

AN INTERVIEW WITH
THERESA WADSWORTH

**An Oral History conducted and edited by
Robert D. McCracken**

CONTENTS

Preface 3

CHAPTER ONE 3
Background information on Theresa's parents and their early married life in Utah and Arizona; the family moves to the Pahrnagat Valley; Theresa is the first white child born in the Pahrnagat Valley; on the origin of the town of Alamo, and how many Alamo houses were moved there from Delamar; the old red schoolhouse and other early schools in Alamo; playing games at recess in Alamo; trips to Ash Springs, and remarks on holidays in Alamo in the early 1900s; remembering Indian residents in the Pahrnagat Valley; recalling dances in Alamo.

CHAPTER TWO 10
Describing the the Pahrnagat Valley community in the early 1900s; a story about a horse thief, and other tales of bogeymen; childhood freedom in early-day Alamo; further remembrances of Alamo holiday celebrations; a trip to Caliente with horse and buggy; living in Panaca to attend high school memories of the school and of fun in Panaca; Theresa's future husband, Earl, and their marriage; married life in Caliente; remembering the Wadsworths' store in Caliente; ranching in the Pahrnagat Valley; recalling the tramps who traveled through Caliente during the Great Depression.

CHAPTER THREE 18
Remarks on the Ku Klux Klan in Caliente in the 1920s; Theresa and Earl's children, and on raising a family in the 1920s and 1930s; remembering a herd of donkeys in Alamo in the early 1900s; on disciplining children; how Alamo's town hall was moved from Delamar; the first cars in Alamo; a girl's clothing in the early 1900s; bathing in the days before indoor plumbing; fixing a girl's hair with rag curlers.

CHAPTER FOUR 26
How Theresa's mother, a widow, supported her family in Alamo; the Mormon practice of tithing; on waterfowl and using their feathers for bedding; how people cooked and preserved food in early-day Alamo; health care in the Pahrnagat Valley in the early days; Theresa describes the ranch and range she and Earl had.

CHAPTER FIVE 33
Remembering the horse races in Alamo; further memories of holiday observances in Alamo; remarks on Caliente's growth in the 1920s; on the danger of fire in Alamo, and of houses in Alamo in the early days; the pre-highway route from Alamo to Las Vegas; gathering wood from the hills around Alamo; memories of wash day in the 1920s; on the use of outhouses; treating illnesses without a doctor in the community; further memories of Indians in the Pahrnagat Valley.

CHAPTER SIX 40
Remarks on Theresa's great-grandfather Jacob Hamblin a missionary to the Indians and a true frontiersman, as well as a person who could seemingly read one's mind; on cooking in the early 1900s; observations on living an easy-going life; remembering the Foremaster family in Alamo.

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 interviews 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.

This is Robert McCracken, talking to Theresa Wadsworth at her home in Las Vegas, Nevada, February 1 and May 7, 1993.

CHAPTER ONE

RM: Theresa, could you tell me your name as it reads on your birth certificate?

TW: Theresa Stewart.

RM: And is it pronounced Teresa [sounds like Ter-e-sa; second vowel is short]?

TW: Most people call me Theresa [sounds like Ter-ee-sa; second vowel is long], but in Alamo I was always [Thresa]. That's the old-fashioned way you pronounce the "H."

RM: And when and where were you born?

TW: Down on the Lower Ranch, in Alamo.

RM: What was your birth date?

TW: August the 19th, 1901.

RM: And could you tell me your father's name?

TW: David Brinton Stewart.

RM: Where and when was he born?

TW: He was born in Big Cottonwood, Utah, February 12, 1869, and he died December 24, 1906.

RM: Was he LDS?

TW: Yes.

RM: Where is Big Cottonwood?

TW: It's out of Salt Lake not too far, in the Salt Lake Valley.

RM: And what was your mother's name?

TW: Lois Crosby.

RM: When and where was she born?

TW: In Kanab, Utah, December the 27th, 1874. She died September 5, 1936 (and she was the granddaughter of Jacob Hamblin).

RM: What was your father's occupation?

TW: When they left Kanab, they had cattle. They ran them on what they called the VT Park, up towards the Grand Canyon. When they came to the Pahrnagat Valley, he came because of his health. While on a mission in Australia he got sick one day, and he said he took his books and went out in the woods and leaned up against a tree and studied his books to distract him, and he came down with the measles, which left him with his health problems.

RM: Oh, boy!

TW: And he was subject to asthma, so that affected his heart. He died at an early age. They had 3 children when they came here Karl and Lois and Vivian. Then they had 3 after. I was born in 1901, my brother in 1902 and my other brother in 1906 and my father died in December of 1906.

RM: So he was a relatively young man, less than 40 years old.

TW: Yes.

RM: What did he die of?

TW: Complications from the asthma, but it was actually pneumonia and heart trouble.

RM: So he came out of Kanab, Utah.

TW: He lived in Fredonia for a while. Before he went there he was bishop in Fredonia, Arizona. That's just 7 miles out of Kanab.

RM: But they ran their cattle over by the Grand Canyon?

TW: Yes, up on VT Park it's a park you go through when you go to the Grand Canyon. It was known as Buckskin Mountain at that time.

RM: What was better for his health about the Pahrnagat Valley?

TW: I don't know a warmer climate. And it was a little bit lower in elevation.

RM: When did he meet your mother?

TW: In Kanab, before he went on his mission.

RM: Did she go with him?

TW: No, they weren't married. They got married after he came back.

RM: And when did they move to the Pahrnagat Valley?

TW: In May of 1901.

RM: Right before you were born?

TW: Yes. That's why I was the first white child born there. There were Indian tribes that lived there, and all the other people the Sharps and the Geers and the Fergusons, and quite a lot of people. Uncle Tommy Stewart was my father's brother, and he and Mike Botts came from Utah and bought Alamo; it was an alfalfa field. [It belonged to] a man by the name of Jim Pearson that's why that knoll up there is called the Pearson knoll. They bought it from him and they laid it out in lots and these other people came and they sold the lots to them.

RM: What year did they do that?

TW: Probably the year that I was born.

RM: So they all came over there about that same time?

TW: Yes, there were quite a lot of them who came on the trip from Kanab to Pahrnagat. Mike and Uncle Tommy came and bought it and had it all ready and laid out in lots, and there were a few rock houses rooms and little places like that that they lived in. Some of them lived in tents and some of them lived in some of these little houses. And then, when Delamar closed down in approximately 1905, they started buying houses up there. That's where we all got our houses later.

RM: Oh, you moved your houses down from Delamar?

TW: Yes, after Delamar closed. That's where most all of them were from, and that's where the old town hall in Alamo came from.

RM: What made them all come over from Kanab at once?

TW: Well, you know, the grass is always greener someplace else. It was kind of through the church, too they wanted more places colonized. The church was growing quite steadily then so they were trying to move people around more. Uncle Tommy was a missionary too; he'd been on 3 or 4 missions down in New Zealand and Australia.

RM: How many families do you think lived in Alamo when you were born?

TW: Probably 20. Quite a few came with [Uncle Tommy and Mike Botts], and then they knew other people who came a little later, until it got to be a pretty good-sized town.

RM: Did most of the families earn a living by farming and ranching?

TW: Right. Everybody who had a lot there had an orchard and they all had a garden spot, and they raised cattle and hogs and chickens.

RM: What are your earliest recollections of Alamo?

TW: One of the earliest things I remember is that we didn't have a church, we had a red schoolhouse, and that's where we went to Sunday school. I can remember that, and I can remember going to the old red schoolhouse. It sat east and west, and the west part was the big room, and the east part was the little room, and from fourth up to the eighth grade went in the east part and from there down went in the west part.

RM: It was a 2-room schoolhouse, then?

TW: Yes, and it had folding doors. And up from the floor the doors were high enough that we could slip notes into the other part, which we did. (There was a crack along the bottom so the doors would swing.) I was only about 5 when my father died; I remember going to church with him. The services were on Mike Bott's lot, [along with] his home. In the back of it there was a grove of trees. There were some logs and things out there and they had a table and a few things and that's where they had church. I remember going to church with him and sitting on this log.

RM: What did they do in the winter for church services?

TW: They started having them in the red schoolhouse by then. First they had a school over where Curtis Frehner is. Do you know where he lives?

RM: No.

TW: As you come into Alamo, there's a home up on the hill. Right down across the road there's a trailer home, and that's where he lives.

RM: And the original school was there?

TW: It was in that vicinity. Down at the foot of the old knoll that sits there the road comes right along on the side of it. There were quite a lot of little houses and things around there and that's where the first school was, and it was just a rock house. The teacher lived in one room and taught school in the other.

RM: Did you go to that school first?

TW: No, I didn't go to that school; I went to the red schoolhouse. That was for the first kids who came in.

RM: Where was your little red schoolhouse located?

TW: Do you know where Lois Potter lives?

RM: Yes, she lives right across the street from Dan Stewart.

TW: It was right there where her house is. We lived right down through the sagebrush, so it was easy for us to run to school.

RM: What do you recall about going to school there?

TW: Well, we had those 2 rooms . . .

RM: How big were the rooms?

TW: Probably each one was a little bigger than this room.

RM: So your room was about 10 feet by 12 feet.

TW: Yes. And the old canal it isn't the old canal anymore, it's a cement ditch went right by the schoolhouse. I remember when we wanted a drink, which was often, we'd put our hand up teacher'd want to know what we wanted and we needed a drink. We'd run out and lie flat down on our stomach, shoo a few bugs away and drink.

RM: Is that right? [Laughs]

TW: Then we'd have our recess, and we played Auntie-I-Over. We'd choose up sides and one would get on one side of the schoolhouse and one on the other, and we'd throw the ball and holler "Auntie-I-Over." If they caught the ball, they'd come around, and if they hit one of us we had to go on their side. That went on until one side ran out. And when we got tired of playing that, we played steal sticks.

RM: How did that go?

TW: We had a pile of sticks down here, and a pile up there, and the people stood by their sticks and if this side could come up and cross the line and get over there and get a stick and run back, when all the sticks were gone, they won.

Then there was a time that was marble time. The girls played jacks and the boys played marbles. Most of the recesses you could hear someone down in the crowd saying, "I'm going to kill you," and it was just that they were shooting taw at the other fellow, and if they hit his, he was killed.

RM: But the girls played jacks?

TW: The girls played jacks. We'd sit down on the cold ground and play jacks.

RM: How did you bounce the ball on the ground?

TW: Oh, we didn't have a ball, we did it this way.

RM: Oh, you'd throw it in the air and then grab the jack and then catch it.

TW: Yes. And we had one we called flycatchers. We had to throw the marbles up, and all we could catch in this hand, a flycatcher, counted so much for us. Then we had what we called chickee. We'd play marbles and we'd throw our taw up and knock them in, and if we dropped the taw . . .

RM: What's a taw?

TW: The nicest marble was the taw. So that's what we did at recess. And sometimes we played jump the ditch we generally fell in and had to go home. It was big and we had big long sticks. We had our jump stick and we'd put the stick in the middle and jump on the other side. Sometimes it would twirl around and we'd go down in the ditch, which we didn't care about.

RM: [Laughs]

TW: We weren't entertained like the kids nowadays. In the spring the class had one trip to Ash Spring. It was the whole school the big and the little and any of the parents who could get away to go. We'd go up there as soon as school took up in the morning, and we went in wagons and horses. We'd go up there and spend the day, have a picnic and swim. We had to go clear up to the side of the hills to undress because we didn't have any dressing rooms.

RM: Ash Springs was a long ways off in those days, wasn't it?

TW: Eight miles.

RM: And you didn't go up there very much, did you?

TW: Well, no. Generally once a year the town went and had a town picnic.

RM: That would be in the summer?

TW: Yes a lot of times on the Twenty-Fourth of July. We'd have a parade and a program, too.

RM: That's the big Mormon holiday, isn't it?

TW: Yes. And on the Fourth of July we always had a big celebration. It was a deal. We had a guy there you probably know the Lambs. This was their dad. He had a son, Billy he was Bill Lamb, and we called him old Bill Lamb. It was not disrespectful, that's just the way he was known from Billy, his son. He started at 12:00 the night before the Fourth, and he'd go up on the knoll and set dynamite off on the hour, every hour. That old boom would go off . . . of course, we kids would gather on someone's lawn and sleep, or stay awake or whatever we wanted to do to hear the dynamite and see it go off. And then, when the sun came up, he really shot one. Then they put the flag out and we all had to watch that.

RM: Where did they put the flag up?

TW: Right by the old hall. It's where the church is now, only it was just one good-sized building. Then we'd go in there and have our program. We had weeping willow trees on the ditches that came through town every part of town had a ditch running down it and out under the weeping willow right by the hall they always had a barrel of lemonade. And in those days, the only time we had ice was when they brought it from Caliente the night before the Fourth of July so we could have ice cream and lemonade.

RM: Did they make the ice at Caliente, or did it come in on the train?

TW: No, it froze in Panaca and Caliente, and they went and cut it out in big squares and put it in an old barn and covered the ice with sawdust. They'd go over and pack that ice in sawdust, and Uncle Tommy's wife Aunt Mary always made the ice cream. Early in the morning, the minute the program was over, we went over and bought our ice cream cone, which was a nickel a cone.

We always had the same kind of a program, and the one thing that I've never forgotten was the Statue of Liberty. It would be one of the older girls, all dressed up in white with a crown on her head and her 2 attendants sitting by the side of her. And Uncle Tommy Stewart always gave the talk and Andy Richard gave a stump speech and Ella Schofield gave a recitation. They'd get the best singer in town to sing the "Star Spangled Banner."

The thing that interested us kids more than anything was that the Indians would come from their camps up the valley. They wouldn't come in to the program people would go out and invite them in, but they'd just shake their heads and laugh. They didn't come in, but they'd stand out and look through the windows at us. And they'd bring their babies in those little cradle boards, and there those babies were with a little blanket over them laced in just as tight. That interested us.

Uncle Tommy always let them camp up at his place. He had an empty lot there. We were half-scared then because those old Indian men would get to gambling out there. Sometimes they got kind of fighty, but they never harmed any of us. But we kids tried to be scared of them. They all lived up the valley in their camps and they never did anybody any harm.

RM: Where were their camps in the valley?

TW: Do you know what they call the Frenchie Lake? Crystal?

RM: Yes.

TW: Frenchie is just back of Crystal in the hills, and they had a big camp there. One of my best friends lived in this camp, and she had a husband there named Keno. He got sick. And with the Indians, wherever their camp was and one of them got sick, you had to move everything you owned before he died, or destroy it. Keno was sick and they were going to move him, but he died before they could. Well, she didn't sell the horse he had a team and a wagon and she should have sold it before, but she didn't, but my brother bought the wagon and the horses from her.

Later my husband Earl and I moved to Caliente we had a store over there and Elizabeth, who was the widow Indian, became my best friend. She always was wanting to go back over to Alamo just to visit, so my mother said, "Well, Elizabeth, you come over and I'll fix you a bed and you can stay with me."

When Elizabeth come back I said, "Elizabeth, did you have a good time?"

"No," she said, "I didn't. Those horses and that wagon were at Karl's place and Keno's spirit was there all night." And she said, "I couldn't sleep," because she didn't sell that team and the wagon before he died.

RM: What was her last name?

TW: Let's see, she was Jesus [Spanish pronunciation, with the stress on the second syllable, but sounds like Kaysus] for a while. Her [second] husband's name was Jesus. He wasn't an Indian, he was a Mexican he had a family down in Mexico. But she called him Kaysus, not Jesus. Moreno was his name. And she went by that name I don't know whether she was married to him or not. We had a little place in the back of our place that we rented to them.

RM: What was Keno's last name?

TW: I don't know what her Indian name was. You never heard much about their names.

RM: Were there a lot of Indians there?

TW: There were quite a few Indians at one time. When I was big enough to remember, there was just a camp here and there, and a few around. My brother lived on the Lower Ranch where I was born at one time, and he had a friend called Billy Indian. (All we knew about him was "Billy Indian"; they went by their first name a lot.) Karl said to him, "Billy, when you get married, how do you perform your marriage ceremony?"

"Oh," he said, "you just give the girl's father \$20 and if she quits you, you're out your \$20." [Laughter] He said, "When I get married, I'm going to marry like you folks do." And he did.

RM: What else do you recall about being a child in Alamo? What were your big holidays besides the Fourth of July?

TW: School was out for 2 weeks at Christmas, and we celebrated every day. They had ball games, dances and horse races almost every day for 2 weeks. The old folks and the young folks and the little folks went to these dances. They had a stage in the old hall, and that's where all the baby buggies were, with the babies asleep. All the pas and the mas and the brothers and the sisters danced. The old men danced with the young women and the young women danced with the old men; it was just like a big family. The whole town joined in every organization in the church had a night. One would have a fancy dress masquerade ball, one would have a big supper for everybody and then they'd clear the supper out and dance. Each one of them had their own style of dance.

RM: What were the organizations in the church that held the dances could you list them?

TW: The Sunday school, the Mutual, the Relief Society, the Primary . . . I think that was it. Each one put a dance on.

RM: And everybody came?

TW: Oh, my, we wouldn't have missed.

RM: Who played the music?

TW: Anybody who could play. The Foremaster family's kids played, but that was later. Emma Foremaster was 2 years older than I, I think.

RM: Were there some pretty good musicians?

TW: Well, for that time. The Foremasters had 2 crippled boys, but they were ambitious. Bob Foremaster raised a garden every summer and he crawled back and forth on every row weeding, and he had a beautiful garden; and Otto [Foremaster] had a store. Lynn Botts could play the harmonica and Bob could play it, and anybody who could play anything came and played. Then we got a player piano, and then we went to town. [Later] the Foremaster boys had an orchestra that played. They used to have a dance floor put in up at Ash Spring; they called it the Blue Moon, and they played up there.

RM: Now, Ash Spring is where the store is now, isn't it?

TW: Yes.

RM: And Crystal is on up from there up toward Hiko.

TW: It's on up and you go to Caliente to the east and Tonopah to the west. There is a Crystal Springs there, but it doesn't bubble up like it used to I guess it all comes out of the mountain now.

RM: Were there many people living at Richardville and some of the other little places along there at that time?

TW: Yes. The first ranch going north was John Wedge's, and then there was Grandpa Richard; his name was George. And then they had a little schoolhouse every little place had a schoolhouse, and Richardville had a little schoolhouse there.

CHAPTER TWO

- TW: Then a man and a woman came in, and she played the piano and he played the fiddle. I can't remember what their names were, but they played for our dances. And they lived up the valley.
- RM: When Alamo had these dances and the Fourth of July celebration and so on, did people from the whole valley come?
- TW: Yes.
- RM: Was the Pahranaagat Valley one big community, or was it a lot of little separate communities?
- TW: No, it was one community. When we first went there, they used to go up to the Middle Ranch to have their dances. From Alamo up, there were quite a few ranches. We were a bunch of Mormons who came in and settled the town of Alamo. There were the Sharps and the Richards and the Schofields and the Geers, and a guy by the name of Ferguson, and Castles, and they all had places. There was a Roeder, I guess, living there when we [arrived], because we called it the Roeder Ranch for a long time. Now it's the Schofield Ranch. At first our group and their group were a little bit different.
- RM: You didn't socialize that much?
- TW: Not too much, not until the kids begin growing up; that brought us all together. Then we became real good friends. Emma Foremaster was always writing her poems . . . she's got a poem called "Alamo Style," and it tells just how the people got along.
- RM: Yes, I've read that poem. Were these other people not Mormons?
- TW: Some of them were and some were not, but they were all good people. And a lot of them turned out to be Mormons.
- RM: What was happening at Hiko at this time?
- TW: If I could remember all the stories Carrie Castle told me, there were a lot of things. She lived at Hiko. She had a beautiful home up there. She married a Ferguson and he died, and then she married a Castle. After he died, she moved down here and sold her home, and they finally tore the home down; it was a big 2-story house. In fact, it was the showplace of Pahranaagat Valley. Carrie lived up there in the days when there were Indian fights and all kinds of things. So that was what went on up and down the valley. There's one story they used to tell about the Lower Ranch I don't know how true it is . . .
- RM: Now, exactly where is the Lower Ranch?
- TW: It's below Alamo. It's the Fish and Game place now. That's where I was born. There was a little rock house there. When we lived there they used it for a chicken coop, but it was a little rock house that people had lived in.
- Pahranaagat Valley used to be a good place for horse thieves. They had pasture and they had water, and it was out of the way. Those were the stories we used to hear. All the kids were told this one big story so they'd be scared: This one old man was kind of a thief and an outlaw and all, and I don't know what he stole something but he went down and was living in that little rock house. And it had a fireplace on one side. He was sitting there roasting his meat one night, and the other outlaws were after him, so they stepped up to the door and they said, "Old man, is your meat done?" And they killed him. Then they told the kids that he had his money buried there and somebody in the valley I don't know who was supposed to have found that money. All we had to say to the littler kids was "Old man, is your meat done?" Well, they thought Old Man, Is Your Meat Done was going to get them. [Laughter.]
- RM: He was killed way before your time, wasn't he?
- TW: Yes.
- RM: What other stories do you recall that people used to tell?

TW: Well, they used to scare us kids if we left [the area]. We liked to go over on those hills we had a running hill and a climbing hill and a red rock . . . They told us that if we went too far away Delamar dust would get us, so we stuck pretty close to our running hill, because we could run down the hill for home. (It was a hill that slanted.)

RM: What did you think Delamar dust was?

TW: I don't know we thought it was an old man of some kind. Afterwards, we found out Delamar dust was the [silica] dust that killed the men in the mines there. They also said there was a woman in gray who rode a gray horse around all those hills, and we mustn't run into her. That's the way they kept us home.

RM: Where was she supposed to have come from?

TW: Oh, nobody knew.

RM: Would she harm the kids?

TW: Well, they made us think she would, but we never did see her. Another thing that entertained us was a little 2-wheeled cart we had. Some of us daring ones would take it up on our running hill and everybody who could get on it would get on, and one would push it and down the hill we'd go, across the road and across the ditch, and we'd light in the field. But we never got hurt. We had to make our own entertainment.

Another thing was the potato roast. We'd all get a potato and we'd go down just across the street from the church. Nobody lived over on this side only the Coxes, and they lived up further. So that's the corner where we made our fire. We'd put our potatoes in and then we'd go play Run, Sheep, Run, while the potatoes cooked. Then we'd go home with a black face.

RM: [Laughs] And you thought that potato was real good, I'll bet.

TW: Oh, that was the best potato you ever tasted. [Laughs]

RM: How did Run, Sheep, Run go?

TW: We'd choose sides and we'd part, and one side would be hunting the other side. The boss of the other side would make up a lot of rules and if the other side was getting close to them, they'd holler one thing, and that made our side have to hide up and be quiet because the side that found the other side won the game.

RM: What did you do at night? You didn't have electric lights or radio or anything like that; what did you do?

TW: Oh, sometimes we had a lantern. But mostly we knew our way around. We spent our evenings down roasting potatoes or playing Run, Sheep Run, or twirling around and getting dizzy and falling down, and having to go home because you got dizzy.

RM: So you played outdoors a lot?

TW: Most of the time. And we had chicken suppers. They said the boys stole the chickens, and I guess they did.

RM: Oh, the kids would cook a chicken?

TW: We had chicken fries all the time. At least once a week all the youngsters would get together and have a supper.

RM: Did you cook it over a campfire, or in the house?

TW: No, we went to somebody's house and cooked the chicken and made the biscuits and made our supper.

RM: It sounds like you kids really had a lot of fun.

TW: Oh, we did. And then we had one place we called the hoot owl caves. It was down in the valley on the west side. We'd go down to the hoot owl caves and take our picnic and sit around these caves where the hoot owls lived.

RM: There were owls there?

TW: Oh, yes. You could hear them a-hooting anytime.

RM: How many children were there in Alamo?

TW: I guess 20 or something like that.

RM: Were they a lot of different ages?

TW: Yes.

RM: At what age did a kid join into this kind of play?

TW: They'd get into it as quickly as we'd let them. We older ones didn't want the little ones.

RM: How old would you let them in?

TW: When they got to about 10. Oh, they'd sneak in but we didn't take them as one of the gang.

On the Fourth of July we had a big celebration in Alamo a dance and a ball game and a program and all the kids' sports. Then the morning of the fifth, all the young folks went to Ash Spring. That was one time when we could go without a chaperon. Generally we had to have a chaperon (I don't know why). The fifth of July was our big day at Ash. We'd go up early in the morning and get home after dark.

RM: Describe what was up at Ash Spring at that time.

TW: Just Ash Spring.

RM: There was nobody living there?

TW: Well, there was the McGuffy Ranch on up a little ways from it, but most of them had moved out by then. They did have a ranch there, because my mother and one of the other women cooked for the men who put up the hay. I remember one story my mother told, when she and Dolly Lamb went up to cook for them.

RM: Was she Floyd Lamb's mother?

TW: No, his aunt. Well, they had an Indian running the derrick. You know, they had a horse that went around and around [during the haying]. They got the derrick up and something happened and it came down and hit him in the face. Mama said the poor old man came in and said, "My God, I saw one star." When the derrick hit him in the face, he saw one star. They used to laugh at the old Indian that saw one star.

RM: So it didn't hurt him that badly?

TW: No, it just gave him a black eye and a bump on the head.

RM: Did you ever go over to Caliente, or anyplace like that?

TW: After we got cars, we did. But up until then, it took us 2 days to go. The first day we'd go to the big rock and have lunch and then that night we'd go over to Grassy (that was halfway to Delamar).

RM: So you didn't go the way the road goes now?

TW: No. After we got cars, we did. But we'd go that way because we had to water our horses at night. Instead of going in to Delamar, we'd just go on the road on the side of the hill. The next day, we'd get to Caliente. But the times we went were few and far between.

RM: What were the occasions that you would go there?

TW: That's where they brought our supplies on the railroad. We went to Caliente to get that. And they had a high school in Panaca and we went over to Panaca and lived there for 2 years.

RM: You didn't have a high school in Alamo, did you?

TW: No, not till long after that.

RM: Tell me about living in Panaca and going to high school there.

TW: Panaca was a lovely place to live. It was just the same kind of deal as we'd had at home, but new kids, and we had Court Rock there that was a lot of fun.

RM: What did you do with that?

TW: We just climbed on it. We went up and spent a little while in the evening and played around just the same kind of deals that we had [in Alamo].

RM: By then girls were starting to get interested in the boys, and vice-versa, weren't they?

TW: Oh, indeed. That was the big deal in Panaca. After we grew up we'd stop our childish playing in Alamo, because we had other things to do more important things; more fun things.

RM: What kinds of activities did you engage in in Panaca?

TW: There was a field there that froze over every winter, and we did a lot of ice skating on it, and we had lots of dances. And some of them had cars by then. We used to have a few car rides.

RM: Where would you go?

TW: Just up Main Street and way down to the end of the street, and back, and over, down to someplace down the country where there was another rock that we liked to go to. It was just the same old country town where you could find all kinds of things to do.

RM: Who did you live with there?

TW: My mother went over with me.

RM: Did you rent a house?

TW: Yes, and Mother took care of other students.

RM: Was the teacher in the little red schoolhouse in Alamo a local person?

TW: Oh, no. They came in. We had quite a few different teachers.

RM: Were they usually Mormons or not?

TW: No, not always.

RM: Were they good teachers and did you like them?

TW: Oh, yes. Some of my very best ones . . . we had an Ida Bracken who came from Utah, and an Etta McMillan, and they were really good. Will Schofield used to live in Alamo, and he taught school there. And James Wadsworth from Panaca taught school. And Earl's mother that was my husband's mother taught school. She taught in Alamo too, but when she first came from Panaca she taught up at Richardville school. Then there was a school

up at Gardner Ranch (now it's the Stewart Ranch). They had a schoolhouse there, and they had one up at Hiko. Every place had a little schoolhouse.

RM: What did your curriculum consist of? The courses that you studied in school?

TW: Reading and writing and arithmetic and current events, and those kind of things.

RM: Did you have homework?

TW: We had our grammar (we called it grammar; they call it English now) and our history, and our geography. And we had spelling bees once a week. We had to get over them quick because we had to go to town and plan our Friday candy party. We always had candy parties on Friday nights.

RM: Where did you have it?

TW: We'd just go and ask somebody around if we could have a candy pull at their place that night.

RM: What did you make?

TW: Taffy. It was good. Sometimes it was kind of black and dirty, but it was good. We had one at one woman's house and we didn't get it quite done enough. This was Billy Lamb's wife. She was one of those particular women about her house, but she would let us have parties. She went to bed and we cooked our candy and it didn't get quite done and we pulled it and pulled it and it wouldn't crack like we wanted it to, so we hung it on a lot of little nails. The next day she said, "Theresa, my lord, why did you do that?"

I said, "Well, we didn't know what else to do with it, so we hung it up to dry."

RM: [Laughs] How did you meet your husband?

TW: His mother came over to Alamo to teach school. She and her husband had separated, and she had 3 boys. Uncle John Wedge of the Wedge Ranch was her brother. She came over here and taught at the Wedge schoolhouse . . . well, it was Richardville.

RM: So she was a Wedge who had married a Wadsworth?

TW: Yes. Earl came over with her and then finally the other 2 boys came and they worked on the different ranches the Upper Ranch, the Middle Ranch and the Lower Ranch.

RM: About how old were you when she came over there?

TW: Oh, I was just young. Earl was 14, and he's 5 years older than I. I had a brother and a sister who were about his age and he ran with them, so I just knew him that way. Then, as they married, he'd fall back to the next crowd. And he finally went to the service in World War I. He and I were kind of friendly before he went and when he came back we were real friendly. So we finally married.

RM: And what year did you get married?

TW: In 1921.

RM: And where did you live then?

TW: Oh, everywhere. We lived in Alamo half of the time. Earl and Leonard and Clarence were brothers and they had a store in Caliente, and Earl was the butcher. So we lived over there quite a bit.

RM: What was the name of their store?

TW: Wadsworth Brothers.

RM: Was that before Caliente had the Blue Front store?

TW: No, they had the Blue Front; it was over on one side of the tracks, and the Wadsworth store was on the other side. I think their store was called the Red Front for a while before they bought it. They called it Wadsworth Brothers.

RM: How long did you live in Caliente?

TW: We lived there twice. I think the last time we lived there about 3 years and the first time, maybe 2. Leonard and Earl and Clarence were also getting in the cattle business, so we went back and lived on the Wedge Ranch. And then they had a store in Alamo, so we lived in a house down by the store. Then we moved over to Earl's mother's place, where the Frehners live now, and lived there a while. Then we went to Caliente and lived.

RM: Did your husband run the store?

TW: Clarence was the boss. Clarence and Earl and Uncle John and Uncle Lon Stewart and Earl's mother worked in it.

RM: Was it a pretty big store?

TW: Yes, it was a pretty good-sized store. They had groceries of all kinds and meat and dry goods, and they had an ice cream parlor for a while, but they soon got rid of that. It was in the store when they bought it.

RM: When did they buy it?

TW: They must have bought it in '22 or something.

RM: How long did they keep it?

TW: I can't remember. I think they got rid of it during the Depression. We were living on the Wedge Ranch then and Earl was running cattle. Then we bought the Ferguson place, and we lived there the rest of the time till we moved down here to Las Vegas.

RM: When did you buy the Ferguson place?

TW: We bought it in the early '40s.

RM: When did you move down here?

TW: We bought this place in '60 and we lived here 3 years with Vera. They sold the store in Caliente in 1931, and their cattle. Clarence moved to Las Vegas and Leonard and Earl worked on the Lower Ranch.

RM: Are you related to Jay Wadsworth?

TW: Yes. His father and Earl's father were brothers.

RM: What do you recall about living in Caliente?

TW: The first time we lived there I didn't like it. I'd rather have been over in Alamo, where I knew all the people. I was young and home was more to me than Caliente. But the next time I went over, I liked it.

RM: Why did you like it then?

TW: I was a little older, we had 3 children, and I said, "If we're going over there to live, I'm not going to be like I was before; I'm going to like the people." So I liked the people and I liked the town. And they had a church there then and we went to it. My sister lived up at Panaca, and they came down a lot and we went up there a lot. And my mother lived over in Alamo and she could come and visit me a lot. And I just liked all the people they were nice, nice people. So I got to liking Caliente. In fact, I felt bad when we moved back to Alamo.

RM: What stands out in your mind about living in Caliente?

TW: It was just a nice town where people were friendly. The trains came through, and we used to go down to the beanery a lot and have dinner and watch the trains come in.

The thing that stands out most in my mind were the tramps we had. They rode in those old freight cars. I always wondered why I always had so many tramps. One Monday morning we got up and I said, "Earl, you'll have to go over to town to eat today; my food's all gone." I'd had so many tramps the day before . . .

RM: Would they come to your door?

TW: Yes. "Lady, could you give us a bite to eat, we're hungry."

RM: And you couldn't turn them down?

TW: No, because my father told my mother, and she told me, "Lo (her name was Lois and he called her Lo), don't ever turn a man away from your door that says he's hungry. I'd rather feed 12 men that don't deserve it than turn one hungry man away." So I grew up with that.

RM: So you never turned them away. And there were a lot of them coming during the Depression, weren't there?

TW: Oh, yes, coming through on the freight trains and stopping off in Caliente. And we had one little old guy I called him the coffee man who lived across the creek. He lived over on that side of it and we lived on this side. Once a week he came by to get his coffee. I always gave him some coffee.

RM: Did you give him grounds?

TW: Yes, grounds to make coffee with when he got back to his camp. I guess he had no way of buying stuff. One day he called by and was going home to fix some breakfast, so I gave him some bacon and eggs and some bread to have with his coffee. Next time he came, he said, "Lady, I was going back home the other day, and I fell and broke all my eggs."

RM: Oh, my.

TW: [Laughs] We only had one man come who we didn't feed. Earl said, "Feed all of them you want to, [but] always offer them a little job while you fix them some."

So I told this guy, "I've got a little pile of wood out there, if you'll bring it over and stack it by the house while I fix you a handout." Well, he didn't want to. I said, "Well, I don't want to fix you any dinner, then."

That was the only one I ever turned away. That stood out in my mind because we'd lived in a place where that didn't happen, and it just fascinated me that these guys would come hungry. I couldn't believe it. We called them hobos, and they said that if a hobo found a place that would feed him, they'd mark the gate. That's why I got so many.

They had lots of entertainment in Caliente. They had a picture show, which we didn't have in Alamo at the time.

CHAPTER THREE

- RM: Tell me some more about living in Caliente.
- TW: One thing I recall that interested me and I didn't go for it was that they had a Ku Klux Klan there. Of course we lived there and Earl was a businessman, so they were hot after him to join the Ku Klux Klan. I told him, nothing doing; he wasn't going . . . but Lon and Clarence joined the Ku Klux Klan. They had quite a lot of people over there who joined it. Once in a while they'd all get out in their robes and march down the street. They had their hoods on and their faces covered, and you didn't know who was who unless you could tell them by their walk. One time they even burned their cross up on the hill.
- I had a real good friend, and her husband had joined it, and she was like me she told him nothing doing. She said to me, "I told him, go ahead if you want to get your head shot off." Well, he didn't get it shot off, but he did join it.
- RM: Could women join it, or was it only for men?
- TW: I don't think there were any women who joined it.
- RM: What did the Klan want? What were they trying to do?
- TW: [They wanted to] kind of pick up where the old Klan left off and run things. It didn't last too long in Caliente. But I went in the store one day we lived in a motel up above our store and Lon Stewart and his wife had a room there. I went up to Aunt Maggie's one day, and there in this box was this big old white robe and things. So, of course, I knew what it was. I never did anything with it, but Lon and I were cousins, and when I went back down to the store I talked to him just like a brother (and he treated me like I was his sister). I said something about the Ku Klux Klan; made some kind of a remark.
- "Shh! You mustn't say that where anybody can hear you."
- I said, "The hell I won't. I'll say just what I want to, and I'm not afraid of the Ku Klux Klan."
- RM: What was your opposition based on?
- TW: My religion. You weren't supposed to join that kind of thing, because they were going to do just what they did down south. It wasn't the right kind of thing to join.
- RM: What did you think they were going to do?
- TW: We thought they'd be after any rascals that they might figure were in Caliente or take over bossing the things, or something like that.
- RM: Be kind of vigilantes, in other words?
- TW: Yes. That was kind of the idea we had.
- RM: How many people do you think there were in the Klan in Caliente?
- TW: I don't know; there was quite a line going down that street. I can still see them up here, marching along down the street in their hoods with their white robes.
- RM: How many would you guess were marching?
- TW: Oh, I guess 20 or 30. There were quite a lot of them.
- RM: About what year would this have been?
- TW: In the early '20s.

RM: How long did it last?

TW: Not too long; a year or two.

RM: What did other people in the community think about the Klan?

TW: Some of them thought like I did and some of them thought it was good, and would go ahead and join it.

RM: What about the railroad? What did you think about it?

TW: Oh, it fascinated me those faraway places. You know that old song that used to be on?

RM: Yes.

TW: Every time I heard the whistle of a train, I thought of some faraway place. I was a dreamer. But I couldn't go, because I had a family.

RM: When were your children born, and could you tell me their names?

TW: Lois was born in '22 and Vera was born in '25. Nedra was born in '28, Lorna was born in '31, Charles in '34 and Sharon in '40. We had 6 kids, 5 girls and one boy.

RM: And you raised them all right there in Alamo and Caliente. What were the problems in raising children, because you didn't have any modern conveniences, did you?

TW: No, we didn't have any of them. We rubbed clothes on the board until we finally got a few gasoline washers.

RM: What did you do about diapers in those days?

TW: Oh, we washed them. We had a boiler that we sat on our stove and rubbed them out by hand.

RM: What did you use for diapers regular diaper material?

TW: Yes. We bought the material and made from 30 to 60 diapers [out of it].

RM: Did women in those days breast-feed their babies? They didn't bottle-feed that much, did they?

TW: Very few only those who couldn't nurse them.

RM: When did you start your kids on solid foods?

TW: By the time they were 6 months old I was giving a teeny taste of this and that. In those days we didn't have baby food; we made our own baby food.

RM: How did you make your baby food?

TW: Generally we'd bake a potato for them. And I'd take peas and string beans and carrots and mash them and run them through a little sieve. And then when they got a little older, say 8 months, we'd start mashing them on our plates, and then they didn't want the strained; they wanted what we were eating. But it was easy to raise them.

RM: What was the philosophy of raising children in those days? What would you say your philosophy was?

TW: I was raised to think that a woman's place was to raise children; multiply and replenish the earth, they said.

RM: What about disciplining them and things like that?

TW: Well, my mother was a good teacher and I tried to follow her. I'd go in there and say, "Mama, can I go here or can I go there, or do I have to go to church today," or what about this or that.

She'd say, "Theresa, you can go if you want to, but I'd much rather you didn't."

RM: And then what would you do?

TW: I wouldn't go. A time or two, I did, and I suffered all the time I was gone; I felt guilty. So I got so if she'd rather I didn't, I didn't. I'd do something else. And most of the kids were the same. We didn't have any mean kids. Oh, they'd do little stunts . . .

RM: Devilment kinds of things?

TW: Yes. Well, I might have been in on a few of those . . . [Laughter] Another thing we had in Alamo that entertained us was a band of donkeys. They just ran wild. If we decided we wanted to go someplace or have a little fun, we'd go find the donkeys. We might have to go way down the valley or way up the valley, or over this hill or over that hill, but we'd find them.

RM: And you would ride them?

TW: Yes.

TW: How did you catch them?

TW: Oh, they were tame. They'd stand there while we got on them. We had one we called the old 4-year-old, and whoever rode the 4-year-old got to lead the gang. He was the boss. I rode him a lot, too. If he went fast, the others went fast; if he slowed, they slowed.

RM: The donkeys probably liked to play with the kids as much as the kids liked them, didn't they?

TW: Yes, I think they liked to come into town once in a while and have a little fun. We had 2 kids, Vern Shumway and Carty Lamb, who would generally come on their horses. If the donkeys were too far away, they'd go on their horses and bring them into town. Then we'd get on our donkey and they'd run behind them with their horse, and if the horses went behind the donkeys, they'd really go fast. Then all of a sudden, those boys would stop their horse dead still; the donkey would stop dead still and off we'd go.

RM: Is that right? You didn't have a bridle or anything, did you?

TW: Oh, no. We'd just tap them with a stick on the side of the head. If we wanted them to go this way, we'd tap them.

RM: That sounds like a lot of fun. They didn't buck?

TW: No, they didn't buck; they'd stop too quick, though. And we never got by their heels; they might kick. But donkeys aren't as bad as mules about kicking. We left the mules alone; we didn't play with mules.

RM: Let's talk a little bit more about child rearing – how you were raised and how you raised your children. What do you see as the best way to raise children?

TW: Know where they're going, know who they're with, know when they're going to come home and what they're doing and teach them to go to Sunday school and church.

RM: Did people spank their children much in those days?

TW: Oh, yes, we paddled them now and then. Not whipped – paddled. Well, some people whipped them, and I didn't like that. But I'd spank mine a little bit every once in a while.

But Earl never touched them. He'd say, "Ma, come tend your kids." [Laughter] So I'd go tend my kids. I guess the reason he didn't . . . Ned was kind of the clown of our family, and still is. If anybody knows Alamo, they know Ned. She's a friend to everybody. (Ned's a Shumway now.) But we were living in Vegas, down on 210 Clark Street. We had a small kitchen, and we cooked and ate in it. We had the table sitting in the middle of the floor in the kitchen and we were all sitting around eating, and Lorna was our smallest child then. She was through eating,

so she got down and was on the floor, and Ned kept teasing her. Earl said, "Nedra, quit teasing her." Well, she teased her again. And of course, Lorna was just little and she yowled about it. So Earl reached down with his thumb and thumped Ned on her head. He said, "I told you to quit that," and gave her a thump.

Ned came out from under that table and looked at him. She says, "Well, you red-headed bull!" That's the last time he ever thumped one of the kids or touched them. [Laughter]

RM: He had red hair?

TW: It was kind of red.

RM: That's cute. That probably says quite a bit about their relationship, that she thought she could talk to her dad like that. I can envision some kids getting whipped for that.

TW: Yes, and probably would have done. But we all laughed about it because Earl looked so surprised. And Ned meant it she thought that was something else, for her dad to thump her head. He'd never touched her before.

This is the old hall I was talking about.

RM: OK, you're showing me a book called *The History of Pahranaagat Valley* by Louise B. Stewart. Page 48c has a picture of the old town hall.

TW: This is the old town hall, and that's the church. This is a view of the old chapel we had.

RM: They've got a new church now, don't they?

TW: Yes. It's built onto this one.

RM: And you said the old town hall came from Delamar.

TW: Yes. Earl went and helped with the floor. They had just an old wooden floor in it and all the young guys went and put a hardwood floor in it so we could have our Christmas dances. And this was the bishopric at that time. This was my brother on the left Karl Stewart. And this one is Marion Stewart. And this was a Leavitt, and they were the bishopric.

RM: Were the 2 Stewarts brothers?

TW: No, cousins. Marion's father and Karl's father were brothers.

RM: There was a store in Alamo, wasn't there, back in those early days?

TW: Oh, yes. Will Stewart owned it and it was just a little room, not much bigger than my living room. They had material and a few shoes, and overalls and groceries and candy . . . it was not like stores are now, of course. They had to bring everything in by freight wagon. Every now and then they'd go to Caliente and stock up that way. And then Otto Foremaster had a little old store in Alamo, and it was about the size of this. He was a crippled guy who sat in a chair all the time. In fact, he's in this book someplace.

RM: When did automobiles start coming into Alamo? And what difference did they make?

TW: Oh, a big difference. The first automobile that came in was owned by a man by the name of Taylor. He lived up at Hiko and he had a wife and 2 daughters and he ran the mail for a while. He had an old stripped-down car the first cars that came there were just stripped-down cars. He tried to run the mail, but it was too hard on tires and cars broke down too easily. Then Omer Stewart and Andy Richard each got a Ford car and they drove the mail in those cars.

TW: How old were you when that happened?

TW: I must have been 14.

RM: So it would have been in about 1915? And there was a post office there?

TW: Yes.

RM: What kind of clothing did you wear as a child?

TW: There were no overalls or slacks for the women; they wore dresses. We wouldn't be caught dead in slacks.

RM: Did you wear a slip and then a dress?

TW: Yes.

RM: The dress was usually a one-piece, wasn't it?

TW: Yes, generally.

RM: What would it have been made out of?

TW: We called it gingham. Now they call it print. It was cotton. That's me in that picture, and I had on a blue chambray.

RM: What's a chambray?

TW: It's about the same material. They just called it different names.

RM: Did your mother make your clothes, or did she buy them?

TW: Oh, yes. We very seldom had boughten dresses. Everybody made them.

RM: How many dresses would you have at one time, would you say?

TW: When school started, we had 2 new dresses. And we took care of them. When we got home from school, we changed into an old dress; we didn't play in our school dress. And on the Fourth of July we had a new dress. We wore that new dress for Sunday until Thanksgiving. Then we got out our last Christmas dress, and we wore it for Sunday until Christmas again, then we had a new Christmas dress.

Now this dress that I had on in this picture was my May Day dress; we celebrated May Day. We braided the maypole through the Primary. This picture [on page 92b of *The History of Pahrnagat Valley*] was a May Day picnic down at the grove. (In the book it says Ash Springs, but it wasn't Ash Spring; it was a grove down at the lower end of town.) Generally we had a new dress for May Day and then it fit into our school clothes.

RM: So would you have about 4 dresses at a time?

TW: Yes.

RM: And would you wear the same dress every day to school, or would you alternate?

TW: We'd change. We'd have 2 new dresses when school started and then, of course, we had a dress or two from Thanksgiving and May Day, and we had those to fill in. But we always had 2 new ones to start with, and we started in a new dress.

RM: What about shoes? Did you get new shoes, or how did that work?

TW: We got new shoes for the Fourth of July and crippled around in them all day, because they hurt. We'd have to send away for shoes, and if they came and were too little, we wore them anyway. We'd say they didn't hurt, but they did.

RM: And you'd get blisters and everything, wouldn't you?

TW: Oh, yes. But we'd go right on anyway.

RM: What did you use for socks in those days?

TW: Oh, we had long ones. They came up over our knees.

RM: How did you hold them up? With garters?

TW: We had what we called a pantywaist. It was a little short thing with a band on it, and it had buttons and we had supporters that pinned on the band and they came down and fastened on to the socks.

RM: At what age did girls start wearing those?

TW: Oh, as soon as we learned to walk.

RM: What did the boys wear?

TW: Just regular socks.

RM: Your socks must have got holes in them and you'd have to darn them and everything.

TW: We darned them, you bet. Mama had her little basket with her socks to be darned. This old Indian friend of mine could darn like nobody's business, and she loved to darn my kids' socks. She went to school in Riverside, California, and learned all those things. She was always coming over and asking if the girls had any socks to darn.

RM: What did you use for coats?

TW: We always had an overcoat.

RM: Did you get a new one every year?

TW: No. They'd last sometimes 2 or 3 years. And then we had kids they were handed down to.

RM: You got the hand-me-downs?

TW: The hand-me-downs, never the hand-me-ups, but that's the way it was. We all did it, so we thought nothing of it.

RM: Did you wear caps when it was cold?

TW: Yes, a little toboggan cap.

RM: What was that like?

TW: It was a little thing that fit on your head and it had a long tassel a foot and a half long that hung down your back.

RM: Oh, it was like a little stocking cap, only it came down in back?

TW: Yes. I had one when we were in Panaca.

RM: Oh, it was a piece of cloth that you made a hat out of?

TW: You could make one out of a piece of cloth or you could buy the knitted ones.

RM: But they were called toboggans?

TW: Yes.

RM: I'll be darned. Were they made out of cotton, or what?

TW: Yes, cotton or [wool] yarn.

RM: Did you kids wear long underwear?

TW: Oh, indeed. Long handles, and they felt mighty good in that cold weather.

RM: Were they wool or cotton?

TW: Fleeced cotton.

RM: Did you bring the socks up over the long underwear?

TW: You bet. And in the spring, when it would get warm, the most fun we had was to go in, "Mama, can I take my shoes and socks off and run in that plowed land?" They were plowing the land, and we'd run up and down barefooted. But when it got cold, we'd put our shoes and socks on.

RM: Did you wear galoshes when it was wet?

TW: Yes.

RM: Rubber galoshes with the buckles on them?

TW: Yes. And enjoyed every minute of it. And we had our umbrellas. We were all fixed for it.

RM: And did the boys wear shirts and Levi's?

TW: Yes, and overalls. That's the way we lived in Alamo. We all dressed the same way . . .

RM: How often did you take baths?

TW: Once a week, unless there was something special. Our lot was down the lane and that's where our house was. Down below us was the old slough. It's a cement ditch now, but it was an old slough where we used to go and catch carp. We'd take the tub and the bucket and go down to the slough and get water and bring it home and put it on the stove and heat it for our bath.

RM: And each one didn't get new water, did they?

TW: No. The boys got one tub, and they bathed in it. Lois and I were the only girls and we got our own tub. Mama had 4 chairs in by the kitchen stove with a blanket around them, and that was our bathroom.

RM: Oh, and that was your privacy?

TW: Yes. Right in the kitchen by the stove, with the stove door and the oven open to let out the heat. We didn't think we were suffering a bit.

RM: And you weren't.

TW: No, we didn't suffer.

RM: How about your hair? Did you wear your hair long?

TW: Yes. We brushed it every night brushed it and braided it.

RM: You wore it in braids to sleep?

TW: Yes.

RM: So every night you would braid it?

TW: Yes. And when we were little, we had a braid here and one down here, criss-crossed, with a bow of ribbon here.

RM: How did you fix your hair for school?

TW: That way, when we were little. Then we got so we had a bun here and one here and one here, and we pinned them with hairpins. And we put this up on rag curlers.

RM: Every night?

TW: No. We'd put the hair in the rag and twist it up. We didn't have curlers, and the rags made beautiful curls.

RM: Show me how you did it. You've got a piece of rag about 6 inches long and 3 inches wide.

TW: We'd put the end of the hair there and fold that over, and roll it all up and twist it up. Then we'd have a needle and thread and we'd sew these 2 ends together. We did that clear around our head. It would make a nice ringlet if you weren't lucky enough to have curly hair and do it on your finger.

RM: So you'd put hair in the middle and then fold the cloth over the hair and just twist the cloth up?

TW: Just roll it up like this. It'd be here and we'd have a needle and thread. Then we'd drop that and do the next one, and sew it.

RM: It sounds like a lot of work.

TW: Well, you got kind of handy at it. Later we started getting curlers, of course.

CHAPTER FOUR

RM: Did you use any special preparations for your hair, like lemon juice or anything?

TW: Oh, a lemon juice or vinegar rinse, and rainwater to make the water soft. For a long time we didn't have shampoo; it was just a bar of soap.

RM: Did your mother make your soap?

TW: Yes.

RM: Was it harsh?

TW: No, it was quite nice. Not as mild as it is now, but it was good. When I was about grown up, we got a recipe that made soap powder. Instead of cutting it in big bars, we made it and put it in a thing and stirred it, put it in a box, and had soap powder little fine powder.

RM: For doing dishes?

TW: Yes, and washing. You'd put it in your wash tub. Oh, we lived the old-fashioned way, I'll tell you.

RM: Did you girls have to help your mother with the washing and the ironing and everything?

TW: Oh, indeed. We were taught to work. We played a lot, but we worked too. One thing I remember, I couldn't lie in bed when I heard Mama up in the kitchen, doing her whistling and banging her pots and pans, I had to get up to help her with breakfast.

RM: What did your mother do after your dad died?

TW: She was postmistress for a while.

RM: That's how she made a living?

TW: Yes. And she had an 11-year-old boy . . . in those days, they gave you an examination in the early spring, and if you could pass it, you didn't have to go to school the rest of the year. Well, Karl passed it, so he went over to Dutch Flat that was a ranch just above Caliente and herded sheep for my Aunt Ethel's husband, Uncle Paul Henry. That was when he was 11 years old, so that helped. And Mama helped a lot with nursing sick people.

RM: And she didn't remarry?

TW: No.

RM: Did the community help her out?

TW: I think that they helped her they probably gave her fast offerings. (In those days fast offerings weren't money.)

RM: What's a fast offering?

TW: Through the church [people would get food]. Now you just pay so much money for your fast offering and they have a church storehouse where they can buy food and then give it to the people who need it. But in those days, they'd go to the families that probably didn't have much money, because there weren't too many jobs around Alamo. And whatever they had a supply of it might be that they raised a lot of carrots, or they might have raised a lot of potatoes or they might have had a surplus of canned stuff, or they might have made a bunch of soap. Anything they had like that, they'd give to little boys who gathered up the fast offerings in their little red wagons. They'd take it down to the tithing office. There's a little old rock building there in Alamo that was the tithing office. And then the bishop, or whoever was in charge of it, would know who needed help.

RM: So people tithed in food and goods?

TW: Yes. Then people got jobs and [now they give money]. The first Sunday in the month, you're supposed to fast and give whatever you feel like as a fast offering. That's fast Sunday.

RM: Do most people do that?

TW: Yes.

RM: Is it a full fast, or are you allowed anything?

TW: No, not till your evening meal. You fast your breakfast and your lunch or whatever. Little children or a nursing mother go without one meal.

RM: Did you feel that you grew up deprived, with your father gone like that?

TW: No, not the way the community was. I had one cousin who said, "Oh, well, never mind Theresa, you can have half of my dad." Well, he was my uncle, so . . . That poem of Emma Foremaster's called "Alamo Style" shows you how Alamo lived. It tells how they helped anybody who was in need. And it was that way from the bottom of the valley to the top. If there was anybody who needed help . . .

RM: Was there any mining going on that you recall?

TW: Not much. There was the old mill up at Hiko, but it never ran when I was old enough to know. There was mining around in other places, but not close to us. We never went to them, because [our travel] was all by team and wagon.

RM: Do you remember the waterfowl coming in on the lakes there?

TW: Oh, yes, lots of them. That's another thing they did during the holidays. The men would choose up sides and go out hunting ducks, quail, or anything. And the one who got the least cooked them all for the others.

RM: What kind of bedding did you use in the winter? What kind of mattresses did you have?

TW: Some people used straw mattresses. We had mattresses just like we have now. They were probably not as good; they didn't have all these fancy things, you know.

RM: They didn't have innerspring mattresses, I don't think.

TW: Oh, no, it was just a spring with a mattress on it. But a lot of people would make a tick out of unbleached muslin and they'd fill it with wild hay. They were good beds. You'd get that old tick full of hay and it was good sleeping; I slept on many of them. And some people would save all the feathers off the ducks and things and they'd have a feather mattress. Mama always had a feather mattress. When they'd get a lot of ducks she'd pick them and save them and put the feathers in the feather mattress.

RM: Did you make feather or down blankets?

TW: No, but we always had feather pillows. And we made our own quilts.

RM: How did you make those?

TW: Just like I'm doing here (I'm making a star quilt). They all made their own quilts, and they had quilting bees. All the women went and helped whatever woman had a quilt to quilt.

RM: What did you use for sheets?

TW: They'd buy sheets, or a lot of times they'd buy unbleached muslin just the size of a sheet. They'd wash it and lay it out on the alfalfa and leave it in the sun until it would bleach white; then they'd have white sheets. Of course, they'd use them sometimes in between. Every time they'd wash them, they'd lay them out there. Everybody had an alfalfa patch. They'd lay it out there, and I don't know if the green alfalfa helped it or if it was just lying out in the sun, but we always laid them there.

RM: Did you use bluing in your washing?

TW: Yes. Bluing takes that little yellow tint away.

RM: Did you make your own yeast?

TW: Yes.

RM: Out of hops?

TW: Old Grandma Foremaster made hop yeast. She had some hop vines out in her yard and she made hop yeast, but we didn't. You got those dry, hard, yeast cakes and started it. Then you'd put so much in a bottle, and every time you cooked potatoes you'd pour a little potato water in there and put in a spoonful of sugar, and it would rise. And you had to keep that sweet; you never let it sour. Then when you were going to make your bread, you'd fill the bottle full of potato water and put a little sugar in, and by night, when you mixed your bread, it was all up. But you'd save about 2 inches of yeast in the bottom of the jar and then the next day, when you cooked some potatoes (or if you weren't going to cook any, you'd cook one), you'd mash the potato and put it in there to keep your yeast going. And then they had what they called sour yeast dough.

RM: What was that?

TW: It was just a dough that they made, and it soured and raised. You've heard of sourdough.

RM: So it was a different kind of yeast?

TW: Yes. But we never did like it as well as the other.

RM: Did you use a lot of cream and things like that in your cooking?

TW: Yes.

RM: Probably everybody had a cow, didn't they?

TW: Everybody had their cows and their chickens, and their pigs.

RM: Did people keep their animals on their lots in Alamo, or did they have a farm where they kept them?

TW: They all had their alfalfa fields, and they'd put up hay for the winter and let the cows run out on the hills in the summer. After a while, the BLM, and before it the Taylor Grazing Act [changed that].

RM: Did everybody who lived in Alamo have land [outside Alamo], or did some people just have a lot in town?

TW: Most of them had just a lot in town. But then finally most of them got a field someplace in the valley. And they all had an orchard. Everybody who moved in there with the first gang that came planted a orchard. They had their own apples and pears and peaches and things like that.

RM: And there was a lot of canning in the fall, wasn't there?

TW: Oh, yes. You raised your tomatoes and all of that stuff. Finally they got pressure cookers and then they could put up beans and corn and everything.

RM: Oh, before that you couldn't?

TW: No, you couldn't keep it. It wouldn't keep.

RM: Why wouldn't it, I wonder?

TW: Well, you had to get it so hot. [Before pressure cookers] you'd let the string beans ripen and they'd come out of the pod and you'd cook those dry. But you'd dry the corn. You'd cut it off and lay it up on top of your house on a sheet with a mosquito bar over it so the flies couldn't get on it, and dry it. Now they have a dryer, and you just put it in your dryer.

RM: How would you can things?

TW: We'd put them in an open pot and boil them so long. Then we finally got so we put them in the bottles and put them in a big saucepan of hot water. They used to put them in the black tub that they used for heating their wash water. They'd have a tub full of filled fruit jars and keep a little fire under it and boil it so long, take it out and tighten the lid, and put it on the shelf.

RM: Boil it in the jar?

TW: Yes, that would save having it in an open pot and filling the jars.

RM: Did they put wax on the top of the jar?

TW: Not the fresh fruit. They'd put it on their jelly and jams.

RM: Why would they use wax on the jelly and jams?

TW: With all that sugar, and cooked down to a jelly stage, it would keep. You'd just put that wax on to keep dust and dirt out.

RM: Oh, you wouldn't have to put a lid on it?

TW: No. We generally did, if you had bottles or cans or anything that had a lid. Otherwise, Mama always took a cloth and put it on top of her bottle and tied it on top of the wax. Then when you'd take that off, it was nice and clean and soft.

RM: What are the things that you dried?

TW: Apples, peaches and plums were the main things. We bottled some, too, but in those days it wasn't as easy to keep jars. They would get broken, and they had to bring them on freight wagons. And then we had those screw lids, you know. Now you just have one with a little sticky lid that you put on, but it used to be a glass lid, and you'd have to put that on and tighten it like the dickens or it would spoil.

RM: Did you ever can meat?

TW: Oh, yes, lots of it.

RM: Was that tricky?

TW: Not if you had a pressure cooker. You'd brown your meat and pack it in your bottle and put the lid on not tight and then cook it so long.

RM: Tell me some of the other things that you canned.

TW: Well, most anything. We canned all the fruit I named that we dried. We bottled it, too. Then we got so we canned beans, and corn, and meat and any kind of fruit grapes and everything.

RM: Did everybody in Alamo have a cellar?

TW: Yes, a cellar built on top, or one under the ground. They were good cellars. And most everybody had a pit down under the ground where they'd put their carrots and their potatoes.

RM: Was that in the cellar?

TW: Yes. They had it partitioned off, and you'd put your apples in one part and so on. A lot of times we'd leave our carrots in the ground and they'd freeze, but in the spring you could go out and dig them, or you could dig them in the winter. But a lot of times we'd just dig them and put them in the ground cellar.

RM: How did you dry the peaches?

TW: We liked to peel ours; then we didn't have the peeling to contend with.

RM: Did you peel them by blanching them?

TW: Some of them; the corn we did, and you could peel the peaches better if you poured hot water over them you got away from that fuzz. But sometimes, if your peach was plenty ripe, you were better to just get ahold of it and peel it off. Because if you poured hot water on it, it made it softer and stickier. There were several different things that we had to learn to do, and Mama taught us to do all of that.

RM: Did it take up a lot of time every fall?

TW: Yes, we were busy canning. Everybody was doing their canning. If we didn't have 500 quarts of stuff canned, we thought we'd failed. And we'd boil the beets on the stove, then we'd take them off and let them cool a little, and take that peeling off, and then slice them or dice them, or chunk them, or however. We still do that.

RM: What did you can the most of?

TW: I'd say peaches and apples and plums.

RM: When you canned the fruit, did you put sugar in it?

TW: Yes. It made it a lot better, and it looked better.

RM: So you did the most canning of fruit?

TW: Yes. We dried our corn. Then they put out a powder of some kind that they used to bottle string beans. And they were good. My sister bottled a lot of string beans that way, but I never did.

RM: But you had to use a special powder to keep them?

TW: Yes. Otherwise they wouldn't keep, and if you ate them after they had spoiled, they were bad. They finally got the pressure cooker, and then you'd blanch and fill your bottle, and then cook them so many minutes.

RM: And you'd put them inside the pressure cooker with the lid on?

TW: You'd put the lid on, but not screw it tight.

RM: And that put them under really high heat, didn't it?

TW: Yes. You'd have the water about halfway up the bottle. And then you'd put the pressure on so much . . .

RM: What did you do for doctors there?

TW: Well, we had my Aunt Luny. She was my father's sister. Her name was Lucinda, but we called her "Luny." And also Aunt Mary Stewart she was Uncle Tommy's wife. They had both been to Salt Lake and taken doctor's training, and they lived there in Alamo. We just got by with the people who were there. If anybody really got bad, they'd take them to Caliente or Delamar.

RM: That would be like a broken leg or something like that?

TW: Yes. Well, we had Sumner Stewart and Will Stewart and one or two others who were real good at setting bones, and they'd put a splint made out of wood on them. They took care of the bones unless there was really a bad break. For just a plain broken leg, they'd splint it up and the person would limp around for a while and then was all right.

RM: When women delivered their babies, did they have a midwife, or how did that work?

TW: Yes. Aunt Luny and Aunt Mary would help them. They both had a doctor's certificate.

RM: Did many women die from childbirth there?

TW: Very few. One woman, a Mrs. Kelly who moved there from Delamar when it shut down, died, but it wasn't the baby, it was pneumonia. They hardly ever lost a baby. If anybody really got bad off, and Aunt Mary or Aunt Luny couldn't do any more for them, they would take them to Caliente. Or sometimes . . . when my father was sick (he was sick about a month before he died), the doctor, Dr. Hart from Delamar, would make a trip to Alamo once a week.

RM: But there was just nothing they could do for your dad, was there?

TW: No.

RM: I've wondered . . . so many people now in their 50s and 60s have health troubles people start getting arthritis and so on. How did people in those days deal with that kind of ailment?

TW: In those days, if they had arthritis like we do now, it was rheumatism. We didn't know about arthritis. Some of the old men and women would have their hands all bumped up, like mine, but we didn't think anything of it. But the old men would come out with their hands all bundled up and bent and limping, and they'd say, "Well, it's going to storm, rheumatism's acting up." Now I realize that a lot of those poor old men had arthritis, and not rheumatism. They had Bright's disease, or rheumatism, and that was it.

RM: Did you use many herbal cures in those days?

TW: Yes, we had a woman there in Alamo. I don't know if you've ever heard of Wesley Koyné?

RM: Yes.

TW: Well, it was his mother. She was one of those people who some people look down on because she wasn't as bright as somebody else. But she sold Bliss Native Herbs. We thought they were great [they were] something like aspirin. We bought them from her all the time.

RM: What were some of the herbs that you bought from her?

TW: It was just a pill in a big can like this. I guess it was several herbs all in there together, but everybody bought them, even people with rheumatism. We'd even give them to our dog if it got sick.

RM: Is that right?

TW: Yes. We had an old dog that we thought so much of, and he got kind of lame in the back, and he had distemper, and we put those pills in his dish of milk, and he got better.

RM: Did people have their dogs as pets the way they are now?

TW: Yes. Some of them had a mean dog or two that we all hated, but most of them were good.

RM: Did people keep cats then?

TW: Yes. About everybody had a cat. We always had a cat that would stay outside; it didn't get in the house.

RM: So you stayed on up there until about 1960?

TW: Yes, off and on. Then we bought this place, so we stayed down here and went up a lot to our place in Alamo, but now we've sold it. We sold the cattle and the range and the Hiko field and the Ferguson field and the Ferguson place to our son and one of Leonard's sons. (Leonard Wadsworth was Earl's brother.)

RM: Where was your range?

TW: North of Alamo. Headed up to White River Wash, you go up that way to go to it. And Cherry Creek it's about 67 miles from Alamo. We had a little ranch there that we kept, but we ran our cattle off in that area. It's Cherry Creek and Coal Valley; Coal Valley's the main place. We ran cattle in Coal Valley at certain times of the year. Now you have to go according to BLM. When they say you can have them there, you have them, and then if you let one get away, you pay for it.

RM: They're strict, aren't they?

TW: Oh, devilish. Those people back to Washington don't know beans from buttons over raising cattle. I could go back there and tell them a lot of things. [Laughter]

RM: So your husband was basically a rancher for many years, wasn't he?

TW: Yes. He'd come down here and work for his brother, Clarence, on the transfer company, but he had to go back to Alamo; he loved raising cattle. He died May the 9th of last year.

RM: What was the transfer company?

TW: Las Vegas Transfer; a trucking company. Somebody else owns it now; I don't know who.

CHAPTER FIVE

- RM: You were talking about the horse races in Alamo, Theresa. What do you recall about them?
- TW: It was always at Christmastime, and we had about 3 days of horse racing. There were 3 men who had race horses Sid Pace and Will Stewart and Johnnie Richard. And then quite a few other people had pretty good horses, and they did some good running. We had the races down the street that we called the Main Street. (They don't call it Main Street now.)
- RM: How far did they race?
- TW: I guess about 3 blocks. They'd start up at the upper end and it went about 3 blocks down.
- RM: Did people make bets?
- TW: I think some of them did.
- RM: Were there prizes or anything?
- TW: No, not for the horse racing. They were just out running their horses for the fun of it. But I imagine that some of the men, between them, bet.
- RM: Who rode the horses?
- TW: I think they had their own young men or themselves. We all stood out on the street and watched them run. Earl my husband and I ran a store right on the street where the store is now, and the church. (That's what we called Main Street.) His brother had a horse he called Old Betsy and she was a good runner. It was Betsy's time to run, and I don't know what horse she was running against, but Earl heard them announce it. He'd just made some kind of a sale in the store and he still had the money in his hand, and he came out to watch the horses come down the street; they ran about a block below the store. And when he got back to the store he didn't have a \$10 bill; it was all in little pieces. That's how excited they got over their horses. He had it in his hand and was watching the horse races, and he just tore it up in little pieces.
- RM: I'll be darned. Would they just race 2 horses at a time?
- TW: Yes, just the 2. They were matched races. And a few times they ran races up at Ash Springs. There was a place they called the Murphy place it was quite a big ranch and we used to go up there; they had celebrations sometimes.
- RM: When was this?
- TW: This was way back in the early 1900s, before World War I. [After that] the horses became older, and some of the men moved away and some of them married and they got other jobs and moved out.
- RM: When did it kind of come to an end there?
- TW: I imagine when I was about 16.
- RM: So this went on for 3 days in December?
- TW: Yes. Generally we had nice weather in December. And they had ball games. The married women would stand the young girls, and the young men would stand the young married men. And we had a ball team that played in the summer, and there was a ball team from Caliente that used to come play with us.
- RM: Was there a horse that was the champion of the valley or anything like that?

TW: I used to know their names, but Race Time's all I can remember. There were 2 other horses, and I think Sid Pace's and Johnny Richard's were the 2 very best.

RM: Did they race any other time of the year?

TW: Sometimes when they had a little celebration. We had quite a lot of celebrations then. [Another celebration was] on the Fourth of July. We'd have our flag raising about sunup, and then we'd have a program about 10:00, and it was really a nice program. I think I told you about that before. They had what they called "Miss Nevada," and the Statue of Liberty and her 2 attendants, and they were all dressed up and sitting on the stage. And they sang the "Star Spangled Banner" and "My Country 'Tis of Thee" and "Nevada." The Nevada song wasn't what it is now.

RM: Do you remember the words?

TW: It was "Oh My Nevada / Dearest place on earth to me / Heed not the laughter who makes light of thee / Someday thy people shall a glad, great army be / Someday thy cities will be known from sea to sea / But they shall not love thee / In that day of our success / More than we who love thee / Just for loveliness."

RM: That's nice, isn't it?

TW: It was nice.

RM: When did you sing that song?

TW: When I went to school; we'd sing it about every day.

RM: Did you always recite the Pledge of Allegiance in school?

TW: Oh, yes every morning.

RM: Did they have prayers in schools then?

TW: We had one teacher who always said a prayer. They didn't make any fuss over it then. We had one teacher who taught the small kids, and I still have a [mental] picture of her standing up there saying a prayer. She wasn't a Latter-Day Saint, but she said a prayer.

On the Fourth of July, the program would be over by 12:00. Then everybody would go home with friends or take friends home with them and have their dinner. At 2:00 they'd all meet down on Main Street again and they had sports for the young kids. They'd start them as little as kids would run, and they'd have races. The day before, they'd go around and collect money from each family, and the kid who won the race got 10 cents, and the one who didn't win, but ran, got a nickel. And in those days, that was money! They could go down to the store . . . now that wouldn't even buy a package of gum, but then they could buy a lot.

RM: Did you know Charlie Culverwell in Caliente?

TW: Oh, yes. He was quite a guy, and one of the best sheriffs that we ever had in Lincoln County. He was a jolly guy kind and if there was anything that needed to be done in the county, you could trust Charlie to get it done.

RM: Do you have any recollections of when they were building Caliente?

TW: Some. We went through there a few times, and it was just a small town with the railroad. The railroad interested me more than anything. And my aunt lived on a ranch 4 miles above Caliente up the road, headed for Salt Lake.

RM: What was the name of the ranch?

TW: Dutch Flat.

RM: And did you used to go up and visit her?

TW: Oh, yes. Mama always went up and helped her cook for the shearers. Aunt Ethel's husband, Paul Henry, ran sheep and he had a brother who ran sheep. They sheared them by hand, so they had to have 15 to 18 shearers and they were on this ranch and Aunt Ethel and Mama cooked for them.

RM: Oh. He must have had a pretty good-sized flock of sheep.

TW: Yes, he did.

RM: Where did he pasture them?

TW: They just ran out on the range.

RM: In the hills to the east there?

TW: Yes, and down the country and here and there and everywhere.

RM: What else do you remember about Caliente?

TW: It was an up-and-at-it little town. I remember that they had a red-light district.

RM: What do you remember about it?

TW: I just remember that sometimes we'd go by and we didn't tarry, because we . . . [Laughter]

RM: Did you used to make jokes about it?

TW: Oh, yes about who was going. Just so they didn't go to the red-light. [Laughter] But it was a nice town. The train depot was a nice place to go and eat and they had one or two other little restaurants. As I told you before, my husband was a butcher in the store in Caliente.

RM: So you don't remember too much about Caliente in the very early days, when you were a little kid?

TW: No, because we didn't get out of Alamo except with wagon and team. It took us 2 days to go to my aunt's, and we didn't stop in Caliente, we went on to Dutch Flat.

RM: I wonder if the ranch house is still there.

TW: I doubt it. Years ago I went to Salt Lake on the train and we went through there. They finally built the track; it was over on the east side of the house. Then one time when I went back they had changed it and it came between the house and the barn, and when I went back up there I don't remember seeing the house. So I imagine it is gone.

RM: Are most of the old houses in Alamo that were there when you were a kid gone, or are they still being used?

TW: Very few of them are still there. Most people have built other homes.

RM: What did they do with the old ones?

TW: Some built onto them, but most people moved them and used them for storehouses and things like that. We lived down a lane where our lot was, in the orchard, and Omer Stewart had a home up from us on the lane. We bought that and sold our older house, which was just a 4-room house. I used to go up the street going to the schoolhouse and there sat our front room as a storage house. I didn't like that, but we weren't using it, so we sold it. And that's what happened to a lot of them.

RM: Where did people get their lumber in the old days?

TW: Most of them just went to Delamar and got those houses. I think Delamar closed around 1905.

RM: So the old houses in Alamo had really come from Delamar?

TW: They'd go out there and take them down and haul them over with a team and wagon.

RM: Did they tear them all the way down?

TW: No, they'd take them down in sections.

RM: Pretty soon Delamar didn't have any houses, did it?

TW: Delamar was quite low of houses, because a lot of them had been hauled away. There are very few of them, I imagine, left there. There were some nice homes there up the valley, especially. Carrie Castle had a home up there and the Beers had a nice house. But it burned down, and then they just lived in a little place.

RM: Did many houses burn down in the valley? Fire was always a danger, wasn't it?

TW: Yes, it was a danger, because they had no way to put them out. Now and then one burned down. A Lamb house burned and a Foremaster house burned, but there were not too many.

RM: It was a really devastating thing for the family, wasn't it?

TW: Yes. But like Emma [Foremaster's] poem said, "Alamo Style." It didn't take them long to get out and build a new one. In those days they didn't have trailers so it had to be a house.

There was a place we called the grove down below town that belonged to Joe Sharp, and I think there's a little house down there which is an old-time house. It was brought, I imagine, from Delamar. And they built some of the Delamar houses, and I think they had to go to Caliente to get their lumber. That would take them 2 days.

RM: You didn't go to Vegas much, did you?

TW: No, that was a 3-day trip. I was in my teens before I ever came to Vegas. We could come down in about 5 or 6 hours in a car when we first started to come here. There were no good roads.

RM: When you went to Vegas in a buggy or wagon, did you follow the route the highway takes today?

TW: It was sort of that way. We didn't go to Logandale we turned where the Moapa Indian outfit is. There was a road there that turned to go to Vegas. But trips to Vegas were few and far between. They went to Caliente for most everything they needed.

RM: How did people heat their homes in the winter?

TW: With wood stoves.

RM: Where did they get the wood?

TW: In the fall they all hitched up teams and wagons and went out in the hills and cut the wood.

RM: What hills did they go to?

TW: It was north of us.

RM: Up Irish Mountain?

TW: Up that way. And I imagine towards Caliente and wherever there were cedar trees and pine trees.

RM: That was a big job, wasn't it?

TW: Oh, yes. It was my job at home to get the chips in, and I was always glad after they'd hauled the wood, because they'd sweep the wagon out and all the big pile of chips would be right there; I didn't have to pick up chips.

RM: [Chuckles] There were some other things that you told me you wanted to mention.

TW: One thing that helped us out with our washing was that we got a plunger. Instead of rubbing everything on the board, we plunged them.

RM: Did that work pretty well?

TW: Oh, yes. It was an improvement. Next we got washers that had a handle that you just pushed back and forth. The next things we got were gasoline washers. If you could keep them running, you had it made. And we got a gasoline iron, so we didn't have to have a hot stove going in the house.

RM: An iron that ran with gas?

TW: Yes. There was a little reservoir of some kind that you'd put gas in, and you'd have to pump it.

RM: Oh, was it like a Coleman lantern?

TW: Yes, on that same order. We carried kerosene lanterns with us for a long time for light.

RM: Did those gas irons work pretty well?

TW: Yes. They did give you a headache, though, if you ironed too long, from breathing that gas. But we were all glad to get them, because we didn't have to have a big hot fire. Generally we ironed on bread-baking day. While we baked the bread, we did our ironing. But in the summer, that was hot. The stove would be hot to keep the iron hot.

RM: What day was bread-baking day?

TW: Generally Wednesday.

RM: What day was wash day?

TW: Most of the people washed on Monday, but I never did do my washing on Monday, because I like Monday to recover from Sunday. So Tuesday was more like it. But any old day that they figured they needed it; but most of the people figured Monday was wash day.

RM: And then they'd have another day for bread-baking and ironing.

TW: Yes.

RM: And what were any other days used for?

TW: Saturday was our housecleaning day because that made it clean for Sunday. Oh, they had it all figured out.

RM: How did people keep their nice Sunday clothes clean without washing them? I mean, didn't washing ruin Sunday clothes?

TW: No, not in those days. Of course we'd wear the Sunday clothes and then when we'd go home we'd take them off and hang them up. You didn't go out and do chores and things like that; we'd all go change clothes and then go do them.

RM: You mentioned a couple of other things, Theresa, that you wanted to talk about?

TW: I told you before one way that we curled our hair. Another way we curled it was to light our kerosene lamp with the lamp chimney on, and we had a little pair of curlers with a wooden handle, and we'd stick them down the lamp chimney, and when they'd get so hot, we'd curl our hair.

RM: They didn't get smokey?

TW: No, but we didn't turn it up too high.

RM: And that's how you got your curlers hot?

TW: That's the way we got them hot; sometimes they got too hot and we burned a lot of hair off. We'd just get the scissors and cut. My mother, when she curled my hair, didn't get them too hot, but I did.

RM: And sometimes you would singe your hair? [Chuckles]

TW: Oh, yes. But that was just one of those experiences.

RM: I've always wondered what people used for toilet paper.

TW: The catalogs.

RM: That's really true?

TW: That is really true.

RM: So you read the catalog, and then it went out to the outhouse?

TW: When we got the next new one, the old one went to the outhouse.

RM: And you never ran out?

TW: Yes, sometimes we had to take magazines or newspapers. Catalogs were the best because they were nice and soft.

RM: When did the regular toilet tissue come in?

TW: I guess in the '20s.

RM: Before that, people just didn't have it, did they?

TW: No.

RM: I wonder if it was even invented.

TW: I don't know; I never did see any. If you lived in a city where they had running water, they probably had it. But out there we didn't have any for a long time; it was the 1920s before we began to get water in. We just used old ditch water.

RM: And of course you made your own soap, didn't you?

TW: Yes.

RM: Did people get colds and so forth then the way they do now?

TW: Yes, but not as bad as they do now.

RM: Why do you think that was?

TW: I don't know. We always had a spell of colds around Thanksgiving or Christmas and we blamed it not on the cold weather; we blamed it on eating too much rich food for Thanksgiving and Christmas. Once in a while they'd say, "Well, so-and-so's got a little summer cold." But we weren't bothered too much.

RM: Did people get as many colds, or were they just not as bad?

TW: Oh, just not as bad. Once in a while somebody would have pneumonia, but not too often.

RM: When you got pneumonia then, it was serious, wasn't it?

TW: Yes, quite serious.

RM: What did they do?

TW: Put poultices on you and give you quinine.

RM: Do you think it worked?

TW: Yes.

RM: Did you ever use any Indian cures?

TW: No, we didn't. We had Indians there, but they didn't associate much with us. They kept to their camps pretty well. They were nice people but they had their own ways, and they didn't want to mix with our ways. When they'd come to our programs, they wouldn't come in they'd stand and look through the windows. That was really entertaining, because they'd come in the brightest silk skirts and things long sleeves and their black hair and those shining eyes and those big full skirts in the brightest colors you ever saw. And the little babies were wrapped in a blanket and put in a cradle that hung down at the side. And sometimes if they took them out, they bawled; they wanted to get back in.

RM: Is that right. But they wouldn't come inside?

TW: They wouldn't come in the gym at all; they'd look through the window. Every window would be full of Indians. People would go out and ask them to come in and sit down, and they'd just look at you and laugh.

RM: I'll be darned. But they'd get all fixed up?

TW: Oh, they'd dress up to beat the dickens in all their nice bright clothes.

RM: You told me you were the first baby born in Alamo, weren't you?

TW: Well, the first white child born in the Alamo part of Pahrnagat Valley. Alamo was named by Aunt Mary Stewart. It means "cottonwood." And Pahrnagat means "many waters."

RM: Alamo means "cottonwood" in what language?

TW: I think it was mostly Paiute Indians who were in Alamo. [But Alamo may be a Spanish word.] Aunt Mary and the others came from Utah Kanab and those towns and they had lots of Indians there. My father was the bishop in Fredonia, and he had Indians who came all the time to see him, and they sat down and wept when he left.

RM: But the town is not named after the Alamo in Texas?

TW: No. Aunt Mary said it meant "big cottonwoods." There were lots of cottonwood trees there.

RM: I wanted you to talk about Jacob Hamblin. Now, he's your mother's grandfather?

TW: Yes.

RM: What do you recall about Jacob Hamblin?

TW: I never did see him. All I know is what I've read in his book and what my mother said. She said he was a real kind man, and he was real strong. He spent most of his life traveling horseback.

CHAPTER SIX

- RM: And you said he'd be gone for a month, on his horse.
- TW: And he'd take parched corn and bacon. That's what he lived on, because it was easy to cook and the corn was already parched.
- RM: What is parched corn exactly?
- TW: You take your sweet corn, and when it's too ripe to eat as sweet corn you dry it and cut it off from the cob and put it in a frying pan with a little butter or bacon grease and salt. If you can let it dry on the cob, and then shell it, it's better than drying it after you cut it off the cob. Then you put it in your pan and stir it and brown it. You can buy parched corn in the stores, but it's not as good as what we used to parch. We always washed ours a little, and then we put it in our frying pan with butter or bacon grease, whichever you liked, and salted it a little, and then stirred and stirred it and stirred it and stirred it till it got lightly brown. And then you eat it.
- RM: Is it crunchy?
- TW: Yes, it's real crunchy.
- RM: Does it break your teeth?
- TW: Well, yes, if you don't have a good one and you bite through a tough kernel it might.
- RM: And that's what he took with him?
- TW: Yes, that's what he took with him.
- RM: Tell me that story you told me about when he came to your mother's house.
- TW: Mama and her folks lived in Kanab and their creek ran across the bottom of the town. That's where the flood waters drained. There was a little spring up the street a ways from their place, and that's where they got their good water. They were going to have dinner, and they sent Mama up to get a pail of water for dinner. When she came out and started down the street she saw a big, raw-boned man; and he was thin because of the way he traveled. He wore his hair kind of long, and he had kind of a large face, and he was always dressed as an old man. He rode on Buckskin Mountain all the time.
- RM: And he dressed in buckskin?
- TW: Yes. So she said to herself, "I wonder what ugly old man that is, coming up to our house?" He beat her to the house and when she went in, there he stood. He said, "Lois, shall I tell you what you thought when you saw me? You thought, 'What ugly old man is that?' I'm your grandfather." She said from then on she watched what she was thinking when she was around Jacob Hamblin.
- RM: [Laughs] She thought that he could read her thoughts?
- TW: Yes.
- RM: Do you think he could?
- TW: No, not really. But he did have quite a way with him. He went out with the Indians and had books full of . . .
- RM: Yes, he lived with the Hopi Indians and other groups.
- TW: Oh, with any tribe he ran into. He was called "Jacob the Peacemaker" and "the Indian missionary." And he was friends with all of them. One time he sent his boy to an Indian camp to trade a horse for some blankets (the Indians made their own blankets).

When he came back he had a big pile of blankets and Jacob Hamblin knew that he'd been cheating them. But he never said anything to him. In a little while an Indian came, and Jacob told him to come in and get their blankets. He said, "That's too many blankets for the horse you got."

The Indian said, "Well, we never said anything, 'cause we knew Jacob Hamblin to be honest."

RM: So he had a good reputation.

TW: Yes. One time he took his family and went up a canyon to pick wild berries. They got there and made their camp, and he went out to find where the berries were good. When he came back he told them all to take their things up; they were going home. They said, "We thought we were going to gather berries."

He said, "No, we're going home tonight."

They went home, and the next day he went out there, and an Indian they called Bigfoot said, "Jacob, if you hadn't've gone home last night, we had it planned to kill you and all your family." He'd seen that and he just had this feeling, so he took the family and went home.

RM: Then he was kind of psychic, wasn't he?

TW: Yes, he was. He was that way all the time. And he'd go to the Indians and they'd have him lined up there and he was supposed to do this and that and he never showed any fear in any way. This is what Mama told me about him. So the Indians never harmed him; they all loved him. That's why he was "the Indian missionary."

RM: Was that his role with the church as an Indian missionary?

TW: Yes, that was his calling he was called to make peace with the Indians. His house was over there by Santa Clara, and he lived there with 2 wives. He went over to Moapa and there were some Indians out doing a rain dance because they needed rain so badly; their crops weren't growing. He told them to go home and be peaceful, and they'd get rain. And they went home; they believed anything he told them. And he said to himself, "Why did I promise them rain? There's not a cloud in the sky." And before sundown it rained.

RM: Isn't that interesting?

TW: That's what they tell about him. Now, I didn't know, but my mother told me a lot of things about him and she knew him.

RM: When your mother cooked when you were growing up, what kind of fat did she use for cooking?

TW: When we were young, we didn't know anything about vegetable shortening. The only thing they sold then was lard.

RM: Did you make your own lard, or did you buy it?

TW: Ordinarily we raised pigs. They would have 2 big pigs that they'd use and render all that fat out, and it was their own lard.

RM: And that was what you used in your cooking?

TW: Yes.

RM: Did you use that more than butter?

TW: Sometimes. We used butter for cake, but you couldn't make as good a pie crust with butter as you could with lard. Butter made good cake and good cookies. But if your milk cow dried up before she had her calf, you might get low on butter, so then you'd use lard for everything.

RM: I see. But you always used the lard for pie crusts.

TW: Yes, because it made much better pie crusts.

RM: Did you use fat in bread?

TW: Yes. We made our own bread.

RM: What kind of fat did you use?

TW: We put lard in it. We didn't put a lot in, but enough to make it tender.

RM: Did you put butter on your bread when you ate it?

TW: Oh, yes, and jam and jelly and all that stuff.

RM: What kind of fat did you use in pancakes?

TW: The same; lard. And we had our own bacon, and of course they used bacon grease too.

RM: What did you use bacon grease for?

TW: When you cooked beans you put either the rind or the bacon in. They'd make their bacon in slabs, then they'd cut the bacon off as they used it and we'd put that piece of rind in. It made the best-tasting beans . . .

RM: Oh, boy. Did you ever put the bone or a hock in them?

TW: Oh, yes. After we got the ham off from the bone, they used that for beans.

RM: What kind of beans did you cook pinto?

TW: Red beans. In those days, we didn't see pinto beans. That came later, not when I was a kid.

RM: Did you grow your own beans, or buy them?

TW: We grew them. We also grew string beans. We ate those while they were green, and if we had a lot and they got too old, we could shell them with our other beans. You'd lay your other beans out on a canvas and shake them and hit them a little with sticks, and all the beans would come out. Then you'd lift them up and let the wind blow the shells away winnow them.

RM: That's interesting. You grew your own potatoes, didn't you?

TW: Yes.

RM: Did you have rice in those days?

TW: Yes, we bought rice. When they'd go to Caliente, that's one thing they'd bring back. They'd bring the things that would haul well. So we did have rice.

RM: Did you use a lot of whipped cream?

TW: Yes, we had cream cakes and cream on our pie and everything.

RM: Do you think all that rich food hurt people then?

TW: I guess it didn't, really.

RM: You ate it all, and how old are you?

TW: I'm 92.

RM: So it never hurt you, did it?

TW: No, it never did me a bit of harm, and it didn't my husband he was 94 when he died. We did it the hard way, but it didn't hurt us.

RM: It might've done you good, even.

TW: Well, I think so. We had an easy-going life. We weren't nippy, fussy people who stewed and worried about things. I took after my mother and father that way. They were both good-natured.

RM: Was your husband also easy-going?

TW: Yes, he was.

RM: I think easy-going people live longer.

TW: I think so too. I think something makes me live longer.

RM: What do you think has kept you so vigorous?

TW: Well, Earl was on the range, and I went to Cherry Creek a lot with him. We had a house up there, but I went on the range with him and I walked down the creek a-fishing all the time, and up on the hills a-picking pine nuts, and just out-of-doors things. And I was kind of like Scarlett O'Hara "I'll think about it tomorrow." [Laughter] You can stew and worry, and it doesn't do any good. In the morning you get up, and the same thing is there, so why go to bed and stew about it?

RM: Yes. And you never smoked or drank, did you?

TW: No.

RM: Most of the Mormons don't, do they?

TW: Some of them do, but most of them don't.

One thing I told the kids I should've mentioned was about the Foremaster family in Alamo. Grandma Foremaster came from Germany, and she was a real German woman. A good woman, but you'd better not climb on her fence or she'd come out and tell you. But she had 2 sons who were crippled one sat in a chair all the time, and one crawled every place he went.

RM: Why were they crippled?

TW: They had a hip disease. But they were very outstanding people. Otto, the one who sat in a chair, would sit in his store. You'd go in to buy something and you'd have to wait on yourself. We kids would go down maybe we'd take 2 eggs and go down and get 2 eggs' worth of candy, or maybe take a nickel. He'd tell us how many pieces of candy to put in the sack and we'd put that in "Oh, now, you'd better put 3 or 4 more so you'll be sure and have your quotient."

RM: Isn't that something.

TW: And Bob Foremaster, the one who crawled, raised a garden every summer. And John Foremaster was our mailman up there for a long time, and then his son was, after he was.

RM: Was John another brother?

TW: John was another brother. He was kind of lame, but he wasn't as lame as they were, because he could work. But Bob crawled up and down those garden rows every day from morning to night raising a garden, and they took care of their mother.

RM: How many Foremaster brothers were there?

TW: Otto and Bob and Joe and John. Joe wasn't crippled, and John had a little trouble. John had a boy who had trouble, but he walked, and he worked all the time.

RM: Did they all come from Germany, or were they born here?

TW: When she came, she brought some of her boys with her.

RM: Did she bring her husband?

TW: No. She was quite a woman.

RM: What brought her to Alamo? Was she converted to the Mormon church?

TW: Yes. John came there with his family, and she was his mother, so she came. They moved once and went to Provo, and then they came back to Alamo.

RM: And they had a store in Alamo?

TW: Yes. And there was a man who used to come through there who we called "Happy Jack." All of us kids would gather up all the junk we could find pails that had got jammed and were no good anymore, copper pails and all of that kind of stuff and we'd take them down to Otto, and he'd give us so much for all the junk we brought. He'd put it in his cellar, and when Happy Jack came, Happy Jack would buy it.

RM: Oh, it was scrap metal.

TW: Scrap metal of all kinds, yes. They always had some way of making their living.

RM: How did Emma Foremaster fit in there?

TW: She married Karl Foremaster, and Karl was John Foremaster's son. And they were musical. They did a lot of playing for dances. They used to bring Bob over to the dance hall and he'd play the harmonica for us to dance. They were quite a family.

RM: It's amazing how a woman alone could come over here with 3 sons. I'm going to sign off here, Theresa. We'll get this typed up and add it to your oral history.

TW: OK. I hope it makes sense.

RM: Oh, you're excellent; wonderful.

TW: But I talk with my hands, and that doesn't go down.

RM: We can't see your hands on this tape, can we? [Chuckles]

TW: No, we can't. That's what I told the kids. I said, "You don't need to read that; you can't understand it. I told it with my hands."

RM: No, you have a wonderful memory, and you express yourself beautifully.