

Interview with
ARTHUR DELANO COX

December 28, 1969

**VOICES OF REMEMBRANCE FOUNDATION
ORAL HISTORY COLLECTION**

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ARTHUR DELANO COX

Arthur Delano Cox was interviewed on December 28, 1968 in Rockville, Washington County, Utah by Fielding H. Harris, a representative of the Voices of Remembrance Foundation. He related his personal history of living in various parts of Mexico, Utah and California. His wife, Cora (Haight) Cox, also participated.

FH: What is your full name?

AC: [My name is] Arthur Delano Cox.

FH: What is your birth date?

AC: [I was born] May 4, 1893.

FH: [Where] were you born?

AC: [I was born at Colonia] Juarez, Chihuahua, Old Mexico.

FH: What is your father's name?

AC: [His name is] Theodore Cox.

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

AC: [Her name is] Almeda Eve (Palmer) Cox.

FH: Tell us some of the [events] that happened in your early life.

AC: I was born in Old Mexico and I don't remember much until we moved up to Chuichupa [Mexico] some 100 miles from Juarez. That was where I started grade school. We didn't have the conveniences there as we had in the United States, but we made the best use of our opportunities. We learned what we could.

FH: Why did your folks move up to Chuichupa? Was it for better farming?

AC: At that time there were quite a number of people [who] moved into Old Mexico. Some of the polygamists took some of their families to Old Mexico. This was reported to be a very rich country and many people went there [because] they thought would they could make a livelihood and accomplish more than they [would] here.

FH: [Did] they think it was a good farming area?

AC: It proved to be afterwards. It was quite a green country there. Now Juarez is one of the big apple [growing] spots of the world.

FH: Tell about your [education]. How much [did] you have?

AC: I think I reached the third grade before we left Old Mexico. When we moved back I went to [school in] Orderville, Kane County, Utah. [I [also went] to school here until I graduated from the eighth grade.

FH: Did you get a diploma from the eighth grade?

AC: Yes.

FH: Are there some of [your] teachers that you feel were good teachers?

AC: I remember one of my first teachers was Elsie Carroll who married Hardy Carroll. She was an outstanding teacher as far as I was concerned — especially in English. I don't know what year Benjamin Cameron came to the school, but he was a very good man and taught arithmetic.

CC: What about Saul Andrus?

AC: He ran around with a woman named Annie Carroll [who] was [a very] good English [teacher]. These two teachers seemed to succeed in their classes. One taught arithmetic and the other taught English.

FH: [Were] both teachers there together?

AC: They taught at the same time. Before we left Old Mexico there was [something] that I recall [as] outstanding. The Sunday school officers desired that the people learn the *The Articles of Faith*. In a short time, I had learned these and was the only one, at the time [who] was checked, that knew the articles of faith. At this time, I don't think it would trouble me too much to repeat these articles.

FH: What you learned stayed with you. This was a long journey from Old Mexico. How old were you?

AC: I was a little over eleven years [old].

FH: Can you recall this [trip] vividly?

AC: Yes. We had to go at least 100 miles from our home before we got to the train. When we [were] in El Paso [Texas] we had to have our money changed to American money. Somehow, my mother misplaced her purse and we had quite an exciting time before we found [it].

FH: [Did] you find it?

AC: Yes, we found it and made the transaction successfully.

FH: Were there any important experiences that happened to you in Old Mexico that you ought to mention?

AC: There is one part [inaudible] before we got to Orderville, Utah in Kane County. In Albuquerque [New Mexico] we got off of the train and there was a woman who had been watching my mother very closely. Finally, she asked if she was a Mormon. She said, "Yes." The lady said, "Then where are your horns?" It was a rather odd experience. Mother said, "My good woman, Mormons don't have horns."

CC: What she said after that [inaudible].

AC: I don't recall the conversation between them.

[TAPE RECORDER TURNED OFF]

FH: Are there any other incidents in Mexico that you recall?

AC: In the community of Chuichupa, there is a little valley about a mile east and west about two miles north and south. [It] is surrounded by the long leaf yellow pine [tree] and other trees. There was a sawmill about two blocks [from] our home. Youngsters, or anybody else, could go to the sawmill and get a cart load of timber. My father had a set of carpenter tools. I was allowed to use these if I was careful about [putting] them back where they belonged. I was expected to return [the tools] to the place he was particular about having them. I often went to the man and got these [inaudible]. I remember making little [inaudible] about it. At that time, boys would take the thread spools that the mothers had and cut parts of the edges of these off so they had four legs on the underside and on one end were left so the pigs would have ears. We had these animals in the corrals that were left there. I made a little varmint [that a] person could stand on with [all] their weight. [That] was pretty good for a nine or ten-year-old boy.

FH: The construction sounds like it was pretty good. [Laughter]

AC: I recall my uncle coming to get me one evening to go fishing with him. We only had to go a short distance to get to the little stream. He dropped a giant cap in the river and we went down a little further. This wasn't very good sportsmanship because it killed the little fish along with the others, but we gathered a nice bunch of fish there. Something else that might be interesting was the berries that grew wild in places. These were little blackberries [and] when they were ripe and they were about three-eighths to a half-inch in diameter. They were [very] good. When we were youngsters we would go out and eat them. We would find the vines

pretty well rolled up later on in the season where the birds had gathered. These are all childhood memories and items of interest.

FH: Did your folks leave Mexico under stress? What was the reason they came out?

AC: [This] might be quite interesting to some [who] don't understand. There [were] wild turkeys in old Mexico and people were allowed to go out and shoot them. I remember going with my father, and other men, out to a piece of land that had been fenced in the opening of the timber to harvest grain with [an] old-time cradle. They had only been there a short time when they discovered there were some flocks of turkeys in the edge of this green. They moved over this way and the older turkeys took to the trees. No one happened to have a gun and they were so high no one could reach them with a rock. The turkeys were safe.

One time my father caught a cub bear. This little fellow huddled at the corner of the house, but he could go right up on top of the house. I don't recall at this time what happened to this little [bear].

There is another [story] that is very interesting. A friend of mine was crossing a flat about a block west of our house where there were some posts piled up alongside the fence. [As] we came up close we heard a sound like a meow; something like a cat noise underneath. We could see there were some skunks under there. We decided to roust them out so we started taking the pile of posts down. They would come out and we would kill the skunks. In time we had killed thirteen of them. Of course, we had been in the scent long enough that it didn't seem too strong to us, but when we got home mother took our clothes off and buried them for awhile to get rid of the scent. This was something that happened quite often in the flats. The older [youngsters] would get out on the burros on a moonlit night and hunt skunks and kill them.

FH: Tell the reason you came back to the [United] States. Do you remember the reason?

AC: Yes. My father had a mental breakdown and was sent back here for help.

FH: Was this what we call a nervous breakdown?

AC: Yes, a nervous breakdown. He overcame this and went back to the old town of Orderville and sent for us to come out. I told you a little bit about the trip and coming out.

FH: After you came out of Mexico [did] you move to Orderville?

AC: I lived in Orderville from October of 1904, when we arrived there, until the spring of 1917.

FH: You finished your [education] in Orderville. Were you active in [The] Church [of Jesus Christ of Latter-day Saints]?

AC: Yes, sir.

FH: Were you also active in church in Mexico before you came out?

AC: That is true.

FH: Did you attend all of the organizations?

AC: Yes, I did. I happened to live in a good environment in Orderville which I am proud of. Just a part of the young people would go to church so it wasn't a difficult problem for us to go to church.

FH: Did you have a religion class along with your [education]?

AC: Yes, I remember a few classes of that and it was quite interesting to me.

FH: When you were growing up in Orderville, was it a normal Mormon community?

AC: That is true.

FH: [Were] you [ordained in] the Priesthood when you were in Orderville?

AC: Yes, sir. I was twelve years old. I was ordained a deacon, and when the time came up again, I was ordained a teacher [and] also a priest. When I was a priest, I baptized two or more individuals. I am not sure how many right now. When I was ordained an elder, I don't know how many young people had the [same] idea, but to me it was a very sacred calling. It seemed I should be more careful [about] how I lived.

FH: This is how it should be.

CC: Do you know who ordained you an elder?

AC: [It was] Myron A. Holgate,

FH: During these growing up years, did you enjoy the church activities?

AC: Very much so.

FH: [Did] you feel strongly about the church?

AC: I really did. One thing that might have helped a little; I was a janitor and this kind of tied me with the church work, but it wasn't difficult for me. I loved to go to church. I felt out of place when sickness came up and kept me [away].

FH: There is one thing we missed telling and I think we should go back if you don't mind. This concerns the sickness you had in Mexico

AC: I don't recall just how old I was, but I was [probably] around eight or nine years old. I had an attack of pneumonia. I had a gathering [swelling] under my right arm and my father lanced it. There was nearly a quart of pus, corruption that came out. Owen W. Woodruff was one of our leaders and he came to our home and administered to me. I began to mend right away. This had pulled my system down quite a bit. I think it left my lungs somewhat weak.

FH: Tell about your father.

CC: Tell him about him breaking horses. [Inaudible]

AC: I, like others, loved my father just as much as anyone did. We were pals together and I traveled with him a number of times. He had a knack for breaking wild horses to work and to ride. He did a lot of this. He also had a knack for training dogs. He took a dog into Old Mexico with him. After a time, we didn't have a special need for him and a man needed him badly. My father needed the money and sold the dog to a neighbor. I remember my father could put his hat down on the ground and tell the dog to watch it and nobody would dare to pick the hat up. They thought they would try it on the dog with his new owner. After the other man had bought him, he put his hat down. The old dog knew my father, but the dog let my father know it would not be a good idea for him to pick up the hat. That was quite a trait for the dog.

FH: He was well-trained. It sounds like your father had a way with animals.

AC: That is true. He also had a knack in braiding. After he came back to the [United] States, he used to braid rawhide lasso ropes. He braided hackamores, quirts [whips] and he could braid up as high as twelve strands. He could tie knots and I couldn't tell you how many strings. I wouldn't know how. This was a talent he had in that regard. He was as honest as the day is long. In fact, one man said he was too damn honest. Which I thought was one of the best tributes that could have been paid to him. He was a hard worker and taught [his] children to be honest. He loved his religion. He tried to see that we did all that we could [by] attending our meetings and doing what was required of us.

FH: Was his life largely that of a farmer?

AC: That is true.

FH: Was this also true in Old Mexico as well as in Orderville?

AC: That is right.

FH: Tell about your mother.

AC: My mother's mother [Caroline (Jacques) Palmer] died when she was young. Her older sister [Sarah Arletta Palmer], who was married to my father's brother [Amos Cox], took her [my mother] because she didn't have any children of her own. My mother lived with her. When she was about ten or twelve-years-old, they were with the United Order in Orderville. This has been quite an interesting subject. I think it has been a wonderful experience [for] those that lived in the United Order.

[Organized by Brigham Young, the United Order was a community system where participants contributed their possessions and labor and received in return what they needed to live on.]

If [people in the] United Order had lived the way [they] should have in those days, or any other time, people would have grown and progressed. In fact, that is a little like the history in *The Book of Mormon*. The root of the problem was [that] they became proud and haughty. This United Order put men and women to work at what they were best qualified [to do]. You take an individual [who] is qualified for a certain thing; they can do more good and accomplish more than one [who] doesn't have this talent or ability. [The United Order] progressed this way until someone began keeping books and needed better pay than the man [who] hoed weeds out of the garden. This is one thing that upset the [United] Order. It was a good experience for those individuals. I am glad my parents both had a chance of living as youngsters in [the] United Order.

She [my mother] married when she was [fifteen] years of age. This was [very] young, but it probably fit the circumstances.

FH: Things were a little different then than they are now.

AC: That is right.

FH: [Did] your grandparents live in the United Order in Orderville?

AC: That is true.

FH: What are some of the things that they told you about it? Why was it such a success? I think this is interesting.

AC: If I understand things right; it was more successful in Orderville than anyplace [where] they attempted to live. It probably succeeded better there because more people were sincere about it, no doubt.

FH: Righteousness was necessary.

AC: True. This must have been an outstanding feature among them because of the success they had.

FH: I have talked with people who have lived in the United Order and they never did lack for having a lot of good food and clothing and things.

AC: No, as far as I know, they didn't. When the [United] Order broke up; there were many families [who] had gone in there with little means and didn't go out with the means. The big thing was that when this change of being paid increased with some [who] were able to build up a little stronger [inaudible]. When they broke up, they had the chance to go back and bid for things.

FH: [Were] some given an advantage by it?

AC: In that way. Really and truly it was a benefit to them.

FH: Tell a little bit about your eleven brothers and sisters.

AC: Would it be a better time, right now, [to] tell a little bit of history that I know about my grandparents?

FH: Fine.

AC: My grandfather, Orville Southerland Cox, was from a big family. They [were] separated and he did quite a [bit] of traveling. He came into the communities around Nauvoo [Illinois] and became acquainted with the woman that became his first wife [Elvira Pamela (Mills) Cox]. He didn't seem too interested in the church — at least he didn't let others know that. He loved this woman and wanted to marry her. They decided to get married, and a few days after the marriage, he went to the Prophet Joseph Smith and wanted to get baptized. The Prophet Joseph Smith [baptized him]. My grandfather had three women. My grandmother was his second [plural] wife and her name was Mary Elizabeth (Allen) [Cox]. [The third plural wife was Eliza Jane (Losee) Cox.] I have heard her tell [that] when she was a young girl [that] she would sit on the prophet's knee and listen to some of his experiences. Now we are told, oft times, [that] we don't know things unless we see them. I don't disbelieve my grandmother about sitting on the prophet's knee.

My grandmother's mother Lucy Diantha (Morley) Allen was Isaac Morley's daughter. If you know anything about church history, he was chosen by Brigham Young to lead a party of people into the Manti [Utah] country. He was a

wonderful man, a man of faith and his people depended upon him. It is wonderful to read his history.

My mother's father [Zemira Palmer] was French by [inaudible] and the folks lived in Canada [most of the time]. When the Mormon Battalion was called up, his mother [Phebe (Draper) Palmer], I don't remember if she volunteered or was asked, went as a washer woman with the Mormon Battalion. My grandfather was [almost fifteen] years old and he was too young to enlist. The captain made him the chore boy.

[The above paragraph is very confusing so I will try to make it understandable. My mother's father, Zemira Palmer, was born in Canada, August 9, 1831, to George, Jr. and Phebe (Draper) Palmer. He died when Zemira was young. In 1834 Phebe (Draper) Palmer took her four youngest children and moved to Navuoo, Illinois to be with the Mormons.

In 1842, Phebe married Ebenezer Brown. When the Mormon Battalion was called up, Ebenezer Brown volunteered to go. Phebe went as a washer woman and cook for the Mormon Battalion. My grandfather was only about fifteen years old and was too young to enlist. The captain made him the chore boy.

— Added during editing by Marie (Cox) Broderick, daughter.]

FH: [Did] he go along with them?

AC: He went with them and was on this entire trip.

FH: I wasn't [aware] that women went on this journey. This is a new one to me.

AC: She was with one or two other women [who] went along.

[END OF RECORDING ONE.]

AC: My [maternal] grandfather [Zemira Palmer] married two women. His first wife was Sally (Knight) [Palmer] and [she] was the daughter of Newell K. Knight who performed the first miracle in the church. I have seen this woman and she raised a big family. I don't remember [how many] children she had. Some of my mother's brothers were in Old Mexico. I know my uncle [inaudible] had two wives and they both had large families.

His second wife, my grandmother, was Caroline (Jacques) [Palmer]. We have very little history of her. In fact, we have had quite a bit of trouble getting [any history]. Many have said they would like to have a picture of my grandmother and have been told all they have to do is look at my mother. My grandfather, Zemira Palmer, was an elder in the church in Springdale [Washington County, Utah] in early times.

My mother was born in Dry Valley, Lincoln County, Nevada. History proves they were driven out of there. They were getting out of there because of the taxes in the [area]. They really had some experiences there. Mother was also [living] on the cotton farm down near Hurricane [Washington County, Utah] as a girl. My father, [Theodore Cox], was born in Fairview [Sanpete County] Utah. There were a number of his brothers by the first wife [who] settled in that country. My [paternal] grandfather, [Orville Southerland Cox], was a very gifted man. He was a blacksmith and a good engineer.

There is a very interesting story about him and a big plow. They were having a difficult time making a ditch. He came there one morning and he quite often stood erect with his hands folded behind him; he looked at this proposition for quite a long time, didn't speak a word. He left them. The men felt like swearing to think that [Orville Southerland] Cox had left the system. The next morning he came with two or three yoke of oxen on this plow he had [put] together. He took a big piece of a fat pine log and cut as big of a piece of iron [as] he could, put it in, put some handles on it, brought them up and had the men get on this plow. The oxen had power to do something with it. [In] a short time, they had this tough piece of work done. It only took them a few hours to do what would have taken them a long time to do by hand.

FH: It was mind over matter. [Laughter]

AC: You know, Brother Harris, there are some people [who] are blessed in one way and some in other ways. This man could [picture in his mind] what it would look like and then he would do the blacksmithing. This had not appealed to these other men; not belittling them at all, they would very likely have outdone my grandfather in some other gift or talent. This happened to be one of his and he helped out in that way.

FH: Tell the names of your brothers and sisters.

AC: My parents were married when my mother was a little over [fifteen] years of age. I have forgotten the date they were married.

[Theodore and Almeda Eve (Palmer) Cox were married September 21, 1887 in Logan, Cache County, Utah.]

The first child was born May 13, 1888 [in Huntington, Emery County, Utah] and only lived a few hours, but long enough for them to give him a name. He was named after my grandfather, Zemira [Cox].

The second [child] to come along was [born] on July 4, 1889 [in Huntington, Emery County, Utah] and they gave him the name of William [Cox] and he only lived a few hours.

My oldest sister was born May 7, 1891 and she was named after our mother Almeda [Cox]. She was always a big pal to me. We got along very well together.

I was the fourth child, Arthur Delano [Cox], and was born May 4, 1893 [in Cave Valley, Chihuahua, Mexico].

My brother, Delaun Malon [Cox], was born December 20, 1895. He was sixteen [years old], if I remember right, [when he died on June 8, 1912]. He and a friend went up the hill after some sheep east and north of Orderville. They got the sheep ledged up and it appeared he had lassoed one of the sheep. They think the dog rushed in and the sheep began to buck around [while] lassoed and he [Delaun Malon] was pulled off of a ledge and fell about eighty feet and died. It was a big blow to me because we were pals together. He was a very agreeable person and was much quicker than I was. I was a teaser, which was my nature, and he would get aggravated at me sometimes. He would pick me up or kick me two or three times before I would get out of the way from him.

Philena [Cox] was the next [child] in our family and she was born February 26, 1898 in San Jose [Chihuahua] Old Mexico. I am not sure, but I think that was just south of Juarez. The folks moved there for a short period of time.

[TAPE RECORDER TURNED OFF]

Philena died after she had a smallpox vaccination [in January 1899]. She didn't stay with us very long.

My sister, Ethel [Cox], lives in Elsinore [Sevier County] Utah. She was born [July 3,] 1900 [in Chuichipi, Chihuahua, Mexico]. She has been a very wonderful sister. If I remember right, she didn't have very many children. [I think] she had [four children]. She is living, [but] not enjoying life too much because it isn't [very] pleasant for her physically.

Francis Hugh [Cox] was the next [child] and this boy didn't live very long. He died of spinal meningitis [August 15, 1903 in Chuichupi, Chihuahua, Mexico].

Theodore Azile [Cox] was born June 15, 1904 [in Chuichupi, Chihuahua, Mexico]. If I remember right, he died August 20, 1907. He was fishing in the creek and had a little stone. We didn't realize that he had left the house and it was some time before we realized he was gone. We began to hunt for him. He had gone down to the edge of the stream. We don't know whether he was knocked into the stream [by] a stick in the water or if he reached for the stick or just got dizzy and tumbled in. His tracks showed he had tripped forward and went into the stream for about a quarter of a mile and lodged in a drift. The men went out hunting for him. A cousin said he never had such a feeling in his life as when he reached into this pile of debris and took the boy by the hand.

The next [child] was Julius Orville [Cox] and he was born March 25, 1907. He is living in Rockville, Utah. He has a family of [seven] girls and [three] boys. He is working in Las Vegas [Nevada] to support his family. It won't be long until he retires.

Ira Newell [Cox] is the next [child] and [he] was born October 5, 1910 [in Orderville] it says here. He married and had no children. He married a woman with two children and then they divorced. He died of a heart attack August 1, 1956.

Caroline Elizabeth [Cox], my youngest sister, was born March 22, 1912. I don't recall the name of her first [husband] that she divorced [Michael Murray], but she married a man by the name of Rulon Langston. They live in Hurricane, She didn't have any children, but the children of his first wife, [Nona May Langston], seem to get along pretty nicely.

FH: How many of [of your brothers and sisters] are still living?

AC: My sister, Ethel, in Elsinore, my sister, Caroline, in Hurricane and Julius who lives in the same town with me are the only living ones left in the family. There are four of us left —two boys and two girls.

FH: How do you feel about your brothers and sisters?

AC: I have written in my [personal] history about each of [them] and [how] they have helped me in cultivating different characteristics in my life. I think we have gotten along very well together, the ones [who] have lived and been in the family. They have been a great help to me. I give them credit for that here.

FH: Have they carried on the traditions of your father?

AC: That is right.

FH: Are there faith-promoting incidents in your life that should be recounted here?

AC: If this fits into [that] category: I recall one time, a [couple] of years before I [was] married, one of the neighbors wanted me to cut his hay. I had a team and mower [so] I sharpened up two knives and put one in the machine and took the other along with me. It was loose on my lap. Between my home and where I had to cut the hay, I had to cross a creek. There was quite a steep pitch. I imagine it was about forty feet from the top to where it went down to the water. I had to go down this and, of course, the harness I had had martingales on it, so it wouldn't be difficult for the animals to hold the machine. As I started down, the neck yoke broke and there was nothing to stop the mower from going forward. The [inaudible] of the cutter board struck the animal on the right side. It was my nature, as it would be with anybody else, to put on the line thinking it was going

to stop things, but it didn't. The horses wanted to go and we didn't punish them from behind.

The doubletrees under the tongue of the mower kept the tongue up between the horses so that when he got to the river the tongue didn't go into the ground and upset things. It still stayed between them until I crossed the water over a little ways where I could turn them out of the road and bring the mower into the bank. I sat and held them until a neighbor came and helped me out of this predicament. I had this loose knife on my lap and it didn't matter which way I turned when you stop to think about it; it could have gone into a wheel or spokes or it could have thrown the knife across my lap and cut my legs or into my body. How I got rid of the knife, I don't know, but there was a little cut in my clothes and the knife had gone through and just scratched my flesh until it bled a little. I feel this was providence of the Lord that saved my life, because this knife could have caused my death.

FH: This is divine providence I am sure and it is attested to by something you have recently received. What was that?

AC: Two or three weeks [ago] I had my patriarchal blessing and one spot in [it] says, "The Lord has preserved your life so you have been able to raise your family." In another place it states [that] the Lord loves me as He no doubt does with everyone, but it states that in the blessing. It [also] says [that] I am of the religion of Ephraim, son of Joseph, and have participated in the work that was outlined for him before the world was. This was very interesting and worthwhile to me.

FH: It is a wonderful blessing to know about.

AC: That is true.

FH: It is a comforting thing to know that through the years the Lord has been looking after for you.

AC: When I stop to think about it, there were many times in my life where death could have come to me. I didn't realize it, but it has happened to many of us. It doesn't take too much of a twist of the body to throw the back out. I think we can be sure that the Lord is with us as long as we try to live in the way [so that] we are worthy of this blessing and protection.

There was another little illustration when I was living in Cane Beds. Arizona. There were homesteads around that time in that part of the country and some of them were 320 acres in a piece, others might have been less [acreage]. This would be quite a piece of ground. The fences were made of barbed wire and posts. I decided to go on an errand. At that time, I had a sorrel-faced horse of my uncle's and [the horse] was a lively little fellow. I decided to ride him down on this errand. I [wasn't] through with this errand until dark came along and I was four or

five miles from home. It was so dark I couldn't see anything but the outline of some hills that were quite close by. I figured I was doing alright and using my judgment where I was. I was loping along on a fair [gait] and all of a sudden the horse struck one of these fences. He went clear over the fence and I was thrown from him and his feet came over mine. It didn't hurt me, but the breath was knocked out of me like we often feel [that] we are going to die before we [catch] our breath.

Finally, I caught my breath and got back on my horse and went home. The next day I could hardly move a muscle. I had missed my calculations [the night before]; I should have turned left before I got to the fence.

FH: There was a particular time in your life that we can come back to and talk about, but there are other things I want to talk to you about first. You administered to somebody out in California, but we can talk about that later. I would like to talk to you about your marriage.

CC: You don't need to do that.

FH: We can come back if you want to. The next thing I want you to talk about [is] what did you do just to have fun when you were growing up?

AC: I don't recall that I enjoyed anything that [there] was [to do]. As I said before, I liked to tease, but I never wanted to see anybody in distress or harmed in any way. If the sport could be something enjoyable — I did a little ice skating in Orderville. We used to make little sleds that had a couple of runners that would take off from the wagon beds. We would take some screws and put on them to make them very slick. We could get up on the side of the hill and coast down at a high speed. We use to sleigh ride. I happened to have a team in Orderville. In the wintertime, a special friend of mine and I would change our teams off on sleighs that we had and he had access to a pair of bobsleds. The wagon box could be put on this and we used to put the four head of horses on and fasten Christmas bells to the harness. It was a sport we enjoyed and quite a [number] of people participated in this.

FH: [Did] you go caroling?

AC: Yes, we use to go caroling in these sleds.

FH: Are there any other things you used to do that were enjoyable and fun?

CC: [He did some] wrestling.

AC: I wasn't very active when it came to basketball, but I used to play in a game now and again after I was married. We had a game of baseball at Thanksgiving one time and it was agreed the losing team would furnish an oyster supper. I happened to be catcher and our team lost. We had to put up the oysters. Dancing was later

on [and] I enjoyed it very much. During school time it kind of fell to me to referee the games at recess and at noon if they happened to get a group together. I enjoyed this, but I don't know how pleasing it was to them, but we all got along.

FH: [Did] you become [the] referee? [Laughter]

AC: Yes.

FH: That is not always an easy job. What about music in your life; did you enjoy it?

AC: I always have enjoyed music. I never took up the [inaudible]. I think it was a year before I married [that] one of the teachers came [to our school] and he was a good hand at teaching music. There were a number of mandolins bought among the boys, [but] I wasn't able to get one due to our financial conditions. I was able to buy a harmonica. I had learned to play the harmonica, and later on, we would play alone and sometimes a group of us for dances. For dances, we would play the piano and harmonica and often we would play harmonica solos in Mutual [Improvement Association] for entertainment.

My first experience with an organ was about a year before I was married. My uncle, I don't recall the deal, but it was [planned] out where I could obtain an organ. Today I can use one hand and play almost any tune you place before me. Anything in the flats or up to two sharps, but if it [is] pieces I didn't know, all of the notes would be the same length. I didn't know the beat. [Laughter] It seemed I couldn't learn a new piece in that respect. I did love music.

FH: Did you enjoy reading during these years?

AC: Yes, I did enjoy reading, but most of the books I read were on the spiritual side of life. I never read too many books of fiction. Now and again my wife and I will read one of this [type]. I will read books while my wife is doing some patching [sewing] or other work in the room.

FH: I think it is about time you told about your courtship.

AC: I surely can. It is quite clear and amusing. In the fall of 1914 I happened to be assistant secretary in Mutual and was also janitor of the church, not the school. At that time, they were giving a party for the [Mutual] officers and teachers. There was a young lady by the name of Cora Haight who came to town to teach the younger children. The principal teacher was Sherman Cooper from down at Washington [City, Washington County, Utah]. This girl and this man happened to get lodging at the same place — the place my folks called Aunt Kezia's. It so happened that this aunt's husband, Henry Webster Esplin, had two women. His first wife was my father's sister, Philena (Cox) Esplin, so we always called [the] lady Aunt Kezia. She had a big wonderful family and this girl and the man were partying with these folks. His last name was Cooper and he was chosen to teach

one of the classes in Mutual. That made it possible for him to come to this party that was being given by the Mutual.

[Kezia Ann Carroll was born December 13, 1857 in Provo, Utah County, Utah. She died October 2, 1942 in Orderville, Kane County, Utah. Her parents were Charles Negus and Kezia (Giles) Carroll. Her husband, Henry Webster Esplin, was born October 20, 1854 in Nephi, Juab County, Utah. He died September 22, 1943 in Orderville, Kane County, Utah. His parents were John and Margaret Ann (Webster) Esplin. Henry Webster had two wives, Philena (Cox) Esplin and Kezia Ann (Carroll) Esplin and a total of twenty-four children.

— Added during editing by Marie (Cox) Broderick, daughter.]

He came over one night after school and said, “Who are you going to take to the party.” I said [that] I wasn’t taking anyone. He said, “Why don’t you [take] Miss Haight and show her a good time?” I said, “How ridiculous.” At that time, the eye glasses were taped on the nose of an individual. There wasn’t anybody, but aristocrats that wore that type of eye glasses. It [so] happened that Miss Haight wore these.

FH: Was it [in] the same class [type] as a monocle?

AC: It came out of the class at least. [Laughter] This man was determined that I would take this young lady to the party. I opposed it. We had to travel quite a little ways and were on the same route. I left him before I got to my home. He insisted and said, “I will help you.” So I decided to tackle it. By the way, I was just in my old work clothes. He was in his school clothes. He was a teacher and I had been doing work and had my cap on and work clothes on.

[END OF RECORDING TWO.]

AC: I didn’t feel too energetic about this deal. I went into the hallway and he called Miss Haight and said there was somebody [who] wanted to see her. I don’t know how badly I handled my cap, but anyway I asked her if she would be my partner to this little party. It seemed like it was ages before she answered. She said, “Yes.” From that time forth, we kept company through the rest of the winter. She went home to Cedar City [Iron County, Utah] after school closed. We corresponded through the summer and we set our date of marriage for November. On November 23, 1915 we were married in the St. George Temple and Thomas P. [Punter] Cottam performed the ceremony. From that time [on] we have been companions, lived together and raised our family. I think we have been a happy contented family considering everything that has come our way.

FH: Where did you go to live after you were married?

AC: We lived at Orderville from the time we were married until December 12, 1916 when our home burned down. The people there and ourselves went together and

made a payment on a home right across the creek from where we had been living. My uncle and I had worked together prior to this, but we wanted to work together [again so] in the spring of 1917 and so we went out to Cane Beds and I took up a homestead. He worked along with me.

FH: What was your uncle's name?

AC: [His name was] Joseph Palmer.

FH: Where is Cane Beds from Orderville?

AC: Cane Beds is a little west and due south from Orderville about thirty miles in Arizona.

FH: Was it about this time when you started having your family?

AC: No. I was in Orderville from the time we were married until 1917 and our first son was born October 29, 1916.

FH: Would you tell the names of your children and something about them?

AC: Alma Joy [Cox] was the name of our first son and, of course, he brought joy into our home. We were happy and he proved to be a very nice boy and easy to get along with. We had very little trouble with him. When he was less than two years old, we were living out at Cane Beds. We were going to get a load of corn and he was sitting flat down with his feet in front of him on the rack of the wagon. My youngest brother, Ira [Newell Cox], was driving the team through a gate. [He came] too close and the boy's finger [was caught] in between the wagon and the post. At this time, he had to have his finger taken off down to the middle joint of the front finger of his left hand. He has been without that finger ever since. Alma [Joy] has been a very easy boy to get along with and we have worked together a lot. He went in the [United States] Army for [three] years from May 1942 until September 1945. While he was there, he fell in love with an English girl by the name of Angeletta Howard. They were married September 6, 1945. She didn't come back here with him until [the] spring of the next year.

He stayed with me on the farm and we worked together. We milked twelve head of cows. We shipped the milk to Beaver [Beaver County, Utah], but it didn't prove successful. We finally got rid of that and bought a few head of sheep and some non-dairy breed cattle. Alma [Joy] helped us get started and we [received] a little Social Security out of this. He used this to help build up the farm. I have forgotten what year he was chosen as a counselor to the bishop here. I think he served under one or two men as counselors here in Rockville in two or three bishoprics. He was counselor and then served as a bishop for about ten years. It has been five or six years since they had a chance to adopt some children. They made this the matter of priority. They considered from all angles [what] they

could [do] and decided it was a good thing. In fact, there was a gentleman, a high priest, [who] promised her if she joined the church she would raise a family and said that her parents would live to see her have a family. This was a surprise to us that it came [about] this way, but it answered this prophecy in that way. They have a family now of three girls and two boys.

FH: [Did] they get them all at once?

AC: Yes, all at once.

FH: That was a wonderful blessing. Is he still living in Rockville? Is he the postmaster now?

AC: Yes, he is the postmaster. This summer he was released as bishop and a man by the name of Lawrence F. Reynolds has been chosen as our bishop. He and his wife, Alma and “Angie”, were stake mutual dance directors for a number of years and also in a dance club they had. They outdid themselves for the people and the stake.

FH: Have they been very active in the church?

AC: Yes. His wife did join the church and is very sincere, a very humble and wonderful woman.

FH: Talk about [your] second child.

AC: The second boy. He was born September 27, 1918 out at Cane Beds. My mother’s sister [Sarah Arletta] was midwife to both Alma [Joy] and Elmer [Floyd], our second boy. We didn’t have any luck raising crops and a widower [Brigham Dalton] here in Rockville became acquainted with my mother. I don’t know how they became acquainted, but they [Brigham and Sarah] decided to get married and that meant she was coming down here. He [Brigham Dalton] wanted me to come down here to join them on the river. Since we didn’t have much luck out there, we decided to come in. We started moving in December 19, 1919 and camped out here on the Big Plains about eight miles south of Rockville. That was the night some lady had earlier prophesized that the world was coming to an end. We didn’t lose any sleep nor did we see any marvelous changes. [Laughter]

FH: You weren’t worried about it. [Laughter]

AC: We weren’t worried at all. [Laughter] Since that time we have been living in Rockville. By the way, this boy Elmer was in the [United States] Army and was in for some time. He prepared himself for school and became a school teacher in Cedar City. He married a lady by the name of Pauline Schmutz from St. George [Washington County, Utah]. Elmer taught school for a number of years and then he had the chance to join the FHA [Farmers Home Administration] as a co-worker —.

CC: He taught school in Cedar City.

AC: That is right; he taught school in Cedar City. He and his wife have five children. They have four boys and one girl. Two of the boys have been on [LDS] missions, but there are no marriages in his family. He served as stake clerk for a number of years and now he is a member of the bishopric in one of the wards in Cedar City. He is enjoying life very much. His second boy [who] filled a mission is in Italy [is] now taking a course that works with backward individuals. I don't know what they call it.

FH: Is he taking some special training in the Student Exchange Program?

AC: That is right. The third child was born [September] 22, 1920 and we named her Marie [Cox].

CC: [The name was] from the book, *Added Upon*.

AC: My wife reminds me we [found] that name [in] the book, *Added Upon*. She is a very wonderful girl and easy to get along with. All of the other children have loved her and looked up to her. On September 16, 1941 she married a man by the name of Clement Broderick. They had their home blessed with eleven children. The second [child] was born premature, but [not] named.

Marie and Clement's oldest daughter married a man by the name of Larry Fletcher. She had a little girl and then had a pair of twins and then a boy. Those were our first great-grandchildren. They have a wonderful family. Clement is in the bishopric. He teaches different classes in Michigan where he is doing carpentry work. He is a highly skilled, efficient man and is working for ten men [who] formed a covenant for the church. They take on a lot of buildings and are enjoying their work there. They have a mighty fine family. They have another daughter named Anita [who] is married to Alma Fletcher. [They] have two children, a boy and a girl.

FH: Your posterity is growing pretty rapidly.

AC: The next one in line is Lenna [Cox] and she was born April 13, 1922. She married Arthur Gordon Wilcock, W-I-L-C-O-C-K. They had eleven children bless their home and they have three [who] that have married. Their fourth girl will be married next month on January 18, 1969. The first two girls have three children each. The third one has two children. This family is [very] outstanding in music. They are well loved in the ward, take part and help out in the different organizations where they are living now.

FH: Where do they live now?

AC: They are living in St. George. The boys have come along with their Priesthood ordinances and work. Their father was ordained a Seventy not too long ago. I am very proud of these people.

The next in line is a boy named Robert LeNoir, L-e-N-O-I-R, [Cox]. We [found] this [name in] a story we read. He was born March 23, 1924. He has been very outstanding and also went in the [United States] Army. He didn't get married until he [was discharged]. He married a woman [Evelyn Klatt who] had one boy. She had lost her husband. They had two more children to bless their home. Robert [LeNoir was] living in California at that time. He took up work with another individual and they formed a building contracting company. It seems our boy was very apt in this and really worked up a good deal there. I guess our leaders [saw his talent] and he was called to oversee construction of a church building in Augusta, Georgia. It was a large building there. After that, he was asked to oversee one in Mobile, Alabama. It, too, was a very large building. He worked with the individuals there. They all loved him and got along very nicely. He came home and moved from California to Orem [Utah County] Utah and has been working for a contractor there.

The boy the mother had when she married [Robert] LeNoir went on a [LDS] mission to Ireland. When he returned, he went to BYU [Brigham Young University, Provo, Utah County, Utah] and married. They have a son. He is the only great-grandson that carries the paternal name.

Their second son was married September 2, [1968] of this year and their daughter was married in December, I think. [Robert] LeNoir worked in the Priesthood in Los Angeles [California] as a coordinator and was on a stake mission. He is an Elder Quorum president and has a good deal of church work [to do] there. He is a well-loved and humble man. He is a musician and has an electric organ and plays it. [Inaudible] He is very well-liked.

Our fourth son, Evan Alwin [Cox], was born July 19, 1926. He went to school and studied music. He married and I don't think they have any instruments in their home now. He went in the [United States] Army and was sent to Scotland. That is where he met the lady [Patricia] he married. She wasn't a member of the church, but after time she joined. They have three children. Evan [Alwin] isn't as active in the church as we would like to have him. Of course, his mother and I would say that our hearts [should] be happy [because] he has a personality that is very likable and he gets along with people. He can be a great deal of help to his family and the church if he would take up his efforts in that way, but he is a fine fellow. We think a lot of them and wish them well.

[TAPE RECORDER TURNED OFF]

AC: Next in line in our family is Bernice [Cox]. She can play just about anything on the piano. She has led choruses at different places where she has been. We enjoy

her and her [music] and she helps out in the ward with her [music]. They have nine children in their family. She married a man by the name of Lamar Broderick. He is a brother to Marie's husband. They live in Magna [Salt Lake County] Utah at the present time. Their oldest daughter was married December 17, 1968. Their oldest son was called in the [United States] Army and happened to be home for Christmas. They have a wonderful family. Bernice was here [to visit us] a few days ago. Some of the boys are taking up music and they don't seem to be as talented in music as Lenna's children. They are the most outstanding of any of them as far as music is concerned. They have a fine family and are working in the church.

Our youngest daughter was named after her grandmother, but they changed the letters around. Her great-grandmother's name was Almeda [Eve (Palmer) Cox] and the letters were turned to make it Amelda. She and the others have brought joy and satisfaction into the home. She married a man by the name of Buddy Mack Wilcox, W-I-L-C-O-X. We put that in because one of our other daughters married a W-I-L-C-O-C-K. There is a little difference there. These folks have six members in their family. The oldest daughter married a year ago this last September [1967] and they have a daughter named Lee Ann. They have enjoyed life very much. Her husband is a cabinet maker and they live in St. George. He has worked for a man named Jennings for a long time. He is [very] well-liked. They are active in the church. Amelda has great talent [inaudible] for bringing colors together [so] they harmonize. These people are enjoying life, as far as I know, to a good degree.

Our last child was born September 4, 1935 and he was premature and only lived for a few hours and we gave him a name. We called him Paul H. using the H of his mother's maiden name, [Haight].

CC: [Inaudible]

FH: That is a wonderful family that you have. Let's go back and pick up the threads of your life. Some of the [events] that happened to you after you came to Rockville [were] both in church activities and civil affairs. Talk about the civic affairs for a minute.

AC: We came here in 1919. When we [arrived], people got their water in a barrel on a sled, usually drawn by one horse. This took quite a [long] time to go down to the [Virgin] River and get a barrel of water. Of course, it was muddy [water]. It didn't taste or look good. We use to settle the mud by putting two or three tablespoons of milk in it. If you know anything about that, you know it wouldn't be good.

CC: The trash all comes up to the top.

AC: One day, some people came through town and stopped at my stepfather's home and wanted a drink of water. They went to the barrel and it had a cloth on it that

helped [to] keep it cool. This gentleman said there were companies that would furnish means [money] for getting culinary water piped in to communities. This created a desire in my heart to do something about it. I learned of a spring that was away from the town about a mile or a few feet over a mile. I looked at this and started to dream about it. Then one day I got my brother-in-law, Joseph Allen, and we went up to this spring and dug it out. We brought a gallon can of [the water] back with us and let people taste it. Some of them put it on the stove to see if it was alkaline. It didn't happen to be as far as that test was concerned. We sent some to the state and they said it was better than 99% pure. We [started] talking about piping it in. Some people thought [the water] wasn't good enough, but there happened to be an old marshy place where some animals had died. Their bones were sticking up and it didn't look like very good stuff.

We kept working on it and during the spring of 1926 we worked out a plan and were able to get the pipe in here. We got it through ZCMI [Zion's Cooperative Mercantile Institution].

CC: [Inaudible]

AC: I happened to be chosen [to be] on the board and had the privilege of overseeing the laying of all of the trunk-line pipes and the system. I have been secretary for about ten years. One year we drilled a well at a spring and got artesian [water] with it. It doubled our water [supply].

FH: That was wonderful. That would give you a pretty good water supply.

AC: It wouldn't be very much of a supply if we didn't have culinary water. We can use it for watering our lawns and gardening, [as] irrigation water.

FH: Have you been justice of the peace in this community?

AC: I don't recall what years, but it would be around 1930 when I was elected as justice of the peace. I [served] for a number of years. On one occasion, it was my lot to be the justice when a murder case trial came before me. This was very exciting on my part because I didn't know [if] I could handle such a thing. It was turned over to [Washington] County [and they took care of it]. While I was justice of the peace I married a couple. One of them was a returned [LDS] missionary. She had taken up with a young man from Glendale [Kane County, Utah]. They had their license and came to me to perform the ceremony. It wasn't long until these two —

[END OF RECORDING THREE.]

AC: — broke up.

CC: [Inaudible]

FH: Have you been in the middle of civic activity in your community for a long time?

AC: Yes, I have been working this way for — there are very few homes in this town that I haven't done some type of work on, plumbing or carpentry work of some type.

FH: During these years have you also been active in the church?

AC: The first position I recall [holding was] when I came here. My stepfather was put in as superintendent of mutual and he chose me as his assistant. I worked in different organizations as a teacher in both the Priesthood and the Sunday school. I was chosen as a counselor to Bishop Jones and also Bishop [Waldon] Ballard. I was a clerk for both of them and [for] Guy DeMille. I happened to be a counselor and ward clerk at the same time [for] Bishop Ballard. I have been a home teacher and a ward teacher. I [have] enjoyed all of this work. During the time I was in the bishopric I performed some 120 ordinances and blessings of children, confirming, baptizing and ordaining.

FH: Can you tell about a special [event] when you administered to someone in California?

CC: [Inaudible]

AC: In the winter of 1922-1923 I went to California to do a little work [because] we didn't have a very good season with our crops. I was working with my stepfather and was chosen down there as a home teacher. I worked a little in the church. I was subject to nosebleeds now and again. One [time] I had [a] nosebleed several times during the day. I came home and my wife informed me that a lady wanted me to come and administer to her because she had been poisoned. I didn't know where I was going to get any help, but a few nights before, President Penrose said in the Priesthood meeting that an individual could perform the ordinance both sealing and anointing. Under the circumstances, I didn't know where to go to get help.

I went to this lady's home and she had been suffering very much from some type of poisoning. Her husband was there and I asked him if he was going to be able to help me. They didn't know if he held any Priesthood or not. About this time, my nose started bleeding again and I had to go to the restroom to take care of [it]. It put me in a very humbling position and I constantly prayed to the Lord to assist in this ordinance. I performed the ordinance of anointing and sealing. This was along the latter part of the week. The next Tuesday night at the Mutual meeting this woman testified in [the] class of her healing. I had helped with many administrations, but being called into a home where the husband of a sick woman just sits there and doesn't know whether he held the Priesthood or not, made it so

an individual had to exercise faith beyond his power. It was something that was outstanding in my life and I remember it very much.

FH: Tell about a dream that you had and what the dream intends for you to tell to your family. Would you like to bear your testimony to them?

AC: This dream came to me and I know I was sleeping when it came to me. It seemed as though I was in a large open space facing a northwesterly direction. As far as I could see in front of me were people coming toward me. From this large expanse, as far as I could see, they narrowed down to single file in front of me. All that I heard them say either coming towards me or having passed by me was, "Show me the way to go. Show me the way to go." This seemed so extraordinary and out of the way for these people to be coming to me with so little experience I had in life to show them the way to go. I awoke and was so puzzled over this. It seemed as though it had come in a way for me to take a special effort to let my children know how they should try to live. I wrote [about] my dream and my daughter typed it. I think all of my children have a copy of it and [also] the grandchildren.

I think the teaching of the gospel is the first and foremost thing for any of us to take in consideration. I also think the time is coming, in the near future, when we are going to have to decide what we are going to do. If we think we are going to go on the other side and want to have a place in the celestial kingdom, we are going to have to create and live in an atmosphere like the Savior himself would be pleased to live in. You can't go along with the different customs of our living and think we can suddenly change when we get on the other side. Our leaders have told us a good deal on how we should dress in modesty. I feel the women folks should have their dresses longer and be modest like they should be. They are definitely going to be in a different attitude to enjoy the presence of the Lord.

If I could bequeath to any of my children or my descendants, if I had the power, I would give them the desire to [have] a real live testimony of the gospel. I know [it is] true. I have lived and studied the scriptures. The Savior says to search the scriptures: "He that doeth the will of the Father shall know [of the] doctrine, whether it be of God or whether I speak of myself." [John 7:17] I have it a bit mixed-up. Anyhow, I feel as though I have done these requirements enough that I know them. I have also studied the principles of the gospel compared with other religions and my soul speaks out that they are true. I would say it would be beneficial to each and every one [to] put forth this effort. They won't get eternal life without doing so. We have had all of the things that other churches have and then we have these attitudes that will prepare us for the celestial kingdom, providing you want to pay the price.

That is what I would say to all of my posterity and to anybody else. I have a testimony to all that needs it or comes in contact with it in any way shape or form. The gospel of Jesus Christ is true. I do it in the name of Jesus. Amen.

[END OF RECORDING FOUR. END OF INTERVIEW.]