rams? Why?

GM: They'd bring the rams to our place when I was young, and Dad would keep them in the corrals until they could get the trucks to pick them up and haul them over. I really don't know why they did that.

RM: Maybe they'd run off.

GM: Or they didn't want them with the herd of sheep or something. But I know we used to have a corral out in our lot with a lot of the rams in it. We were always told to stay away. My sister got in the corral one day, and there were only 3 rams in the corral at the time, and I had to run back and get my mother, and one ram was just tromping her. It scared her to death. She had a few marks where the horns and feet had pricked her, but it scared her to death. We never went around the corral after that.

RM: Those rams are scary.

GM: But that's how we got our sheep. We used to get the dogies, or they'd bring lambs in. And Dad used to take pay in a sheep or two for keeping them. And we raised squash and corn and fed the pigs. We raised our own hay & we had wild hay up at the field. Everything was self-contained. We didn't have money, so we just . . .

RM: Were the mail-order catalogs important when you did have money?

GM: Definitely. [Laughs] They were used in the outhouses too & the softer sheets.

RM: Would you order things from Montgomery Wards or Sears or . . . ?

GM: Everybody had Montgomery Wards or Sears; we had a credit account with Sears for all my life that I remember. They ran it up, usually once or twice a year.

RM: Where did you go when you went somewhere?

GM: We used to go to Pioche for Labor Day. I remember going up there and staying with my mother's brother who lived up

there. We'd go up early in the morning and go to the free show, and they had a big celebration the whole time - kids' games and so on. And we used to go to Caliente after Mama started driving, which she did when the CC boys were here.

She used to drive my brother on dates, and the CC boys, to Caliente.

RM: For a date? [Laughs]

GM: She was the chauffeur. I think the show halls in Caliente and Pioche were open. I don't remember when they did open, but I know we had the shows here on weekends.

RM: You didn't go into Pioche or Caliente that much, did you?

GM: Not often. Our big treat was to run to the grocery store. And we had a little candy store right next to where the post office is. The generator for the electric power was out in back, and they had the show hall on the west side. The generator might have been back in that back part, but if I remember it right, it was on a big stand out in back of that. On the east side of that building there was a little candy store where we bought penny candy. There were so many different kinds, and they seemed to taste different. We could buy the little licorice pipes, little licorice bits, little Guess Whats, for a penny.

RM: What was a "Guess What?"

GM: It was a little packet, and it had about 3 tiny, thin pieces of wrapped candy, like Bit O'Honey or salt water taffy.

RM: So you didn't know exactly what you were going to get?

GM: No. And there was always a prize in there, maybe a little whistle like in Cracker Jacks.

RM: You mean it was a box of these?

GM: It was paper - just a little piece of paper a few inches long that was twisted on both ends, like this, with 2 or 3 pieces of candy and a little prize.

RM: What did they cost?

GM: A penny. And I remember there was a kind of gum that came in a little packet, like a little box of some kind. I've never tasted that gum since. I don't even remember the name of it, but it was in a little box that lifted up and the little sticks of gum were in it, and they weren't wrapped separately. Then we used to get the suckers that were pink, white and brown, like some you see nowadays. But just all kinds of candy. That was a treat to have. And jawbreakers.

RM: They were big, hard candies.

GM: Yes, and they lasted forever. And she had ice cream in there. And then there was a saloon behind that in the very back. But it closed when I was 6 or 7, if I remember correctly.

RM: How did that go over in a Mormon community?
GM: Well, there were 2 or 3 different bars in town in the early years. There was another saloon right where the new grocery store is, called Rice's, I believe. That was before I was born. When I was in the lower grades of grade school there was another candy and ice cream store, and we called it "the shack." It was about where the 2 trailer houses are now on Main Street between Second and Third streets. It sat close to the road and the house the people lived in was in the back. But they had ice cream and such. It was just a treat shack, really.

RM: So you had 2 little treat shacks?
GM: Yes. We could get like sodas and ice cream cones and stuff there.

RM: Who owned the first candy store?
GM: The first one was run by Channette Norris Ä she used to be Blad, but her name was Norris at the time. She was raised down here on the corner of Fourth and Phillips Street where there's a little log building of a house. It was adobe on the outside.

RM: Did the little store have a name?
GM: I can't remember what the name of it was.

RM: How long was the bar there?
GM: Just when I was young, in the very lower grades.

RM: Was it there when you came on the scene?
GM: Yes, as far as I know.

RM: And then it closed down?
GM: Yes, and then Mrs. Norris moved to Caliente, she and the fellow who ran the bar. She had been either widowed or divorced.

RM: She ran the candy counter and he ran the bar?
GM: And she also worked back there. But she usually would come out to the door between the bar and candy store and wait on us.

RM: Did you have to go through the candy section to get to the bar?
GM: I think so. I'm not sure if they had a back door to it or not.

RM: And then on down there was another treat store?
GM: Yes.

RM: Who ran that one?
GM: Earl Mathews's wife and family.

RM: And it sounds like it was a bigger treat place. Or was it?
GM: It was probably not much bigger than this room, altogether.

RM: This kitchen is probably 12-by-12.
GM: We used to make our own ice cream all summer long. We had the cream and the ice; we had everything we needed. We

used to go across the street and help turn the crank on their ice cream machine so we could lick the dasher and vice-versa. But everybody made ice cream. And we used to make root beer.

RM: How did they sell ice cream then? Who would buy it?

GM: Well, if you happened to have money you'd go buy it. Maybe we'd make ice cream once a week, and . . .

RM: Was boughten ice cream a treat?

GM: I'm not sure it was boughten at the Shack. I don't remember if they made it or not. During holidays in the summertime there'd be a lot of people in there. And everybody in town made root beer with yeast cakes and the root beer extract. We used to gather up beer bottles and other bottles and wash them. And we had a capper . . . I still have a capper down [in the] cellar.

RM: How do you make root beer?

GM: We used to make it in a big tub. Scrub the tub real good and then mix it in the tub Ä the yeast, water, sugar and extract, and pour it in the bottles.

RM: Was it baker's yeast?

GM: It's the kind I make bread with. In fact, I have a quick recipe for root beer that I make in a gallon jug that way.

But we washed the bottles and got them all sterile with hot water and then filled them to about 3 inches from the top, any size and shape bottle we could find. Then we had the lids and the capper and we'd just cap the bottle.

RM: What all do you put in, again?

GM: You use water, yeast, extract and sugar.

RM: And what does it do?

GM: It ferments. In fact we had a few of them pop by the stove in the kitchen. But oh, it is so good.

RM: How long does it have to ferment?

GM: Usually 3 to 5 days.

RM: You would let it sit and then bottle it in 3 to 5 days.

GM: No, you would bottle it, cap it, then let the bottles sit for at least 3 days. And then you put it where it's cold so it doesn't keep working too much.

RM: Is it good?

GM: It's really good Ä if you like it. I've made root beer and given it to people and they [didn't care for it]. It's something that we grew up with, you know. And we used to help cap the bottles.

RM: Can you drink it after the 3 to 5 days?

GM: Yes. You have to put it where it's cool, like in the cellar, after it ferments.

RM: Well, you could cool it right then and drink it. You don't have the recipe handy, do you?

GM: I can tell it to you.

RM: OK, let's put it on the tape.

GM: You get a gallon bottle. You put 3 teaspoons of Hires extract, 2 cups of sugar, and 1/2 to 1 teaspoon of yeast in the bottom of the gallon bottle. Then you add warm \bar{A} not cold, not hot, but like medium \bar{A} water and shake it up in the bottle, and then you fill it on up to about 2 inches from the top with the water and put the lid on. I put it where my water heater is and in 2 days it is strong, so I take it out of there and put it in the fridge and then drink it. You can drink it in one day but it's not as strong.

RM: Where do you get the extract?

GM: We can get it through a catalog. I don't know if I still have some up here . . . They've started making a different brand, but it isn't as good \bar{A} that's Schilling's, I think, or McCormick's. Hires Root Beer Extract is best. It comes in a little tiny bottle and it makes about 2-1/2 gallons.

RM: Was that a constant thing that you drank in the summer?

GM: We used to make it about 3 times during the summer. And we'd take it out in the hills with us. But we always had the ice to chill it or put it down in the cellar.

RM: And it's carbonated, isn't it?

GM: Yes. The yeast carbonates it.

RM: That's interesting. What color was it?

GM: Brown.

RM: Does it taste like a root beer you would buy now?

GM: It tastes a lot like Barq's Root Beer. You can buy Barq's Root Beer \bar{A} I saw it in a can the other day. We used to get it in bottles called Barq's Root Beer, but it's just a little bit different flavor than the bottle or our homemade root beer.

RM: Do you make biscuits?

GM: Yes.

RM: What's the recipe for biscuits?

GM: Oh, baking powder, flour, shortening (we used to use lard; we used lard for everything, because we rendered it ourselves), and salt, and a little bit of sugar and milk.

RM: OK, in what proportions?

GM: Oh, gosh. I just throw it together usually. Now, my bread recipe has 7 ingredients. That's what I say \bar{A} you buy a loaf of bread and look at the list of ingredients, and it's a long list. I use 7 things for my batch of bread \bar{A} yeast, water, sugar, flour, salt, shortening and one egg. This makes 5 loaves and a batch of rolls. If I change that and make raisin bread I put a cup of sugar, a little bit of nutmeg (just shake it in), a little vanilla, and another egg. I soften my raisins by boiling them, work them in, and make raisin bread. I either make just the loaf or else

roll it out and put more butter and cinnamon on top for cinnamon rolls.

RM: So you make biscuits by scratch?

GM: Just by scratch. Like my mom said, "A pinch of this, and a handful of that . . ."

RM: Let's say you're going to make biscuits in the morning. What would you do?

GM: Probably 2 cups of flour, 1/4 of a cup, maybe, of shortening . . . I really don't measure.

RM: That much shortening?

GM: Yes. The more shortening, the lighter. And I just pour the baking powder in, probably a teaspoon or two. It depends on how big a batch, too. I really don't remember; I just do it.

RM: Your mother probably made all her bread and everything, didn't she?

GM: Yes.

RM: Was there a bread day and a washing day and so on?

GM: Yes, she used to wash on Monday a lot. Before '39, the generator was turned on on Monday for the women to wash, and on Tuesday for them to iron. It never ran during the days otherwise. Then it came on when you would be using the lights and they shut

it off at 9:00 at night.

RM: Let's talk about the generator. That was an important thing in town, wasn't it?

GM: Yes, definitely.

RM: Where was it located?

GM: Down across from the church, behind that building by the town hall and the post office. It was owned by Mathews.

RM: And what was it, a big engine?

GM: It was a great big engine, as far as I remember, just a great big looking thing. Maybe it was small, but it looked big to me.

RM: And it supplied the whole town?

GM: Yes. The old houses were wired with just a drop cord out of the ceiling, and then for the light you pulled a chain, and we had one in each room of the house. In fact, they're still over there, I know, in the old adobe I grew up in.

RM: Was everybody in town wired?

GM: As far as I know they were. I don't even know what they paid them for it, but I imagine we had to pay. But when Hoover Dam was built in 1939 we got power, and that's when we bought our first fridge. When my brother and his family moved out of the old house in the early '70s, they were still using the same fridge, and as far as I know you could probably plug it in and it still would run.

RM: But the power was not on in the daytime before 1939 except for . . . ?

GM: Monday mornings for washday and Tuesday for ironing.

RM: Did most people have washing machines?

GM: A lot of them did. A lot of us probably still used the washboards. And during the week, if you had anything to wash you used the washboard. My mom had an old copper boiler that she used on the wood stove to heat water in. She used to do the laundry for the CC boys, and the white shirts for the officers. I remember seeing them in that boiler on the stove with Clorox or whatever to make them white. I don't know how the old-time families made it. I think Mom got by on about 2 hours of sleep at night. Because at any time of the night when I remember waking up she'd be standing there ironing by the light of the fireplace when she had that laundry to do.

RM: With the old hand iron?

GM: Yes. And she worked out in the garden all the time. She helped Dad haul wood after the boys were all gone.

RM: That's remarkable. And Tuesday they turned the power on for ironing?

GM: Yes. And I don't know how long it was on.

RM: And then what time did it come on at night?

GM: Just at dark, when they figured it was time for people to start using lights. And they turned it off at 9:00. I remember being told, "Well, if you don't have your homework done, it goes off." I was 9 years old when they brought in the Hoover Dam power.

CHAPTER FOUR

RM: You mentioned the 2 candy stores, one with the bar behind it. Then you said there was another bar?

GM: Yes, but that was way back when my dad was young.

RM: And that was where the market is now.

GM: Yes. I have seen pictures of it. The co-op was a big, old building that they've torn down . . . there's still part of it there but it was a 2-story brick building. And then they added on to it.

RM: And the co-op was . . .

GM: That was the Ronnows' co-op store. Everybody in town owned shares in it. ^Ä you know how a co-op is operated.

RM: Oh, it was literally a co-op.

GM: Yes. That's how it was started. And it tells about it in this article in the Meadow Valley book. My grandfather's stepfather was one of the founders of that. And everybody traded goods there. That was another thing ^Ä they could trade things. Maybe this one would have a lot of one thing, and someone else . . .

RM: You mean, "I've got a lot of squash and you've got a couple of chickens."

GM: Yes. And with the co-op, each one of them shares.

RM: And everybody in town was a member?

GM: Every family in town, apparently, at the time it was started. Maybe they needed a little money or something, I don't know.

RM: But who ran the bar?

GM: I think it was Rices. It says on this picture I've seen, "Rice's," and there were Rices in town.

RM: How would a bar go over in a Mormon town? Mormons aren't supposed to drink but I think some of them do, don't they?

GM: Oh, yes. I know that was a bar there, but it was when my dad was younger. I never saw it. There was a little grocery store from the time I remember called Gentry's Grocery right on the very end of the co-op.

RM: Of where the market is now.

GM: Of where the old market is.

RM: Who ran that?

GM: Ernest Gentry. His brother Ted was a blacksmith. It was a small little old store, probably about as wide as from here to the front room, and twice that long.

RM: OK, 20-by-40.

GM: Then he had a little storage out back. And he had a barbershop on the north side of the store, where he was the barber. And anybody you'd see with a haircut you'd say, "Who done it, Ernie?" There were always a few hairs over one ear that he'd miss or something.

RM: He wasn't that good, then?
GM: He was the only barber. No, he was real good, but you could always see his trademark.
RM: So the wife didn't cut the husband's hair and all?
GM: My dad cut all our family's hair. But the ones who could afford to go to a barber . . .
RM: Is that the store where everybody got credit, or was that the co-op?
GM: That was the co-op, and Gentry's. Everybody at that time ran bills. They ran bills at the Wadsworth store, too, when that was in business.
RM: OK, so that's another store. Where was it located?
GM: In the adobe across from the church down on Main Street, the 2-story building. It's still there, right on Main Street and Fourth.
RM: And that was right up from the market?
GM: Yes, kitty-corner. They were all right there together. And when I was real small, probably in the first and second grade, the Wadsworth store was still open. That would have been in '37 and '38.
RM: And who ran that?
GM: The Wadsworth family.
RM: What were their names?
GM: I think Neph Ä Nephi Ä was the beginning of it, and then James, his son, ran it.
RM: And who ran the co-op?
GM: It was Ronnows right down the family. There was Chris Ronnow, when I was real little. That was C. P. Ronnow, Jr.; he was named Christian, and we called him Chris.
RM: When was the Wadsworth store established?
GM: There was a date on something I saw that they were restoring Ä the old board that goes on the front. It was in the 1870s or 1880s.
RM: And it was Wadsworth's then?
GM: Yes.
RM: So it was a family tradition?
GM: Yes. Later I'll get the Wadsworth family book. That would tell.
RM: OK. When did that store close?
GM: When I was in the third or fourth grade.
RM: When did Gentry's open?
GM: It was open when I can remember, by the time I was born in '30. It was probably in the early 1900s.
RM: And when did it finally shut down?
GM: In the '50s, I imagine.
RM: And when was the co-op established?
GM: I think it tells in this article by Henry Lee.

RM: By Henry Lee on April 28, 1963, in the Las Vegas Review-Journal. How long did the co-op last, then?

GM: It wasn't a co-op when I was little. It was back in the 1800s. Panaca was settled in 1864, and they used to go to Salt Lake and bring stuff back in the wagons. (It tells in the article how long it would take.) So it was probably in the 1870s.

RM: But by the time you came on the scene as a little kid, it was not a co-op.

GM: No, it was a regular store. The Ronnow Store, I guess, is what it was.

RM: And who ran it?

GM: The original person was Christian Peter Ronnow. And his son who I remember worked in there was Chris Ronnow. I imagine it was the same name. Then Dan Jay Ronnow, who ended up being in the bank, and his family owned it for a lot of years. They sold it to Lorie and Myrtle Joy Free, and I think the Frees sold it to Dotsons, and Dotsons have owned it since the early '50s or the late '40s.

RM: In the early days, which store was the biggest?

GM: The Ronnows' and the Wadsworth store were both about the same. They were larger than Gentry's. Gentry stocked groceries and candy and tobacco I believe, did the barbering, and had a little box thing in the middle of the store with ice cream that you could dig out on a cone. It didn't bother us that he'd come right in from cutting hair . . .

RM: Sure, people didn't think about that in those days. How did he keep his ice cream cold if the power was on only at night?

GM: Well this was later Ä after '39. I don't know if he had the ice cream machine in there before that or not because we just never . . . we used to have to come right straight home from school all the time.

RM: You weren't allowed to dally? Why?

GM: Well, my mom had 9 children and all the work and she didn't have time to look for us. [Chuckles] I remember one time I was probably in third grade, and my sister was probably in first, and we decided to go across the street to Mathews' to play Ä they had twin daughters who were in between our ages. And we decided we wanted to go play, but we'd been told to come straight home. It was getting along about dusk, and we looked up and here comes Mom. And in those days they used spanking and switches and she had a little switch off a tree. We started to run in front of her and she said, "Don't run, just walk." And she'd switch at one of us and switch at the other. We never stayed after school again. We ran away one time, the 2 of us.

RM: You mean you were going to run away from home?

GM: No, we just went somewhere. We weren't allowed to leave because she kept us close to watch, to know where we were. I can't remember if it was the time we went over across the street and got into a tent. Two bachelors lived up above that old house across the street in a tent. We got up, took their razors out and went out and made roads in the mud with them, and put them back. That might be the time we got tied up. I had a little rocking chair and Melba had a little chair with just legs. They were only about 8 or 10 inches high, little red ones. And we had what Mom called the summer kitchen where she cooked in the summer. The washer was out there, the big old gray Maytag at the time. And she tied us with string with bow knots, me to my chair and Melba to her chair. We said, "We'll untie the bowknots." And she said, "You better not." We didn't dare untie the bowknots and get up from those chairs.

RM: How long did she keep you there?

GM: Probably a half hour. It seemed like forever as a kid.

RM: But that was because you'd gone to the bachelors' place and played with their razors.

GM: We'd got into trouble, yes.

RM: Did they find out you'd played with their razors?

GM: I was talking to the fellow 2 years ago about it, and he said he couldn't remember. He knew that Emma was upset, but he couldn't remember why.

RM: They might not have known. "Well, this razor's sure dull today," you know. [Laughs]

GM: They might have just changed blades and not noticed the mud on them. We tried to clean them, I know. In our family there were always 2 children close together in age.

RM: So you always had companions.

GM: Yes. And the brother just older than me, Fred, was the one who made all the toys. We'd go up in the dumps and he'd find an old toy with wheels or just anything and bring it home and put it together for something for us to play with. In fact, the first bicycle that I ever rode was one that he had gone to the dumps and found parts for. Maybe a wheel that he straightened out . . . He started out at a real young age to be a mechanic. Fred is the one who lives in Las Vegas. When my husband and I were married in 1950, we came back out here in '51, in February, and Fred wasn't married yet. During the time we were away he had made a car that had a 5-gallon can cut in half over the transmission case that ran back to the back wheels, and an old body with no top and a windshield, and that car ran. In fact, the people who bought it from

him took my grandmother riding in it out in the hills all the time. But that's just how he amused himself. He never finished school. He was a natural mechanic.

RM: Now, the Lincoln County High School was in Panaca. Tell me what the transition to high school was like.

GM: Well, we got along real well. I had good friends from both Caliente and Pioche. The main thing with me, 2 of my best friends, the 2 I had palled with all through school, had moved away. But it wasn't hard because you knew the kids anyhow. At the time you knew everybody, because most of them had moved from Panaca to Caliente or to Pioche, or you knew them through family or something. At the time we knew almost everybody. There'd be people come and go that you didn't, but the school kids . . . in fact in grade school we knew them by having basketball teams and tournaments, and softball teams and tournaments with the kids in Panaca, Pioche and Caliente. Not Alamo, because it was too far away.

RM: Did Alamo kids come to school here then, or did they have their own high school?

GM: They had their own school by then.

RM: Were the tournaments for girls, too?

GM: Yes. We had girls' and boys' teams and tournaments.

RM: At what age did those begin?

GM: The 4 higher grades Å fifth, sixth, seventh and eighth. But we played at recess all the time.

RM: And you had 2 years in one class, like fifth and sixth grades?

GM: In the old school, there were 2 grades to each room. And I went to first and second, and third and fourth. In third and fourth, the thing I remember was the spelling contests. The teacher would cut out a little car and make a track above the blackboard the length of the room, and each inch was a hundred. We chose up sides Å the third grade and the fourth grade competed against the other grades. And for every hundred in spelling that day, the car moved an inch. So you tried real hard. This one teacher handled both grades. How many were in our class? There were 7 girls, probably 10 or 12 boys. They handled classes of 20 or 25 in one grade. They had big classes.

RM: So the teacher was responsible for more than 30 children.

GM: Oh, yes, and was responsible for teaching classes, she was responsible for correcting all the papers, and getting the tests and everything ready. It was probably hard, but they were real good disciplinarians, too.

RM: Yes. They ran a tight ship. So you had 4 rooms in your school.

GM: Yes. The only story I ever got to be in, as I said, was the bottom, the first-second, third-fourth. We didn't make it upstairs because it burned down.

RM: And that's when you went into the CC barracks.

GM: Yes, and they had 2 classes in those rooms, too. I went to fifth and sixth, and seventh and eighth.

RM: Did your teachers tend to be local people?

GM: Yes. In my first grade I had an out-of-town teacher. Second grade was a lady who had lived here and taught in the schools for a long time. Third and fourth was a lady who was raised here, Aunt Jane Heaps, and then fifth and sixth was a fellow who was raised here; they moved to Vegas later. Seventh was a fellow raised here in town, who had married; they had come here from Milford, originally. And eighth grade was a lady who was raised out in Eagle Valley, a Devlin, who had married a Mathews.

RM: In high school did each grade have its own classroom, or how did that work?

GM: No, we went to different classrooms. We had 6 periods in the day, and P.E. Ä we got a fourth of a credit each year for that. We only had to have 16 credits to graduate at the time I was in high school.

RM: How many kids were in your graduating class?

GM: Thirty-two.

RM: So there was probably about 120 at any one time.

GM: It averaged between 150, sometimes close to 200. As many, almost, as they have right now in the upper grades. They were big classes because the families were always big.

RM: Fewer families, more kids. And now it's more families, fewer kids. Were there any Indian children in your high school?

GM: Yes, from Caliente Ä the Indian people who had lived down there, as far as I remember. In fact, there was one in the class under me in high school who I was real good friends with. And we had a Japanese boy during the war who lived in Pioche. His folks had a laundry up there.

RM: Do you remember his name?

GM: Maxie Ikari. It was quite a big family. And as far as any discrimination, there just never was any.

RM: Were there any blacks?

GM: No.

RM: What kinds of activities do you remember from high school?

GM: Oh, basketball. I didn't play on the basketball team, but I did during P.E. And out on the football field we did a lot of running. The FHA, Future Homemakers of America, was established the year I was a freshman down here. We used to go to different towns, like Ely, for what they called

the FHA Roundup. And then the dances. When I was taking Home Ec I got to cook things like Block-L dinners.

RM: What's the "Block-L?"

GM: The Block-L is the lettermen's club. It's for any honor Å plays, or athletics, football, basketball. Then we had drama club, where we put on plays; chorus . . . just about the same as now.

RM: What subjects were available for you?

GM: Algebra, English, History, Home Ec, P.E. . . .

RM: Foreign languages?

GM: We had Spanish. And we had Biology and Chemistry. I took Chemistry one year and we had a lot of fun making that stinky gas, whatever you call it. We used to make it and run out in the hall by the doors and back in. Our teacher was the senior advisor the year I took it, so she wasn't there too much, and the older kids, like the seniors, were in charge, and we got away with a lot. But we never got into any really bad mischief or anything.

RM: Did your high school teachers tend to be local people?

GM: A lot of them were. Let's see, Mrs. Hackett . . . Coach wasn't local but he moved here when I was in grade school, probably about the eighth grade.

RM: You don't mean Helen Hackett, do you?

GM: Yes.

RM: She was your teacher? I interviewed her.

GM: She was so good. There were a lot of local . . . my Algebra and Spanish teacher was an older lady. She was so strict, but she was good. Our superintendent was the superintendent of all the county schools. He was our band leader and he also taught classes. He was the principal and superintendent. And our band at the time would be in the Helldorado parades and take first place. Our basketball teams played Basic, the old Las Vegas High . . .

RM: Basic was Henderson, right?

GM: Yes. And Boulder City. They were in the top leagues, and we had good teams. Even after my husband and I were married we'd follow the games, go down to the tournaments and stuff.

RM: So the basketball game was a real community thing?

GM: Oh, yes. And the football games. And every year there'd be a fight. Even when I was in grade school they'd fight with Ely when they came down.

RM: You mean a real fight? A fist-fight?

GM: I mean, they used to get out in the street and really have a . . . with the people that watched, more or less. Even the teams, sometimes. But it was just a lot of competition. We really had good teams. Now we're down in

1-A, like Alamo used to be. We're doing real well, but it's not the same kind of competition.

RM: What things filled your life besides school as a high school student?

GM: Oh, dances. There were 3 formal dances -- the junior prom, the senior ball and the sweetheart ball, which was sponsored or put on by our FHA club. And then they had sock hops and different things like that quite often.

RM: What did you do for formal dress? Did you wear the same one to each dance, or how did that go?

GM: We usually borrowed them. I only had one in my high school years, but we'd trade. It's just like my daughters. They wear one to one and then they borrow someone else's and they borrow theirs and all. It was about the same as now, all the formals, but they didn't cost as much as they do now.

RM: No. Did you have dances every month or every week, and were they all through the school?

GM: They used to have the dances through the school. We used to have assemblies every Friday. Another activity that we did was what they called Young Mutual Association. It was done through the church and we met on Tuesday night. We'd have hay rides, and for our opening social we always went out to what we called Rattlesnake Hill. There's a place out in the clay hills where rattlesnakes have a lot of holes.

RM: A lot of them?

GM: Yes. They built a big bonfire and we'd sing and do things like that out there, but a lot of the kids would go up and be digging them out. Oh, it used to scare me to death to even get out of sight of the fire. But they are out there. I know my son went out one time and had killed 5 and brought 5 live ones in in a bucket. He wanted me to come out to the truck and I said no; I knew he had them alive out there.

RM: How far is that from here?

GM: Probably 3 miles. It's in the clay hills when you go out over the hogback and out toward the Narrows -- the road to Oak Wells and Miller.

RM: Are there rattlesnakes in town, just as an aside?

GM: It depends on the weather. Yes, if it's a dry year. They killed 2 right down on my side on the road 2 years ago, and they've killed them up in the housing and around the outer edges of the houses. If it isn't too dry a year they don't come in, but if it's dry they come for the moisture.

RM: Oh, so there are snakes; it's just a matter of whether they come in.

GM: Yes. We have the blowsnakes, which are a bullsnake, I guess. It kind of blows at you [^] it'll strike like a rattlesnake but it hisses, like.

RM: It's a scary sound.

GM: I just don't like any snake.

RM: I don't either. Did you used to follow the teams to go to Ely and things like that?

GM: Yes. We'd take a school bus. We had a pep club and we all wore dark colors. We had a big group of kids in the pep club.

RM: What were the Lincoln County colors?

GM: Red and white.

RM: They're probably still the same, aren't they?

GM: Yes. And the mascot's the lynx. White Pine County is a bobcat.

RM: Well, the lynx is a bobcat, I thought.

GM: No, the lynx has tufts in its ears. And the bobcat, if I remember right, doesn't. The lynx is about an inch-and-a-half or 2 inches longer in the tip of its ear. And Ely has the White Pine bobcat.

RM: Did you meet your husband at school?

GM: No, I met him at Nellis. Between my freshman and sophomore years I went to work down there. I babysat all summer, but just about 6 weeks before school started I went to work up on Third and Fremont at a little lunch stand owned by R. L. Lewis and his wife and Bill Erka and his wife. And so any time I'd go down during the last 2-1/2 years whenever we'd go to Vegas for a basketball game or a tournament, all I'd do is go in and put an apron on. At the time I was getting 75 cents an hour, but it was more money than we had. My husband-to-be was stationed at Nellis for 6 months in 1950. I'd gone to beauty school in Reno, and got so homesick I couldn't stand it. So in December I came home from Reno and went back down to Vegas to go to work.

RM: You didn't get homesick in Vegas but you did in Reno?

GM: Because I could come home on the train. But in Reno, my brother had to come get me.

RM: And so you met him there?

GM: Yes. I met him in January of 1950, and we got married in June of 1950. He went with my sister for 3 weeks before she went on her trip. And then after she died I went back down and . . .

RM: Oh, she died and then he started going with you?

GM: But he said he just hung around to be around me because I was too busy, he said.

CHAPTER FIVE

- RM: Grayce, did anything occur to you that you might want to bring up since we talked earlier today?
- GM: Well, we've talked a little about the open ditches that were down each side of the street in the town. We played a lot in those, and caught minnows. They were full of minnow fish and frogs and tadpoles. It was grassy on both sides of them. Each place had a water spout where the water came out, and a pond where you could dip up the water, and a bridge across it. The ditches on Main Street were on both sides of the street, and people would stop and rest and eat lunch at the one on the south side of Main Street, even when they had their teams and wagons and then afterwards when they had cars.
- RM: There was kind of a little park there?
- GM: It was just grassy, and just the open ditch.
- RM: Where was it?
- GM: All up and down Main Street. You'd find people stopped all up and down there. It was a cool area, and it had running water. And there's a lot of asparagus in different spots all over town. I showed my daughter-in-law my favorite hiding places the other day, and she picked some yesterday.
- RM: This is asparagus time, isn't it? It must have been planted by the early settlers.
- GM: It was, along the ditch banks. In fact, when they first settled, they built fences out over the ditches. The roads were probably about 60 feet wide. Then they had to make the streets 90 feet wide, and they moved the fences back.
- RM: Does anything else grow along there?
- GM: We used to pick watercress out by the spring a lot, and along the ditches. But that's the only thing I know of.
- RM: Tell me about the spring and the ditch. They're very important in the social and psychological life of the town, aren't they?
- GM: Yes. When the early settlers first came they dug a big ditch for irrigation. In some places they had to dig it real deep, in order to have the same level for the ditch. They brought the water into town in the ditch and then I can't remember what year they put a cement pipe in it, and it runs from the spring out to the big ditch right here.
- RM: The big ditch is south of town?
- GM: Yes, right here south of town. They left openings so that they could get in to clean the ditch. Every year we turn the water out and clean the spring, and it runs down the valley.

RM: Oh, you let the spring drain, then clean it out?

GM: We clean all the moss and stuff out of it -- the springs come from the bottom -- so that they will keep running. We have what's called the Panaca Irrigation Company. There are shareholders in the spring, and this was set up way back with the first settlers when the lots were allotted in town. There are 264 shares in the water company. The water company keeps 4 shares for excess water if there's a shortage or something, and the rest of the shares are owned by the people of the town. In the old days, when they first allotted them, each lot, I think, had one share.

RM: Did each 5-acre lot have one share?

GM: No, each lot in the 5 acres. Each 1-1/4 acre would have one share. I don't know how they allotted water to the fields.

RM: Do people buy and sell the shares now?

GM: If there are any for sale they're grabbed up in a minute, because people hold onto them. A lot of people have bought lots with a share, and then they sell the lot and keep the share.

RM: What is a share worth now?

GM: There's a lady advertising in the paper for \$2500 right now. That's a little high. The last I knew they were valued about \$1200 to \$1500. But she'll probably get it, because they just don't sell that many.

RM: Yes, there's just not much water in Nevada.

GM: And then each person has to take care of their own water. We hire a water master in April of every year, and he turns the water on at the head, main ditch, and it runs down the cement ditches, or plastic pipe. Then you take care of getting the water to your property and take care of the tail water, make sure it gets back to some ditch or culvert somewhere so that it doesn't flood the neighbors. And there's swimming in the spring. They swim in that from the time they clean it until about August. Then it gets mossy and there's a bug that gets in there that bites. It's like a mosquito. It gets into the green stuff that's in there.

RM: But it's used as a swimming hole prior to when this bug gets there?

GM: Yes. And people come from Utah and all over. There'll be people camped up there.

RM: And it's pretty warm, isn't it?

GM: Yes. I forget how many degrees. There's a catfish company trying to come in. We haven't heard whether they will or not, but they won't have to heat the water at all if they do.

RM: Oh, they're going to put a catfish farm up there?

GM: There's talk of it. They're working with the water board and trying to get funding for it. It will be in one of the fields. The original plan was that the building itself would cover 4 acres. And they'd have cement trenches or troughs, and the water will go from one to the other.

RM: What do the local people call the springs?

GM: Just Panaca Springs.

RM: Is it "spring" or "springs?"

GM: Spring. We say spring, or springs, either one.

RM: OK, you say both. It's really strange in Nevada Ä if people pronounce the "s" it doesn't mean there's more than one there or not.

GM: But there are a lot of them. I'm not sure what's written on the historical marker.

RM: There's more than one spring there?

GM: Oh, yes. There are a lot of them.

RM: But it's one big hole.

GM: It all fills in the hole. I imagine that the old-timers must have cleaned it out a lot. But it comes out of several spots in the rocks.

RM: Does it come out of there pretty fast?

GM: Some of them do. I used to know how many gallons Ä it's about 2200 to 2400 gallons per minute. They check it every 2 or 3 years.

RM: How much is a share of water? Is it an acre-foot, or 2 acre-feet . . . ?

GM: A share of water equals 130 gallons per minute for 12 hours. You have it for a 12-hour period. If you have 2 shares you can have it every 4 days, or you can divide it up and have a half a share every 4 days, but usually it's the share for every 8 days.

RM: Do people get along pretty well about the water or is there often quarrelling?

GM: We don't have too much trouble. Once in a while someone will go up and turn it into their yard or something, but you're supposed to keep track.

RM: So you water your garden here with the spring?

GM: No, we water up at the field with our shares. We just use tail water here. It comes down off the lots up above. We have more tail water than we can manage, usually. Most of the places have tail water unless they're right up at the head ditch.

RM: Oh, I see. So you don't necessarily have to have a share in order to have a garden.

GM: No, because it comes down. Most of the lots have ditches through for the tailwater.

RM: Oh, I see. Somebody has a share, and they're watering their garden, but meanwhile it's running off down onto somebody else's pro-perty.

GM: Yes. When they put the senior apartments in they had to put a ditch because the easements are there for all of this. They had to put a cement ditch in, and it runs along the front and then down to a drain and goes on down to the people below.

RM: So the easements are written into the titles of the property here. Now you get your domestic water from well water, don't you?

GM: Yes. They're out in the lane where the old railroad depot used to be.

RM: Where is that?

GM: As you're coming into town, it would be on the left-hand side. There's a big gas tank and everything up there and our wells are right across from . . .

RM: OK, and now it's a community water supply.

GM: Yes, it's called Panaca Farmstead Association.

RM: Is it a water district?

GM: Well, it's local; it's owned by the people of the town. Everybody who hooks onto the system is a shareholder in the company. And it's governed by a board. I just got appointed to that board a month ago, and I'm on the irrigation water board.

RM: And the 2 water companies each has a board made up of community members. Are people appointed to those boards?

GM: Yes. They have one annual meeting a year, and they have other special meetings. The Farmstead Water Association has theirs in March, and the Panaca Irrigation Company has theirs in February.

RM: Who appoints them?

GM: The people who are there at the meetings, or if there aren't enough people present, the board members appoint them.

RM: So you're kind of elected.

GM: Yes, but there are never enough people there. So you just kind of keep going every year.

RM: The irrigation water board was started way back when, wasn't it?

GM: Yes, way back when they first set up the water shares.

RM: And when was the water district set up?

GM: When it was put into town, in '45.

RM: What was the thinking in making the switch there?

GM: I really don't know, unless it was for health reasons. We had a case of typhoid in the town shortly before that and a girl died. And they tested the spring water. And the way

I remember it came out is that it was the same as Ivory Soap: "99 and 44 one hundredths percent pure." It has trace minerals of all kinds, and it has a lot of fluoride in it.

RM: Does it mottle people's teeth?

GM: Yes. And now that we're getting fluoride in all kinds of tooth stuff, it's really worse. You can't buy anything without fluoride in it.

RM: So the old-timers probably had spotted teeth.

GM: And most of the younger generation do. My one daughter has had her teeth bonded once, and the other one's had it done twice.

RM: Because there's so much fluoride in the water? But if they quit drinking the spring water in '44 . . . ?

GM: There must be fluoride in [the well water]. In fact, the wells are down from the spring, where all the runoff is.

RM: But your teeth are not mottled.

GM: No, but they're stronger, I guess, than my daughters'.

RM: You look like you have really white, strong teeth.

GM: The first cavity I had was after my daughter was born in '56 in Rochester. I went to the dentist and he said, "You must have natural fluoride in your water." And it was just a little pinpoint hole.

RM: And that's your only cavity?

GM: At the time. I have plenty now.

RM: Is it characteristic of Panaca people to have pretty good teeth?

GM: It always has been. My dad had all but 3 molars just before he died. He had beautiful teeth. He brushed with soda and salt all the time.

RM: Yes, they say that's good. Now, we discussed the original power company ~~A~~ who owned that, again?

GM: Earl Mathews's family. He was the father of the present school superintendent.

RM: Did they have light poles around the town and everything?

GM: It seems like they had little ones, not like these now. But I wouldn't remember for sure how big they were.

RM: Right, you were just a kid. And then you say in '39 . . .

GM: Then we got the power in from Boulder Dam and they formed the Lincoln County Power District.

RM: And you got it when it went into Pioche?

GM: Shortly after that. The mine and the Pioche people are the ones who went in on it first. They tried to get everyone else to, but we just didn't have money in the olden days. That's why the board is made strictly of people around Pioche, and Pioche people.

RM: I'm not sure I'm following. You're part of the Lincoln County Power District?

GM: We get our power from Hinckley. Hinckley is a private power company here in Panaca. It's one of 2 that, for raises or anything, have to go through the Public Service Commission. I think the other one was Winnemucca or somewhere.

RM: So it's a privately owned system here?

GM: Yes.

RM: Is that a continuation of the original generator here in town?

GM: I think it is. The Wadsworths bought the power poles from Mathews. It was a Wadsworth-owned company before Hinckleys. Mr. Hinckley's wife was a sister to the people who owned it here.

RM: So Mathews originally had it, and then the Wadsworths bought it from them?

GM: The Wadsworths bought it, and Mr. Hinckley was in partners with Wadsworth.

RM: When do you think Wadsworth bought it?

GM: Probably right after Boulder Dam power came in, after '39.

RM: And they just bought the whole company, was that it? The generator and everything?

GM: They didn't buy the generator; they just hooked onto the power district.

RM: And did the Wadsworths sell it to the Hinckleys?

GM: Mr. Hinckley's wife was a sister to one of the Wadsworth boys who ran it and owned it. Their father is the one who bought into it at first.

RM: What was his name?

GM: Frank Wadsworth. And Don Wadsworth ran it and Frank's family still owned it. But when Don died, Mr. Hinckley had loaned money and helped build it up, and then he took it over.

RM: Were the Wadsworths and the Hinckleys both long-term residents?

GM: No. Just the Wadsworths. Don Wadsworth married a Hinckley girl from Salt Lake, and Jo Wadsworth married Sherm Hinckley from Salt Lake. They lived in Salt Lake, but Don and Sylvia lived right down here on the corner and raised their family here.

RM: When did the Hinckleys take it over?

GM: Gosh, I'd have to find out. The boys moved down here in the last 10 or 12 years.

RM: I see. What are their names?

GM: The one who's running it right now is Paul. The one before that was John, and he moved up into Idaho or something.

RM: Do they have an office here in town?

GM: Yes, it's up on Main Street. And they donated the land for the new senior building that we're getting. It's on Sixth

Street going toward the dike on the left-hand side. They're working a little on it now, but we're going to break ground Wednesday on that.

RM: In the old days they looked after the seniors in the community, didn't they? Why don't you discuss that a little bit as you remember it?

GM: If anyone was sick or needed meals or something, there was always someone to take meals in or go help them. I know my mother used to spend the night with a lot of people who were sick, because there were so many in our family that she could leave. They just more or less moved in and took over and helped until they were well enough to do for themselves, or else they helped the older people all the time.

RM: What happened to older people as they got old and began to fail?

GM: They often moved back in with their families. I know my grand-mother lived by herself until she fell and broke her hip when she was almost 85, and then she died in the hospital. She lived on her own, but I stayed with her at night when she wasn't feeling well. I moved in with her 2 different times. One of the children either moved in with them or else they moved in with the families.

RM: And how did people feel about that? I think nowadays people feel kind of imposed on when they have to take care of the old folks.

GM: It was just what you expected to do.

RM: And it wasn't done begrudgingly, was it?

GM: Heavens, no. I know when my mother lived next door she could come to meals at my house, and when it got to where she couldn't walk up my stairs, I'd carry the meals over to her. If I hadn't been able to be in Panaca with her I would have felt terrible. Out of 9 children I was the one who stayed with her.

RM: When did you get your first community senior-type program?

GM: Really, the Relief Society through the church has always done this. They have the visiting teachers, and the first thing they ask when they come in is, "Is there anything we can do, is anyone sick, do you need any help or anything?"

RM: And that's called the "Visiting Relief Society?"

GM: The Relief Society Visiting Teachers. The name of it is the Relief Society Women's Organization, I think. But that's been going on here since way back in the late 1880s.

RM: And could you describe what all they did?

GM: Just anything that is needed. They prepare the meals if someone's been in the hospital or had a baby. Two people will fix the meal one day and 2 people will fix it the next

day. And when anyone dies, you just can't imagine the food that's brought in within the first hour -- even during the funeral sometimes.

I think the nutrition services came to Panaca in the '70s sometime -- where they fixed meals and took them out to the people -- the Meals on Wheels. And people ate at the cafeteria at first, and now they eat in the town hall 5 days a week. And they have a ceramic shop in this little house down off of Main Street.

RM: How is a person's membership in the Relief Society decided?

GM: It was just up to you if you wanted to participate. I have visiting teachers every month because they're people I've known all my life.

RM: So it's a way of integrating the whole community and making sure everybody's needs are met.

GM: Yes. And they do have a subject every month.

RM: And they discuss that when they're there?

GM: Yes, and ask if there's anything they can do, and they also just visit. There are some people who never get out, so they just visit. If a person needs help they can tell the church and the Relief Society president, and she and the one underneath her will visit.

RM: Did they visit people who weren't members of the church as well?

GM: I'm sure they did.

RM: It wasn't necessary to be a member?

GM: No. As far as I know in the olden days most people were. But I know even after we didn't go, they still visited or asked if we needed anything.

RM: Would they go to non-members' homes now, do you think?

GM: Yes, they do. They divide the town up and there are a lot of different teachers. Two of them work together all the time.

RM: Discuss some of the ways the seniors' needs are handled today.

GM: Their meals are fixed in Caliente, and the state has provided a little van to haul the meals to Panaca and Pioche. In Alamo they do theirs in conjunction with the school. But they bring the meals here, up to the town hall, and that's where most of them eat. And they haul the meals around to the homebound. Then they go on to Pioche and do the same thing up there.

RM: And it's one meal a day, isn't it?

GM: Yes, the noon meal. And it's very good. They follow the basic 4 food groups. The lady in charge of it has a great big garden every year here in Panaca, so she takes jam and her pickles and her homemade ketchup and she makes cakes and sometimes they make cookies and doughnuts, so

everything is supplemented, and there's really a big meal for the people here. I don't know how they do it in Pioche.

Then we have the ceramics that they make and sell. They have kilns down there, and they sell them to pay for the rent on the building they're in, and the power.

RM: To pay for the senior building?

GM: The one they're using for ceramics; and the nutrition program uses the town hall. The office for the nutrition director and her secretary is over in a building way back of the high school football field. And when they quilt and sell quilts, they quilt down in the ceramics building. It's an old home. Hopefully by July or August our building will be done, and everything will be in it. We went for a CDBG grant -- a Community Development Block Grant -- through the federal government. They give 2 to the city of Caliente and 2 to the county, and we were able to get that last year.

RM: And how much did that come to?

GM: I think the bid on the building came to \$118,000 or something, and we had to knock some things out, and I think it comes to \$104,000. That's including our in-kind matches -- the money that the town and the county put up, and we donated money through the bingo.

RM: And that'll replace all of these different sites?

GM: Yes, they'll all be in one building. Mr. Hinckley gave us one piece of ground and the town and county went ahead and bought another piece so that in 2 years or so, if they want to expand it, we can . . . "we" -- I'm not going to be involved this time, though. But they can go for another grant and expand the building.

RM: Are you involved in this one?

GM: Yes. Highly.

RM: In what capacity?

GM: Helping to make out the grant application.

RM: It's a lot of work, isn't it?

GM: Yes. And going to all the people and getting all the letters and everything that we had to have. We had a very good application. They really thought it was great up at Carson City. We had pictures that were presented. They wanted me to go up to Carson City, but I didn't. The people who are helping out of Pioche went up there and presented our application.

RM: What about health care for seniors?

GM: I don't think there's too much. We do have home health, that just came in a couple of years ago . . .

RM: Yes, I was interviewing one person and the nurse came in and took his blood pressure.

GM: And they give them baths. And they have one person that can come in one hour or two hours a week and help out by doing housework and stuff. And that's just been within the last 2 or 3 years.

RM: What happens if a person gets bedfast?

GM: Then they go to a nursing home.

RM: Is there one locally?

GM: Yes, in the hospital down in Caliente. They have 14 beds. But it depends on their income. We have either . . . I think one of them just died, so there are two, I believe, up in Ely, because it's cheaper. The county has to help pay for them with what income they get.

RM: And then you have some senior housing down here west of you?

GM: Yes, the apartment right down here. They were building them the spring my husband died, and he's been gone 9 years, so they've been there about 8 years.

RM: And how does a person get in there?

GM: They have to be old enough, and it's low income. But it's senior housing. And if someone has a handicap, like my friend in the senior housing in Pioche now . . . She's a year younger than me; she's been in there for 3 or 4 years, but she has sugar diabetes. If they have a handicap or something they can get in.

RM: Do old folks move in with the family as much they used to?

GM: Not as much.

RM: Why is that?

GM: I really don't know. Just the change in lifestyles, I believe. My sister and I rented the little house for my mom as long as she was able. Not this one but the one next to it. It was just a little 3-room with a bathroom, and it was close enough that I could check on her all the time.

RM: And when a person dies, what happens?

GM: We have a mortuary in Caliente, and they pick them up. If it's a Mormon burial where they have their temple clothes, then the women from the church go down and dress them.

CHAPTER SIX

- RM: So the church women still dress the deceased?
- GM: Yes. The last one I know of was about 3 months ago.
- RM: Is it the same contingent of church people who do the dressing or is it relatives?
- GM: The only people who can handle any clothes for anyone who's been through the temple has to be people that have been through the temple and done their temple work. What they call "ordinances" and all.
- RM: Let's talk about the school system that you had. You had a school built in 1909, but that wasn't the first school here, was it?
- GM: No. This article by Henry Lee tells about the first school. They had built it with cedar posts, with brush, I guess, over the top. That was down in the fort. When they first settled in Panaca they had quite a lot of Indian trouble, and the fort included the blocks between Second and Third Street, just down there off Main toward the north. And that would be up in the first block, which is 5 acres.
- RM: They built a fort there?
- GM: Yes. The fort opened on the south and the people lived inside it. I have not heard too many stories about that, but the first school was there. The first church, I imagine, was in there too.
- RM: And then where was the next school, do you know?
- GM: I imagine it was right on the grounds where it is now, because that was the 5-acre block that was set aside for all school and church buildings. After the building that was in the fort they went to school I believe in the first church building.
- And it's still standing down in the square. It has the old bell on it. On the 24th of July they set off 24 sticks of dynamite somewhere close to town in 2 or 3 batches. (They used to set off 6 sticks of dynamite.) As soon as that's over they have a sunrise breakfast that the church sponsors, and they ring the bell for about 10 minutes. That's the only time the bell on the old church is ever used.

And they used to have a tithing building made out of rocks right about where the post office and the town hall is now.

People paid tithings in the first days with what they could spare, like butter and cottage cheese or cheese. My mother made cheese and stuff when I was little. They donated milk for the people who didn't have cows and things like that. In the olden days, tithings were for people who didn't have certain kinds of things. As far as I know, a lot of people did use the tithing whether they had worked for the church or whatever. But that building was still there when they built the town hall, I think **Ä** they knocked it down.

RM: But it was where the post office is now?

GM: Yes, in the back. It would be where the parking lot is behind there. It was a big stone building. I'm sure it was still there in the '40s, when they built the town hall.

And that was done while I was back east on a long trip. They put in cement curbs and gutters, and I imagine it was when we were back there from '50 to '51. We were back there twice, but they put the cement curbs and gutters up and down Main Street, took out all the ditches and most of the trees. I imagine it was in the early '50s, but I'm not sure.

RM: And then they built this nice school in 1909. Did it include the high school?

GM: The first eight grades. They built the high school, which is this picture right here, in 1909.

RM: Oh, it was next to it.

GM: Yes, they built both of them. And the old fellow who built these made these blocks with George Edwards. There was a house down on Second Street, between Second and Hansen, that's built out of them.

RM: They're cement blocks, aren't they?

GM: Yes, they made cement blocks. And they used the mud up in the fields and had their forms for the adobe bricks that they made. A lot of them even in the old house over there have hay and everything still sticking out of them.

RM: Yes, that's what made good adobe. And these schools were functioning until when?

GM: I started school in '37, because you had to be 6 before November 30 or the 1st of December the year I started. I turned 6 the 19th of December, so I was almost 7 when I started. It was in the summer of '43, I believe, that it burned down. It was during the war.

RM: But the high school didn't?

GM: No. And it was condemned when I went to school. It was a 2-story building and it was quite good-sized **Ä** it had 2 windows on each side of the entrance. I graduated in

'49 in this old building. In fact, the auditorium that's down there right now and the old gymnasium were the 2 other buildings that were down there. We're still using the old auditorium and the old gymnasium. I don't know what year they were built, because they were out of brick, but they were there when I went to school in the '40s.

RM: When your elementary school burned down, then you moved up to the CC barracks?

GM: Yes, up to the CC camp. Then they moved the buildings down to the school grounds; for a lot of years we used those. I don't know when they built the first part of the school that's down here now. They built it in 2 sections, and the first and second and third and fourth grades still went in the old barracks until they built a new addition. The superintendent's office is in the barracks right now. It was Special Ed before that. I think they use the other one for storage.

RM: So the present school was built in stages?

GM: The elementary school was. Originally it was 4 rooms, and then they added onto the front. The town board had to grant permission for a variance so that they could come right out where the sidewalk was. And that added a library and an office and all the extra stuff they needed.

RM: And then when was the high school built?

GM: Probably in '55 or '56.

RM: And it's the same one that's in use now?

GM: Yes, it's the same one we're using now, but it's just one level.

RM: What are some other structures in town that we should take note of?

GM: Well, the old house built out of these same blocks has been the same all my life, the one down between Main Street and Hansen. It's just about in the middle of the block.

RM: And whose home was it, again?

GM: George Edwards'. His wife was from Enterprise; her name was Mariba. There's still family of theirs living here.

RM: Let's talk about the old adobe store down here on Fourth and Main. You said that dates way back, didn't you?

GM: I'm sure that was probably after the first or second adobe in town. I think the Mathews had one of the first adobes.

There was an old adobe right on Second and Edwards, I think. Also the old Lee Hotel. You know where the football field is? There's a 2-story house and then a little white house and it's the next house between Second and Third. There's an old silo where the corrals used to be and everything. The old James Vale Johnson Lee home was the hotel for the stagecoach. It's still the same building on the bottom but the top burned 15 years ago or more.

RM: So it's the old hotel. What was it called?
GM: It was just the old Jane Vale Johnson Lee home or the Lee Hotel.
RM: And how many rooms did it have?
GM: There were 2 in the front and a living room and a pantry and then a back porch. I wouldn't really know for sure; you could tell by the windows in this picture.
RM: But it was converted into a home from a hotel and stage stop?
GM: Yes. In my lifetime it's been a home. Aunt Maude Hicks lived there with her whole family.
RM: That dates back to early days, doesn't it?
GM: It was a hotel in 1872.
RM: And you say the bottom part is still there?
GM: Yes, but it has siding and everything on it. The old Hansen adobe is another old structure. My grandmother was widowed when my dad was 8 years old, and she raised a family of 9 children, 2 of them younger than my dad, in this house.
RM: So your father's family had 9 children and then he had 9.
GM: And his brother's family had 9 children.
RM: That's an interesting coincidence, isn't it?
GM: Yes. But I've heard them say that my dad's mother took in boarders and served meals for people who came into town. She lived in the old adobe most of her married life.
RM: Let's talk about the old adobe that you grew up in. When was that built?
GM: It's late 1800s, I'm sure.
RM: And who built it?
GM: The Syphus family are the ones who made the adobes, I believe. All the people helped make their own bricks and so forth. They built 5 homes at the same time that one was built. Of those 5, there was one down on the corner of Hansen and Fourth, on this end, and there was one over on the corner of Main, which was the C. P. Ronnow home. It was bigger than ours was.
RM: Now these were regular adobes, not treated or fired?
GM: No, they were just made in a mold and dried and then used.
RM: What was it like living in that adobe?
GM: Beautiful. In the summer it was cool. The only heat we had in the whole house was the fireplace, and it was made of adobe. It was made differently than most fireplaces are; it was made to draw the smoke out. We had a wood cook stove in the dining room, and then we had an old pot-bellied stove in the bedroom at one end. And that was our heat. We used a lot of homemade quilts in the wintertime.
RM: It was cold in the wintertime.

GM: Yes. You'd get out of bed and run in front of the fireplace and get dressed real quick. We took our baths once a week in front of the fireplace.

RM: In an old tub? What kind of tub was it?

GM: It was a round or square galvanized tin tub. My time to take my bath was Sunday afternoon at 4:00 after we got the radio, because I liked to listen to Gene Autry at 4:00. I loved it!

RM: So did I. The Melody Ranch Gang . . .

GM: And right after that the Jello commercial would come on. I can still remember that.

RM: So radio was a big thing for you as a kid?

GM: Very definitely.

RM: Where were you getting it from? Salt Lake?

GM: KSL, I think. I really don't remember the stations. I know we listened to stories at night; they're on KNX at night right now, a lot of them: "One Man's Family," "Jack Armstrong, the All-American Boy," . . .

RM: Did you listen to programs after school like the "Lone Ranger" and "Sky King" and "Straight Arrow" and . . .

GM: Yes, but I think they were mostly at night, or we didn't listen except in the wintertime and it seemed like night. When the boxing bouts would come on, boy, you had to be quiet for my dad. And when the President spoke, you had to be quiet.

We had a lot of old records. We had some of those records that are just like cardboard except they were red in color and had music just on one side. We had black ones too.

RM: You had a phonograph?

GM: Yes. We had to hand-wind it.

RM: When did you get your radio?

GM: It had to have been after '39, right around there. TV came here into Panaca in '57, and I think we had our TV set shortly after that.

RM: And your adobe was cool in the summer?

GM: Oh, it was beautiful in the summer. You'd just open the doors and windows and it stayed cool. There was a draft going through all the time, and the air going in cooled it off or something.

RM: Your family owned it for many years, didn't they?

GM: Yes. When my grandpa and grandma on my dad's side were married, they lived across the street in a little old house. I think they either had 2 or 3 children when they moved over into this house. My grandmother on the Wadsworth side was raised up on Main Street. The first building was part adobe with the cellar underneath. That was the old George-something Wadsworth house. They came over from England and settled in Toquerville and then moved

into Panaca. But she was raised in that adobe up there. I used to go in there and visit Uncle Ben and Aunt Nora. They moved in with Grandma and Grandpa and took care of them in their older days. Jay Wadsworth, who you interviewed, was a cousin of mine. He was my dad's mother's brother's boy -- Uncle Ben.

RM: You live in a double wide now?

GM: It's a 14-wide modular.

RM: How would you compare this to living in the adobe?

GM: Oh, I'd a lot rather be back in the adobe.

RM: You would? Why?

GM: Just memories, I guess.

RM: This has central heating and all.

GM: Yes, this is real easy. You have the automatic washer, and don't have to carry water to heat it and all that, but . . .

RM: Did you have indoor plumbing?

GM: Not until in the '50s; then they put a bathroom in over at my old home.

RM: Is everybody still on a septic system here?

GM: No, we have a sewer system. It's in with the water system.

RM: And when did that come in?

GM: We lived in the house when the sewer came in. We moved into this in '72, so it was the late '60s -- '68 or '69. When we had the sewer hookup, we had it fixed because we planned on trying to buy something that year.

RM: Before that, people were on septic systems, weren't they?

GM: Yes.

RM: When did indoor plumbing come into town?

GM: A lot of people got it right after the water came in in '45. We did have water piped into the yard after that, and then into the kitchen, but we never had a bathroom or anything. We still used the old outhouse, and it's still sitting over there. Originally our outhouse over there was clear back at the back of the lot. Whenever it filled up they would move it forward -- dig a new hole and move it forward and fill in behind. It's probably about the middle of the lot, now, or two-thirds of the way up the lot. It was a 4-holer.

RM: I've always wondered about the sense of privacy on a 4-holer.

GM: We had a lock on the door. If somebody needed to come in and you wanted them to, you could let them in. But if it was to get out of doing dishes and you were sitting there looking at the old catalog with flies crawling all over and not wanting to go back to the house, you wouldn't let them in because you were there for a purpose.

RM: Did men and women use it at the same time?

GM: Not usually; just the kids. But ours had 2 little holes and 2 bigger holes. The lady who lived over next door still had an outhouse in '47 or later than that. By the way, this house over here [just east of Grayce McBride] is where Pete Finley, who has Pete Finley Oldsmobile in Vegas, was raised. There were 3 rooms, and they added the bathroom after the water system came in. She was stung on the bottom in her outhouse by a black widow and nearly died.

RM: Is that right. That would be a problem. And of course they were cold in the winter, weren't they?

GM: Oh, really cold.

RM: Did people use the old chamber pot then?

GM: Yes. You carried it out first thing every morning.

RM: People didn't go out there in the middle of the night in the winter, did they?

GM: Not unless you just absolutely had to, if you had company staying in the same room or something.

RM: And of course with a big family like that you had a lot of people in the same room, don't you?

GM: Yes. We always slept together, my younger sister and I. My 2 older sisters were married and gone before I remember too much. And the next oldest brother was very neat so he moved out to the bedroom off the summer kitchen. I can still hear him saying, "Little girls are to be seen and not heard." And we never dared even enter his bedroom. But he was a good brother. All the children kind of took care of the younger ones.

RM: So that took a burden off your mother, and she wasn't really taking care of 9 kids.

GM: Right there was always one to take care of the younger ones. In fact, during the first and only birthday party my aunt ever had, they lived across the street and I was still in the crib, my sister was babysitting me, and the crib was by the window. I drank extract of peppermint and they had to rush over and get all the people from the birthday party to take care of me I was in convulsions. She kidded me all of my life about ruining her only birthday party.

RM: People certainly didn't have the highly developed sense of privacy that they have now. How do you look at that?

GM: Oh, I think it was neat to be a family, to share and to enjoy things that the others did. Even with the CC boys, we were always popping popcorn or making candy or licking the bowls there was always stuff going on. In the fall we had our bonfires where we could roast corn and potatoes. The potatoes were black but they were the best-tasting thing you ever ate. And I played house with my younger sister and our friends. Mom would let us build a little

fire and give us a frying pan and we could slice carrots and potatoes and have enough bacon grease to cook, and it tasted so good. I think memories of flavors are so different. You can taste the same thing now and it doesn't taste anything like you remember.

RM: No, it doesn't taste as good. What you are describing is a person, almost from the day she's born, who is involved in a whole rich family network of people. Basically you are never alone, are you?

GM: No. And other families lived around. My aunt Effie Lee lived across the street, and my uncle, who lived in Sacramento later, lived across the street. And in the summertime all the family would get together. The 2 married sisters would come home and we would bottle. We would peel carrots and shuck corn out in the yard Å just like a big family get-together nowadays, but we were working all the time. My aunt would come over and we would shell peas, snap beans Å the whole family was involved.

RM: And now people are isolated, aren't they? Everybody's rooted in front of the TV.

GM: Yes, and even if you live in the same area . . . Just like my oldest son; I don't see very much of him. My youngest son bought the old house next door and the old house that we lived in before we bought the modular, and they're fixing them up. So they're here every minute they can spare.

RM: But even if a relative is in town you might not see him that much?

GM: No.

RM: Whereas in the old days there was a whole network . . .

GM: Yes. The camaraderie of the whole town is still here, but it's not close like it used to be.

RM: Is that partly because there is a smaller percentage of Mormons?

GM: Not really. It's just time. Like I said, I would like to have time to visit, but I don't have. In fact the time I would have Å a half hour or 20 minutes Å I take a nap. Because I'm on so many boards and I work and I go to meetings and just keep busy.

RM: How would you compare your quality of life now versus then, on the human side?

GM: As a human being I still try to help as much as I can. But I just don't have time to visit people. I have a friend up here now who has arthritis real bad, and she needs to walk and I walk up to her house to get exercise and walk up to the dike with her, with her walker, every day that I can.

CHAPTER SEVEN

- GM: I would like to have more time to do a lot more visiting and help out with people. I've always said there are not enough hours in the day for me, although I can take a 10-minute nap and then get going again.
- RM: Do you miss the rich, warm, human community?
- GM: Yes, with families together all the time. We used to do a lot more with the celebrations and all. At one time we raised a doggie lamb, my sister and I.
- RM: A doggie lamb is a motherless lamb?
- GM: A motherless lamb. We raised it on the bottle and fed it real often. You have to feed them every 3 or 4 hours. We named it and then we had a chance to sell it to get money to go to the 24th of July celebration. I think we got \$3 out of it, and that was a lot of money at that time for my sister and me to split. And we were always raising little pigs. If the mother had more pigs than she could handle she might disown one or more, and if it was cold we'd have them under the stove and we kids loved to feed them. We always had chickens or ducks or something in the kitchen.
- RM: If we're looking at life now as compared to then, you've lost that whole family and community network, but you have central heating and indoor plumbing. What are the pluses and minuses of now versus then, in your mind?
- GM: Well, in memory, I would a lot rather go back to a wood stove. It would be more work but I wouldn't mind at all.
- RM: Do you think the food tastes better on a wood stove?
- GM: I do. I think it's the time you spend taking care of it, too. So I guess memory-wise, I would rather be in the days of growing up. I don't know how the people in those days managed all of it and still were sane. My poor mother should have been in bed most of the time, but she didn't spend any time in bed.
- RM: After the birth of a child, they took to bed for a long time, didn't they?
- GM: Yes, 10 days. And they deserved it. [Chuckles]
- RM: And they needed it?
- GM: I think that was most of it.
- RM: It wasn't just medical, it was that they needed the rest.
- GM: Sometimes it was medical, but most of the time I think they really needed to rest.
- RM: They probably worked hard right up to the delivery, didn't they? You sometimes hear that small, close-knit communities have a lot of gossip and infighting and quarreling and things like that. Was that your recollection?

GM: There was always a lot of gossip. For instance, with the girls, there were 7 of us in our class growing up here from first grade right on through. One day there might be 2 against the 5 or one day there might be 6 against 1. But it's something you settled by the next day and went on to a different . . .

RM: So they were fleeting?

GM: They were very fleeting. And gossip-wise, you can hear 3 different stories on anything, or more. We were taught not to gossip, but we did. They did and everybody did, including myself.

RM: Were there people who were ever ostracized from the community for some reason?

GM: There have been, but in the later days they might join the church or something and then they were just accepted more or less.

RM: Were there ever people who were shunned in the community because of something they had done?

GM: Not really. You still pulled together if anything happened or someone needed help.

RM: You're really describing a whole different world, aren't you?

GM: Yes. That's why, I think, we're trying to hang onto it as much as we can. There have been times when I lock my doors or lock the car doors, but I don't usually. Some nights I've left the keys right out in the car. If I'm here alone, I lock the doors, but I didn't used to. And it wouldn't bother me too much to leave them unlocked.

RM: Does it bother you to live alone now?

GM: Heavens no. I could get help real soon if I needed it.

RM: People make a big deal of their privacy now, don't they?

GM: Yes, but if we wanted privacy, as I said, we'd go to the outhouse. And most of it was to keep from having to do the dishes.

RM: You'd go out to the outhouse and lock the door?

GM: Or out to the corral. What we had was called the pasture, or the grass lot. And we could go out there and dig in the ditch or go up to the head of the lot, or go visit. One thing I remember about our neighbors was a lady that we called Grandma Finley. She lived in a big old house right up the street and we would run errands for her and she'd bake cookies. I don't know how tall she really was, but she'd hurt her back during her married life and she was hunched clear over and leaned on an old broom that was all wadded up at the bottom. The lady up above us was Bernice, but she was like an aunt. If I had any problems, I'd just run up and talk to her. I'd tell her, "Mom's mean," or "My sisters are mean." You always had someone around you could

go visit with or talk to. Everybody in town was a grandma, or you called them Aunt Lizzie or Grandma Finley or Aunt Lois Wadsworth, or Aunt Dolly, who lived across the street.

We were really all related, but we called everybody by "Aunt" or "Grandma" or something. (We called the men "Uncle" or "Mr." So-and-So.)

RM: In terms of the family life, how did the father's role differ from the mother's role?

GM: My dad took care of all the outside stuff Ä my mother never milked a cow. He and the boys took care of feeding the pigs and getting the garden spots ready and hauling the hay and things like that. We did the housework, more or less, and worked in the gardens and my dad plowed. He was always gone during the day from spring on, working somewhere with his team, hauling hay or something. They had the old mowing machines and the old-time rakes.

RM: Did the mother pretty much run the household?

GM: Yes. I was scared of my mother. When she said jump, we did jump most of the time. My dad we could kind of tease.

RM: He didn't come down quite as hard?

GM: He'd growl at us once in a while. He took care of the boys but Mom took care of us more or less. But still, when Mom spoke, she was the last word, usually, like in the yard or whenever they were fighting with us girls or something.

RM: Did he ever discipline you by spanking?

FM: I can remember one time that my dad spanked me. But I can remember lots of them from my mother. Not that they ever hurt that much Ä it was just the idea that she had to keep control.

RM: Did you spank your children?

GM: Yes, but not overmuch.

RM: Less than you had been spanked?

GM: Probably a lot less. And I talked to them and read to them. In fact, my daughter was telling me the other day that that's the one thing she remembers, me reading to them every night. And the last thing I always said Ä and I still say it to this day when they're home Ä is "Good night. Love you. Have a good sleep. See you in the morning." If I don't, then they start saying it. Even if I had gone somewhere and come home late I still went in and tucked them in and talked to them. I never worked away from home until we moved into this house.

RM: When did you move into this house?

GM: In 1972. We bought it and had it moved in and set up.

RM: So the women didn't have what you would call an inferior role.

GM: Oh, no. There were no thoughts of being inferior. You did what had to be done and the man did what had to be done and

the family did what had to be done. There was no saying this is a man's job or a woman's job. Except my mother said she never would learn to milk. When my dad worked away from home in mines and all, out at Osceola and . . .

RM: Where's Osceola?

GM: I can't remember if it's the one out by Timpahute or not. He worked away in a lot of different mines and the boys took over the chores. She said that she'd do any chore except milk a cow. She just never would learn to milk a cow, because she didn't want to have to have it be her job while Dad was gone. In other words, the boys might say "I've got to go to a doing at the school or the church."

RM: What about some other prominent structures in town that we should know?

GM: I can't think of too many. They tore the rest of the one down up there that the Heaps family lived in. They built all around it and then tore the last part of it down. The little one down at the end of Third Street . . .

RM: On the north end of Third?

GM: Yes. The old Charles Mathews home. It's right in the middle of the street.

RM: Is it an adobe?

GM: No, it's all wood frame. But it was built before 1900, I'm sure. And they built it right across the end of the street . . . but the streets are dedicated. So the people who own it now had to go through and get it all surveyed and pay for the survey and everything to get it where they could have a deed on the property because it was a dedicated street. But it's an old house. There's a little rock cellar right at the end of Second Street when you turn. They just tore down another one last summer. But there's a rock cellar that Uncle Amos Phillips used. He used to store his potatoes and carrots and things in it until about 10 years ago. I think he's been gone 5 or 6 years. And the old ice barn and the old adobe.

RM: Where is it located?

GM: It's just around this corner on Fifth between Hansen and Phillips.

RM: And where was your house?

GM: It's right on the corner of Hansen, but it faces Fifth. And then the rock cellar, the ice house is next to it along this way. And the 3 old brick houses on Main Street. The one on the corner of Fifth and Main on the northeast corner was built by Nephi Wadsworth, and it's been there all my life. It's in the Lincoln County Tour of Homes. We called it the castle. It's an old structure. I'm not sure what year it was built. It's probably the late 1800s. The one across the street was an old, old house. And it's painted

brick. The one across on this side of Fifth and Main on the southwest corner of Main has been all covered over, but the old barn out there . . .

RM: By covered over, you mean it's been sided?

GM: Yes. A siding and different roofs. But it's brick underneath.

RM: Were those bricks made locally?

GM: I'm sure they were. And that barn in that same place . . . this is the fellow who has the pictures you'll be talking to.

RM: OK. What's his name?

GM: Lavon and Bernice Phillips. The old house down on Main Street right across from the store where that big cedar tree is on the corner is an old one. They have added onto it. At one time it was probably a polygamy house, but I'm not positive. But it was different houses.

RM: It was different houses in one house?

GM: Yes. A one house, but they were all closed off and had their own doors.

RM: How did people here look at polygamy?

GM: There was quite a lot of it here. I know C. P. Ronnow, my grandfather's stepfather, came over from Denmark, and on the way here my grandpa's mother got sick. They lost a baby up in Ephraim, Utah, then they came on down here and she died shortly afterwards. She left a baby that was about 6 months old, so Mr. Ronnow turned around and married my grandpa's sister, who was 17 when they left Denmark. My grandfather was 10 when they left Denmark. But he turned around and married my grandfather's sister, Amelia Lorine.

RM: And he was the stepfather so he married his stepdaughter.

GM: Yes. Then he had a big family with some relation to the Henry Lee of the Review-Journal article. And then he married 2 other ladies. A one of them lived up in Utah somewhere. But there was a distinct home on the end of this house that they lived in. The house had the living room, the bedroom, and another room out of adobe, another addition over here. Then it had a little back bedroom and another bedroom and stairs that were concealed behind the door in the hallway between the living room, kitchen and this little bedroom. When people came to check on polygamy, the officers or whoever it was, these wives would hide up in there. And the stairs were covered over.

RM: And this house is right in town?

GM: It was, but they tore it down several years ago.

RM: So there was a part in the upstairs where the other wives could hide?

GM: Yes. And in the meantime they could live down in the other addition to the house.

RM: Who was checking?
GM: They sent marshals, I believe.
RM: The federal government?
GM: Yes. And I know I've read in the book Ä The Giant Joshua Ä that down around Saint George they dug holes like cellars, where they would hide their multiple wives. As soon as they heard they were coming they would hide, children and all.
RM: How did they know whether you were married or not, anyway? If there were 5 women on the place, who was to say you were married?
GM: Well, it was during the polygamist time, so . . .
RM: So if there was more than one woman there, you were guilty as charged?
GM: Yes. I never ever did get up in the rooms above this one house. I used to work for a lady who lived there who had been raised in the house, so I know just where everything was.
RM: How would you describe the dominant values of the community over the years?
GM: Truth, honesty, handshake, never written paper.
RM: Never written papers?
GM: In the olden days, all you did was agree with somebody and that was it. In fact, that's where a lot of the trouble is right now Ä someone may have sold a piece of ground out of the middle of a field and you have property left on the bottom. This is the problem I've had with the field in getting it straightened out.
RM: Oh, because a lot of it was sold on just a handshake.
GM: A handshake and honor. Over the years this one piece of property has been sold and sold and sold, and all of a sudden you've got to try and get it to where the family knows what they had in case something happens to me or something. And it's hard, because you don't go shake hands anymore. You just don't trust people like you used to.
RM: No, you can't.
GM: When my dad sold produce out of the garden, it was maybe a dozen ears of corn for a quarter. He always threw in one for worms and another one or two Ä there was always anywhere from 13 to 15 ears of corn. And it depended on the family. If there were a lot of kids in the family, maybe they could only buy 2 dozen ears. But my dad always threw in extra. I don't think my dad or my mother ever cheated on anything or anybody in their life. I don't remember my mom ever gossiping. She always had something good to say about everyone. If someone came in and tried to say something, she always said something good about them. My mom was a convert and a newcomer to the town. My

dad, as I said, was raised here, and Mom mixed right in. They used to take the baby in a basket to the dances or to the church socials and everything. If they had 3 kids, 2 walking, the kids got up and danced.

RM: So the kids went to the dances and everything, too?

GM: Yes. We didn't because by that time my mom and dad weren't active in the church. But they never stopped us from going to church if we wanted to. If we wanted to go to church we could go if we had the clothes.

RM: Clothes were a big factor in whether or not you went to things.

GM: Yes. We were very poor monetarily, but we never knew it. We were as rich as any people around.

RM: Were there any "rich" people in town?

GM: Daniel J. Ronnow. He was in the bank from the time I can remember.

RM: You mean there's a Panaca bank?

GM: In Pioche.

RM: Did he live here?

GM: Yes. The house that he lived in has been moved; the football field is there now. The Ronnows were a big family here. He ran the store after it actually became a store. I think they bought into it or something. And when the bank was built in Pioche, I'm not sure if he was the first president or not, but he was the one I remember from the time I was little till the time he died. And they had a bathroom. There were about 3 houses in town that had piped water and bathrooms from the head ditch. They'd run a pipe clear from the head ditch so it wasn't running down the ditches, and then they piped it into their houses. Aunt Dolly and Uncle Lafe (they were my dad's cousins) had running water in their kitchen, but they didn't put the bathroom in till later. And I think one of the Mathews houses down on Main Street had piped water, too.

Now, there's another old house as you first come into town, the 2-story brick on the right-hand side. It's kitty-corner from the old Syphus adobe. It was brick and they just put siding on it about 2 years ago. But it's one of the Mathews houses. The other old brick is up from the church here and the grocery store; it would be on Fourth Street, north, one block from the Main Street. And part of the brick is still there. It's in sad shape, but the main part of the old house is still there. The addition that they have in the front is of wood, and they put that on after I remember.

RM: Did Panaca have a fire department?

GM: Not until the early '40s. I know my dad was on the original. He's not mentioned in the Panaca book, but I

think his badge number is 3. And he was quite active in getting it started. The same group of people were the ones who worked on getting the water system; it was all about the same time. I think it was '43 when they organized the fire department, just before the water system but after the grade school burned down.

RM: Before that, if a house caught fire . . . ?

GM: Everybody just went and carried buckets from the ditches and hoses if they happened to have a pipe stand somewhere.

RM: And what about law enforcement here, police?

GM: I know Charlie Culverwell at one time was county sheriff and he lived in Caliente. And he had a brother who was sheriff. Then Dave Denton from Caliente was a sheriff. And they had a deputy in each town, but I don't know how far back that goes.

RM: What about prominent people through the years in town?

GM: Mostly they were the Wadsworths and the Ronnows. My grandfather's stepfather was the original Ronnow who came in and started it all. We had a dairy back when I was probably in the fourth and fifth grades. That was owned by Grant Lee, and his mother was related to the original Lees. The justice of the peace, as far back as I can remember, was Francis C. Lee. He married my husband and me in 1950.

RM: And what was his background?

GM: I know he went on a mission and I know he went to school a little longer than high school. So maybe his background was working in law enforcement and stuff.

RM: Did most of the people go on a mission in town?

GM: A lot of them, but not most of them.

RM: Who decides whether you go on one?

GM: The church. It's a calling. It comes from Salt Lake nowadays.

RM: But how do they decide who is and who isn't?

GM: That I really don't understand. It's how active you are, and you have to go up the steps in the church. You go when you're a boy and then you join the priesthood and then you're an elder and . . . there are steps. A lot of the older people go on missions. Lavon and Bernice Phillips have served on 2 missions since they raised their families. Because the families at the time had to help I think at least half, and I think they still help quite a lot.

RM: They have to pay half of their way?

GM: Yes.

RM: And, of course, that's where the original settlers came from, wasn't it **Ä** from missionaries who went to European countries?

GM: On my grandpa's side on my dad's side, they came from Denmark and on my grandmother's side on my dad's side, they came from Pilley, England. From Pilley to Panaca is the name of the Wadsworth book.

RM: That's nice.

CHAPTER EIGHT

- RM: Let's talk about the businesses out at the Y. When were they established and so on?
- GM: Well, the cafe has had many names, but it was built about 26 years ago. My daughter went to work out there when she was 16 and she's 35 now. Across Utah the highway is Highway 56 and at the state line it changes to 395. But it used to come into Highway 93 and there really was a Y — one towards Pioche and one towards Caliente. The service station there was built in '35, somewhere around in there, and they called it the Y service station. I can remember my mom gassing up out there when she drove.
- RM: And it was the only gas station, wasn't it?
- GM: Yes, but then they put pumps in down at the grocery store. I don't remember what year the Spudnut shop was built.
- RM: Is the Spudnut shop down at the Y?
- GM: No, it's in town.
- RM: Who built the Y service station?
- GM: I think it was Jack Lytle, to begin with. And then the Findlays bought it before Gene and I were married in 1950.
- RM: Was there a cafe there?
- GM: Not that I remember; just a bar. They had built a bar in there in the early days, too.
- RM: And then about 20 years ago or so they built the cafe?
- GM: Yes, about 25 or 26 years ago.
- RM: What are some of the names it's gone by?
- GM: It's been just the Drive-In, because they were going to have a drive-in movie when they first built it. That's why the little room was built upstairs. Then it was the Cathedral Drive-In. Then it was Ripley's and now it's Skittles and Vittles. But most people still refer to it as the Y, and/or the Drive-In.
- RM: Is it a successful place?
- GM: Yes. A couple of months are slow.
- RM: What are the slow months?
- GM: Oh, the last part of December, maybe January into February.
- RM: And who mostly is the trade?
- GM: It's local. We have a special out there every Friday night. We have a special every night, but we have, for instance, Chinese food once a year and Mexican about 3 times, and prime rib quite often. They're real good specials for Friday night. People come from all over.
- RM: Who built it?
- GM: Lee and Helen Cox built it.
- RM: Were they local people?
- GM: They came from Moab, Utah. People from Moab came to work at a mine out here, and when they came in they brought a

lot of people with them, including Lee and Helen Cox. He worked at the mine and then they built the cafe.

RM: Did they stay long?

GM: He just left about 4 years ago. She died about 6 or 8 years ago.

RM: And they had it all that time?

GM: Yes. There was a little Italian fellow who bought it from them, Tony. It was just called the Drive-In then.

RM: When did the Italian buy it?

GM: Oh, gosh. My daughter was in grade school, and now she's 23. And then Schiefers bought it.

RM: About when?

GM: I've worked out there 2 different times. They sold it once to Ripleys and took it back . . . at least 8 years ago. I've worked out there since my husband died, so 8 or 9 years ago. They owned it a year before I went to work.

RM: Would you discuss the housing development that they put in here? When was that?

GM: In 1953. They started it in 1952. They built 100 houses. The mines were still going **Ä** Combined Metals' Caselton **Ä** and they needed houses. During the war they brought soldiers in to work in the mines and they built the apartments that are down below Pioche. There wasn't enough housing available, so the mine brought a company in from California to build 100 homes. They were 2- and 3-bedroom homes. We moved into the first one **Ä** it was finished in February of 1953.

RM: Is that right?

GM: Our neighbors moved in about 2 weeks later, and they all started to go right down the line. We went back east when Minnie was born. But the sand subsided, the ground went away from the foundation, so the houses started cracking and pulling away from the foundations in '56 and '57. When did we rebuy ours? I think in '57 or '58. The first time, we paid \$200 or something like that down and \$58.22 a month, and it was to be for 20 years. We bought it through the Veterans Administration. (My husband was a veteran.)

RM: Oh. You let them have it back?

GM: Yes. Anyhow, they came in and condemned them. Seven of us had bought through the Veterans. They sold most of them. They moved out all but 20-some houses to different places.

RM: When did they start moving them out?

GM: I think it was in '57 or '58.

RM: After they had subsided?

GM: Yes. And then they came in and condemned them. But the Veterans Administration, with all their lawyers and help, came in and said, "We have sales for your houses. You'll

either pay this much or move out, because we can sell them."

RM: They told that to the people who were living there [and wanted to keep the houses they lived in]?

GM: Yes. We had a lawyer out of Pioche who was helping us. We had a meeting down at the auditorium and their whole front row was lawyers and we had one lawyer helping us. But we stopped paying the payments in the first place so that they would do something with it. And then we just ended up buying it. We had to put more money down, but we paid \$20-something a month -- \$27 I think it was. And then we traded that house for this lot and this old house. We moved back up here from Las Vegas in '57, so it was before that -- must have been '56.

RM: Did the housing development make a big difference to the community?

GM: Not really, because the mines closed down right after that and a lot of people moved out anyhow. My husband went to work, after the mine closed down, up at the Kalinsky shaft in Ely. And he loved it. My son was born up there in '54, and he was working up there before that.

RM: Yes, my dad worked there. He was a walker in the Kalinsky shaft in 1953.

GM: I'll bet my husband knew him. He loved it up there, except he was homesick. We moved up in February of '54 and my son was born up there and we moved back down here in June, back into the house. It was '67 when we traded this for that house up there; we still owned it. So it might have been in the '60s that we . . . A lot of the houses that are lived in from that development are still the same and have parts that look the same as when they were built except for siding and paint.

RM: Looking back, what are some of the high points in Panaca history?

GM: Well, electricity.

RM: Was there electricity from the generator in your earliest memories?

GM: As I remember, we had a hanging light with a pull chain in the center of each room of our house. They used to baptize the people joining the church up at the spring. I was baptized in the swimming pool that was built the year before I was 8 years old down in the lower end of town.

RM: Oh, so there was a swimming pool in town?

GM: There was. Then the fellow closed it and built a house over the top of it. The old original part of that house is still there. It has been added on to.

RM: And the pool is still under there?

GM: They have rooms that have all been finished in the basement that was the swimming pool. But he apparently didn't do too well with the pool. That was an event, to have a swimming pool.

RM: When was that built?

GM: I was baptized when I was 8, so that would have been 1938 or early '39, and it was built the year before, I'm sure.

RM: And when did he close it down?

GM: Shortly after that.

RM: It didn't last long?

GM: No, not that I remember. We never went swimming in it.

RM: Where did he get his water?

GM: I imagine he piped it in from the spring. Another highlight was that we skated in the wintertime.

RM: Oh, where?

GM: In the lane. That's where all the water runs.

RM: That would be west of town?

GM: Yes. Two of the best ice skaters I remember in town were raised in the little old house where this rock building is still standing on the corner of north Second Street. Their father and grandfather, Lester Lee, had the swimming pool. They all lived down there right by the lane and they were out on the ice all the time. And they had ice skating parties through the Mutual and Primary groups down at Cold Springs Field on the old Mathews property.

RM: Was Mutual a big thing for the kids here?

GM: Definitely.

RM: I used to go to Mutual in Ely.

GM: It was every Tuesday night. Wednesday afternoon after school was the Primary Children's Association. I think you had to be 6 to start going to that and then you advanced through classes and graduated. And the women had the Relief Society on Tuesday afternoon. Now, church is completely combined. They have everything on Sunday morning. They have Mutual, Relief Society, Elders Meet, several . . .

RM: Do they have a mid-week meeting for the kids?

GM: No, not now. But that was one of the big things that we did. And they had dances and parties. So did the Primary. And you put on the Christmas program. Santa Claus coming was a big event. You got together and Santa Claus came during the program, but the primary children put on the program in front of the entire community.

RM: Was there also a Christmas program put on by the school kids?

GM: They put on a play, but it was always before the Christmas holidays. And then Christmas Eve Santa Claus came to the

church sometime during the program that was put on by the Sunday school.

RM: Oh, you mean, there'd be singing and so on.

GM: They'd sing carols and give talks and plays . . .

RM: So everybody went to church on Christmas Eve.

GM: Yes, everybody. And then we always came home and decorated our tree on Christmas Eve after the program.

RM: And did you use homemade decorations?

GM: Yes. When they built the new church, not the one that's the newest part now, but the original building, they put copper sheeting on the roof and we picked up the pieces that they cut off and brought them home and made a string of decorations Å bells and stars. I still have them over in my decorations. And we made chains of popcorn and cranberries.

RM: How long would you leave your tree up?

GM: We usually left it up until after New Year's. We did have candles on it when I was real small. We had a little clamp thing that would sit on it, and you could put a little candle in it. After the power came in we had the old bubble lights; we had a set of old Santa Claus lights. I still have a couple of those that were in Mom's decoration box. But it really meant a lot. We couldn't wait till the program, we couldn't wait to come home, we couldn't wait to go to bed and we couldn't go to sleep.

RM: Because you knew Santa Claus was coming?

GM: Even if our Christmas was just crocheted doll clothes for an old doll we had or something. We never got more than one thing, but we got candy and nuts in our sock Å always had an orange in and a Hershey bar usually. And then candy, gumdrops . . .

RM: And what would your one present usually be?

GM: One year my sister and I got little chests that were cedar inside. They were about 18 inches long and 8 inches wide and 8 inches tall, with cedar handles and a little lid on it that had a little lock on it and lifted up. It had a sailing ship in the center of the lid and a metal band across each end.

RM: And it was to keep, what, doll clothes in?

GM: Doll clothes or anything that was precious, like our diaries. One year, as I said, we got the doll clothes.

RM: Did that come from Santa Claus, or your parents?

GM: Santa Claus. We still believed in Santa Claus. When I was about 8 and Melba was about 6, our brother-in-law built us a little table and stools and a little cupboard out of scrap Å probably orange crates. We used to get orange crates and melon boxes with slats and good thick ends.

They were good wood. The furniture was cute and sturdy. I don't remember ever getting clothes for ourselves.

RM: Was there a big Christmas dinner?

GM: We always had a big Christmas dinner.

RM: And was it a turkey or a goose?

GM: Sometimes a goose. It depended on whether Grammy was over here with us or not. (She was my grandmother on my mother's side; she's the only grandmother I remember.) And we always had a pork roast. My dad always killed a fresh pork [^] a young one. Sometimes, I remember, we'd have chicken.

RM: What were other prominent holidays?

GM: Thanksgiving.

RM: What was usually served then?

GM: Turkey, goose, pork, chicken [^] whatever we happened to have at the time.

RM: Did all the relatives come and everything?

GM: Yes, always. The one thing I always looked forward to holidays for was Mom's parkerhouse rolls. They're made a little sweeter than regular bread dough rolls, and they're cut and then you dabbed melted butter on them and then pinched them so they had a lid, then baked them. Some of the times the lid would pop up, but they were so good. And Mom's pumpkin pies. A lot of the time she made the pumpkin or squash from fresh pumpkin or squash, before we could get canned pumpkin.

RM: You didn't get many canned goods early on, did you?

GM: No. Just what we had in the cellar. And my mom could fix a meal fit for a king out of the cellar within a half hour to 45 minutes. She even bottled meats [^] sausage patties, venison, stew in half-gallon bottles . . . And she made all kinds of pickles and relish; she even made ketchup. We lived out of our cellar.

RM: And that cellar came from your garden?

GM: Yes. And every fall we had cabbage and carrots and potatoes. By February we got very hungry for fresh vegetables. But other than that, we lived like kings. We always had potatoes and gravy and meat or beans and homemade bread and desserts and other stuff, during the winter.

RM: What were other important holidays?

GM: Easter.

RM: How did you celebrate that?

GM: Well, we either went on picnics, or, if the weather was too bad, Mom would fix us a little picnic, and we'd go up in a corner under the plum trees. A lot of Easters, even as late as Easter is this year, we spent up at the field. We

took our picnic lunch up to eat, but we were fixing barbed-wire fences and getting the field ready for spring.

RM: Yes, you were pointing out the scars on your arms from barbed wire.

GM: We'd be getting ready so we could put the cows in there on the 4th of May. It was just all fun. Everything that we did was family, of course. On the 4th of July we usually went camping for a week or two. In my younger life they had the 4th of July in Caliente, the 24th here and Pioche had Labor Day. Then Caliente started having the Homecoming on Memorial Day. We always went to Pioche on Labor Day.

RM: Did you ever go to Las Vegas?

GM: Not until between my freshman and sophomore year of high school.

RM: What did you think of Las Vegas?

GM: I thought it was quite neat. And when I went to work up on Third Street in the little hamburger stand, I knew Rex Bell, his brother. They had a clothing store. I knew all the people up and down Third Street. There was the Photomart right next to us, Garehimes' Music Store & all the people.

RM: It was a small town?

GM: Yes. Everyone came into Bill's Lunch for coffee and a snack. They used to tease me about Mr. Lewis, the owner of Bill's Lunch, having to come to Panaca and get me on the mule train; get me out of the mud in Panaca. It was really friendly.

RM: And this would have been when?

GM: I graduated in '49, so it had to have been in the summer of '46 or '45. I went down and stayed with my sister and babysat the first 6 weeks of the summer. And then I got the job at Bill's Lunch.

RM: And where was it?

GM: On Third and Fremont. In front there was a service station. El Portal was across the street between Third and Fourth streets and the Fremont Theater was behind our place. There was a shoe-shine boy who had a big bunch of shoe-shine things there. This lunch stand was right in behind the service station, between the Photomart and the Fremont Theater.

RM: Let's talk a little bit about your husband and his role in the community through the years.

GM: I met him in Las Vegas in 1950. He was stationed there at Nellis and had 6 months to go on his enlistment when he came back from Panama. They sent all the rest of his outfit to New Jersey and they sent him out to Nellis. He was an equipment operator, and they had a job for him there, I guess, so he came and worked there. He was still

in the air force. I started going with him . . . my sister got killed in March. I went down the first week in April.

This was the sister who was 23 months younger than myself.

RM: It must have been a terrible shock for you!

GM: A truck hit the car. The car slid out, and she was in the back seat on the side . . . the truck took the whole back side out. It damaged her brain, and she lived from the 11th till the 14th of March.

I started going with my husband the first weekend in April.

I had come home to stay for a while with the folks after my sister died. I went back down to Las Vegas in April to tell my bosses that I was going to stay here in Panaca for a while and that I would be back sometime that summer. Instead, I went down every weekend during April on the train and came back, and dated my future husband. I went down the first weekend in May and then I never saw him again until he was discharged the 2nd of June and he drove up here and met my folks.

We got married the 4th of June here in town. We left the next day and drove back to Rochester and I met his folks. He was an only child. And it was just like I'd known these people all my life. They are the greatest people. We lived back there for 8 months. We both went to work. He was still draft age, so he had to sign up right away in the draft register. And the only job he could find was working out on a farm where they had apple orchards and raised cabbage and stuff. And I went to work out there in the fall picking up apples. Then I went to work in a big department store. When I had been there about 2 months, I guess, they asked me if I could stay on.

And I decided that I would work until I had enough money to come home on, because I was homesick. I told my husband, "I'm going home. I don't care what you do. You can stay or don't, but I'm going home." And so we talked it over, and he decided that if I'd stay at work after the Christmas holidays until we could save enough to come home on, we'd come home. And we came back out here in February of 1951.

He went to work as a surveyor for about 90 days, and then he got a job up at Caselton with Combined Metals and went to work in the mines.

CHAPTER NINE

GM: He worked at Caselton until they closed down. Then he went to work up in Ely, up in the Kalinsky shaft, and worked there until after our son was born. We moved back down here and he still worked up there, I think, until it closed down. Then he got a job out at Timpahute with Wah Chang, so we moved out there in June of that year.

RM: What year was that?

GM: In '54. That's the year our second son was born.

RM: That's funny; my dad was working out there too. I'll bet my dad knew your husband.

GM: We lived out there until, I think, it closed down, and we moved back here. We lived in a trailer house in the lower trailer court at Timpahute Å they had a housing development out there and everything. Those houses were all moved to different areas when it closed down Å into Alamo, and I don't know where else.

RM: Now what year did Timpahute close down?

GM: We lived here in '57, so it had to have been '56. I think he worked out there about 2 years. And then we went back east again in September of '56, and we lived in Rochester with his folks.

RM: Did you go back to take care of his folks?

GM: No, we had planned a vacation, and decided we had to stay. Our first daughter was born in Rochester and we stayed until she was 6 weeks old. Then we came back out here, and my husband went to work at the Test Site.

RM: Oh, and what year would that have been?

GM: It was probably right around '58.

RM: My dad and I worked there in '58.

GM: I know your dad would know him. I'll get a picture of him. But he worked in the tunnels, and then he went to work in construction.

RM: What was his first name?

GM: Gene.

RM: Did he a work as a miner?

GM: He did at first, then he worked as a mechanic when he went back to the Test Site the last time he worked there, just inside the gate in the big shop. That was for 15 years. We moved down to Vegas when he worked at the Test Site in '62 and moved back up here in '67. We still had the house up in Sun Gold Manor, and that's when we traded that house for this old one. But then he took early retirement Å he was 52 when he retired in '81. And he was retired for 18 months when he got killed.

RM: Oh, no.

GM: He got right out here in our yard pulling a drag on the tractor. There was one post from one of the old original fences between this house and that one, right out here. The drag hung up and caught on something. And he turned around, apparently, to look. The tractor ran up this one post that was left there. I had had the post on fire 2 times over they years, burning leaves and stuff. It's just as if it was meant to be there. A one post out of all this old fence in there over the years . . .

RM: And the tractor wheel went up on it?

GM: Right up on it and tipped over and crushed him instantly.

RM: So he was a relatively young man.

GM: Yes, he was just 53. And we had the 2 younger daughters. A the one was 10 at the time, the other was 13. We had actually had 2 families.

RM: Why don't you give us their names and say when they were born?

GM: OK. Gary was born in July of 1951. And Gale, we call him Murph, the one who was here today, was born in May of 1954, and Glenna, we call her Minnie, was born in March of 1957. She lives in Alaska now. The other 2 boys live in Caselton.

RM: Are people living out at Caselton?

GM: Yes, my son has worked up there for Combined Metals for 8 or 10 years. There are 20-some homes up there. It's not operating. He was the buyer and kept the shop and everything for this Combined Metals that still owns some of the property. But they have mines in different areas. A down at Dyer, Nevada, and at Fishlake Valley, and they have mines in Arizona. So he bought and supplied and kept track of everything up there. He still works there.

RM: I didn't realize there were people employed out there.

GM: They have had as many as 6 people. I think there are just the 2 now. A he and a mechanic.

RM: And he lives over there.

GM: Yes. They call it "Caselton Heights." One of our commissioners lives there, Ed Wright. And then my other son, who was here today, works for the Lincoln County Power District. And that's where their offices are, and their garages and everything. The power district owns 3 homes up in Caselton. But it's up above Caselton Heights. It's all in a fenced enclosure. My son lives in the middle one, the secretary-manager of the power district lives in the upper one and the fellow who's on call on weekends lives in the bottom one.

My other daughter, the 23-year-old, just married a Phillips boy from Pioche who is related to Lavon Phillips, who you are going to talk to. My son-in-law's father is Lavon and

Bernice's son. My youngest daughter just graduated from school last May, almost a year ago. She's going to cosmetology college in Cedar City.

RM: So you did have 2 families, didn't you?

GM: Yes. Thank goodness. We kidded about 2 families, about enjoying them more. You have more time, you spoil them more, and so did the rest of the family. If I told the girls they couldn't have anything, they would say, "We'll ask Gary. He'll let us." (The oldest boy.)

I just thought of another old house in town; it still has all the old gingerbread, and it's brick. As you go down Second Street from Main Street north, it would be 2 blocks from Main Street, and it's on the right-hand side. It would be the northeast corner of the second block down there. We lived in that for 6 months and we were going to buy it at one point.

RM: Who built that house, do you know?

GM: A member of the Mathews family. In fact, the people who owned the generator were raised in that house. I think a Henry Mathews was the father, but I'm not certain of that.

RM: Every one of these houses has a real history, doesn't it?

GM: Yes. They are so nice to go in, and . . . I love history, and anything to do with history in Panaca. I didn't used to when I was younger, but since I moved back here . . .

[Tape is turned off for a while.]

RM: You say they had a pageant at Cathedral Gorge?

GM: They called it a pageant and people came from all over. I think it had something to do with when they dedicated it as a state park.

RM: And that was in the '30s?

GM: It was after the CC camp was here, because the CC camp built a remuda, which is still out there.

RM: Oh, they helped build the Cathedral Gorge.

GM: Yes. And they built a water tower and they had water from a well or from something out there. The rock water tower is still there, and the remuda. (I guess that's what they call it.) It's built out of willows. Then Miller's Point was dedicated. There's a plaque out there that tells when that was dedicated. All the work there was done by the CC boys.

RM: They also built the dike, didn't they?

GM: Yes. And they built check dams all over up in the hills to the east of Panaca, for flood control. For some of them they used cedar poles buried in the ground, and then dikes of dirt and then rocks all along the dikes to keep the water from washing it out. They're all over in the country up there. Someone asked me a while back what they were

built for, was it Indians or what, and I told her no, that it was CC workers.

RM: And how big is the dike?

GM: They have a 40-foot easement up there. The dike itself is probably a car width on top, and there's still room on both sides.

RM: How high is it?

GM: Probably 8 or 10 feet.

RM: And how long does it run?

GM: It runs from up north of the cemetery, down to . . . they built waterfall things out of rocks to slow the water. They're all up and down this dike. There's one there and one down farther, and then there's a rock bridge they built where the water runs through a culvert underneath.

RM: So does it run half a mile or a mile?

GM: It runs at least a mile, I'm sure. We have a little more than 2 miles of cement ditch from the spring clear to here.

RM: So it channels the water off to the south.

GM: Yes. And then it runs down into the fields down here.