

Interview with
HANNAH ELIZABETH (HEATON) ROUNDY

September 6, 1968

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HANNAH ELIZABETH (HEATON) ROUNDY

Hannah Elizabeth (Heaton) Roundy was interviewed on September 6, 1968 in the home of her daughter, Rita (Roundy) Stewart, in Washington City, Washington County, Utah by Fielding H. Harris, a representative of Voices of Remembrance Foundation. She related her personal history of living in various parts of Utah.

FH: Would you please give your full name?

HB: [My name is] Hannah Elizabeth (Heaton) Roundy.

FH: What is your date of birth?

HB: I was born September 20, 1886.

FH: Where were you born?

HB: [I was born in] Orderville, Kane County, Utah.

FH: What was your father's name?

HB: [His name was] Johnathan Heaton

FH: [What was] your mother's [full] name?

HB: [Her name was] Clarrissa Amy (Hoyt) Heaton.

FH: Can you recall anything from your early childhood?

[TAPE RECORDER TURNED OFF]

HR: My home was a little three-room, rough-lumber house. It was built in the days of the [United] Order. [The United Order was a system organized by Brigham Young where participants of the community contributed their possessions and labor and received in return what they needed to live on.] There were sin steps that led up to it. It was on a high bank, back against the hill. There were two or three trees around it for shade.

FH: Did it have windows?

HR: Yes, it had two doors and a window on each side of the doors. It had two fireplaces.

FH: [Were the] fireplaces to keep it warm?

HR: Yes, that was the way we warmed [the house] up.

FH: [Did] they haul wood to make the fire?

HR: That was what we used — wood for fuel. We lived on the side of the hill. The water ditch that brought water into town ran just above our house, on the side of the hill. My father made a v-shaped trough from the bank of the ditch. [It] ran down into barrels [at] the back of our house. We would dip the water out of the ditch and let it run down the trough into the barrel to use for the house.

FH: That was an easy way to carry water, wasn't it? That was what you call ingenuity.

HR: [Laughter] Yes.

FH: How many brothers and sisters were there?

HR: [My] mother had a family of fifteen [children].

FH: My goodness!

HR: Every one of them was living until their youngest boy [was] killed. A horse fell with him.

FH: Are there still fourteen [of them] alive?

HR: No, not now.

FH: Where did you come in the line-up?

HR: Mother had five boys and I was the first girl, the sixth child.

FH: [Did] you have plenty to do?

HR: You bet I had plenty to do! [Laughter] I knew what it meant to work. I loved to work, after I got [old] enough to work. Mother said when I was [very young], instead of going to bed like little [children] generally do, I used to sit up and want to help her. [I would] watch her do things. I never hated to wash dishes, like [children] do so much of the time. That was a dirty task for a lot of them, but I always liked to do what I could to help and to keep things —.

FH: Do you suppose the reason you liked to work was because your mother taught you to like work?

HR: It was just born and bred in father and mother to like to work. They were outstanding people and we were brought up that way.

FH: Can you tell the names of your brothers and sisters in the order of their birth?

HR: I couldn't tell their birth [dates],

FH: I mean in order of their [birth].

HR: Yes, I can. "Will" [William Hoyt], "John" [Johnathan Beilby], Israel [Hoyt], Ira [Hoyt], "June" [Junius Hoyt], myself, "Clarsy" [Clarrissa Amy], "Rebbie" [Rebecca], "Dan" [Daniel Hoyt], Lynn [Hoyt], Herald [Hoyt], Mercy, "Tim" [Timothy Hoyt], Elsie and Harriett [Heaton]. That is the fifteen [children who] were in the family.

FH: Your parents must have a tremendous posterity by now.

HR: Yes, they [do] have.

FH: Did you have any playmates besides your own brothers and sister?

HR: There were playmates all around us, but I can't remember anything outstanding about them.

FH: Do you remember their names? Who were some of them?

HR: Two [of our playmates] were father's brothers. Alvin [Heaton] lived on the west side of our home and Uncle Will [Heaton] lived on the east side. They had four daughters: Amelia, Inez, Sally and Chloe [Heaton]. Alvin's [children were] Esther, Willard, Martha, Terrence and Gerald [Heaton].

FH: You had lots of playmates!

HR: The family [who] lived right across the street from us had a big family like ours. Two of [those] girls were my age. One of the girl's mother died and he took his family of children and the other woman [who] had raised them.

FH: The other wife?

HR: Yes, the other wife raised them as one family.

FH: Was your family a polygamist family? [Did] he have two wives?

HR: Yes, my father had two women [plural wives]. She had eleven children — Charles [Carroll], Fred [C.], Esther [Carroll], Keziah, "Chris" [Christopher Carroll], "Ed" [Edward C.], Lucy, Ella, Sterling, Gilbert [Giles] and Amy [Heaton].

FH: What was her name?

HR: [Her name was Aunt] Lucy [Elizabeth] (Carroll) [Heaton].

FH: I think [it] is wonderful for you to remember these [facts]. Can you tell about your home life and how you got along?

HR: We got along wonderfully, I think. Father always said, "There are no half-brothers and sisters in my family. I am the father of you all and you are all mine." He made us feel that way. If her wanted some of mother's boys to do help him — Aunt Lucy lived in Moccasin [Arizona] — they would go out there. If any of Aunt Lucy's children wanted to come to mother's place and stay, they would come and stay with us. We were all treated the same.

FH: [Did] you feel good with each other?

HR: Yes. [We] never had any ups [or] downs, that I can remember, while we were living at home.

FH: I am glad to hear you say this. I think this is wonderful. How did you go to school? What kind of [education] did you have?

HR: My first [attendance at school] was in the old Relief Society building that was built in the days of the [United] Order. My grandmother, Hannah [Elizabeth (Cook) Hoyt, was my first teacher. There were several of them. I don't remember how long I went there. They built another building closer to town adjoining a rock building [where] the higher grades went [to class]. They made the three rooms [as a school] for the entire town when I was a girl.

FH: Were your classes separated or [were] you all in the same room?

HR: There was on teacher, Maria (Hoyt) Porter, who was mother's sister, [who taught] the first three grades. The next [building] was on the north side, and that is where I went. They had three grades there. The rock building was where the older children went; there were two grades, the seventh and eighth grades. When they [finished] there, they would have to go off to school up [in] Provo [Utah County, Utah]. [There wasn't] any high school in Orderville when I was a girl.

FH: How long were you able to go to school?

HR: I went through the eighth grade for two winters. I couldn't go away to school, so I took it [a] second time.

FH: I have heard a lot of people [say] this. There were quite a few people who have done the same thing. There were not able to go away to school, so they took the eighth grade over again.

HR: After awhile, father built a home up in Beaver [Beaver County, Utah] where [the Murdock] Academy was. When I was first married, mother went out there and took some of Aunt Lucy's children, some of her own, and three or four of the neighbor [children]. She kept house for them when they went to school.

FH: During your school years, [did] you have a religion class?

HR: No, religion classes didn't start until after I was married. Religion classes started after our town up there — we moved to Alton [Kane County, Utah] from Orderville. Father bought the Seegmiller Ranch — are you recording this? [Laughter]

FH: Yes.

HR: Father bought the Seegmiller Ranch after Dan Seegmiller [was] killed. The family wanted to move off the ranch, so father bought it. He was a man [who] liked to see things progress. [The people] lived out on ranches, maybe two or three and sometimes five and six miles part. He got them all united until they started a little town by the name of Alton.

FH: Was that [very] far away from Orderville?

HR: I don't know how are; it would be about twenty miles. He started the town there. After we settled there, I helped teach the first religion class that was started in our town. It hadn't been going in Orderville.

FH: This means that you had been studying, reading, knew religion and how to teach a religion class.

HR: [Laughter] They [The Church of Jesus Christ of Latter-day Saints] send us, like they do now, books and outlines to go by. I went to Sunday school meetings, Mutual [Improvement Association] and taught in Sunday school before I ever mover to Alton, before I was ever married.

FH: Were there any other teachers you would like to name? You mentioned your first teacher.

HR: My first teacher was Grandma Hoyt. Other [teachers] were Clara Carroll, Chloe Parmer, Sadie Hopkins from Glendale [Kane County, Utah], Edwin Cutler and Laura Lyman.

FH: Did you enjoy school?

HR: I liked school very much.

FH: There must have been quite a few children in your school.

HR: Yes. It was [fairly] good-size for a small town like Orderville used to be when I was a girl.

FH: In that day, did they give you a certificate or a diploma when you [finished the] eighth grade?

HR: No, they never did.

FH: You have talked about the different [organizations] you [participated in [in] church. What were your activities in MIA [Mutual Improvement Association]?

HR: In MIA I was a counselor to [the] young women and I was a teacher in the Beehive classes.

FH: What about Primary?

HR: I was a teacher in Primary, a secretary in Primary and [a] teacher in Sunday school.

FH: [Did] you spend a lot of years in this kind of work?

HR: Yes, [and] there was [the] Relief Society. Do you want that now?

FH: That is alright. What did you do in Relief Society?

HR: When I was seventeen years old, I joined the Relief Society.

FH: Was this before you were married?

HR: Yes, it was before I was married. They put me in as an assistant to the secretary and assistant to the Relief Society visiting teachers. I was secretary for several years and then I was a teacher in the Relief Society. I was a first counselor in Relief Society for three years and I was president of the Relief Society for six years.

FH: You had [a] variety of [positions]. You did almost everything there was to do.

HR: [Laughter] During the Relief Society work, I was a practical nurse [in Alton]. I never took any [classes] in it, but —.

FH: Your [classes] were your experience.

HR: Yes, my experience. I was a midwife [for] a good many of the babies and mothers. Any kind of sickness, I was called out night and day. Sometimes I would wade in snow clear to my waist to get to them.

- FH: Have you any idea about how many babies you helped bring into the world?
- HR: No, I don't have any idea. I never kept track of that.
- FH: Would it be forty or fifty?
- HR: I wouldn't say. I took care of the sick. In death, whether it was man, woman or child, I would lay them out and prepare them. I would help make the clothes, the cover and lining [of] the caskets. The men folk would make the caskets and I would be responsible for lining and covering the caskets.
- FH: You really did have a lot of experience! For a few minutes, reminisce about your father and tell what you can remember about him.
- HR: I remember him as being a wonderful man, a wonderful leader. When I was a girl, he always set a good example and always gave good advice. He was in the bishopric for a long while and [was] a high counselor [for] a long while. He had the two women [plural wives, but they] hardly ever lived in the town together. One would be in town and the other one out at Moccasin on the ranch or up at Strawberry [on Cedar Mountain in Kane County, Utah, in] the other direction, on the ranch. Father was a great hand; he would want improvements and helped you to provide. After the [United] Order broke up, he supervised an addition on the co-op store that they had there and the new chapel. After they quit using the old dining hall that they used during the days of the [United] Order, he was [the] overseer [for the] new chapel they [built] there.
- I can remember [those buildings] just as plain as plain. Some of the men [who] came to work on [the buildings] would stay at our home. Along with most big families, you always had room for somebody else. In the days of the [United] Order, they ran the co-op sheep herd, and father had the responsibility of that. After the [United] Order broker up, he had a place we used to call the granary. I don't like to say how big it was; it might have been about ten feet long and about three feet wide. It was a big box they made for the purpose [of] mixing bread in. He had it put in [the] granary and he still ran the sheep herd for the people around there. I have helped him and watched him get 100-pound sacks of flour at a time, mix that with ingredients like soda, salt and different [item] like that — preparatory for bread so they wouldn't have to mix it. All they would have to do was add water to it and [bake] the bread after it was taken out to the sheepherder or the cattle ranch.
- FH: This probably was the beginning of pre-packaging. [Laughter]
- HR: [Laughter] I watched him do that many a time, and helped hold the sacks for him. Mother had to do after we were [inaudible] in the [United] Order. I can remember the old tannery where [the ranchers] took the hides. I saw the oxen when they would go out in the hills and bring back the bark from the ling-leaf pines. They

Would grind it up in a grinder, just like an old coffee mill, and put it in vats that they had in the tannery. There were three or four great, big vats that they would put water in. Then they would put this bark in it and get it soaked upright good. They would put the hides in this [to] soak, preparatory for tanning. That was the way they tanned their hides. I watched them make shoes, saddles and harnesses there. I even wore a pair of shoes that was made there. I [had] watched them make [the shoes].

FH: Were they comfortable?

HR: [They were] very comfortable shoes. That was when I was about ten years old.

FH: [At that time, did] they make almost everything they had?

HR: Yes, made [it] and grew it].

FH: [Do] you remember a lot of [events] that were going on while [the area] was still under the United Order?

HR: Yes, I would go up to the woolen factory [to] see them work there. It was above Orderville, a little ways above Glendale. They would take the wool there to have it washed, dried, cleaned and carded. Those people that just had some individually, they would wash and clean it. I even helped card and make rolls and watched mother spin the yarn to knit our stockings. I have knitted a good many pair of stockings and mittens myself.

FH: This is an interesting story. What other [events] can you remember that were going on there? [Did] they cooperatively grow all their crops together?

HR: Yes. They had certain men [who] were adapted to different kinds of work [and they would] supervise [the] work and people would work under them. I remember the old dining hall, the bakery and the kitchen.

FH: Did everyone eat together?

HR: Yes, for a long while. They didn't after I [was old] enough to remember. I have seen the tables, the kitchen, the bakery and everything myself.

FH: Did the people like that way of doing?

HR: They did at the time; they liked it very well. They enjoyed it very much.

FH: What an enjoyable way of life.

HR: They appointed so many women to supervise, to take the head [supervise] of different things like the dishes, the setting of tables, the mopping of floors and

cooking the meals. They would alternate [the work]. Each woman had to have a young girl, [old] enough to take responsibility, and they would work as partners together, the woman and the girl. So many of [them] would go to the table, so many would go to the kitchen to work [and] some of them would have the floors to mop and the benches to scrub. They had [the work] all divided up.

FH: [Did] the men divide their work in a like manner?

HR: Yes. They had a man [who] ran the bakery, maybe [it was] two men.

FH: Under those circumstances, did you have all that you needed? Did you have plenty of food and clothing?

HR: Yes, we never wanted for anything to eat.

FH: It sounds like a [very] fine way [to live].

HR: Off up the canyon, above Orderville, where their milk, butter and cheese was made, certain people would have to go up there to work. I have been up there and saw all of that set-up. While I was a girl at home, father always ran his own ranches. When we moved up to Alton, after father bought the Seegmiller Ranch, he would have as [many] as thirty cows. I would go out and help milk cows. The other girls would help mother in the kitchen and with the housework. I would have to go right from there to the cheese house and make the cheese. I would make as many as three cheeses a day. On the days I didn't make cheese, I was straining, skimming, churning and making butter.

FH: Could you tell how to make cheese, so somebody would know how to make a cheese?

HR: I don't know whether they could make it or not, but I certainly did [it].
[Laughter] We had a big vat that was about the length of that couch —

FH: [Was it] about five or six feet long?

HR: — and about four feet wide and two feet deep.

FH: Was [that a] metal vat?

HR: Yes. The under part was fixed like an oven where the wood was put in to make the fire. The top part of the vat [was] where we kept our milk. We put that in and warmed it up. We milked the night before and strained it right into that big vat. I would have to skim [the] cream off that had risen. We would strain the new milk in there and go to work on the cheese. We would take the rennet, [coagulating enzyme] tablet — at first we just had rennet, and then it was in tablets. We would take so many tablets and dissolve [them] with the coloring and put it into this vat.

We would stir it and stir it until it [was] all mixed up even and nice. We would take the fire out so it wouldn't get hot, because [the milk] cannot get above a certain temperature or you will spoil your cheese.

FH: Was [the fire] just to keep [the milk] warm?

HR: Yes, and keep it at a blood-heat, nearly. After it [had] set a certain length of time and [was] curdly, solid like jello, then we would take a big knife — father had one for me, about six or eight blades wide — big long knives. They were fastened together at each end. I would cut the curd down through length-wise of the vat and then cross-wise. We would have to let it set again until the whey started rising. I would dip that whey off and put it into tubs and let it cool while I was getting the rest of the cheese ready to go into the presses. After it [was] ready, when we [had] all the whey drained out that we could, then we had to scald it right hot, [for] just a few minutes. [We] had to keep it until —.

FH: [Did] you build a fire under it?

HR: Yes, build a fire and get it just about as hot as you could normally hold your hand in, not so it would burn. That would scald and then you would have to hurry and drain that off. There was an end [in the vat] where you could pull the cork out and let the whey drain out. We would have to work to keep the hot whey draining off and the cold pouring on at the other end until we got it cool. After we [had the cheese] all cooled, we have to salt it.

FH: Were you pouring water on the other end?

HR: If we didn't have sufficient cold whey, if the whey wasn't cool enough, we would use good cold, clean water. We would salt it. You would have to work it to get that curd all about the same size. Sometimes it would be in big chunks, as big as your fist and you had to get [the curds] all formed up [by] cutting through with this knife or work them sometimes —

[END OF RECORDING ONE.]

HR: — with your hands to get everything mixed up just normal. You had great big hoops. The biggest [hoop] was about that big around, then on down to gallon-size. We would have a piece of gauze cloth, or cheesecloth we called it, and put them in. We would put our curd that [was] ready right into them. We would have a runner, a block that fit the hoops, to press it down with. We would set them under the presses, and would have to tighten the presses down, just gradually. Every little while, we would have to come tighten them down a little more, for the rest of the day.

FH: [Did] this take out the rest of the whey?

HR: It took out the rest of the whey. [At] nightfall, when I was ready to do [the] dairy work again, I would have to come up to the cheese room, take out the cheese, turn it over and fix it back into those hoops again, and press it the opposite direction from the way we had it before. The next morning, while we were waiting for your curd to set for the next batch of cheese, you would take these out of the hoops and grease them right good with hot butter. You would rub them and work them, rub them and work them, and rub them. We would have strips of cheesecloth that went around the cheese [and] we had a thread to sew it so we could draw it up tight on each end. We would work that and work it and work it. Every morning after that, we would have to grease and turn the cheese upside one side and then the other.

FH: [Did] you [always] use butter for that?

HR: We used butter all the time for greasing these cheeses. That was to help ripen it and make it [taste] good.

FH: How long did it take to ripen?

HR: I would say at least three weeks. A lot of [folks] like it younger than that. They just loved the curd. I would save out as [much] as a quart of curd for people [who] wanted curd. [Laughter] To say the cheese was ripe, it would be at least three weeks to a month before we used it.

FH: That is a [very] interesting story; I appreciate that. I know people [who] hear [read] this [interview] are going to be [very] interested, because they have never seen this [process] done.

HR: I have made lots of cheese in my life.

FH: In your life growing up, or your parents lives, were there any faith-promoting stories or incidents that you know about, that you would like to talk about?

HR: It seemed like we exercised faith in everything. Any sickness or anything like that, we were always taught to —.

FH: Was [it] a regular occurrence [in your life]?

HR: Yes.

FH: What did you do when someone [was] sick?

HR: The biggest share of the time, we would do the best we knew how [by] using our herbs and our knowledge of taking care of [the illness]. We would give them the best care we could, then exercise our faith and call in the elders.

FH: [Would] you call in the elders and have [the sick person] administered to?

HR: Yes.

FH: Was there very much sickness in your community?

HR: No, not like there is now-a-days. Our family was an exceptionally healthy family. Like children, we all had measles and chicken pox. I never did have the mumps, though. I can't remember ma's family ever [being] in contact with the mumps while I was in the home.

FH: Maybe they were immune [and] they just didn't get them.

HR: That might have been. When my son [Myron Elmer] went on a [LDS] mission, he had mumps and the measles. The mission president called him his child missionary, because he kept having children's diseases. [Laughter]

FH: [Laughter] What did you do while you were growing up to have fun? You told all about working; now tell about the fun that you had.

HR: When I was growing up, I never participated. I was always too busy to participate in very much fun.

FH: Did you ever go to a dance?

HR: Yes, we would go to a dance occasionally.

FH: Where did you dance and [to] what kind of music? What kind of dancing?

HR: [We did some] square dancing and waltzing. It was mostly square dancing when I was a [young] girl. [The dances] were in the old Social Hall that they built for the [United] Order.

FH: What was the music to dance by?

HR: They would have harmonicas, guitars and violins.

FH: Was this fun?

HR: I will say — we made it fun. People now-a-days don't know what fun is! [Laughter] We used to have to make our fun.

FH: [Laughter] That is what I wanted you to say.

HR: We used to have chicken roasts, potato roasts and corn roasts of an evening for an outing.

FH: [Was this] at an open fire someplace?

HR: At an open fire on somebody's lot, or out in the street if there was a good place.

FH: Did you roast chicken on an open fire?

HR: I never did do that myself; I never went to one of those.

FH: Have you eaten some of it though?

HR: Yes.

FH: {Was} it good?

HR: Yes, it was nice. [For] the potatoes [and] corn, they [would] build a fire and get [it] hot, then shove the blaze away and put the potatoes and corn in the hot ashes and coals. [They would] leave them in there while they played games. We played Run-Sheep-Run, Hide [and Seek].

FH: Put a little butter and salt on your corn and it was ready to go.

HR: Yes.

FH: [Laughter] Sounds good — roasted corn! There was a song [about] roasting corn on an open fire. This is interesting to know just how [to] do it.

HR: Father rode [with] another man, him and his brothers, out to Moccasin and they made molasses for the United Order people.

FH: [So] you grew [sugar] cane?

HR: Yes, I have planted cane, I have stripped cane, I have fed the mill, stirred the syrup while it was cooking into molasses and helped fill the barrels. [Laughter]

FH: It sounds like they had all kinds of good food.

HR: Yes, and Loren Cox used to make the barrels. I don't know if there was an exact kind of wood they used, but I can remember watching him make the barrels out of logs. After I [was] a little older, father used to try, when he was making molasses and he was about through, it was — do you know where Moccasin is?

FH: Yes.

HR: It is out there by Kanab country [area]. We had a nice orchard and he used to have us gather peaches. We would wash the clingstone peaches — we called them

Indian peaches — and take them [to] where he was making molasses and getting the vat of molasses just about to the right consistency. The peaches could be put in and then we just had to stir them all the time until they made delicious preserves. One fall, he made five [or] six big barrels of peach preserves for people.

FH: [Did he] put the whole peaches into the molasses that was already made and they cooked it in there?

HR: Yes.

FH: [Was this] put into barrels and used through the winter?

HR: Yes, big barrels [with] a hold cut out in the center so you could get down into [it].

FH: [Were they] wooden barrels?

HR: [Yes], wooden barrels.

FH: [Did the preserves] spoil?

HR: No. I [have seen folks] clean the barrel right to the bottom. After we moved to Alton, for some of the people up there, it was new to them. Father brought a barrel of those preserves up there, and my, we didn't get to eat hardly any of [it]. After they found out dad had [the preserves], they would come and but it by the five-gallon [container]. [Laughter] We used to pickle grapes a lot, too, while we were out there.

FH: How did you pickle grapes?

[TAPE RECORDER TURNED OFF]

HR: We would nearly always have a ten-gallon [barrel]. They would call them kegs. They would take water and sweeten it with the molasses. We picked these California grapes, clean them right good, wash them and put them right down in the sweetened water.

FH: [Were they] little seedless grapes?

HR: No, not the seedless [grapes]. These were California grapes [and] they have seeds in them. We didn't have [any] seedless grapes.

FH: Were they a green color?

HR: No, they were —

FH: [Were they the] dark ones?

HR: Let me show you. There are some here.

[TAPE RECORDER TURNED OFF]

HR: They stayed that way until they worked. We had to press them down. We put lids over them [to keep the grapes] down in the keg. It was an open-top keg and we put weights on them to keep [the grapes] under until they ripened or soured. We used to make them quite a lot.

FH: About this time, were you getting to the age where you were thinking about young men? Can you tell about your courtship and your marriage?

HR: [Laughter] I didn't have very much [of a] courtship[. My boyfriend, I went a few times with — do you want to [hear] a joke?

FH: Sure.

HR: There was a young man in Orderville [who] wanted me to go with him one night. I went to the dance with him and when he came back, he asked me if a certain girl was there. I said, "Yes. I think it was her you wanted instead of me." Well, it was! It turned out that she was [the one] he was trying to [date]. They eventually [were] married. The one I was going to tell you about was the young man [who] came and asked my mother if I was there. She told him yes and he said, "I came to see if she would go to the dance with me [and] if she would wear a certain dress." I said, "If it is the dress you want, take the dress, but I'm not going with you."

FH: [Laughter] You didn't go?

HR: No, I didn't go with him. I went to the dance, but he didn't come back. It was the dress he was after. He told my mother, "If she would wear that pretty dress she has, I would like to take her to the dance." I said, "You can take the dress, but you can't take me." [Laughter]

FH: This brings tome a thought. When they were living under the [United] Order, as you call it, did everyone dress alike?

HR: Oh, no

FH: [Did] everyone make their own clothes to suit themselves?

HR: Yes. They had that privilege. During the {United] Order, they were [dressed] quite a bit alike.

FH: [Did] they buy material in large quantities?

HR: Yes. They made a lot of their cloth when they first started up, before they [were] able to] send and get their materials.

FH: They did the [United] Order quit? Do you know?

HR: No, I couldn't say. It was just discontent. The younger generation was growing up and wanted their own homes. They couldn't see making a livelihood and [not] living like that would like to live. They wanted things different than they had in the United Order.

FH: If they had had someone there to engineer it in an overall way, and set up new communities for them to go into, do you think it would have worked alright?

HR: I don't believe it would, the way things went. It would have lasted a lot longer if they could have provided financial means to keep things going. I think it would have lasted a lot longer that it did. It was a good thing because it taught people to look out for each other, more than "me."

FH: It sounds like it should [have] helped one another [to] work cooperatively. together. You were about to tell about [your] courtship. Let's hear a little bit about it.

HR: It was after we moved up to the Seegmiller Ranch before I —.

FH: How old were you?

HR: I was fifteen years old. It was the summer after we moved there that this young man [Myron Ervin Roundy] asked me to go to a dance. They had been having horse races. Quite often, the town men would get together and have horse races, foot races, and [events] like that for pastime and recreation.

FH: This is the way they [made] their own recreation.

HR: Yes, that was one way. They used to have sleigh ride parties and [events] like that to contest, in the winters when the snow was deep. After we went together, we decided that we liked one another well enough to think of getting married. He went to sheep herding for \$30.00 month, all winter long. [Laughter]

FH: All winter?

HR: That was the wage in those days, \$1.00 day. The first year he went out, he didn't even have a tent. He just had a pack animal. He packed his bed and food, and [possessions] on the pack animal. He would just follow the sheep around. When night came, he would unpack the horse and camp with the sheep.

FH: That could be kind of rough in the cold weather.

HR: Oh, I'll say! He wouldn't see anyone for months at a time. The boss or whoever he was working for would come out every so often to bring him a few provisions, and that's about the amount of [it]. I can't see how they did it, but they did.

FH: Wouldn't it be a lonely life?

HR: Wouldn't it, thought! My son experienced the same thing. He was out all one winter, also alone. [This was] after my son [was old] enough to herd sheep. After [my husband] had been out for a year, he came home and started to build us a home. He [had] one of the rooms finished off, got married and moved into this one room. It wasn't long until —that was on the ranch — they began to talk about cooperating and making it a town [and] making it more convenient for people. While we were on the ranch, they had two places for church activities and their recreation — one on the east side of the ranches and one on the west side. [Everyone] would go all one week [to one place] and then over to the other place the next week.

FH: You kind of went by this marriage rather quickly. Tell about the occasion and a little bit about what happened. Where were you married?

[Myron Ervin and Hannah Elizabeth (Heaton) Roundy were married October 27, 1903 in the St. George Temple, Washington County, Utah.]

HR: [We were] married in the St. George Temple. We came down here in a covered wagon. You always had to have a chaperone, so we got Auntie Harmon. She was an old, old lady [who] used to live in the days of the [United] Order. She was one of the first from the United Order to be called down here as an ordinance worker in the St. George Temple in its early years. She came down here with us just to see some of the old folks that she was acquainted with. We came down from Alton to Kanab and from Kanab we went to Moccasin.

FH: Each [segment] is a one-day trip.

HR: From Moccasin we camped at Antelope Springs [Arizona]. That was out on the top of Hurricane Hill — somewhere out in that country [area]. Then we came down — what is the fork called out here? We passed it on our way coming into St. George, down the old Hurricane Hill. We got to the Charley Seegmiller's Ranch. His oldest daughter married my husband's brother and we were acquainted with the family through that. We stopped at their place and then came on into St. George the next day. The next day we [were] married. We stayed another day and went through the temple the second day. Then we [started] home and camped here in Washington [City, Washington County, Utah] on our way back. We left [right] after we [finished at] the temple. We just had [a] team and wagon to travel by.

FH: In those days, this was quite a distance from St. George with a team and wagon.

HR: Yes. From, there, we went to Kanarra [Kanarraville, Washington County, Utah]. We had to camp once between there. We went from Kanarra — how did we go? We went through Panguitch [Garfield County, Utah]. We went over Bear Valley [Iron County, Utah], up through Cedar [City, Iron County, Utah] and up around that way over Bear Valley into Panguitch. There, we bought our furniture to go in our one room: bed, cupboard, table, chairs and stove to set up our housekeeping. We didn't have to have a lot of things like they have now-a-days.

FH: No, but you had to have those essentials.

HR: [Laughter] Those were the essentials!

FH: What did your husband do, at first, to make a living?

HR: He owned a little farm. He had some cattle and a few sheep. When we [were] married, father gave me 100 head of sheep and a team.

FH: Wonderful!

HR: That helped to start us out with what he had. My husband didn't have sheep until we got these, and he just kept adding to [the herd]. Finally, he saw a man over in Cedar [City who] had purebred sheep. He traded his bunch of range sheep to him for his little flock of purebred sheep. We took them and kept them on the ranch.

FH: This was the commencement of him building up a little ranch of his own. Did you stay right there on the ranch for quite a long time?

HR: We lived there practically all of our lives, until we were called — well, not exactly, because our ranch was just two miles from town. We decided that we could live in town on account of school for our children as they grew up.

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FH: What was the first child's name?

HR: [Hannah] Areta [Roundy]. She was our oldest [child]. Do you want the next [one]?

FH: Yes. You can tell about the, if you would like, as you go along.

HR: I don't know what to tell about them.

FH: Tell about all of them, and then we will go back and talk about whatever you would like to about them.

HR: I could do this much; when she grew up, she married Otto Stewart. The next [child] was [Myron] Elmer [Roundy]. He married Amanda Evans. The next [one] was a boy and he only lived ten months. We called him Wallace Aaron [Roundy]. I will tell a little incident in his life [of] only ten months. He seemed like an extra brilliant child. He could call the horses by name. We had five or six horses and [some] cows around there, and [each] has [a] name. He could, at that age, call different animals by their names.

FH: At them months old?

HR: At ten months old. One day, I was sitting on the porch in front of my aunt's house. It was in the evening and they were driving the cows home from the pasture to milk. You know how cows will do when they are going by; they will bow like that. The little boy was sitting on the porch floor in front of me; he just turned back to me and said, "Mama, cow, moo-moo." The neighbors had a little dog, just a week before he died. He was only sick three days.

FH: What was the cause of his death?

HR: [He did from] cholera. I had him sitting on the couch; it was on this side of the room. The big looking-glass was over the couch, and I was standing there fixing my hair. I was standing right in front of him so he wouldn't fall off. The little dog came up by the screen door, just like that one is, and he began barking and scratching on the screen door, wanting to come in. He said, "Mama, doggy, boo-woo-woo-woo." Just a ten-month-old baby.

FH: That is really something for him to talk so young and [to] recognize things.

HR: Everyone just marveled at it, but he went so quickly.

FH: Maybe he was needed badly on the other side.

HR: That was what one of the women said, "I can understand now, why I felt like I did about him. I don't know, it just seemed that was something about him so different that most of the children. I can see now. I don't think — he has filled his mission here on earth."

FH: He accomplished what was needed.

HR: Then I had a miscarriage. I almost lost my life, I hemorrhaged so badly. The doctors didn't think they were going to save me, but I finally rallied. I went off into space, it seemed like; it felt that way.

The next one [pregnancy], I [had] blood poisoning. My miscarriages are normal, someday. My babies would die before they would be born and then I would get into such a condition that it was serious. This time, it set in [as] poison and my

fingernails even went blue. Finally, we decided we would call the doctor and he said to get me over there as soon as we could. So I went over. I don't need to go into detail with all of it, do I?

FH: Not necessary, just summarize.

HR: When the doctor examined me [he] said, "I hate to tell you this, but you are not in a condition that I —

[END OF RECORDING TWO.]

HR: — can [give] any kind of anesthetic to deaden your pain. You [will] have to stand this without [medication.] About the tenth day, my husband said, "Doctor, don't you think I can go home now? She ought to be getting along, so I could get back home to my work." He said, "No. Is that plain enough?" He [my husband] said, "You never told us anything about what you thought, or what condition she was in, so I thought I would find out." The doctor said, "You have had one of the sickest women [who] lived that I ever worked with. If half-a-dozen different doctors told me the story of what she went through, I would have told them that I knew it was a lie, because it couldn't possibly have been." Then he turned to me and said, "I want you to acknowledge the Lord in this. I don't want [any] credit for sparing your life, because I didn't do it. The Lord [has] some more work for you to do on this earth, and that is the reason you are alive today, and nothing else."

FH: That was a testimony to you.

HR: I had seven babies that way. I wanted a family so bad. The last [children] I had was twins. I had boys and girls, just alternating every two years that way, until my second youngest daughter lived. She [Lorea Roundy] only lived twenty-seven hours. She was such a tiny [baby]. Belva [Roundy] lives down in Henderson [Nevada] now. [She is] my youngest living daughter. The doctor said, "I can see now why that little baby of yours had to go. She just came to fill her mission [and] to open the way for some more to be able to come and live." I had this girl and then I had a pair of twins and lost them.

FH: Altogether, how many [children] did you have?

HR: I would have [had] thirteen living children if they could have been saved. There are three living children.

FH: What are the names of these three that are living?

HR: Areta, Elmer and Belva.

FH: [Who] are their companions?

HR: [Hannah Areta married] Otto Stewart, [Myron Elmer married] Amanda Evans and Belva [married] Elroy Gallagher.

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HR: — had six living children.

FH: [Hannah] Areta had six children?

HR: [Myron] Elmer's wife had three [children]. Belva, the youngest [child], had four, two boys and two girls. There might have been a good incident if I had stopped and told it about [my] father.

FH: Alright, let's [hear] it.

HR: It was kind of faith-promoting.

FH: Good.

HR: It was when my second child was just a baby in arms and he was taking us back and forth so much. He came to me one day and said, "Hannah, would you like to go to Moccasin and help put up your mother's fruit?" They had fruit out there. "Take some bottles [jars] of your own to fill. If you do, I will take you out and you can fill some for yourself and help with your mother's." We went out and got our bottles all filled. My sister, Clarrissa [Amy], went with us. When we [were] ready to come home he brought [us] back [in] two wagons. One of our cousins was out there, a girl, [so] my sister, Clarrissa, and this girl drove one of the wagons with just one ream. Daddy had loaded it up with melons, fruit, and [items] like that to bring back to the people in Alton. The outfit he drove was a double-bedded wagon and had two teams, one lead team like they have. He had it quite heavily loaded. One of the horses in the lead team wasn't broke right good. They had to handle him a little [more] carefully, but we got along just fine until we stopped at Yellow Jacket [Kane County, Utah at] noon. Father said, "Hannah, you sit still with the children." We had my little baby brother in the wagon with Areta. "You sit still and keep the children in the wagon until I get the horses undone so we won't scare this new horse." We just sat there and kept quiet.

He undid the tugs and the snaps to the reins, then stepped back and went to pull the line over that lead horse's back. It scared the horse [and] he just whirled and kicked father. He went in the air and came right down on his chest and neck. [The horse] broke and ran loose from the other horses. The other horses just stood there. Father was lying there, unconscious. The girls, when they drove up, saw it, and they came running up [to] where I was. I jumped out and laid the baby down beside my little brother and Areta and told them to watch him. We worked with daddy all we could — did all we could think of doing. [We were] out there in the hills and timber and wilderness [with] no help whatsoever. That fractious,

unbroken horse and daddy in that condition — I said, “The thing to do is to pray.” We just put our arms around one another, stood over daddy and just talked to the Lord the way I am talking to you. We told him our condition; [that] we were out there in the wilderness, miles and miles from anybody, [we prayed] for Him to overrule for our good, [to] give us the wisdom to know what to do and what was for the best. We begged for assistance the best we could ask in those conditions.

We worked with him awhile. Finally, one of us went out around the horse, worked it back to the other horses, and got him standing there kind of calm by the horses. We decided that we would try to get them hooked up again. We hadn’t eaten a bite, hadn’t given the horses a drink, or a bite of hay. We traveled all before noon in the hot weather and sand country. We finally got the horse turned around like it should be with the rest of the horses. One of us stood with out hands holding his bits while the others checked him up, hooked up the tugs, and got the lines all back in shape. One of us stood there and held that while the other two of us got daddy up in the wagon. I can’t understand it to this day, [but] I think it was the power of the Lord. We knew daddy was unconscious [and] didn’t realize a thing, but he would not lie down. He was going to sit in that seat. I just left the little children in the back of the wagon and I sat there with my arms around him. He insisted on holding the lines. We drove along exceptionally good, but every once in awhile he would say, “Where are we going? I can’t see any we are out traveling this time of night. Where did we come from and where are we headed for?” [He asked] different questions like that, all the way along the road.

When we came to the Mt. Carmel dugway, the old time dugway from Kanab down into Long Valley [Kane County, Utah] — I guess you don’t know anything about what it used to be life — but it was just a one-wagon, rough road. It was just wide enough for a wagon to go along; that was all. When we were going down the hill, father would always adjust his brakes, tighten his brakes and the brake blocks so the wagon wouldn’t roll onto the horses and cause trouble. I knew daddy always did this, so I just sat there, almost shaking and praying that things would turn out alright. I had planned on all I could, if I could get him to sit in the wagon, to stop the horses and then get down myself, because I had watched him do it, adjust the brakes myself. But he wouldn’t let me, not on your life. He got down out of the wagon, crawled under there, and adjusted those brakes himself. He got up and drove the horses down that dugway just as good as he ever did.

We crossed the creek, and just after we crossed the creek, a man on horseback — and it was dark — came off a side-hill, greeted us and we knew him. I told him what had happened. He said, “I will get around by the side of your daddy.” He turned and went around the wagon and rode right along the side of daddy until we got to the Green, a little ranch just up on the [Virgin] River from the dugway. His brother lived there, and they happened to be threshing, with an old-time horse-powered thresher. They were four or five men there with their teams. They had

stopped there for supper when we drove up. This Brother Allred [who had] come along with us, got off his horse, ran in the house, and told them that he needed some help, that Brother Heaton had [been] hurt. Half a dozen of them came running out there, picked daddy up and took him into the house. He just went [in] just like a dead man. They didn't think he would live until morning. Uncle Alvin [Heaton], father's brother just younger than him, said, "He is alive, but I don't know how long he is going to be alive." He was that way all night, but in the morning he rallied. How we got down that dugway with him like that and then going off completely just as soon as he got where there was help — I just can't understand, unless it was the power of the Lord. He had answered our prayers.

FH: I don't think there is any question about it.

HR: He came to our assistance, and He gave it to us.

FH: Wonderful!

HR: Now, we can go on from there. I should have told that story in the beginning.

FH: That was fine to tell that now. You should tell some other things about your life. Did you enjoy music?

HR: I loved music, although I [never] learned it. I loved music very much.

FH: Was [it] after you were married that you were able to even try [to learn music]?

HR: When I was a girl, there was a lady, Kate Carter, who was a musician. She held classes for children. She taught us to sing the scales and how to control our voice and our tongues [while] singing. We went all one summer to her class. After I was married, my sister-in-law had an organ and I took a few lessons from her. [I] learned how to play the scales on a chord on the organ. That was the amount of music lessons that I took.

FH: But you always enjoyed [music]?

HR: Yes, I always loved it. I led the singing in our ward quite a bit of the time.

FH: What about reading? How much did you read, and what did you like to read?

HR: Father was a great hand to get good books. He was very conscientious about what kind of literature we had. He was very particular about getting the right kind of books for the different ages of the family. I used to read quite a lot of those books, along with the magazines, the *Era* and the *Youth Companion*. That was a [magazine] that I guess they don't have now-a-days.

FH: [Did] you enjoy reading?

HR: Yes, I enjoyed reading.

[TAPE RECORDER TURNED OFF]

FH: Tell about your children — what has happened to them? Where are they and what are they doing?

HR: Areta, my oldest girl, was always full of life and ambition. She was a good conscientious girl, a good clean girl. She was very particular about the company she was in. She came down here and went to [Dixie] College in St. George one year before she was married. She didn't get married until she was twenty-five years old. She said, "I am not ready to settle down. I want to have a taste of all kinds of life." She was very likeable; people just loved to have her go into their homes and work for them. She did quite a bit of that. She went out to Bryce [Canyon National Park, Garfield County, Utah] and worked for two years. After [the] big hotel was built, [the] Escalante Hotel [in Garfield County, Utah], the boss tried his best to get her to go over there and help supervise the rooms for him, but she didn't.

FH: How many children does she have now?

HR: She has six children, two boys and four girls.

FH: Do you have any grandchildren [who] are married?

HR: Yes, I have. I have [married] grandchildren, I have three. My youngest girl [Belva] has a boy and two girls [who] are married. All of Areta's and Elmer's children are married. Every one of my grandchildren is married, thirteen of them, all but one.

FH: Do you know how many great-grandchildren you have?

HR: No, not off hand. [Laughter]

FH: Not off hand, but quite a few?

HR: Yes.

FH: Let's hear about the next child now. Where is he living?

HR: [Myron] Elmer is living in [Las] Vegas [Nevada] now. After he married, he moved down to Springdale [Washington County, Utah] and set up a service station. He wanted to do a little more efficient work, so he got somebody to run it for him. He left his family there while he went down to California to take welding [training].

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HR: He said he needed the welding along with the work that he was doing there. While he was there, World War II broke out and [his position] was frozen on Terminal Island [in the state of Washington]. He worked there all during the war. Before this, he went on a [LDS] mission up in Minneapolis, Minnesota.

FH: [Did] he [serve] a mission?

[TAPE RECORDER TURNED OFF]

HR: Yes. After he left California, he went to Salt Lake [City, Salt Lake County, Utah]. He worked a lot after the war closed before he moved up to Salt Lake [City], going here and there for a certain company [doing] welding. He went to Salt Lake [City] and instead of going on with his welding [training he] took up building [and] construction work. That is what he has done ever since. He left Salt Lake [City] and went down to [Las] Vegas. Up there, it was so cold in the winter [and] there was so much of the time [that] he couldn't work. Right now, he is [working] in the Clark County Schools, [as] a maintenance man. He goes everywhere and anywhere, [doing] all kinds of work.

FH: How many children did they have?

HR: They had three children and they have raised two of their grandchildren.

FH: What about the next one?

HR: Belva was like the others. Like a parent says, they are just about as good as the next one. [Laughter]

FH: [Did] she marry?

HR: Yes, she married and they lived here in St. George. She married a St. George boy, Elroy Gallagher. He used to work over here at one of these garages, [but] he injured his back and had to have it operated on. He was without work for so long that when he started to work again, he decided to go down to Henderson [Nevada]. He is down there working [as a] mechanic now.

FH: How many children [did] they have?

HR: They have four, two boys and two girls.

FH: [It] sounds like you have a [very] wonderful posterity coming along.

HR: I think so.

FH: What would you like to do in the future?

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HR: I can't see very much future for me.

FH: There is some and what do you want to do with it?

HR: I hope so.

FH: What do you feel you would like to do with your future?

HR: I haven't anything special, just to try and live like I ought and so all the good I can to other people and for other people.

FH" Is that your ambition?

HR: [I would like] to leave something that will impress other people [for] better living.

[TAPE RECORDER TURNED OFF]

FH: Is there something that we have missed, that you can think of, that perhaps you would like to talk about?

HR: When I was released from Relief Society [as] president after six years, I was called down here — it was the reason they released me — as a temple ordinance worker, my husband and I.

FH: For how long?

HR: [We were there for] five years. We took every part there was to take in the temple, inside of a year. I even took the part of the matron for nearly a month. She had to go away on sickness and they asked me if I thought I could carry on.

FH: I think that would be a wonderful experience.

HR: It certainly was. I don't know that there is anything in my life that I have missed as much as I did going to the temple. I just longed to get back in there. My health dialed me [when] I developed a bad heart. My husband/s health failed him and he had a stroke.

FH: How long has he been gone?

HR: He died [April 25,] 1960. He was eighty-seven years old when he died. [Emotional] He was an outstanding man.

FH: Tell about him.

HR: He was very humble and his word was as good as any bond that you ever made. He was a high councilman in the stake under five different presidents [for] forty years. When we [came] here to the temple, the stake president came and told us they had decided to release him. He said he holds the best record of any high councilman that was ever in the stake [with the] most outstanding record from start to finish. I was very happy about that. His church duties and responsibilities came first in life, other than his family.

FH: After this wonderful lifetime of experience that you have spent, I wonder if you couldn't perhaps think a little bit now and give counsel and advice to you descendants, those who are coming after you. Surely, you could give them good counsel. I think this is the time you should do that. What would you like to tell them? Maybe after you have given them counsel, you would like to bear your testimony to them.

[TAPE RECORDER TURNED OFF]

HR: I would like my posterity to be humble and prayerful. [To] have faith in the teachings of the gospel, because there is nothing else that will compare in life; to have knowledge of the gospel and the teachings of Jesus Christ; to make a happier life and happier existence, for everybody. I didn't see things when I was young, like young people do now. I have grown and it has grown on me. I know of a surety that this gospel is the only thing that there is anything worthwhile in. If you didn't believe in the gospel, I can't see what there is to live for. If we live up to the principles of the gospel and live like we should, full of brotherly love and respect for our fellow men, I believe we could be happier than we are today.

FH: I agree.

[END OF RECORDING THREE.]

[The following part of the transcription was completed in 2021.]

HR: I've got more joy and satisfaction in knowing that I'm helping somebody else and doing some good to somebody else, than I am anything I'm doing anything for myself.

Now, this genealogy work, I've got the records up until about a year ago of all of my father's descendants. Now, I'm not gettin' it for me, because I'm not gonna be here much longer. But I'm gettin' it for somebody else that I hope [will] appreciate it if the time comes that they need it.

FH: Bet it will.

HR: It ain't for one certain person. I've told the children, I said, "Now, this don't belong to you, nor it don't belong to you, nor it don't belong to you." But it's here and anybody that wants to come and go through 'em and get information from, it's here for anybody that wants it. Now, that's the way I feel about my records.

FH: This is a selfless work then, isn't it?

HR: Yes. It is. And I've given to understand— one of them says, "Oh, I wish you'd will your records over to me." I says, "I ain't gonna will them to nobody." I says, "I want 'em took care of, where they can get the most good, and they'll know where they are, and they can get 'em when they want 'em."

FH: Mmhmm.

HR: Because, I ain't gonna be here, but I would like to keep 'em up and up to date as much as possible.

Now, I've got his family group sheets up until a year or two ago. I've got all of his sons and daughters that's been on missions, stake missions and temple missions. And now, I'm startin' to work on getting all that has been called to the service. Now, someday somebody might appreciate it, they may not. It's just—

FH: I'm sure they will.

HR: — effort or a pastime for me, I don't know.

FH: Now, this is a record that the Lord has commanded that we have.

HR: And then I've got back. I've got back to the twelfth generation back on pedigrees and the personal family sheet. Not their children, I haven't got all their children's family group sheets, but the straight line. I've got the family group sheets back twelve, ten or twelve, different runs of the line.

FH: Whoever of your descendants has anything to do with that, you'd like to impress them now, that they should take good care of it. Isn't that right?

HR: Oh, I certainly do. I'd hate to see it just go hither and yon. That's what I'm doin' now. I'm tryin' to type it so it'll keep—

FH: Mmhmm.

HR: — and not just be— some of it's given me, I've given them a sheet, had it filled out, and have it be in pencil. Well, it's got to be put down so it'll keep, and that's what I'm doin' now. And, this old in life, I'm typin' it myself!

FH: Wonderful.

HR: So it'll keep. And I even made the binders for the—

[Tape turned off or malfunctioned.]

HR: A book for my father's family, a book for my mother's family, and all of their brothers and sisters, and all of their progenitors. I've got five or six different books to hold, and all the histories and things that I can find. I started like that, and I put it in with them.

Like, if it was Grandma Hoyt's record. I wrote her story myself because nobody older than me had took the time to write it. And I talked and talked and talked to 'em and tried to get 'em to do it. Well, nobody did. Well, after it got down to me, I says, "Well, I ain't gonna wait any longer," so I wrote her story.

And then, there are different ones. We've got stories, the different ones—

FH: [Inaudible.]

HR: — that I accumulate.

FH: This is something that you can do. This is a service that you can still do.

HR: Yes, I enjoy it.

FH: Mmhmm.

HR: I certainly do. I get so interested I don't think anything about eatin'. And here, when they started this work, they appointed me here in this town with one other woman through— Oh, what'd they call it? Go over the records when they'd hand them in and see what their mistakes was and correct 'em for 'em. What'd they call that?

[Tape stopped or malfunctioned.]

HR: Goin' over different people's records and finding what their mistakes was and how they need to be rectified.

FH: Checkin' the records before they send 'em in.

HR: Uh-huh.

FH: Mmhmm.

HR: And where they couldn't do it or understand it, then I'd show 'em. And I'd set up and do— Like, the high priest that we had to turn 'em into, he says, "You don't

find people like you.” He says, “You’re so interested in it. You’re so afraid they won’t get it done right, you tell them about it and have them give you the information and you type it in the sheet for ‘em!” [laughter]. Well, that’s what I done [inaudible].

[Tape stopped or malfunctioned.]

HR: — know that God lives, and I know that he’s heard and answered my prayers a good many, many times. Now, I’ve seen miracles. I’ve seen incidences of faith where, healing incidences that, you just couldn’t help but believe it was something in the power of the priesthood. And there’s no more joy than working under that influence and know you’re helping with the Lord’s work. There ain’t no other work compared to it, the joy and satisfaction in life you get out of it.

[END OF RECORDING FOUR. END OF INTERVIEW.]