

Interview of Alvin Schow

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with assistance from Connie Nielson and Layne Whittaker

Layne: Did your ancestors migrate to Utah?

Alvin: Yes, my Grandfather and his two brothers came from Denmark when my Grandfather was seventeen years of age. They had heard about the gold rush in California and they were headed to California for gold. And it was just after the train system had been completed, so they were riding on the train across the country. They got in conversation with a gentleman who told them not to stop off in Utah. And of course, they didn't know anything about Mormons at that time or anything about what he was saying because they were just going to California for gold. So they made a wager with him that they could stop off in Utah for a year and then go on to California to get their gold. And when they got here they came to Lehi to work, principally in mines in the area up American Fork Canyon and the mines out to the west, west of the lake. And while they were here, the two brothers married two sisters, the Willis sisters. My Grandfather married a widow. They were all converted to the Church and none of them left Lehi. So they lost their wager. They never went to California for gold.

Layne: What was his name?

Alvin: Peter Senius Schow.

Layne: What were the names of the two brothers?

Alvin: George's family went to work for the sugar company. When the sugar company closed here in Lehi, he went to Tremonton, then to Idaho and up into Canada. That family followed the sugar industry up into that area. So we have relatives in Canada that went there with the sugar company when the sugar company closed here.

Susan: What were some of the early church customs here in Lehi regarding activities? How did the Church interact with customs here in the

community—a little bit about the tabernacle, and so on.

Alvin: Well of course, Lehi community was founded by the Church. Bishop David Evans was the first Bishop and Lehi was settled by Church members who were emigrants sent here by Brigham Young. And the reason why he had them come to Lehi was that it was a day's travel from Salt Lake to Lehi and then another day's travel from Lehi to Provo. And if you will look at the schedule, Brigham Young tried to get a settlement about every day's travel so that when he went to St. George, he could travel one day, stay overnight, travel the next day, stay overnight and had a stopping spot after a day of travel. And if you look down the route to St. George and other places, you will see that there were settlements made about that far apart.

So Lehi was settled as a stopping spot for the Church leaders to go south. It was first formed on a place called Dry Creek. There was a little more water in it then, than there is now. But Dry Creek has been the principal reason for the settlement in Lehi. They first settled down on Snow Springs. That's down closer to the Lake shore. But the water from that springs was rancid or had some salt in it and so it wasn't very good for drinking. So they didn't settle around Snow Springs. They came up to what we call Dry Creek and settled on the Dry Creek that runs down through Lehi now from north of Lehi past the elementary school through the fields to the Saratoga Road and then down on into the Lake.

Susan: Where did that water come from?

Alvin: Basically it comes from the mountains north of Alpine. There are springs up there that Lehi filed on. They still own the rights to them. That's some of the best water, as far as I am concerned, in the state of Utah. Most of the water

that came down Dry Creek was from the south slopes of the mountains north of Alpine or above Alpine.

We've had lots of flooding down that Dry Creek bed. Any time there is a major flooding year, that's the thing that has flooded over the years down through the community. And some of us thought that when they built the elementary school where it is up there, that it was the wrong place to put it because it was along Dry Creek. We knew there would be some flooding problems which they had this year. But that is where Alpine District decided to build the elementary school and they covered the Dry Creek in over there. They made it so that it would go into a big pipe, but that means that when it gets filled up, it floods over on to the school property. That's where the first water was used by Lehi.

Now we have the water coming out of those springs up there that we use for culinary water along with other wells that the city has drilled through the area. But that's good water. It comes out of the granite cliffs up above Alpine.

The Church, of course, was the fundamental reason for the community. And the old First Ward church building was the first public building built in Lehi as far as I understand—there on 1st South and 2nd West. It was within the confines, not the exact middle, but within the confines near the middle of the old Fort Wall. The old Fort Wall ran around Lehi. This old First Ward building was built near the center of the wall. The Fort Wall ran along 3rd South, between Center Street and 1st East, then north through the middle of the block, up to First North here, then west on First North where the monument is out here over to 4th West then south to 3rd South again. So the First Ward building was built in about the center of the Fort area. One of the things that I remember about the old Fort Wall is that my Grandfather Peter, when they tore down the old Fort Wall, used some of the adobe out of that wall to build our family home down on 3rd South.

Susan: Is it still standing?

Alvin: It is still standing.

The block between Center Street and 1st East is a bigger block in footage than any other block in Lehi because that Fort Wall ran through the center of the block and when they made the streets

the old fort wall was there so they didn't count that as part of the footage I guess, for a city block. But the footage between Center Street and first East is larger than any other of the city blocks.

I remember playing on that wall up there. We went up to a vacant lot as kids and we would play Indians and cowboys and so on, on what was left of the old fort wall. That would have been in the '30s.

Susan: When was it finally leveled?

Alvin: Well, I think it was finally leveled in about '38 or '39. That's when they went through there and leveled out the area and built some homes.

Susan: How long did Lehi have just that one Church house?

Alvin: I really don't know. At that time Lehi was part of the old Alpine stake which included Lehi, American Fork and Pleasant Grove. There were only two other wards built until Lehi was divided off from the old Alpine Stake and that was in 1921. In 1921, Lehi and Pleasant Grove which was part of the old Timpanogos Stake—Lehi and the Timpanogos Stake were divided off the Alpine stake. And so up until that time there was only three wards in Lehi: 1st, 2nd, and 3rd Ward. At that time, the 4th and 5th Wards were created in 1921. So then there were the five wards in Lehi Stake when it was first separated from the Alpine Stake. Later on in and about the late '50s the 7th Ward and 8th Wards were divided off. And then it remained with just eight wards until probably in the '70s when they made another division in the wards. And the Lehi stake remained as one stake until 1977 when the North Stake was created and someone was put in there as the Stake President and I was put as the Stake President in the Lehi, Utah Stake. The North Stake divided the West Stake off in a couple of years and there were only the three stakes in Lehi for a number of years. Now I understand there are thirteen stakes where when I was Stake Clerk there was only one stake in the '60s. So there has been that much growth and change in the Church in that length of time.

Susan: What was the size of the wards back then?

Alvin: Oh, I think that the old 5th Ward, and that was the one I was the most familiar with,

had 500 members. That would include adults and kids. And I don't think that any of them were any bigger than that. Back in those times, they grew until there were about 600 members in the '60s and into the '70s. Basically, Lehi remained the same population for so many years that the growth didn't grow much more than 500 people per ward.

Susan: Tell me what you remember or what you knew about the old Relief Society House.

Alvin: The old Relief Society building was used for the Relief Society to hold their weekly meetings in, and they held their meetings on a Thursday generally. Relief Society would convene at 2:00 o'clock in the afternoon and go until about 4:00 on a weekly basis in that building. But it was used basically by the Relief Society for their meetings. And I don't know why they didn't use the wards' then. But I guess the Relief Society decided that they wanted their own building, so they built it.

Susan: Do you remember when it was built?

Alvin: I don't when it was built or the date. But I remember that it was built on Main Street at about 2nd West. I remember going to Relief Society there with my Mother and going to sleep on her shoulder during the Relief Society meeting in the afternoon, on a hot day. It was basically used for the Relief Society purposes.

Susan: What would the Relief Society do back then and or what did they do in the building?

Alvin: Oh, I can't tell you that. I just don't know.

Susan: What were some of the interesting things going to Church back then? What memories do you have of that?

Alvin: Well, principally, the memories that come back...you went to church twice on Sunday. Sunday school was held in the morning and Sacrament meeting was held in the evening. And that was necessitated by the need to feed animals and take care of the farm chores. You would feed the chickens in the morning before you went to meeting, and come home and feed them at noon and gather the eggs. Feed them again at night, like five o'clock and get ready and go back to Sacrament Meeting.

And the main thing that I remember about going to church was walking to church every time you went. Primary was held on Tuesday afternoon, after school, and Relief Society was held on Thursday. And Priesthood was held anytime they called them. I can remember them being on a Thursday night. I can remember them being mostly on Sunday afternoon. Most of the priesthood meetings that they called, especially for the priesthood, like a general priesthood meeting, would be held on a Sunday afternoon. So you could go to a priesthood meeting, like from 2:00 to 4:00 p.m. Then you would go home and feed the cows and the chickens and milk the cows and take care of the chores and then come back to sacrament meeting at 7:00 or 7:30.

Now I know that you want to hear this one story about Dad. When my Father was a deacon, and long before he was a deacon, but when he was young, when there was a death in the community the viewing, which is now usually held in a church or a mortuary was held in the family home. They'd bring the body to the family home a day or two before the funeral and the viewing would be held in the family home the night before and the morning of the funeral. Then they'd move the body from the home to the church or wherever they were going to hold the funeral services—sometimes in the cemetery. But the viewing, or what we call the viewing, was held in the family home. And I can remember both of my Grandfather's viewings being held in the family home. And it was at that point that they had a prayer in the family and they called that the family prayer. Now, we have family prayers held in the mortuary before the funeral services or in the church house before the service. But the beginning of that was held in the family home before they moved the body to the funeral site.

But when my father was a deacon and before that time, while the body was laying in the casket in the family home overnight, they had the Aaronic priesthoods sit with the body. And if there was a viewing in our house, the Aaronic priesthood would come to our house and sit with the body overnight—the whole night through. I don't know why, but that is what they did. Well, when my father was a deacon, he and Virgil Peterson, who was a deacon also at the same time, were assigned to visit and sit with Brother Jacobs' body in the Jacobs home which was over on about

Fifth West and Fourth South...Fifth South maybe. But anyway, Brother Jacobs had had osteoporosis and he was really stooped over in the latter part of his life. In fact, I remember that lots of older brethren would be stooped over that way and they would have to have a cane to keep them from falling forward because they were stooped over so bad. Anyway, Dad was asked along with Virgil Peterson to sit with Brother Jacob's body overnight. Because he was so crippled over with osteoporosis, they couldn't lay him down in the casket and have him lay flat. And so they decided to place a rock on his chest to hold him flat in the casket. Then of course, they covered the rock with cloth or something. But during the middle of the night these two young boys were sitting in the front room of this home with the casket, and for some reason the rock rolled off the chest of Brother Jacobs. And when it did, he immediately sat up in the casket. Well, it scared them so bad that they took off and didn't stay the rest of the night. It was a scary thing for two twelve year olds to be caught in that situation. That was one of the early traditions of Church doings.

Susan: What were some of the other church traditions like black wreaths on the door, etc.?

Alvin: There were things like that, that occurred. The black wreath was put on the door that would indicate that there had been some kind of disease associated with the death. And they didn't want to spread the disease, so the wreath was put on there to indicate that this guy had died of some kind of disease and be warned if you went in to visit with him or view him. That was the reason for the black wreath.

Oh, there are so many things that are associated with the Church. I remember that when the General Authorities came to Lehi to attend a conference they would always stay at the home of a member of the stake presidency. President George Albert Smith, I remember, would always bring a shawl with him because his legs would get quite cold while sitting in the meeting. And so while he was sitting in the meeting while he was waiting for his turn to speak or while others were speaking, he would have that robe or that shawl or whatever they would call it, thrown across his lap or around his legs.

But we always walked to Church. There was never space to tie a team of horses or a buggy or

anything around the church. You always walked to Church. I can remember Uncle Carlos lived down the Street from us, south of us, and I can remember him and the General Authorities that were coming to conference walking up and down the street. You woke up in the morning, then home for lunch then back for a session at 2:00, then back to the home. And I can remember that even the General Authorities walked to church here in Lehi. Now I don't know if that was the case all over, but that was the case here in Lehi.

In the winter that became quite a difficult thing to do—to walk to Church in the middle of the winter. Of course, the streets were never paved for a long, long time, and the snow would just lay on the streets and pack down. The snow would drift against some of the fences up the road and you would have to walk through drifts of snow. But there was no place around the church to tie a horse to or tie a buggy to.

Susan: I have been told that in the summer there were no screens on the Church. Tell us what you remember about that.

Alvin: I remember that we in the 5th Ward had a set of fans and that it was the duty of the Aaronic priesthood to pass out fans to the people as they came into the door so that they could sit in the meeting and fan themselves. But yes, the windows would open from the top and also the bottom. Most all of the windows had to be opened in the summertime. Of course, you could hear the meeting start and all the neighbors would come in late because they would wait until they heard the singing start and then they would come to church.

Susan: Did you have trouble with flies?

Susan: No, not so much because they had screens over the windows. Of course, there was always trouble with flies getting in every place. They would come through the door when that was opened and that kind of thing and I think that they came in on people, didn't they? You had problem with some flies. Not a big problem I don't think. They didn't have much problem with flies or mosquitoes or gnats because they didn't get into the Church houses.

Susan: Can you tell us about the church houses?

Alvin: There was a prayer room in a lot of the early chapels that were built. The purpose of it was to have a prayer circle for the sick and for those who needed a prayer offered for them. It was similar to the prayer that is offered in the temple. They have a prayer circle in the temples and it's for blessing of those who are sick or who need a special blessing from our Heavenly Father. And since the temples were so far away, they couldn't get to the temples, they would build the prayer meeting rooms in the chapels. They would have several lockers in them. Men that were called to participate in the prayer circle would then change from their street clothes to their temple white clothes or robes and there they would engage in a prayer circle similar to the prayer circles that are conducted in the temples today. The names would be submitted on a weekly basis to the Bishop so he would have a list of those who were sick or needed to be blessed and should be remembered in the prayer circle from a list that the Bishop made.

Susan: Was that done weekly?

Alvin: No, generally monthly. It could have been called anytime that there was a special need.

Susan: What do you remember about the People's Co-op?

Alvin: I remember very little about the People's Co-op. I know it was there.

Susan: Were you or your family a part of it?

Alvin: No, it was too far up on State Street. That was up on the old highway 89 and that was too far from our home to use very much.

Susan: Where did you go for food?

Alvin: They had grocery stores here on Main Street. But, generally you didn't go to the grocery store very often. I didn't, because generally if you try to get on a horse with a paper sack it scares the horse and you don't get on the horse.

But we had Larsen's market on Main Street. Warren Coates had a grocery store on Main Street. Those are the two principal grocery stores I remember on Main Street. But we very seldom went to the store to buy your daily needs. You would use the carrots or the potatoes or the things that you would grow in your gardens, and meat from the farm animals.

Susan: Where would you store them?

Alvin: Well, we had what you would call a milk house. It was where we could store the milk—cool the milk. It was a little shed outside of the house that had running water in it. We piped water into it in the summer so it would run in there. In the winter we would take it out because it would freeze. But in the summer you would have cool water running in there from a well. So you would store your milk and pans in there in the cool water or you could keep your vegetables that you had picked—like if you picked a mess of peas, shelled them, you could keep those in a sack, generally like a burlap bag. And that could be tied in a cool milk house or even be put into the water and let the water run past it to keep the items cool.

For the winter of course, you would take the water out or it would freeze. But then you could store potatoes, carrots and those kinds of things in a pit. You would dig a hole in the ground. Most people had permanent pits that they had. It had a wood frame with dirt thrown up over the top. So that it would keep it from freezing but it would be cool enough to keep potatoes and that kind of thing in the pit. And most of the meat that you had—you salted it down—rubbed it down. If you've killed a pig you'd salt the ham to preserve it until you used it. Course, then you would have to soak the meat to get the salt out before you could eat it. But that was part of the storage process.

Susan: Do you remember your first refrigerator?

Alvin: I do.

Susan: When did you get it and what was it like?

Alvin: Well, it was during World War II. It may have been early in World War II. They called it a coolerator. It was the name of the refrigerator. It was just a square box and kept things cold.

Susan: Did it run on electricity?

Alvin: Yes.

Susan: Did you ever have any kind of an ice box where you had ice delivered?

Alvin: Well, of course yes. Before we had the refrigerator we had ice boxes. And I don't remember when we got an ice box. I do remember

that we had one because it was my job to dump the water out of the tray every morning.

Susan: How often did you put ice in there?

Alvin: As often as we could afford it...maybe once a week. You'd get about a 15 or 20 pounds block and it would last close to a week.

Susan: Do you know any of the people that ran the ice house or how they did it?

Alvin: Well I remember the ice barn, or part of it. It was in Hammer's Livery stable. Hammer had a livery stable just off First North and Main Street, just across from where the bank is, in a big red barn. And the back part of it was an ice house. You could go there and buy a block of ice or if you made arrangements they would deliver about once a week. But it was stored mostly in wood shavings, and quite often the wood shavings would be on the block of ice when you would pick it up or when it was delivered to you.

Susan: How did you stay warm inside and outside?

Alvin: Well, we always had a kitchen stove that always in the winter time had a fire in it. You'd sometimes burn wood and sometimes you would burn coal. If you could afford coal, you could burn coal in it but it was also so you could burn wood. That was principally the heating for the house that I remember. Along in the late '30s we got a circulating heater put in the front room and I remember that it had a metal stove pipe that ran up through the ceiling and through the bedroom upstairs and out the top of the roof. And it was so nice to get that when we got it because it would give a little bit of heat in the bedrooms where you slept. And we could wrap our pillows around that stove pipe, heat them up and then crawl into bed with the pillow. It was really fun to be able to do that.

Susan: Did you ever use warm bricks?

Alvin: Yes.

Susan: Tell us about that?

Alvin: Well, we'd put the warming bricks down on the kitchen stove—just laid on top of the kitchen stove. And when you got ready to go to bed you would take that brick and wrap it up in a piece of cloth and take it upstairs and then put

it in the bed and it would warm it up just a little bit.

Susan: Why would you do that?

Alvin: Well, to keep warm.

Susan: Did you have any heat in your bedroom?

Alvin: Not until we got the circulating stoves in the late '30s. I remember the upstairs windows. They would get covered with sheets of ice and would never thaw out until spring because of the moisture in the air. You would be living up there and there would be moisture in the air. You couldn't look out the windows because of the ice.

Susan: What did you wear outside to keep warm?

Alvin: The only thing that I remember wearing was a mackinaw coat and bib overalls. I don't ever remember having boots to cover my shoes. You just wore the shoes that you had out but you did have mackinaws, and of course a hat on your head. We always had a stocking hat that we would pull down over our ears and go out in that.

Susan: Did that keep you warm?

Alvin: Most of the time. That depended on how much you did. I remember riding in a sleigh and thought I would freeze to death before I got home. That's another thing that I thought about saying. I can remember when the only street that was paved was Main Street. All the other streets in Lehi were just dirt roads. And I remember that every spring that the city would call a day where all the farmers would get together and haul dirt from the sandpit up here, in a box wagon down onto the streets and dump it on the streets to fill up the ruts and the holes that developed over the winter. I remember that Dad had to spend two or three days every spring hauling dirt from the sand pits down onto the streets to make the streets so that they were usable over the summer.

Susan: What do you remember about the sugar factory?

Alvin: Very little there too, because it was gone before I was born. I think they closed it in 1924. I remember the buildings being there. I remember thinning beets and harvesting beets and hauling

beets to the beet dump. And then they would load them onto the trains where they would ship them up to West Jordan where they would process them. I don't know if anyone has ever told you about the closing of the Sugar Factory or not.

After they had been in operation for a number of years the unions moved in. They wanted to unionize the labor force that worked out at the sugar factory. This was in about 1918 or 1919. And they were trying to get their workers to unionize and to force the company to pay them union wages and that type of thing. And in the process, Heber J. Grant came to Lehi, called a meeting of the brethren, and told them that if they unionized the Sugar Factory would close and that Lehi would never amount to anything as far as an industrial community was concerned. So that's what happened. They unionized and the factory was closed within six or seven years. And Lehi has never amounted to anything as far as an industrial city is concerned. Now I guess you can take it for whatever.

Susan: Tell us about the Lehi Roller Mill.

Alvin: Well, I do know a little bit more about the Roller Mill. I worked out there as a bookkeeper for 40 years. I went to work with them in 1957 and worked until about '92 or '93. But when I went to work there as their bookkeeper, there were five employees. Connie's father was one, Gene Gurney was there, Raymond Robinson was there, Sherm Robinson, the father of the present Sherm Robinson, and Elmo Wanlass.

Elmo Wanlass was a truck driver and he was the one that delivered the flour to where it needed to be delivered. I don't know how Connie's father ever managed to do the work that he did. He wasn't the biggest guy that ever lived, but he could handle a bag of wheat or a bag of flour as good as anybody. At that time they milled flour mostly for retail sales in the area in Salt Lake and Utah Valley. Even before that I remember when a farmer could take his wheat down there and have them grind flour out of your own grain. And I can remember loading up the wagon with wheat with Dad, leaving early in the morning, driving way down to the Roller Mills, it seemed like it took forever to get there, and then you would wait your turn to unload your wheat into the mill. They would grind your wheat into flour and then you would load it back onto the

wagon. They would give you the flour along with the bran, and if you got home by dark you were lucky. But it seemed like it was so far out there in the wagon to go from here to the Roller Mill and back. But that's how it was first operated—it was to mill a person's individual wheat.

Susan: How did they get paid?

Alvin: Mostly in money. They wanted you to pay for the milling. But if you didn't have it they would take a portion of your wheat and take that as payment for the milling. Or they would keep the bran or something like that. They had an exchange deal and in those days you could take your wheat there and put it in the mill. I remember keeping track of people's wheat while I was there. They would just put it in with all the rest of the wheat and you would have an account there of so many 100 pounds of wheat. And when you wanted to draw it off you could.

It was first built by a group of farmers that cooperated to build the mill. And after it had operated for some several years, they sold it to the Robinson family. And the Robinson family has operated ever since. George Robinson was the first owner and operator and his son Sherm took over and now the grandson Sherm is running the mill. But it was in the late '50s or early '60s that Harmon's in Salt Lake developed the problem that they couldn't get flour for their Kentucky Fried Chicken. He called Sherm down here at the mill to see if there was any possibility that he could get flour for his Kentucky Fried Chicken. Sherm was willing to load it on a truck himself, on a Sunday, and take it up to Harmon. And at that time it was on 39th South and delivered it to him on a Sunday, and ever since then that has been one of the chief customers for the Roller Mill.

But over the years they have developed different kinds of milling so that they could mill flour for tortillas—that type of thing—as well as bread. And of course, they make two or three different kinds of flour for breads—whole wheat and cracked wheat and the white flour, enriched, and all the other innovations that have come along. But it has been a real asset to Lehi as far as an industrial business was concerned.

Susan: What would they do with the bran?

Alvin: The bran was fed to animals as animal feed. They had a process out there that would take barley and roll it after putting some moisture with it. And the barley with the bran would make a real good animal feed especially for cattle.

Susan: Have they done anything with oats?

Alvin: Not that I know of. They may have now. They tried to stay away from oats.

Susan: What were some of the activities that you liked to do when you were younger or when you were in high school?

Alvin: Well I went to school at the Grammar and Middle school just north of here when those two buildings weren't here. Then I went to the junior high and high school which was all one building just across the road to the east. The junior high and the senior high met together in the one building.

Susan: Do you remember any of your teachers?

Alvin: There was a Miss Rothe who was Joe Rothe's sister. I don't remember his father's name. They lived up by the cemetery. We had Miss Putman which I had in about 2nd grade. In 3rd and 4th grade I had a Miss Jepson—I thought she was the prettiest thing that ever was. I could have fallen in love—well, I did fall in love with her because she was so pretty. She only lasted a few years and then she got married and I never saw her any more. We had LeRoy Loveridge, Basil Dorton, Ida Thurman, Joe Robinson was there for a while.

One of things that I did remember, LeRoy Loveridge's room was on the southwest corner of the grammar school. While I was in that room, I would break my pencil so I could go to the pencil sharpener and sharpen my pencil and watch the high school football team that was out playing football. I think that I used up more pencils than anyone in the class. I would break the lead and then have to go to the pencil sharpener.

Susan: What do you remember that you did in school?

Alvin: I remember that Miss Putman had us create some things that we sold. We had a store in the room. We made things like necklaces with beads and that type of thing and each of us had a turn to be the cashier and each one of us had an

opportunity to be a sales person. I thought that was quite unique for 3rd grade.

Susan: Did you ever focus on handwriting?

Alvin: Yes, Ida Thurman was the one that taught that. We had to make the circles and the circles and the circles and try to improve our penmanship that way.

Susan: What did you use to write with?

Alvin: Mostly, we used pencils. They had those little ink wells but we never used them. I don't remember ever using them. I remember wondering if we would ever would. I don't ever remember using pen and ink to do that kind of work. I remember to have to memorize the times tables and if I had to memorize the four times tables, that when I would gather the eggs at night, that I would gather the eggs by fours—four, eight, twelve, sixteen, practicing my times tables. As I gathered eggs or milked the cows—two, four, six, eight and that type of thing. We spent a lot of time on times tables and mathematics that way. I remember Ida Thurman, poor soul; she would get to reading us something out of a book and go to sleep while she was reading.

Susan: What did you do at recess?

Alvin: Mostly, we played baseball and football. It wasn't always tackle, but it was some kind of football. I remember while I was in grammar school, they built the tennis courts just north of this building for the high school. And then a lot of us would use the tennis court for roller skating. We'd bring roller skates and during recess we would just roller skate on the tennis court and it was just great fun. They had swings, of course, and that type of thing, but that was mostly for girls.

Susan: What did you do when you were outside of school?

Alvin: During the school time, we would spend our evenings during chores. We always had chores to do at home—bringing in the coal and the kindling for the fire, feeding the animals and milking the cows, gathering the eggs and casing the eggs. Mother and Dad didn't like me to case eggs too well, because I broke too many of them. I gradually learned how to do it without squashing them.

Susan: Tell us about that process?

Alvin: Well, you gather the eggs from the chickens, and quite often they had dirtied the eggs. And the process was to clean without damaging the shell with water. So we would scrape the dirt off with a razor blade and we would have brushes that we could brush the dirt off. Sometimes, if it was really bad, we would use a piece of sandpaper to get the dirt off the shell.

Susan: Why wouldn't you use water?

Alvin: The water would damage the shell and would destroy the egg quicker than if you didn't use the water. Then we would put it in cases and a case would be something like twenty-four dozen. Then we would take them over to the Utah Poultry Association in American Fork and there they would candle them and make sure that they didn't have blood clots and that type of thing in the eggs. And then they would ship them off to the New York Market. A lot of Utah eggs went to New York.

Susan: Did your Dad raise chickens?

Alvin: Yes. Along with cows, but his biggest crop was poultry.

Susan: What kind of things did you eat at a normal meal?

Alvin: Vegetables from the garden. We always had peas, and carrots and tomatoes, beans and those kinds of vegetables. Most every day you had a least two meals with potatoes in them. It might be mashed potatoes and gravy or fried potatoes, but I would say the biggest thing that we ever ate was potatoes. You always had some meat. You tried to have some meat every day. You tried to have bacon for breakfast or chicken for dinner. There is nothing better than a spring fried chicken.

Susan: How old were the chickens that you ate?

Alvin: Well, the spring fryers were twelve to fifteen weeks old. But they were so tender and so good and we would always have those for Sunday dinner. But other times we would have ham. We killed a pig every fall and had that. And about every year we would kill a beef. So it seemed like we had plenty of meat to eat with all the chicken and the pig and the beef that we

had. But other than that there were just potatoes and vegetables from the garden.

Susan: Where did you get your chickens?

Alvin: We bought them from the Co-op. They came in on the old Interurban train and we would have to pick them up and take them into the coop. Mother was always so discouraged when Dad bought a gas heater to put into the chicken coop before he got gas heat in the house. But you would get those baby chicks and you would have to take care of them because in the evening you would have to stay with them or they would stack up and smother themselves. We lived down by the railroad track and every time that the train would go by, the little chicks would flock to one end of the coop or the other and you would have to keep them from smothering themselves. We tried to raise some chicks one year but it wasn't very productive so we only tried it one year.

Susan: When you got to dating age, what did you do for dates?

Alvin: Well, I mostly went to the motion picture shows and the dances over in American Fork at the Latona and the Apollo dance halls. I never did date until I was a junior in High School and I think that my first date was to my Junior Prom. So we only dated for about a year and then I went into the navy.

Susan: Tell us about your Junior Prom.

Alvin: Well, we had a Junior Prom Committee and the theme of the dance was "Dancing in the Dark". Some of the boys thought there was too much light and so they would go around twisting the light bulbs out to make it a little dark. And pretty soon the principal got upset about it and we were called into the principal's office—the committee and some of the boys that did that. But that was a Junior Prom dance that we had.

Susan: How big was your graduating class?

Alvin: I think that there were 62 in our graduating class. That would have been the spring of '45.

Susan: Tell us about the movies?

Alvin: They were all good movies. A lot were war time movies and you know that they really indoctrinated you. You'd go see some of these war

time movies about the Japanese and you would really get worked up about the dirty Japanese.

Susan: Do you remember the news reels?

Alvin: Yes, they were generally news about the wars. They'd show scenes of tanks and battles and guns going off. We got very little sea scenes like battleships and cruisers and that type of thing. But you did get a lot of the invasion forces when they would invade an island. You would get those pictures on the news and of course, the big news was coming from Europe. They had the tanks and the battles over there. And of course, the airplane was a big thing too. You got a lot of airplane photos and shots about the airplanes flying and the bombers dropping the bombs over first, England and then over Germany. The way I remember was that most of that thing was indoctrinating you, making you get mad and wanting to go to war.

Susan: Tell us about how the radio was part of your life.

Alvin: Well, the radio, of course, was the main thing that we had as far as communications even before the telephone. But we didn't have a radio in our house until late in the '30s. I remember going across the street to Aunt Celestia's to hear her radio. Sometimes, we would go over there as a family and sit and listen to a program. But we didn't have a radio until Russell built one in shop in high school in the '35 or '36 period and it wasn't long after that that we bought a radio to listen to our own programs in our own home.

Susan: What kind of programs?

Alvin: Well, mostly there were...Ma Perkins, Helen Trent...soapy operas. In the evening there would be other kinds of shows. And the one that I remember most of all was the "Invasion of Worlds" in '37 or '38 or '39 by Orson G. Wells. Boy, we were glued to the radio during that time. I also remember that it was a Sunday night that that was broadcast. And none of us wanted to leave the radio and go to Church at night but Dad said we had to. But it was a real scary program. You really thought it was for real and that we were being invaded from another world.

There were a lot of programs that you listened to that were musical programs. Al Jolsen and Bing Crosby were getting started and some of those

big band music era programs were getting started. They were enjoyable to listen to. I still think that's the best music there ever was to listen to was the big band music of the 30's and 40's.

Susan: Where did you go to the movies?

Alvin: Well, we had two movie shows in town—one was here on Main Street and one was up on State Street. My older brother got a job running the projection equipment here on Main Street. I don't remember now who owned the theatre but he got a job running the projection equipment, so he got us in for five cents a show. Most of the shows that I remember seeing were cowboy type shows like Rin Tin Tin and nature shows like that. Boy, we surely didn't have what they have today with all the special effects and things going on.

Susan: Do you remember the silent movies?

Alvin: Just barely. I can remember Aunt Eva had a job of playing the piano in this show house on Main Street for the movies. I don't know how she did it. But she would sit at the piano in the show house and play the piano for the pictures that were on the screen. And I do remember going to some of those pictures while she was playing watching the movies. They were all in black and white. They were never in color. Charley Chaplin. My wife would tell you the old movie stars but I can't do such a great job of that. We enjoyed going to Buck Rogers shows—Buck Rogers and the 21st century, Rin Tin Tin and some of those cowboy shows such as Gene Autry shows.

Susan: What can you tell us about the transportation?

Alvin: The car had been invented by the time that I can remember. We never did have a vehicle ourselves because I guess we were so poor, so most transportation was by horseback. We did have a good buggy and we did have some good horses that we used. I remember Grandpa Schow, who was a water master. He would write up the water notices for different individuals and he would have to deliver them. So he would take the horse and buggy and Morris, my older brother, and I would take the water notices into the people to tell them when to take their water turn when it was to come along.

I can remember going along the south side of the railroad track and he trying to beat the train with

a horse and buggy—not to the crossing, but just go faster than the train was going. He did like to race the trains. That brings another thing to mind. Of course, the old Interurban ran through town as long as I can remember. We had the old interurban train track that came through town from Salt Lake to Payson. And it went right across the top of the mill pond. And I can remember swimming down into the mill pond and hear the train coming along and having to get under the trestle so they wouldn't see you out in the mill pond swimming.

But it was horse and buggy for the first several years that I remember—wagon of course and buggy. I remember the stagecoach, not as a primary source of transportation, but I remember that some people were using it as stagecoach type wagon to go from Lehi to Provo or such as that. Mostly people had the old Model T Ford. That's the first car I remember. Pick-up trucks were just coming into being at that time.

That's another story that I ought to tell you. I guess it's the last example of rustling in Utah Valley. My older brother Russell was seventeen. But anyway, the Lehi Cattlemen Association always took their cattle out to West Canyon to graze for the summer. They would take them out in the spring and graze them in West Canyon. The Lehi Cattlemen's Association still exists and they still have their grazing rights out in West Canyon and they still take cattle out there to graze and bring them in the fall. I remember one fall that they had gone out there to bring the cattle in from West Canyon. And Russell had gone out to represent Abraham Losee to bring his cattle in. And there were a lot of boys about his age that would go out to drive the cattle in. Well, they recognized when they got out there, that some of the cattle were missing. I guess it was Asa Clark, Jess and Hugh Rhodes and a couple of the Allreds all realized that there were some cattle missing. They wondered if they had died and they watched a day or two to see if there were birds circling around that would come down and eat the carcasses. They never did see anything like that so they thought that the cattle must still be alive.

About the third morning they got up early and Asa Clark saw three or four fellows driving a herd of cattle up over the top of the ridge out of West Canyon up and over into Tooele. And he ques-

tioned what they were doing going that direction with the cattle. And so Asa Clark and Jess Rhodes and Hugh Rhodes and a couple of the Allreds, the way I remember it, took off in pick up trucks and drove down around through Cedar Fort and Fairfield and around into Tooele. They went up the Tooele Canyon east of Tooele. One of them stopped and picked up the county sheriff in Tooele and took him up there with them. But they got up there and found these four loading cattle in a truck. They were rustling them. In the meantime, Russell and Morris Clark and his brother Harold Clark and Sherwin Allred—must have been four or five of them, went up the Canyon on their horses where they could see over the ridge. So they were following behind while the other guys went around in front. Anyway, they caught these four or five guys loading these cattle into a truck and arrested them for rustling. And Russell and the group got there just about the time that they were loading on and they were assigned the job of bringing the cattle back.

It was the fall of the year and it had turned cold, and they took the cattle up over the ridge into Harriman and then across the south end of the Salt Lake Valley back through the Jordan narrows and back down here to the cattle trails along the river. About the middle of the day a storm came up and here they were, four or five guys all on horses and 17 years old, driving the cattle. Russell said that he never got so cold in his life while bringing those cattle back that had been rustled out of West Canyon by these four or five guys.

Susan: Did that road ever go up and over?

Alvin: No. The road has never gone over the top into Tooele. It has gone north over the top into Harriman, but never west to Tooele. So they were just there going up the canyon side.

Susan: Where did you get gas for vehicles?

Alvin: Well, the old drug store down here had a pump, which was the first one I can remember and Dean Powell had one out on 5th West. Those were the first ones that I can remember being in town.

Susan: How much was it?

Alvin: The first that I remember was about fifteen cents a gallon. That's as near as I can tell you. But it was one of these pumps that had the glass

top. You could see the gas up in there and as you would pump the gas would come down. And then when you got through with it, it would build back up. So you could tell how much gas you had by this glass cylinder up at the top of the pump. And that's how you bought your gas is by the number of gallons that it went down. The way I remember it, it was about fifteen cents a gallon. There were just the two pumps here in the south end of town. I don't know if there were any pumps up on State Street or not.

Susan: I've been told that there was a separation between the lower and upper parts of town. Is that true?

Alvin: That's true.

Susan: What brought that about?

Alvin: Competition I guess. You always referred to those that lived up in that end of town as the Junction Kids and we were the Dog Town people, us that lived down here. But there was some competition between the north end of town and the south end of town. I understand that originally when the town was first laid out, that main street was supposed to run north and south on Center Street out here. And that was the intent. And what developed—it east and west. I don't know. But that's where business developed was on the east and west streets not on the north and south streets.

Susan: Do you remember the tabernacle being built?

Alvin: No, it was built in 1900. The cornerstone being laid in 1901 and it was dedicated in 1911, so I don't remember it being built. I remember hearing stories, because my Grandfather Harry Stewart shingled the top steep pitch up there. He was a carpenter and put a lot of carpenter labor into the tabernacle.

Susan: Did they get paid for it back then?

Alvin: I believe that it was all donated.

Connie: What about the floor?

Alvin: At first it was a level floor. They had a fire in there that destroyed part of the floor and when they rebuilt the floor they rebuilt it on a slope.

Connie: Is that so people could see better?

Alvin: Yes, so they could see the stage. But first of all, there wasn't a stage there. It was a regular meeting house with a pulpit and a regular speaker's platform up on the north end. After the fire they put the stage in to be more for productions for plays. So the school bought the building after the fire, so it was the school district that built the lower part of the building and put the stage there and the sloping floor and that type of thing. But then the Church bought it back from the school district and retained it as it was for their stake building and stake conferences.

Connie: There is a basement in there. What was it used for?

Alvin: Classrooms. And the big center floor was for dances and that kind of thing.

Connie: Where did they do the baptisms?

Alvin: There was no baptismal font in the tabernacle. Baptisms principally took place out in Saratoga until the seminary building was built. The seminary building was in the middle of the block between the Tabernacle and the Broadbent home on the corner.

Connie: How did that baptismal font work?

Alvin: When they built the seminary building, they built the baptismal font in that building. And it was laid in there with tile—these little six-sided tile things. And they built it there with the drain and the water and the heat for the water from the seminary building. They had three dressing rooms in the south end of the baptismal font. The boys could use one dressing room with the girls using the second one and the third one was for adults.

Connie: So how did they use the building with the font in it?

Alvin: They just covered it with a wood covering. And the wood covering set down in the font so that it was level with the rest of the floor.

Connie: What happened when the seminary building was taken down? Where did they baptize?

Alvin: They didn't tear that down until they were building the new stake center that's up there now. So the new stake center has the baptismal font in there.

Susan: Tell us about Broadbents.

Alvin: It's always been there.

Susan: What have they sold, and when did you associate with them?

Alvin: Well, the first that I associated with them was with Alvin Broadbent who was a couple of years older than I was. He always used to go there and get his pockets full of candy and bring it to primary and share his candy with us in primary. I remember his father, Joseph Broadbent. He was not big in stature, but he always had a mustache that intrigued me because it was the biggest mustache that I remember seeing. The thing that was most interesting to me was that upstairs there was a photography shop where they would take pictures of people, weddings and that kind of pictures. That was the first thing that intrigued me about the store other than the candy that Alvin brought to primary. But they have always been a kind of department store. There was a time when they had more groceries than they do now. There was a time when they didn't have the furniture that they do now. But it has always been a clothing, grocery and a kind of variety of things in the store. It's always been there as long as I can remember and they added to it about five or six times and changed it. But it was handy because it was right across the street from the 5th Ward church.

Connie: Do you know anything about Andrew Fjield?

Alvin: I remember Andrew of course. He gave me my patriarchal blessing. He was the first Bishop of the 5th Ward and was a contractor and brick mason and did a lot of work in town with brick masonry. He should have made a whole lot more money than he did but he did a lot of work for charity. He never did collect for the work he did. That's one of the things that I remember was said about him. I don't know anything about his finances but they always said he did a lot of charity work. Not that he intended to do it, but he would do the work and never get paid for it.

Connie: Downstairs in the 1st Ward church building there was a Relief Society room. Can you tell us about the mantle on the fireplace?

Alvin: In the 5th Ward Relief Society room?

Connie: Yes.

Alvin: Yes, it had a fireplace on the west side of the room. They used that to heat the room. I remember them having fires in that fireplace to heat that room. I was never aware that the mantle was anything special. The mirror above the mantle was kind of a fancy mirror.

Connie: It was kind of a Spanish mantle and there were only two in the church with the other one in California. And I believe that these two were exactly the same.

Alvin: Well, I didn't know that.

Susan: Did they do lots of bazaars?

Alvin: Oh the Relief Society did, yes. And it was a real treat for the high school to go over there during lunchtime on a bazaar day and get meat pies and a good meal at the Relief Society bazaar.

Susan: Did you know anything about the tithing office?

Alvin: All I know is that it was there and that it was a tithing office. People took produce there to pay their tithing. They had a place there for storing wheat and that kind of product that people paid their tithing with.

Susan: Did they have more than one?

Alvin: Not to my knowledge.

Susan: I have seen where they have moved that barn up there. Is the size of it presently, the size it always was?

Alvin: Yes, I think it is.

There's one more story that I was going to tell. The safe door that you have in the building down here that says Lehi Commercial Savings and Loan was up in the old hospital building before it came down here. And that old hospital building was being used as a bank building. That door was used up there before it was moved down here. Well, this was in the early 30's when the model T Ford was available, there were a couple of guys that broke into the bank up there. And they timed the old Model T Ford outside so that it was missing firing so it would bang bang bang bang. One guy stayed outside the bank building and was working on the vehicle. The other one broke into the building and was blowing open

the safety deposit boxes. And the sound of the safety deposit boxes that were being blown open inside sounded just like the car on the outside. And the Lehi city policeman came up and wanted to know if he could help the guy with his car. Oh no, he says, "I'll get it in time in a minute and we'll be on our way." In the meantime, the other guy was blowing open the safety deposit boxes. The policeman went on his way and the guy came out of the building with the loot from the safety deposit boxes and they fixed the car and away they drove.

Susan: Do you remember that?

Alvin: No.

Connie: Didn't you work for the hospital?

Alvin: Yes, I did bookwork for the hospital for a few years.

Connie: Do you know when the vault door was brought down here?

Alvin: Oh, I think it was when they built this building in 1923, 1924, or 1925 or something like that.

Connie: Was there an elevator in that building?

Alvin: Yes.

Connie: Can you tell us how it ran?

Alvin: By water. It would pump water some way so that it would force the elevator up. Then you would pull the other strap and it would let the water out and it would let the elevator come down. It was a water-operated elevator.

Connie: Was that the only elevator in the community?

Alvin: As far as I know.

Susan: We had heard that there was a crematorium in the basement of that building also. Is that correct?

Alvin: Yes.

Susan: Tell us how it got there.

Alvin: I don't know, but they burned a lot of physical things down there. I remember Dr. Ed-dington burning lots of physical things—babies that were born premature when they were not

formed or anything. A lot of that type of thing was burned down there.

Connie: Was that part of the hospital?

Alvin: It was part of the building.

Connie: Was it put in there when they made the hospital or was it in there earlier?

Alvin: I think that it was put in there when the hospital was put in. I don't know. I've burned some stuff in it.

Connie: Can you tell us about the births, death and surgeries that were done in the hospital?

Alvin: Oh, there was everything done there. In fact, it was about the best hospital north of Provo at one time until American Fork built their first hospital. And a lot of American Fork doctors came over to this hospital to do their operations. They had such things as appendicitis and hernia and that type of thing. I don't know if they ever did any heart or anything complicated like that.

Connie: Who were the nurses there?

Alvin: Ethyl Ball was the chief nurse. Eva Smith was one. Clara Clover was one. Edith Strasburg was one. If there was anyone that was unique it was Edith. She was a big heavy-set lady and she would go and get babies and wrap them so tight like a little papoose and she would get one under each arm and she would come waddling down the hall with those babies under each arm just like she was the king of the hill.

Connie: Were there a lot of babies born in the hospital?

Alvin: I think there were. All five of mine were.

Connie: Could you estimate how many people were born there?

Alvin: No, I wouldn't have any idea. I took over from Tom Kirkham, when he was killed, as the bookkeeper. I have no idea but I do know that there were two or three born a week while I was there. There were some twins born there.