# The Journal of the Western Slope

Volume I, No.1 Winter 1986


Mesa college®
GRAND JUNCTION, COLORADO 81502

**THE JOURNAL OF THE WESTERN SLOPE** is published quarterly by two student organizations at Mesa College: the Mesa College Historical Society and the Alpha-Gamma-Epsilon Chapter of Phi Alpha Theta. Annual subscriptions are $10 and single issues are $3.50 (special editions may be higher). Retailers are encouraged to write for prices. Address subscriptions and orders for back issues to:

THE JOURNAL OF THE WESTERN SLOPE
Mesa College
P. O. Box 2647
Grand Junction, CO 81502



**GUIDELINES FOR CONTRIBUTORS.** The purpose of THE JOURNAL OF THE WESTERN SLOPE is to encourage scholarly study of Colorado's Western Slope. The primary goal is to preserve and record its history; however, articles on anthropology, economics, government, natural history, and sociology will be considered. Authorship is open to anyone who wishes to submit original and scholarly material about the Western Slope. The editors encourage letters of inquiry from prospective authors. Send materials and letters to THE JOURNAL OF THE WESTERN SLOPE, Mesa College, P. O. Box 2647, Grand Junction, CO 81502.

1) Contributors must send two copies of articles. DO NOT SEND THE ORIGINAL. Editors will not return manuscripts. Material should be typed, double-spaced (including footnotes), and footnoted. The editors will give preference to submissions of about 25 pages.

2) Allow the editors 60 days to review manuscripts. During this time, the editors ask that you not submit the article to another publisher.

3) Footnotes should appear at the end of manuscripts. In THE JOURNAL OF THE WESTERN SLOPE, all footnotes will be published at the end of the appropriate article. For footnote form, consult the University of Chicago's most recent edition of *A Manual of Style.* Upon request, the editors of THE JOURNAL OF THE WESTERN SLOPE will send a short style sheet to prospective contributors.

4) Whenever possible, historical photographs should accompany manuscripts, along with written permission from the owner to publish the photos. Upon request, the editors will send standard release forms to prospective contributors. Send copies, not the originals, of photographs. Photographs will not be returned.

5) Send copies, not the originals, of graphs, charts, and maps. Such material must be clear and suitable for reproduction. These items will not be returned.

6) Authors submitting articles which include oral history or interviews must send the appropriate release form signed by the subject(s) of the interview(s). Those needing release forms should write the editors.

7) Artists wishing to submit cover drawings are asked to write the editors before sending materials because drawings must relate to articles published in the journal. Artists must grant permission in writing before a drawing will be printed. Standard release forms are available from the editors.

# Table of Contents

Editor's Introduction . . . . . 2
by Don MacKendrick

**Hard Times but Good Times: Grand Junction Women During the Great Depression** . . . . . 3
by Paul Reddin

**Recollections of the Redlands, 1920-1974** . . . . . 25
by Loyal A. "Sox" Sutherland

Advertisements . . . . . Inside Back Cover

## The Journal of the Western Slope

**Editorial Board**

Mary E. Locke
Donald A. MacKendrick
Janet C. Mease
Paul Reddin
Martha West

**Advertising Managers**

David P. Bailey
Jill Veale

**Mesa College Historical Society**

President . . . . . Alec Hamrick
Vice President . . . . . Janet C. Mease
Secretary . . . . . Martha West
Treasurer . . . . . Gordon Towle

**Alpha-Gamma-Epsilon Chapter of Phi Alpha Theta**

President . . . . . Janet C. Mease
Vice President . . . . . Rebecca Patton-Vandergrift
Secretary/Treasurer . . . . . Michael Chavez
Historian . . . . . Alec Hamrick

**Printed by MESA COLLEGE PRINTING SERVICES**



**THE COVER.** The cover drawing is by Sarah Mock, a senior humanities major at Mesa College, the current editor of the campus literary publication *The Review*, and a native of Maybell, Colorado. The drawing was inspired by her grandmother Helen Gibbs Mock, who lived on the Redlands, Purdy Mesa, and Glade Park.

# Editor's Introduction

by Don MacKendrick*

With much trepidation, the students and faculty in history at Mesa College launch this journal, dedicated to the recording, preservation, and analysis of the history of Colorado's Pacific-facing slope. No region of the state more deserves a historical journal of its own. Western Colorado was the state's last pioneer region, one of the nation's last frontiers. Here occurred Colorado's last great land rush, the last encounters between tribal Amerinds and settlers, the last struggles between cattlemen and sheepmen over an unregulated range. Remote, isolated from the centers of Colorado's population, Western Colorado has been what professors Vandenbusche and Smith have called a *Land Alone,* much of it still a virgin land, unspoiled by the march of civilization. Because of these factors, Western Colorado's history is unique, deserving a journal of its own.

While others have discussed the need for a publication of this type over the years, it was professor Paul Reddin of the Mesa College history staff who provided the drive that gave this journal life. It is appropriate that his fine article on women during the Great Depression be among the journal's first published works. Others have made indispensible contributions. The Mesa College History Society and history honorary, Phi Alpha Theta, have provided bright young minds and active hands and legs, to say nothing of enthusiastic moral support. And community support already is contributing to the journal's success and that support will be vital to its continuance.

The editors are hopeful that the journal will serve many useful purposes, in addition to being a repository for Western Colorado history. We see it as a service to the students and faculty of the college, an outlet for scholarly and artistic works, a workshop where students may learn research, writing, and editorial skills and be rewarded therefor. We see it as a community service, mobilizing the talents and resources of the college in an endeavor the entire community may enjoy and contribute to. We are appreciative of the fact that the citizens of the community have history to relate, too, and we are hopeful that they will utilize the pages of the journal to share that history with others. The reminiscenses of Mr. Sutherland appearing in this issue represent the kind of history-sharing we hope to encourage.

In sum, it is our hope that this journal will make a valuable contribution to the stimulation of historical inquiry and writing about a unique and lively section of Colorado so, in the months and years ahead, that history may be chronicled, delighted in, and preserved.

* Don MacKendrick is Professor of History and Dean, School of Social and Behavioral Sciences at Mesa College.

# Hard Times But Good Times: Grand Junction Women During the Great Depression

by Paul Reddin*

The Great Depression of the 1930s brought hardship to common people throughout the United States, including those of the Grand Valley on Colorado's Western Slope. Many middle-class women of Grand Junction, however, coped successfully with the exigencies of the period.[1] Indeed their families with modest incomes managed to meet mortgage payments on their property, maintain an automobile, and avoid the public relief projects of the period. Women contributed significantly to the survival of such families by working hard and finding a variety of ways to feed and clothe members of their households with a minimum expenditure of money. Housewives raised gardens; tended chickens; harvested fruits and vegetables, and then canned them; made, repaired, and washed clothing; parented; planned social events; helped their husbands; assisted neighbors; worked outside the home for wages; and kept their good humor through it all. From their perspective, it was a period of "hard times, but good times."[2] The remembrances of Grand Junction women, then, serve as a case study in social history of a small western city during a difficult era.

Grand Junction residents of the Depression Era lived in a locality short on money, but having sufficient amounts of food. In the 1930s people of the Grand Valley could boast of settlement that stretched back about 50 years. During that time, the inhabitants had dug a series of irrigation canals which carried life-giving water to much of the land. As a result, the area had become an economically stable agricultural region known especially for its fruit. The Western Slope was not highly industrialized, and this added a degree of stability during the Depression.[3] The Denver and Rio Grande Railway employed a number of persons who lived in Grand Junction, and, despite layoffs, this payroll added significantly to the economy. Eunice Gormley, who arrived from Pueblo in 1929 as the bride of James S. Gormley, noted vast differences between Pueblo and Grand Junction during the Depression. Pueblo, with its huge Colorado Fuel and Iron Company mills was an industrial city, and persons there suffered to a greater extent than the residents of Grand Junction.[4] Certainly, problems developed in the Grand Valley, although they took several years longer to reach the area than cities like Pueblo. The Grand Valley National Bank failed in 1933, and remained closed for several months before being rechartered as the First National Bank. This event, more than anything else,

* Paul Reddin is Professor of History at Mesa College.

brought the reality of the Depression to the population of Grand Junction.[5] Officers of local savings and loan institutions found themselves having to repossess property.[6] Families left the Grand Valley and businesses closed. Still many of the common people fared relatively well during the difficult times.[7] Grand Junction remained the hub of an agricultural region which produced bumper crops of fruit, as well as vegetables and livestock. Farmers often failed to find out-of-county markets for their products, and this ffod found its way to local residents. Most living in the Grand Valley got enough to eat because they could often figure out a way to trade or work for the necessities of life. Conditions in the Grand Valley and the entire American economy improved in 1938 and 1939 when the demand for agricultural goods increased because of the beginning of World War II in Europe.[8]

While local economic conditions determined some of the experiences of the 1930s, peoples' attitudes and skills produced others. Most individuals saw clearly defined roles for husbands and wives. Men were to be fathers, husbands, providers, and generally concerned with matters outside the home. Women, on the other hand, believed that their primary responsibilities centered around the home, and they devoted their energy to being wives, mothers, and efficient homemakers. As girls, these women had learned the value of hard work by faithfully doing chores every day and learning the essential skills of running a house by working alongside their mothers. Consequently, when the Depression came they knew canning, cooking, sewing, and those other things that made it possible to keep their households nearly self-sufficient. These women knew how to budget carefully. Frugality became essential during the Depression when wages for working men varied from a low of perhaps 15 cents and hour (with 25-cent-an-hour jobs common) to a high of $100 a month. Mortgage payments on property usually ran from $25 to $65 a month. If a family made car payments, these could run about half as much as those on property. This left women between $25 and $75; on that sum a woman ran a home, always setting aside a little each month for emergencies.[9]

Stretching a pay check required spending as little cash as possible for groceries. Grand Junction women became experts at growing, finding, and preserving food. Most raised a garden which provided vegetables during the summer and fall, as well as a surplus for canning of such items as corn, beans, beets, cucumbers, carrots, and tomatoes. Many yards contained an apple, apricot, cherry, peach, or pear tree. Further, local farmers stood ready to sell bushels of vegetables and fruits at bargain prices during harvest season, for they, too, had to make their mortgage payments.[10] In 1932, for example, Edna Copley Sutherland and her husband, Loyal "Sox" Sutherland, who owned a small place on the Redlands, sold tree-run peaches for 35 cents a bushel, ripe peaches at 10 cents a bushel, and Concord grapes for 2 cents a pound. Top

Elberta peaches were 65 cents a bushel, and apricots cost a dollar a bushel.[11] Other farmers had beans, peas, potatoes, tomatoes, and other common fruits and vegetables at comparable prices. A money-conscious housewife could purchase enough fruits and vegetables for a year's canning for well uner $50. A family in financial difficulty might even make a deal with a farmer to pick fruits and vegetables and take their pay in food rather than money. In this way a family could lay in a store of food at no cash cost.[12]

Women preserved food by canning it in glass jars. Those with the ambition and skill could can enough fruits and vegetables that they practically never purchased them at a grocery store. In planning for canning season, housewives would go to the basement or other storage area that served her family, and count the number of jars still filled with last year's canned goods. After anticipating the family's needs for the coming year, they would begin purchasing jar lids and obtaining supplies of sugar and spices. Once canning began, women did not want the bother and expense of unnecessary trips to the store.[13]

Canning season lasted from mid-June when sweet cherries appeared until fall when apples ripened. During these months, women spent several hundred hours in the kitchen where they washed produce, cut out bad spots, peeled, removed pits and seeds, chopped, ground, mixed, cooked, and stirred. The canners worked in an environment filled with unique sounds and smells. Quart jars submerged in large kettles of water bumped together as the fluid around them began to boil, telling the women that the jars were now sterilized and could be removed from the containers in which they rested. The sweet smell of ripe fruit, the pungent odor of vinegar, the distinctive fragrances of the different spices, and the earthy scent of baskets of vegetables waiting to be processed enveloped the canners. Some odors, like those of pickled peaches, catchup, chili sauce, and the brine for pickles, were strong. Homemakers enjoyed many of the smells, as well as the tasting of the various foodstuffs. Jars of freshly canned fruit looked good, and women took pride in the quality and quantity of food that they prepared for the winter months. Each jar represented security, and stood as positive proof that the family would eat well during the remainder of the year.[14]

While most about canning was pleasant, Grand Junction women faced annoyances. The odor of ripe fruit and vinegar attracted swarms of flies. Common houseflies were nuisance enough, but fruit flies were a plague. No screen door could stop the miniscule pests that invaded kitchens and flew around the food. Women often hung strips of flypaper to trap them, and some put shredded strips of cloth above the outside of screen doors to form a deterrent against the insects when the door opened. Nothing worked well. Canners simply learned to endure the hordes of dirty and pesky winged tormentors.[15]

Canning large amounts of food required tremendous quantities of hot water for sterilizing, blanching, and

making syrups. Consequently women spent long hours during the warmest part of the year in hot and humid kitchens. Items like string beans, corn, and meat required preparation in a pressure cooker. Other kinds of food cooked in kettles on the tops of stoves, and these had to be kept boiling because those that stopped simmering were not safe to can. This meant that the homemakers constantly watched the fires in the coal and wood stoves, making sure that the kitchen range did not become so hot that it would burn food, and not cool enough that food would cease boiling. Hot stoves, pressure cookers, boiling water, and kettles of steaming food resulted in women burning themselves. Canning was often hurried because ripe produce needed immediate attention. During this part of the year, kitchens often became cluttered; every square inch, it seemed, contained something to be canned or canning paraphernalia. Of course, women continued their normal round of tasks. They cooked, washed clothes, ironed, tended gardens, and continued to be wives and mothers.[16]

Photo courtesy of Edna Sutherland

Edna Copley Sutherland about the time of her marriage in 1931.

Grand Junction women kept about 500 quart jars, most of which they filled yearly. Some canned up to a thousand quarts of meats, fruits, and vegetables annually.[17] Edna Sutherland kept a neat notebook marked "Canning Book" in which she wrote recipes, as well as recorded the number of jars she canned each year. In 1937 she put up the following numbers of quarts: 25 apricots, 30 string beans, 7 beets, 10 peas, 12 sauerkraut, 6½ chunk pickles, 11 dill pickles, 10½ sweet pickles, 4 beet pickles, 21 veal, 2 carrots, 8 apricot butter, 15 plum juice, 6 pickled peaches, 3½ corn salad, 5½ corn, 7 cherries, 75 peaches, 9 peach butter, 23 tomatoes, 7 plums, 2 raspberry juice, 2 apple juice, 4 applesauce, 7 sweet potatoes, 6 pears, 4½ prunes, 1½ pickled onions, 13 vegetable soup, 5 crab apple juice, 142 tomato juice, 10½ mincemeat, and 17 chili sauce. Obviously, the family enjoyed a varied diet. Also, the number of quarts of canned juice indicate that money for sugar was tight that year, and Mrs. Sutherland had canned the juices of various fruits and berries planning to make them into jelly later when she purchased sugar.[18] In a year when both sugar and jars were short, ladies filled beer and pop bottles with fruit juices and capped these containers with bottle cappers and caps kept in most houses for bottling homemade root beer.[19]

The Sutherlands, like many Grand Valley residents, canned venison obtained during fall hunting trips to places like Douglas Pass or Roan Creek above De Beque. Some women canned poultry. To do this, women cooked the meat until done, but avoided cooking it so much that they reduced the moisture in it. Three tablespoons of the drippings from the meat per quart were added, and the meat itself supplied enough additional fluid to keep the meat moist and tender in a jelly-like solution. Canned meat made meal preparation easy. A cook could pour venison into a baking dish, drip biscuit dough on it, and with a little baking make a hearty meal. Venison also made excellent mincemeat. Women saved the neck meat for this, and mixed it with apples, raisins, and spices and then canned it for pies during the holiday season.[20] Fish could be canned. Some homemakers fried hamburger patties and put them in jars and sealed them with lard. The same process worked for sausage. Some women even knew how to preserve eggs by a "water glass" system where eggs were put in a solution of water and potassium or sodium silicate and stored in crocks.[21]

Photo courtesy of Harold and Lela Zimmerman

Harold and Lela Zimmerman in 1932.

Some time during the fall, Grand Junction families supplemented the canned goods with a supply of meat. Pork was a favorite because it was relatively inexpensive and it stored well. Local farmers raised hogs, but had difficulty selling their animals to commercial outlets because of the depressed economy. Consequently, people in the towns of the Grand Valley found themselves in a buyer's market. Many urbanites had a standing order for a half or whole hog each fall. Lela and Harold Zimmerman, for example, purchased a dressed half hog for 5 cents a pound each fall from Mrs. Zimmerman's sister and her husband, Marthena and Art Spade who farmed 80 acres in the Appleton area. Anna and James Cunningham paid a friend $25 for a whole dressed hog each fall. A hog provided a variety of edibles. Fresh pork was excellent. Many Grand Junctionites made their own sausage because most families owned a sausage grinder and practically every grocery store carried the Morton Salt Company's prepared spice mixture for sausage. Stuffed in homemade cheesecloth sacks, the sausage kept for a time if stored in a cool place. The Morton Company also marketed a mixture for curing hams, enabling people to cure those with no problems. A hog carcass also provided bacon, lard, pig's feet which could be pickled, jowl for flavoring pots of beans, and even the head could be made into headcheese or scrapple.[22]

During the fall folks accumulated other food for the winter, including hundred-pound sacks of flour and sugar. People purchased one or more hundredweights of potatoes, some from Grand Valley farmers, others from people who made regular trips to Hooper, or other towns in the San Luis Valley. Many families purchased apples, cabbages, carrots, and onions. Some bought macaroni in quantity, put it in tightly sealed containers, and stored it. So by late fall many Grand Junction women, through hard work and careful planning, had collected a store of food that would see their families through the winter months. The total cost was well below $100, including the price of a hog; fruits and vegetables; the sugar, spices and lids for canning; the bins of potatoes and apples; and the sacks of flour and sugar. With this cache of food, a woman had made sure that her family would eat, even if the winter months brought a lay-off for her husband.[23]

Women found plenty of space to store their supply of food. Some rented lockers for the meat; but most thought this an unnecessary expense and put it in their basements and root cellars. Suspending bacon and hams from stout cord or wire hung from the ceilings of basements protected meat from rodents. Many back-yards included root cellars, which from the outside appeared to be large earthen mounds about four or five feet high and perhaps 10 by 12 square feet. At one end stood a couple of steps leading down to a heavy wooden door. Inside the cellars, one could see that these mounds were actually frame structures made of rough lumber, sunk several feet into the ground, and well insulated by the earthen covering. Rows of shelves lined the interior where housewives could store glass jars of food, crocks, and other storage containers. Dark, dampish during some parts of the year, filled with spiders, and with an earthy smell, the root cellars were strictly utilitarian, and people seldom entered them without a reason. Adding to the eerie quality of these subterranean storage cellars, some families captured bullsnakes and put them there to keep the root cellars free of rodents.[24]

In addition to the food stored in basements and root cellars, husbands and wives figured out ways to obtain dairy products, an important part of the diet. Most people ate at least one egg a day, and milk was a standard beverage at every meal. Chickens were plentiful in the Grand Valley, and in some sections of Grand Junction nearly everyone kept a few of them. Those living on the outskirts of town often kept a cow, but most city dwellers found that this was not an option for them, and were forced to find a cheap supply of milk. Because of the rural nature of the area, most people knew a farmer or someone else with a surplus of milk. Those families with a cow or two found that a surplus of milk products were sought-after commodities.[25] Those who had cream could sell it to creameries, and for this they got "cream checks" that provided many families with the small amount of cash for purchasing necessities.[26] Moreover, milk and butter could be traded for a variety of

other things. People living on the Redlands, for example, could call Sox Sutherland who would bring tanks of water to fill their cisterns in exchange for milk.[27]

The tendency of dairy products to spoil meant that homemakers had to find ways to use them almost immediately and to keep them cool. To use up milk, women often made cottage cheese, and to use both eggs and milk they prepared custards. Angel food cakes quickly depleted a store of eggs.[28] Refrigeration, of course, was another way to solve the dairy-products problem. Despite an advertising campaign by Public Service and other appliance retailers, most Grand Junction families did not own an electrical refrigerator during the Depression. The cost of about $100, even if they possessed such an amount, frightened them, as did the belief by many persons that a refrigerator caused electrical bills to skyrocket. Consequently, many stuck with the old ice-cooled boxes.[29] An even cheaper option was to build a water-cooled refrigeration device which began as a tall wooden box made of scrap lumber, perhaps four feet tall and two feet square with a tightly fitting door on one side and an interior filled with shelves. The cooling system was simply an old dishpan filled with water sitting on the top of the box with wet burlap strips extending nearly to the ground on the outside of the wooden container Once wet, the burlap strips kept themselves saturated by pulling water out of the dishpan with a siphon effect. The burlap wet the wooden sides of the box and evaporation of the water kept the contents of the box cool enough that dairy products would keep several days.[30]

With arrangements made for dairy products, and the tremendous amount of food in storage, many Grand Junction homemakers visited grocery stores only about once a week. Housewives kept purchases to a minimum because they wanted to maintain cash reserves, and to avoid credit. With an eye to reducing dependence on stores, women made many of the necessities. Virtually all women baked bread, biscuits, rolls, and cobblers. Most knew ways to improvise if funds ran short. In difficult times, they would roast wheat until the kernels turned dark brown, crush them, and then add them to coffee to extend it. To make the most of their food dollars, women read grocery advertisements carefully.[31] They routinely noted ads like one from the Grand Junction Seed Company which offered ten pounds of pinto or Navy beans for 27 cents. City Market, on its way to becoming a Grand Junction institution, advertised a good deal and featured such things as: bologna for 8½ cents a pound, round or Swiss steak at 10 cents a pound, whole milk for 7 cents a quart, and a two-pound can of Solitaire Coffee for 59 cents.[32] Women who purchased the can of coffee did so for the coffee, as well as for the can which would serve as a storage container. If a homemaker failed to find the time to bake, she might purchase a loaf of "store-bought" bread. This was a special treat simply because it was different, and everyone noticed it, particularly the perfect symmetry of the loaf and the uniform thickness

of the slices. Like a coffee can, the waxed paper wrapping of the loaf was used. Rubbed over a warm kitchen stove, the waxed paper cleaned the range and added a special sparkle to that appliance.[33]

The energy that women expended to make certain that their families ate well represented much about the Depression experience. Despite the hard work, women found real satisfaction in watching a family sit down at the supper table, knowing that no one would leave hungry. Good and wholesome meals indicated that the family could cope with difficulty. It reaffirmed the family's belief in itself because it proved that the husband was being a good provider and that the woman was a good manager of the household. During the lean years of the Depression, it made people proud to know that hard work, frugality, foresight, and self-reliance could take the sting out of hard times.[34]

Like food, finding clothing for one's family represented a difficult but gratifying experience for women. In many ways finding food and clothing were similar, because both required work and ingenuity to obtain a necessary item for as little money as possible. There was a major difference, however, between food and clothing: people ate meals in the privacy of their homes, while clothes were something that others saw and used to judge the wearer. Put another way, clothes because of their public nature were much more important as symbols than food. A family that wore good, clean, and neat clothing was saying that they were respectable, resourceful, and hardworking individuals who took themselves seriously. To gain respect from others, clean clothes were essential. Of course, men and women doing hard physical labor got their clothes dirty, and no one looked down on them while they worked. But going out in public with wrinkled, unironed, or soiled clothes branded their owner as a person without ambition or self-respect.[35] Perhaps the importance that people put on clothes related to the fact that they lived in a world where so many things, like the economy, were beyond an individual's control, but how one looked was a matter of choice.

The responsibility for a family's appearance rested with homemakers. Consequently, women spent hours making, altering, washing, ironing, and patching clothes to make certain that their families looked as good as possible. Other family members assumed some responsibilities like hanging up their clothes, keeping a "good" set of clothes which they wore only on special occasions, and polishing their own shoes before going out in public. But in the end, women did practically everything associated with the care of clothing. They wanted their families to make the best possible impression.[36] Like the preservation of food, sewing and the care of clothing were not new with the Depression. Grand Junction women had learned these skills as young girls working beside their mothers.[37] The Depression put these women's knowledge to a real test.

Making clothes, of course, required fabric, thread, and patterns. Women purchased thread for 5 cents a spool and patterns for about 15 cents. Practically all seamstresses bought some cloth from stores which charged about 15 cents per yard for cotton cloth. Hundredweights of flour came in cotton sacks, and these were an important source of fabric. Bakers also bought their flour in these sacks, and they sold the cloth containers for 10 cents each or a dollar a dozen. Each contained over a yard of material. Some of the flour sacks were white and stamped with the brand name of the flour, and perhaps the emblem of the company. The ladies worked hard to remove these markings. They found that applying soap to the unprinted side before the initial washing sometimes removed the ink. Really stubborn designs often required boiling in a strong solution of bleach. After washing, these white sacks frequently became utilitarian items like dishcloths, handkerchiefs, tea towels, and petticoats. If one wished to use them for something decorative, a bit of embroidery produced something like an attractive tablecloth. Some Companies sold their flour sacks with brightly printed patterns. Thus, shopping for flour meant careful consideration of the sacks. Often children accompanied their mothers to grocery stores to select the material they like best. Some women would obtain two sacks that matched to provide enough material for a big project. The printed flour sacks required special handling. Soaking this new fabric in salt or vinegar water helped set colors. Vigorous rubbing and hard wear sometimes caused the print to fade, so many people treated it carefully. From these colorful sacks came children's clothing, as well as dresses for women and shirts for men.[38]

Secondhand, or "hand-me-down" clothing constituted another important source of fabric. During the Depression, people routinely gave clothing to others rather than simply discarding it. Women who worked as house cleaners and baby-sitters formed an important link between the affluent with clothes to give, and the less fortunate in need of them. These employees took what they needed from the outdated, unused, or worn clothing they received, and distributed the rest to friends and family. New coats cost several dollars, and as a result they often went to several owners before being relegated to the ragbag. Some secondhand clothing was worn the way it was, but creative women took much of it apart at the seams and altered it to fit. Those women good with needles and thread could remake a "hand-me-down" garment into something quite attractive. Skillful sewing, a little lace or perhaps a bit of ribbon added a flourish to an outfit thus hiding its lowly origins.[39]

Children wore much of the secondhand clothing. Housewives knew that a worn-out article of adult attire would make a child's outfit. A man's denim overalls, for example, contained enough usable portions for a boy's trousers. Likewise, a woman's dress could become a presentable girl's garment. Boys, in particular, exasperated their mothers by catching shirts and trousers on

barbed wire, and wearing out the knees of their pants by playing marbles. Children's clothes, boys' britches especially, usually sported patches, but no one seemed to notice as long as his mother made a conscientious effort to keep their clothes clean and mended.[40]

Sewing required hours, but most Grand Junction homemakers enjoyed it. They found it satisfying to watch cloth become something useful, attractive, and appreciated by their families. These seamstresses preferred to work with new material, but they found gratification in taking a secondhand garment and transforming it into a handsome outfit. Most women owned a treadle sewing machine or could borrow one, although some did everything by hand. Those who used machines learned basic maintenance of them, oiling and adjusting the moving parts, and fixing most small problems that developed. Women used patterns for making clothes. To save expense, everyone shared patterns freely, and when a woman found a particular one she liked, she often used it again and again. If a pattern did not fit the person for whom it was intended, most of these seamstresses could take a few measurements and calculate alterations. A pattern too large could be folded along the edges, and one too small could be put on newspaper where the proper additions could be traced and the newsprint cut out. A few exceptional individuals could make clothes without the aid of a "store-bought" pattern. A Grand Junction woman named Winniferd Cato could design a pattern in her head, and then simply cut it from newspaper.[41]

Nearly every family bought some items ready-made from stores. Occasionally a woman might purchase herself a pair of silk hose for about 49 cents from a place like the Buster Brown Shoe Store on Grand Junction's Main Street.[42] Clothing for men with white-collar jobs came from commercial outlets. Most men owned a dress suit of some sort, and professional men needed one or more of these, as well as a supply of white shirts. A white collar job required a white shirt and did, indeed, indicate social status. The "white collar" designation was interesting because collars on men's white shirts were clean, due in part to the fact that the collars, many made of celluloid, buttoned to the shirts, making it possible for a man to change collars without changing shirts. Some women chose not to launder their husband's white shirts, because any little speck on them showed. Consequently, a number of families had to find a way to budget for the 10 cents or 15 cents per shirt that laundries charged for the service.[43] While a few white shirts might get laundered and pressed in a commercial establishment, all other washing and ironing occurred at home.

On Mondays, women in the Grand Valley washed clothes. This time-consuming task required at least 15 gallons of boiling or near-boiling water. So wash day began with building a big fire, hauling water, and pouring it into boilers and washtubs sitting on top of the

kitchen stove. Stoves with reservoirs often supplied several gallons of hot water, provided that the interior of the reservoir had not rusted, and the water in it was clear. Women used the hot water not only for ordinary washing, but also for boiling clothes, sometimes with bleach added to the steaming water, to sterilize and to whiten such things as white clothes, undergarments, and handkerchiefs. Rinsing clothes also required filling one or more washtubs of cool water. To add to the luster of white clothes, women often added several drops of bluing to the rinse water reserved for the white clothes. After finishing the washing, all the water hauled into the house needed to be taken outside. Because of the volume of water used during the day, women often found help from an adolescent or husband with the water-carrying detail. Since wash day required heating up the stove and keeping it hot all day, women frequently set a pot of beans on the stove for that night's supper, making Monday the traditional "bean day."[44]

On wash days, houses took on special smells, as well as a distinctive feel. The smell of oil-based soap hung in the air. Some washerwomen used homemade soap made of tallow and lye, a mixture with a caustic odor. To combat this, some women added oil of citronella to their bars which gave a pleasant quality to the soap. Commercial soaps like White King emitted a pleasant smell that suggested cleanliness. Some housewives favored Fels-Naptha soap, a popular brand which came in bars and needed pulverizing before its addition to wash water. This soap had a pleasant, perfumed quality. Mixed with the soapy smell, the hot water and damp clothes made the house humid. Windows often steamed up on wash day. Added to all of this, the beans cooking on the stove, usually with a piece of ham, jowl, or bacon complemented the distinctive odor in the house. To escape the confines of the kitchen, where most of the working occurred, women sometimes moved the washing operation to a porch during the summer months.[45]

Women washed clothes on washboards and in early models of washing machines. Washboards consisted of small sheets of rustproof corrugated metal set in wooden frames. To use these, housewives took each dirty garment, wet it, soaped it, and rubbed it vigorously on the rough surface. After a series of scourings and rinsings, they wrung the water, by hand, from the cloth and tossed it into a rinse tub. Then they repeated the process with the next piece of clothing. As the final step of the washing process, homemakers submerged nearly all clothing except underwear in a mixture of starch water, making sure that cuffs and collars received a heavy application. This gave clothes more body and made them easier to iron. Some families purchased washing machines which made laundering less laborious. Many of these required human muscle to make them function. These models sported handles which, when moved back and forth, turned the agitator. This quickly became work. During the Depression, electrical washing machines appeared in homes where there was sufficient money. These lightened the work load, although such

contrivances were far from trouble free. Even these modern appliances, however, did not completely replace the old washboards. Women often kept them handy to rub out stubborn stains, and those with babies often used the washboard and tub to do a daily batch of diapers.[46]

After washing them, women hung the clothes on an outside line. No housewife wanted her wash to stay outside longer than necessary. Those with clothes "on the line" watched the weather carefully as wind could whip up dust that stuck to damp clothes. Soot from a neighbor's chimney might ruin a day's work, and smoke would add a peculiar odor to the wash. Clotheslines occasionally broke, sending the wet clothes into the dirt. In summer, garments dried quickly, but during the coldest months they would freeze, and women quite often would bring them back into the house while they were a little stiff. Once inside, they finished drying quickly because most of the moisture had been frozen from them. Homemakers sprinkled clothes with water from a bottle with a perforated cap to keep the garments damp and thereby prevent them from wrinkling. Women rolled each sprinkled item into a neat little bundle and placed it in a clean bushel basket with an oilcloth liner to await ironing.[47]

Ironing, usually done on Tuesday, took at least one full day. Women with children, it seemed, ironed constantly. Several factors made this a time-consuming task. People wore mostly cotton, with some woolen clothes. Easy care and synthetic fabrics, of course, did not exist. Cotton material, even after the addition of starch, often proved difficult to iron. A blue chambray shirt sometimes took 15 minutes of concentrated effort. Wool's sensitivity to heat and its tendency to scorch required skill and an ironer's constant attention. Women ironed nearly everything, including sheets, underwear, tea towels, and occasionally even diapers. Ironing, like washing, required a hot stove. Women owned five or six metal irons of different sizes and shapes. These heated on the stove, and homemakers selected the proper iron as needed. Ladies determined the proper temperature by licking the tip of a finger and gently tapping the iron, listening for the proper hiss that indicated that an iron was sufficiently hot. When one cooled, the ironer selected another, putting the tepid one back on the stove to reheat. When not in use for pressing clothes, irons served Grand Junction families in many ways. Hot irons wrapped in cloth warmed beds and kept hands cozy during winter auto trips, as well as functioning as door stops. Some electrical irons, costing as little as a dollar, began to appear in Grand Junction homes during the Depression. For those who could afford them, or chose to buy them, these modern conveniences made ironing a bit less complicated.[48]

In addition to tasks like canning, washing, and ironing, Grand Junction women contributed to the financial well-being of their families by engaging in a variety of activities. They raised gardens, tended chickens, sometimes cared for orphaned livestock,

and often helped at harvest time. Edna and Helen Sutherland typified the attitude of the period that women would be willing to do everything possible to help make ends meet. They worked alongside their husbands on their Redlands farm raising peaches, watermelons, tomatoes, and sweet peppers to sell, for meeting the $800 annual payment on their place. The Sutherlands' garden also included rows of zinnias and tomatoes grown for their seeds, which the Grand Junction Seed Company purchased. In the same spirit of contributing to the family's income, Anna Cunningham raised chickens and rabbits which she dressed and sold to a Safeway store for a dollar each. Eunice Gormley marketed the Bing and Royal Ann cherries that grew on their place known as "Cherry Hill," located near the intersection of 26 and F Roads. Because of the superior quality of the cherries, they commanded a premium price, 12½ cents a pound. In addition, asparagus grew abundantly on Cherry Hill, and this too Mrs. Gormley sold, although much of this she gave to those who asked permission to pick it.[49]

Working outside the home for wages also provided a way for women to help financially. Most women took such jobs if they could find them. An informal set of rules seemed to govern a woman's status in the work place. Most people of Grand Junction felt that men should get first chance at most employment. This social consensus meant that women took temporary positions and received less pay for them than a man. Few looked down on a woman who took employment outside the home; it indicated a willingness to work and a dedication to her family.[50]

Positions with seed companies provided seasonal work for many women in Grand Junction. Here women sorted and packaged the seeds that people like the Sutherlands had grown.[51] The federal government, as part of the new deal program created some of the demand by purchasing seeds to distribute in many parts of the country to enable people to grow their own food.[52] Grand Junction seed company jobs lasted only about a month, but at least they provided a way for women to make a little money. Canning factories, like the Kuner-Empson and Currie, and a bushel basket factory also offered temporary employment in the fall. Such jobs offered women a chance to set aside a few dollars to buy Christmas presents. Anna Cunningham found work in the canning factories and the seed warehouses, as well as in a local packing house plucking chickens. This was not a time to quibble about hours, pay, dignity of labor, or length of employment.[53]

Helping neighbors also took women out of the home. Mutual assistance was an important part of the Depression. A sick housewife found that her friends would rally to her support and do her washing, canning, or whatever needed to be done until she regained her strength. After the birth of a child, acquaintances helped the new mother;

and a death in the family brought the support of friends. People gave and received help because of a genuine concern for neighbors, and also because they realized that assisting others insured reciprocal support in time of need. People used the term "neighbor" to signify a special relationship. Neighbors helped one another in every possible way.[54]

Giving and receiving small gifts constituted a part of the ritual of being neighbors. When baking, a woman would often make an extra loaf of bread or pan of rolls to take to a neighbor. Newcomers always received gifts of food. After people butchered or bought a dressed hog, they would share perishable parts, like the liver, with friends. Through sharing, one expressed respect for others. Gift-giving also provided a welcome excuse for visiting. This informal system of exchange, then, formed the matrix of friendship: it brought people together and reminded them that others cared deeply for them, reassuring people that the world was really a friendly place. In the depths of the Depression when many things seemed uncertain and threatening, people needed to know that steadfast friends existed.[55]

A family without an income, or otherwise "down on their luck," received as much assistance as their neighbors could afford to give them. Friends tried to find them jobs and make life as comfortable as possible. Women with unemployed husbands often baby sat during harvest season and received a gratuity for that task. Food and clothing usually found their way to an unfortunate couple's home. Even an informal system for providing fuel existed. The Gearhart mine in Palisade always had a slag pile where people could get free fuel. Most understood that no one should take more than their fair share, and that people without money had first chance.[56]

Photo courtesy of Eva Cheek

Eva Larson in 1933. Like many others during the Depression, Eva Larson enjoyed life. The fish she is holding was a gift from a stranger in a hurry, who had probably caught the trout illegally. Eva Larson, without ever actually saying she caught the fish, used to to tease and to impress N. Franklin Cheek, an employee of Public Service Company whom she later married.

During the Depression, a sense of responsibility for others characterized the Grand Valley. It prompted women to make great sacrifices, even when they did not know who would benefit from their altruism. Eva Larson, who taught fifth grade at Hawthorne School located at Fourth and Hill Streets, gave up a $900 a year position in 1934 when she married N. Franklin Cheek who had a steady job with Public Service Company. She left schoolteaching largely because of the conviction that a family did not have the right to collect two paychecks in an economy where some persons had no income. Certainly other reasons existed like the feeling in society that married women should not teach and the belief that homemaking was a full-time job. But a sense of responsibility for others was a deciding factor in Mrs. Cheek's mind. Mary Aspinall also left a teaching position for the same reasons when she married a railroader named Leonard White. Men, also, made financial and professional sacrifices for others. Employees of Public Service Company took voluntary reductions in hours to make sure that as few people as possible lost their jobs.[57] In Grand Junction, the Depression often brought out the best in people.

Photo courtesy of Mary Aspinall White
Mary and Leonard White, with infant son Walter, in the Colorado National Monument in 1931.

A willingness to help others extended into businesss affairs. Of course, some people could not make their mortgage payments, and left Grand Junction feeling confused and ashamed, but local lenders often did everything possible to help people keep their property, including the acceptance of late payments. About half of those who had loans experienced problems making their payments.[58] Nevertheless, Grand Junction in the 1930s was still a small city where a family's reputation for fairness, frugality, and honesty made a difference; consequently, money lenders helped those whom everyone knew were good risks. The Mesa County Building and Loan headed by A. T. Gormley worked with people as closely as possible. A. T. Gormley and his son James S. Gormley would accept late payments and sometimes arrange for mortgage refinancing from the federal government to avoid foreclosures. In return, the Gormleys asked people with money to put it on deposit to keep the institution solvent.[59] This was another example of the degree of cooperation that existed during the Depression.

Even outsiders benefitted from a willingness to help others. Because Grand Junction stood on the route between Denver and Salt Lake City, a number of hitchhikers, tramps, and

men who caught rides on freight trains found their way into Grand Junction. Most of these transients congregated in the southern part of the city, but often hunger would prompt them to walk north into town looking for food. Tramps would knock on doors and ask if there were jobs that they might do for a meal. Frequently a Grand Junction woman would have one, such as weeding a garden, chopping wood, or repairing a chicken coop. The arrangement usually worked well: the tramp received a meal and the lady got an odd job done. Working for a meal also salvaged the pride of the vagrant: by toiling for his food, he avoided the complete humiliation of asking for outright charity, and he demonstrated to his benefactor that he was a willing laborer and a good person temporarily "down on his luck."[60]

During the Depression, the residents of Grand Junction worked hard, but they also found time to enjoy life. Much about their entertainment reflected the rural aspects of the region and a conviction that good times centered around family and friends. To sum up this philosophy of inexpensive, or free, and family-centered recreation, folks of the Grand Valley used the phrase "make your own fun." Making one's own fun included get-togethers with family or friends; reading or visiting; going downtown to visit and shop on Saturday evening; and imaginative parties. Because people worked so hard and lived in difficult times, they enjoyed fully those bits of leisure time they found. In the end, it seemed that the good times balanced the bad ones.[61]

Visiting and reading remained popular diversions among Grand Junction's ladies. These women, reflecting a tradition as old as America itself, often combined work and recreation.[62] A housewife's mending basket seemed almost an appendage. Women who sat down to visit, or perhaps to listen to the radio after finishing the supper dishes, automatically reached for a sock to darn or trousers to mend. If time permitted, women embroidered, knitted, crocheted, or made rugs. Finding the time to read was a special treat. For example, Eunice Gormley, who had majored in English at Colorado College before coming to the Grand Valley, was a voracious reader who found the time to read, despite the time-consuming duties of housewife and new mother.[63]

Sundays and holidays often brought relatives together for socializing and a good meal. Anna Cunningham looked forward to Sundays because her mother-in-law, Mrs. S. J. Lennox who ran the Lennox Hotel at 436 South Seventh Street, would often invite the Cunninghams for Sunday dinner. After a meal everyone would get into the Cunningham's Model T Ford for a drive in the country. Holidays, especially Christmas, brought family together. All enjoyed the fellowship of such occasions. If funds for gifts were short, grown-ups did not exchange them, using the available cash for presents for the children. Parents could

practically always afford gifts for youngsters because a small toy car might cost as little as 15 cents, and a dollar would buy a nice present. For adults, the chance to visit with inlaws was more important than gifts.[64]

Grand Junction women organized inexpensive get-togethers in their homes. Wives usually made the arrangements and baked a dessert or meal for them. Two or more couples frequently played card games like seven-up or pinochle, board games, or carom. The real fun came in adding innovative twists to such games. Anna and James Cunningham and their friends seldom played plain seven-up; they played "soot." This meant that the loser of a hand, or game, had to go to the cook stove, lift a lid, touch a finger to the accumulated soot there, and then apply that black dab to one's face. After an hour's playing, everyone's face bore a number of the distinctive black marks, and the appearance of one's card partners produced gales of laughter. The Depression was a time when people made fun out of what might have been humdrum affairs.[65]

Bridge clubs flourished in Grand Junction during the Depression. Bridge was the common interest that brought people together, but visiting and "making your own fun" were the most important activities. One Grand Junction club consisted of young mothers whose husbands were professional men. Those in this group were: Mabel Brownson, Eunice Gormley, Anna Mae Jones, Pauline Mast, Freda McLain, Pearl Porter, Peg Severson, and Barbara Swire. These ladies took turns hosting the all-female affairs where everyone brought their babies. Each meeting had a theme, and all would dress appropriately for it.[66] Another bridge club contained Freda Bunnell, Eva Cheek, Berdine Colescott, Rose Crone, Maude Dooling, Margarite Hall, Dorothy Johnson, Cora McDonald, Hortenz Papke, and Mary White. This group not only played bridge, they met regularly for parties for the members and their husbands. Eva Cheek and Mary White always planned the entertainment. These two women, known in the group as the "PIC" (Partners in Crime), arranged a number of outrageous costume parties. Funny outfits, constant ad libbing, and a genuinely creative group of people produced uproariously funny situations that caused guests to laugh until their sides ached. No one ever drank alcohol at the parties; they were so innovative that no one could have withstood the additional stimulation.[67]

Other kinds of get-togethers involving groups of between 20 and 50 persons offered inexpensive fun. Sox Sutherland, his brother Marvin, and Marvin's wife Helen provided free music for dances held in the old Redlands school. Those who arrived early folded back the movable doors that divided the building in half, and everyone who arrived brought refreshments to enjoy during the dance. At Easter, people attended church services outside. In the summer, men and boys played baseball and those children close to board sidewalks roller-skated on them. In the winter some ice-skated, children rode sleds, many of which were homemade. Redlands residents would sometimes congregate at the Redlands school where

Marvel and Ester Mae Chinn, teachers there who owned two pairs of skis, would loan them to others and pull the adventurous behind their automobile after a snowstorm.[68]

Grand Junction residents looked forward to weddings because they brought people together for a series of activities. The ceremonies themselves attracted a group of well-wishers. Then, some evening after saying their vows, a newlywed couple could expect a shivaree where friends beat tin pans, rang bells, and played practical jokes designed to disturb and to separate the couple who wanted to be alone. While shivarees tested patience, showers brought gifts that helped young persons get a start in married life. At these affairs the couple received a number of small gifts and sometimes a large one like a good blanket, a set of dishes, or matching towels given by several people who pooled their resources. Everyone knew that some prankster would embarrass the bride by bringing a package of diapers, diaper pins, or perhaps a baby bottle. Showers ended with pie and coffee furnished by the hostesses. Shivarees and showers were important ways of telling newlyweds that they had the support of friends and now belonged to the community.[69]

The sense of "belonging to the community" was an important part of life during the Depression. Most of all, it represented security. Material things were short, but people compensated by extending an abundance of psychological support to one another. Newlyweds received it; those "down on their luck" felt it; and old-timers without families benefitted from it. So too, Grand Junction residents made certain that the elderly felt they were part of the community. Churches did much here, but concern for others extended beyond religious congregations. People made an effort to assure that the old folks without families had a place to eat holiday dinners. On the Redlands, for example, the school served as a place for some people to come together for community meals at Thanksgiving, Christmas, and other major holidays.[70]

Shopping trips on Saturday evenings to Grand Junction's downtown stores were an important and informal aspect of persons coming together to enjoy one another's company. The local newspaper, *The Daily Sentinel,* always carried a number of advertisements telling women of the specials to be found at the grocery, department, and variety stores in town. Housewives counted their money and planned their purchases carefully. Quite often baths preceded the weekly trip downtown, and everyone polished their shoes and selected clean, good-looking clothes for the excursion. Most families drove cars, planning to arrive in time to get a good parking place on Main Street. Stores extended their hours until 9:00 p.m., and most would remain open until all customers left.[71]

On Saturday nights, practically everyone went downtown, making it an excellent opportunity for visiting. Grand Junction's mild climate made evenings comfortable throughout the

year, enabling residents to socialize on Main Street on Saturday nights. Women centered much of their shopping around the grocery stores. The Tobacco Store on Main Street was a favorite place for men to go and visit. Some played pool and purchased cigarettes; others simply gathered and talked. Children met their friends downtown, and those with a few cents might go to a variety store like Kress where they dawdled in front of the candy or toy sections. Whatever the age, everyone in the family enjoyed the weekly trip to Main Street.[72]

Downtown offered ice cream and candy. Mesa Drug contained an excellent soda fountain where those with a little extra money could purchase a malt, a soda, or some other dairy dessert. A young man intent on impressing a particular female might invite her to one of the ice cream shops, like Miller's or Cardman's. In addition to ice cream, these places offered excellent chocolates which people could sometimes afford to buy. When a lady received a box of chocolates from one of these establishments, she realized that she had received a high compliment from a man. By watching business at the ice-cream parlors, one could keep abreast of courtship in Grand Junction. Such information became a part of the gossip that passed on Main Street that same evening.[73]

Shopping and visiting on Main Street–these Saturday evening activities, combined with a sense of "belonging to the community" and a tradition of "making your own fun" reflected ideas about entertainment reaching far into the nation's past. However, another kind of entertainment existed in Grand Junction in the 1930s which looked toward the future. In the 1920s, the forces of modernization had reached the city in the form of automobiles, radio, and motion pictures. All of these newfangled things cost money, but their appeal was unmistakable and Grand Junction people supported them during the Depression.

Grand Valley families, like their counterparts in most parts of America, had discovered the wonders of the internal combustion engine in the 1920s, and they managed to keep their automobiles and buy gasoline for them during the Depression. Everyone reduced the use of cars by walking whenever possible and planning carefully when they needed to use their transportation. Gasoline was a luxury costing about 15 cents a gallon, in an age when many men worked for 25 cents an hour. People also feared breakdowns which might require an expensive repair job. Grand Valley residents took excursions, most of which did not exceed five miles. Sometimes families would go farther, venturing to places like Glade Park with a picnic basket. On many picnics, people compensated for the expense by gathering firewood and stacking it in every conceivable place in the automobile. Not all trips were short. Lela and Harold Zimmerman, for instance, took a trip to a friend's sheep ranch near the Colorado-Utah border. Sometimes, too, Harold Zimmerman

would indulge his passion for fly fishing by driving to the Grand Mesa.[74]

The Zimmermans, like many others in the Grand Valley, enjoyed owning a radio during the Depression. Lela and Harold Zimmerman owned one of the first and best radios in the city, a Metrodine purchased in 1927. The Zimmermans and their friends loved listening to the radio, and everyone got a good laugh out of the behavior it prompted from the Zimmerman's cat, who chose the top of the Metrodine as its favorite napping place. Until, that is, the airwaves carried the voice of a singing woman, which always prompted the cat to move in apparent disgust. At first the Zimmermans could receive only a few stations, and those came in only at night. KFI in Los Angeles, KFL in Salt Lake City, KOA in Denver, and WCCO in Minneapolis were the stations that the Zimmermans received until Rex Howell started station KFXJ in Grand Junction. With a local station, radios became popular in the Grand Valley. Mary White and her husband purchased a Mission Bell radio and looked forward to Amos and Andy, as well as George Burns and Gracie Allen. Edna and Sox Sutherland, who received an Atwater-Kent as a wedding present from Sox's brother Marvin, listened to their set when they could find a little free time.[75]

Like automobiles and radios, movies had found a place in the lives of Grand Junction's population during the 1920s. By the time the Depression struck, the city boasted two nice movie theaters, the Avalon and the Majestic, which carried good movies with big-name stars. For example, patrons who paid their 25 cents on January 15, 1933 saw Clark Gable and Jean Harlow, "the lovers incomparable," in *Red Dust.*[76] Managers of these theaters found ways to attract customers during the lean years of the Depression. The Majestic offered a piece of flatware free with each ticket purchased, and at the Avalon, someone drew a ticket stub which entitled some lucky individual to claim a cash prize. These techniques helped convince patrons that attending motion pictures was a reasonable thing to do, even if a family was a bit short on cash.[77]

The alternative to theaters like the Avalon and the Majestic was smaller theaters with less appealing movies and cheaper prices. A number of these with names like Strand, Kiva, and Lyceum existed during the Depression. Here ticket prices dipped to 5 or 10 cents. At places like these, people rarely saw Gable or Harlow. Instead, westerns and gangster movies flourished. Children enjoyed afternoons spent at these theaters.[78] Whether the movie was a first-rate one or a cheaper variety, a goodly number of people attended the movies and relished the time they spent there. The reason was simple: folks found that for the price of admission, they could forget about reality for a time as they relaxed and enjoyed a fantasy world created by Hollywood.[79]

Hard times, but good times – this was Grand Junction during the Great Depression. Women added a

degree of stability and quiet dignity to this Western Slope community by working quietly and efficiently. The experiences of the 1930s left their mark on the world view of the women who lived through the era. Values like hard work and devotion to family and friends were reaffirmed. Homemakers learned to handle money wisely. They established budgets and stuck to them. The women purchased necessities first, and always put some money in savings. Wise money management required avoiding credit and living within one's means. This meant that individuals saved the money to buy non-essentials. The process of saving for extras allowed time for persons to test their commitment to the purchase, and the anticipation of luxury spending made them genuinely appreciate the item. Most folks learned to set priorities, keep superfluous material possessions to a minimum, and to enjoy fully those few material luxuries in life.[80]

Those who lived through the Depression learned not to discard things. They contemplated possible uses for things. Bacon drippings were routinely kept, perhaps to be used for frying potatoes or making gravy. Small scraps of fabric might make a doll's dress, and a stack of them could become a quilt.[81] Boys learned from their fathers, or perhaps from a friend, about the myriad of interesting toys that could be fashioned from the empty spools of thread.[82] Disposable paper products such as napkins and facial tissues were not yet on the shelves of grocery stores, and persons of this age would have found the use-once-and-throw-away philosophy of them unacceptable.[83] For most, the Depression reaffirmed the adage: waste not, want not.

Grand Junction women developed a mental toughness that enabled them to face adversity. They did not dwell on the difficulties of life, nor did they spend much time considering large and unmanageable problems like the intricacies of the collapsed national economy. Instead, they contemplated those things over which they exercised a modicum of control. They concerned themselves with the important, the immediate, and the practical, like family, neighbors, food, and clothing. They anticipated the pleasures that a Saturday night bridge game would bring and how much fun they planned to have at Christmas. They learned to find pleasure in everyday occurances. Discouragement and worry sometimes crowded into a person's mind, but the Depression taught most that dwelling on the negative could crush a person.[84]

Grand Junction women, then, with quiet resolve did their work. In accomplishing this, they developed a down-to-earth philosophy about money, material things, life, and human relations. Their great accomplishment was not political participation or anything that made headlines of newspapers: it was somehow transforming a meager paycheck into the necessities of life. This feat was neither magical nor awe-inspiring; in fact, it was just hours of hard work at mundane tasks. The work of women made possible a relatively comfortable style of life.

**Families in the Grand Valley ate well during this time; they found clothing to wear; they laughed; and they cared deeply for one another. All of this speaks rather well for the age and the residents of Grand Junction who lived through it.**

## NOTES

1. There is no general study of Grand Valley women during the Great Depression. However, there are good accounts from a national perspective. The best are: Susan Ware, *Holding Their Own: American Women in the 1930s* (Boston: G. K. Hall and Co., 1982); Lois Scharf, *To Work or To Wed: Female Employment, Feminism, and the Great Depression* (Westport Conn. Greenwood Press, 1980); Carolyn Bird, *The Invisible Scar: The Great Depression and What It Did To American Life, From Then Until Now* (New York: David McKay Publishing Co., 1966); and Jeane Westin, *Making Do: How Women Survived the 30s* (Chicago: Follett Publishing Co., 1976).

2. Interview with Edna Sutherland, Grand Junction, Colorado, 7 July 1985.

3. Duane Vandenbusche and Duane A. Smith, *A Land Alone: Colorado's Western Slope* (Denver: Pruett Publishing Co., 1981), 147, 189-190, 211, 215.

4. Interview with Eunice Gormley, Grand Junction, Colorado, 4 June 1985.

5. From March of 1933 when President Franklin Delano Roosevelt declared a bank holiday until January of 1934 when the banking crisis in Grand Junction seemed resolved, *The Daily Sentinel* of Grand Junction carried many articles about the financial problems of the area. See the following for typical articles: *The Daily Sentinel*, 13 January 1933, 7 April 1933, and 26 April 1933.

6. Gormley Interview.

7. For a different view of the Depression in the Grand Valley, see: Mesa County Library, Oral History Collection, Interview with Hugh R. Gallagher (TA 75-19) and Interview with Gladys Gross (TA 74-01, OH 13). Both of these people stressed the severity of the Depression in Grand Junction.

8. Interview with Lela and Harold Zimmerman, Grand Junction, Colorado, 10 July 1985. Vandenbusch and Smith, *A Land Alone*, p. 224. These last two authors put the end of the Depression on the Western Slope in 1940 or 1941.

9. Interview with Eva Cheek, Grand Junction, Colorado, 9 July 1985; Interview with Anna Cunningham, Palisade, Colorado, 8 July 1985; Gormley Interview; Sutherland Interview; Interview with Mary White, Grand Junction, Colorado, 9 July 1985; and Zimmerman Interview.

10. Ibid.

11. Sutherland Account Book (Property of Edna and Loyal "Sox" Sutherland of Grand Junction, Colorado).

12. Cheek, Cunningham, and White Interviews.

13. Ibid.; Sutherland Interview

14. Ibid.

15. Cheek,; Sutherland, and White Interviews.

16. Ibid.; Cunningham Interview.

17. Ibid.; Gormley and Zimmerman Interviews.

18. Edna Sutherland's "Canning Book" (Property of Edna and Loyal "Sox" Sutherland of Grand Junction, Colorado.

19. Cheek and White Interviews.

20. Sutherland Interview.

21. Cheek, Cunningham, Sutherland, and White Interviews.

22. Cunningham and Zimmerman Interviews.

23. Ibid.

24. Cheek and White Interviews.

25. Ibid.; Cunningham and Gormley Interviews.

26. Mesa County Library, Oral History Collection, Interview with Nancy Saxton (TA 75-14, OH 17).

27. Sutherland Interview.

28. Cheek and White Interviews.

29. Zimmerman Interview; *The Daily Sentinel*, 2 February 1933, 30 April 1933, and 7 May 1933.

30. Sutherland Interview.

31. Cheek, Cunningham, and White Interviews.

32. *The Daily Sentinel*, 6 January 1933, 18 January 1933, and 9 February 1933.

33. Cheek and White Interviews.

34. Ibid.; Cunningham Interview.

35. Ibid.; Zimmerman Interview.

36. Ibid.

37. Ibid.; Sutherland Interview.

38. Ibid.; Gormley Interview.

39. Cheek, Cunningham, Sutherland, and White Interviews.

40. Ibid.

41. Ibid.; Gormley Interview.

42. Sutherland Interview: *The Daily Sentinel*, 18 January 1933.

43. Cheek, Gormley, and White Interviews.

44. Ibid.; Cunningham Sutherland, and Zimmerman Interviews.

45. Cheek, Cunningham, Sutherland, White, and Zimmerman Interviews.

46. Ibid.; Gormley Interviews.

47. Cheek, Sutherland, White, and Zimmerman Interviews.

48. Ibid.; Cunningham and Gormley Interviews.

49. Gormley and Sutherland Interviews.

50. Cheek, Cunningham, White, and Zimmerman Interviews.

51. Ibid.

52. *The Daily Sentinel*, 10 April 1933.

53. Cheek, Cunningham, White, and Zimmerman Interviews.

54. Ibid.; Sutherland Interview.

55. Ibid.

56. Ibid.

57. Cheek and White Interviews.

58. Gormley Interview.

59. Zimmerman Interview.

60. Cheek and White Interviews.

61. Ibid.; Cunningham, Gormley, Sutherland, and Zimmerman Interviews.

62. Foster Rhea Dulles, *A History of Recreation: America Learns to Play* (New York: Appleton-Century-Crofts, 1940) Chapter 4. This book is good on recreation, and its subtitle "America Learns to Play" is revealing about the American addiction to work and the tendency of Americans to do constructive things nearly all the time.

63. Cheek, Cunningham, Gormley, Sutherland, White, and Zimmerman Interviews.

64. Ibid.

65. Cunningham Interview.

66. Gormley Interview

67. Cheek and White Interviews.

68. Sutherland and Zimmerman Interviews.

69. Sutherland Interview.

70. Ibid.; Cheek and White Interviews.

71. Cheek and White Interviews.

72. Ibid.

73. Ibid.; Cunningham Interview.

74. Ibid.; Gormley, Sutherland, and Zimmerman Interviews.

75. Cheek, Sutherland, White, and Zimmerman Interviews.

76. *The Daily Sentinel*, 12 January 1933.

77. Cheek, Cunningham, White, and Zimmerman Interviews.

78. *The Daily Sentinel*, 12 January 1933; Interview with Pat Gormley, Grand Junction, Colorado, 25 August 1985.

79. Cunningham Interview.

80. Cheek, Cunningham, Eunice Gormley, Sutherland, White, and Zimmerman Interviews.

81. Ibid.

82. John O'Dell, *The Great American Depression Book of Fun* (New York: Harper and Row, 1981), 90-93. This book describes the various do-it-yourself toys and amusements of children during the Depression. The volume is lavishly illustrated and enjoyable to read.

83. Cheek and White Interviews.

84. Ibid.; Cunningham, Eunice Gormley, Sutherland, and Zimmerman Interviews.

# Recollections of the Redlands, 1920-1974

by Loyal A. "Sox" Sutherland

EDITOR'S NOTE. Loyal A. "Sox" Sutherland came to the Grand Junction area as a youngster of 14. Born December 25, 1905 in the San Luis Valley of Colorado, his parents, Alvis and Eva Sutherland, moved to the Western Slope in 1920 and settled in the reddish strip of land west of Grand Junction located between the foot of the Colorado National Monument and the Colorado River which local residents called the Redlands. Mr. Sutherland lived on the Redlands until 1978 when he suffered a stroke. At this printing, he is in the Mesa Manor Nursing Home in Grand Junction.

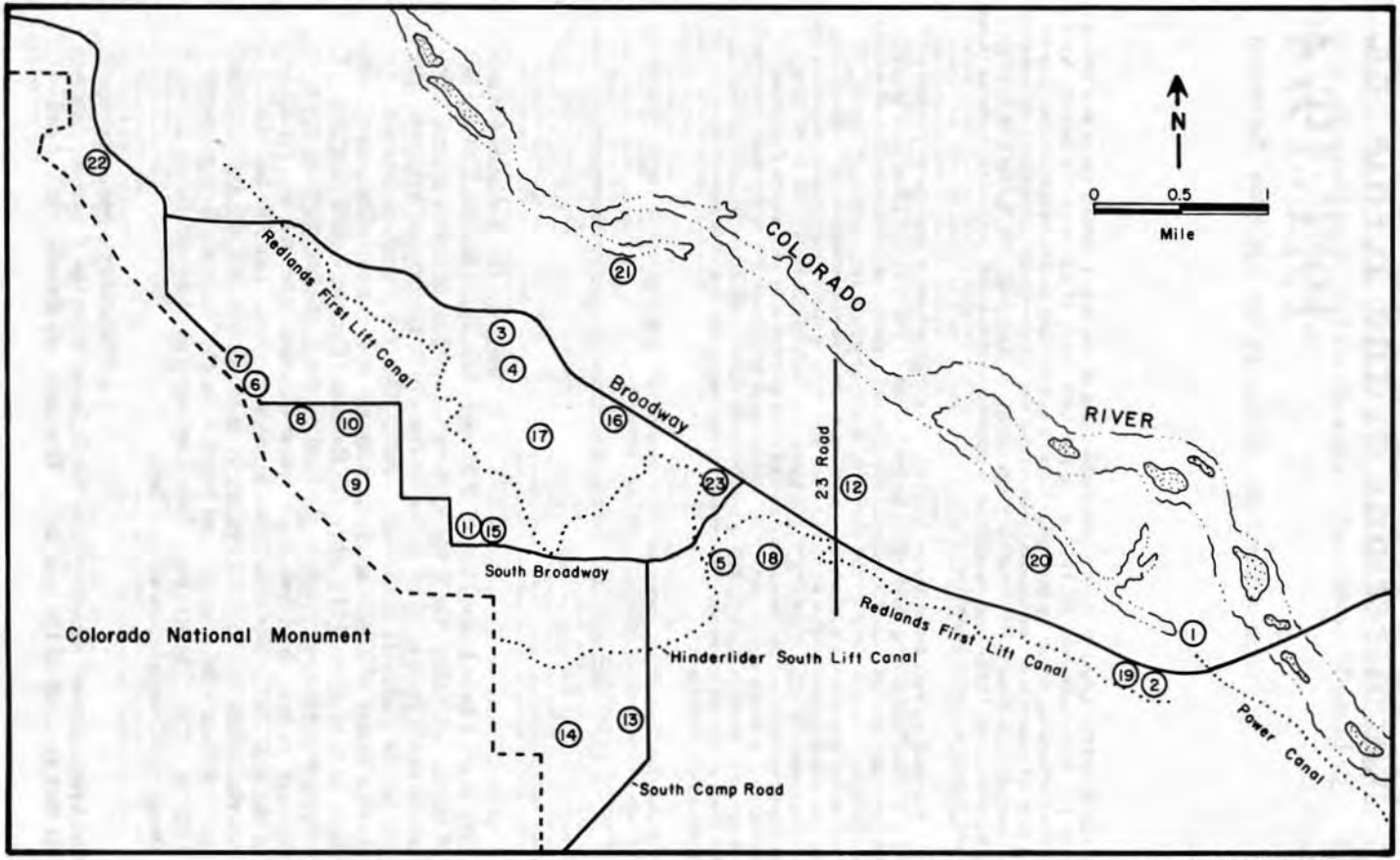
Sox Sutherland married Edna Copley in 1931. The Copley family was one of the last to leave the dying coal-mining town of Carpenter located in the Bookcliff Mountains several miles north and east of Grand Junction. Mr. and Mrs. Sutherland became well known Redlands residents. In the years on the Redlands, Sox Sutherland did a variety of things, including farming, driving a school bus, working at the Grand Junction Seed Company, operating the Standard service station at First and Main in Grand Junction, mining uranium near Thompson, Utah, and owning and running the Redlands Grocery. Mr. Sutherland's remembrances provide a participant's point of view about the history of the Redlands. Included in the article is information on a wide range of subjects. The Redlands Company, early orchards, schools, electrification, automobiles, community activities, mail delivery, John Otto, and climbing in the Colorado National Monument are all a part of Sox Sutherland's recollections.

The article has been edited, but most of it remains as Sox Sutherland wrote it. Hopefully, the flavor of the original document has been preserved.

---

By living on the Redlands for over fifty years, I have learned much of its early history. Like much of the rest of the Grand Valley, the Redlands area required an irrigation system before people could farm it. The Keifer brothers built the original irrigation system on the Redlands in the early 1900s. The first Gunnison dam was about a fourth of a mile upstream from where it is now. The present dam dates back to about 1919 when the Redlands Company took over the irrigation system and much of the land on the Redlands. Si Yeager was foreman on the job of building the new Gunnison dam and was caretaker of the dam and power canal for a number of years. Later he became superintendent of the ditch system, after the Redlands Company gave the entire system – lock, stock, and barrel – to the Redlands farmers about 1925 or 1926. The Redlands Company was owned by the Henry L. Daugherty Company, an eastern firm.

The Redlands Company's ranch headquarters were directly across the highway from the Panorama entrance. At that time, all of the land in the Panorama sub-division was the old


N
0
0.5
1
Mile
COLORADO
RIVER
Redlands First Lift Canal
Broadway
23 Road
South Broadway
Colorado National Monument
Hinderlider South Lift Canal
Redlands First Lift Canal
Power Canal
South Camp Road
Michael Heinrich

## MAP LEGEND

Edna Sutherland supplied the information on this page which identifies those places mentioned in "Recollections of the Redlands." Each entry includes an approximate 1985 street location or other material to help readers locate the places indicated on the map above.

1. Redlands Power Plant. Here water from the Power Canal was pumped into the first lift ditch (reached by Power Road).

2. Redlands Club House. The first lift ditch passed by the Redlands club house (near 2215 South Broadway).

3. Redlands Company Ranch (2101 Broadway).

4. Charles Rump Ranch (587 21-1/8 Road).

5. Redlands Substation (2215 South Broadway).

6. Woodward Ranch (1970 South Broadway).

7. Skinner Ranch. This joined the Woodward Ranch on the north (about 1960 South Broadway).

8. Larson Peach Orchard (about 1998 South Broadway).

9. Charles Rump Orchard (end of E¼ Rd. near 2014 E¼ Rd.).

10. DeBlaquiere Ranch (2023 South Broadway).

11. Alvis Sutherland Place (2183 South Broadway from corner east to near 2102 South Broadway).

12. Virgil Sutherland's parents' place, Mr. and Mrs. Otis Sutherland (next to Monument Baptist Church across from 485 23 Road).

13. Hornbeck Orchard (near 397 South Camp Road).

14. Lime Kiln Wash, so named because of old kilns along wash at 374 South Camp Road where the Goat Ranch stood.

15. The little one-room shack school (in the vicinity of 2102 or 2084 South Broadway).

16. Redlands School built about 1916 (2175 Broadway, now houses the Church of Nativity Episcopal).

17. First Easter sunrise services (end of Greenwood Drive on top of the high hill; no road existed at that time).

18. Second site of Easter sunrise service (hill above 200 Easter Hill Drive).

19. Torrance Place; coal mining here (near 2457 Broadway).

20. Hartman Place; coal mining here (end of Windham Way off East Scenic).

21. Lime Kiln Wash angled from the Red Cliffs above 374 South Camp Road to the Colorado River. Redlands men mined coal near its mouth. (It crosses South Broadway at Wildwood and crosses Broadway near Rainbow Ranch Drive).

22. Deryl Ferguson Place (near 1875 Deer Park at the west side of the Redlands just past 1918 Broadway).

23. Edna and Sox Sutherland's Redlands Grocery Store (2249 Broadway, which is the intersection of Broadway and Iris Court).

Grant Squires ranch. The Redlands Ranch headquarters consisted of a house for the ranch foreman and his wife. The house that is there now on the south side of the highway was the foreman's home, and also served as kitchen for the cooks that fed the ranch hands. There were several small one-room buildings for special help, and a big bunkhouse for the working men to stay in. There were lots of barns, a large granary, a blacksmith shop, and many cow sheds and pig pens to the south of the buildings. Part of the land between the ranch buildings and 20-3/4 Road to the west was used for a garden. "Dad" Crispin was the head gardener. With all of this, the ranch was self-supporting.

Charles Rump and his family came to the Redlands in 1919, and he was manager of the Redlands Company as long as it existed. The Rumps lived just a little south and east of the ranch buildings on 21-1/3 Road. The ranch foreman was Fred Bowers and his wife was chief cook at the ranch kitchen. Leo Lesher was a straw boss and stayed in one of the little one-room buildings. Frank Reinks had charge of all irrigating on company land and Frank Hatton had charge of all orchards, which were mostly apples then. Reinks and Hatton had families, so they were furnished with homes. Virgil Sutherland, a cousin of mine, was a ditch rider from the substation on west, second, and third lift ditches. In those days, ditch riding was done on horseback. Virgil left for a few years, then returned in 1927 and rode ditch and was in charge of all ditches west of the substation for a while, and then he worked as an operator at the power plant and was maintenance man on the ditch system. He worked a total of 44 years on the Redlands.

My folks and a brother and sister came to the Redlands in the spring of 1920 during the big land boom. They bought 80 acres of land and built the house that is on the corner at 2076 South Broadway. The house, a garage, and a barn cost $4,400 to build. Our land ran one-fourth of a mile north and a half mile east of that corner, and it included 55 acres of farm land. We came from the San Luis Valley and the Redlands seemed almost like Heaven to us then. I was 14, and my brother Marvin was 15, and my sister Winniferd was 17. Winniferd worked at the Redlands Ranch as a cook's helper for two or three years; then she moved to California. Marvin and I went to school a few months during the winter of 1920-21 and 1921-22, but we mostly had to stay at home and try and make a living and meet payments on the place. My father Alvis was in very poor health and unable to work, so Marvin and I took turns working at home and away from home.

My brother and I both worked for the Redlands Company whenever we could. He drove an old Fordson tractor while working in the orchards, and he helped spray apples. I sprayed apples, worked teams of mules and horses, and dug holes and helped plant about 60 acres of peaches in 1923 and 1924. These orchards were called the 23-20 and 24-20, and both were 20 acres and were planted in 1923 and

1924 and were west of 20 Road and on the north and south sides of South Broadway. They were later divided and known as the Skinner orchard and Larson orchard, and the Charles Rump orchard, about one-fourth mile south of DeBlaquiere's.

Other than just a few trees for home use and maybe two or three acres of peaches on the old goat ranch, Virgil Sutherland's parents, Otis and Myrtle Sutherland, and my folks planted the first peach orchards on the Redlands in 1920. Theirs was on 23 Road and ours was on 20-3/4 Road and South Broadway (later known as the Cutter place). We left the place in 1924 and moved over to Broadway, and a Marshall family bought it; but like us, they couldn't cut the mustard and moved up South Camp Road and planted a peach orchard there which later became the old Hornbeck orchard. Then a few years later Bob Cutter sold our old place and he, too, moved up South Camp Road and planted an orchard, mostly pears and apricots. The peaches we planted in 1920 bore some fruit in 1924. They were an off-brand peach and were never any good as commercial fruit and were soon pulled out and some of the ground replanted in Elbertas.

Photo courtesy of Edna Sutherland

The old Redlands school during the 1915-1916 school year. Miss Mary McCarty and her students are in front of the building.

There were schools on the Redlands before our family arrived. There had been an old schoolhouse a quarter of a mile east of where my folks had built their home at 2076 South Broadway. The building was gone in 1920, but you could still see where it had been, and my brother Marvin said he plowed out some pieces of school desks there.

Photo courtesy of Edna Sutherland

Miss Mary McCarty and Redlands students in 1915 or 1916.

Miss Mary McCarty, now Mrs. Mary Busey, taught there during the 1915-16 term and told me that she was sure that was the last year that school was used. She said that Annette Walker and her sister Prudent Walker had each taught there before her, but she didn't know how long that building had been used for a schoolhouse. I think it was an old homesteader's one-room house. Miss McCarty gave me several pictures of that building and some of her and her pupils.

There was a new one-room school house built over at what is now 2175 Broadway. This was built in 1916, probably, and by the fall term of 1920 there had been another room added because of all the new families moving to the Redlands. The Redlands Company donated the materials and skilled carpenters for the project, and the farmers who had the time donated help to make sure it was ready for the 1920-21 term. It had a basement under it and a coal furnace about midway and near the south side. It was a furnace with sort of a grill about 2 feet square in the floor. The partition was made of folding doors and crossed over the center of this furnace grill. Beryl Towner was janitor then, maybe until about 1925.

Miss Sarah McCarty, now Mrs. Sarah Hitchborn, taught there the 1920-21 term, then got married and stopped teaching. The next year, 1921-22, Miss Cora Busher taught the upper grades. My brother and I went there a few months during the winter of each of these years in the eighth grade. I don't remember for sure who taught the lower grades those two years, but it may have been Miss Willie Lankford. A Mr. Wilson, who taught there the next term, came over to our house at

night and gave me the eighth grade exams for all but one subject. I passed what I took, but of course I didn't get a diploma. Some other early teachers were Mr. and Mrs. Schmallbeck, a Mr. Snyder, and Mr. and Mrs. Chinn.

Miss Mary McCarty rode a horse from Grand Junction each day when she taught at the little South Broadway school. When there was stormy weather, she stayed at some pupil's home. Her horse cost $50 and hay cost $25 a ton. For this she received $55 a month for nine months. She had pupils from six families and taught first through eighth grades.

In 1924 the school district bought a 1924 Model T truck chassis with a screen delivery body on it, with curtains on the sides and rear. It looked something like a big dogcatcher's outfit, except for the curtains. The cab was closed between the cab and rear compartment, which had a couple of benches for seats. This was the Redlands' first bus. Howard K. Smith drove it the 1924 term and finished high school that year. One year of driving was plenty for him. One reason was that as he drove one morning between Lime Kiln Wash and South Camp Road, he heard a heck of a ruckus in the back end, so he stopped and went around and looked and found that the darned boys had decided to undress a boy, and had thrown his clothes out the back of the bus. They had him pretty well stripped, and he was about ready to do some "streaking." Smith had to go back nearly a half mile to gather up all the scattered clothes.

The next term, the school board decided to haul the grade school pupils to the Redlands School and also to take the Catholic pupils into St. Joseph's School along with the high school students, so they put a regular bus body on the same Model T Ford chassis. They charged all that went to town about $3 a month. The new bus body was a 19 passenger affair. I started driving the bus that year, 1925, and drove it 5 years, including the 1929 term and hauled as many as 40 of the small kids per load. I took one load to town, then one load coming back out, and another load around the Redlands loop. One evening while driving a load of high school kids, a girl in the back of the bus decided to throw an apple at another kid. The intended target dodged, and the apple hit me right behind the ear. That smarted a bit! While driving the bus, I continued the janitoring.

The next year, 1930, the District bought a larger bus, a 1930 Model A Ford, and my brother Marvin drove it five years. Then Merrell Mowry drove it one year, 1935. Merrell Mowry then drove another bus, a 1936 Chevrolet, until the end of the 1940 term. Ashley Mowry drove it in 1941 and Mason Mowry started driving in 1942, and stayed with it until well into the 1950s, probably until around 1955.

While I was janitor at the school, the Ditch Company offered to put in an electric line from the substation

**Photo courtesy of Edna Sutherland**

Miss Mary McCarty, an early Redlands teacher, lived in Grand Junction and rode her horse to school each day.


**Photo courtesy of Edna Sutherland**

The Model T school bus which Sox Sutherland drove from 1925-1929. The picture was probably taken in 1926. Those pictured are, from left to right: Florence Mowry, Jack Rump, Sidney Rogers, Helen Stough, Don Rogers, Viola Mock, Alma Strough, Dorothy Robb, Bill Rump, Loyal A. "Sox" Sutherland, Helen Parks, Lucille May and Virginia Smith.

across to Broadway, then west until they had a minimum of 15 customers at $65 per customer. They were to pay back this $65 as soon as more hooked on. There was a limit of about two miles of line at that price. They got their 15 customers and we got our lights, but that was the last we ever heard of the $65 that was to be refunded. It was well worth the $65 though. I think this electric line was put in about 1927, shortly after the Redlands Company had turned the ditch and pumping system over to the farmers. Up until this time they had about three gasoline lanterns at the school house and, of course, it was the janitor's job to try and keep them burning. At dances and long meetings, at least one would run out of gas or just plain quit, so it was a real relief to get electricity at the school.

Along with the other changes that occurred in the 1920s, people of the Redlands began to buy automobiles, many of which were second hand. The Redlands Ranch had an old Model T Ford truck with solid rubber rear tires, a 1920 model or older. Charles Rump had a little Overland touring car that was a dead ringer to Jack Benny's old Maxwell. Virgil Sutherland's folks had an old 1914 Hupmobile. Frank Hatton had a 1914 Model T Ford, and my folks had a 1913 Model T Ford. Eiklors had an Erskine, and a neighbor of ours bought a Jewette sedan. These last two cars were some of the few of those brands ever made.

Another of the changes in the Redlands in the 1920s was the delivery of mail. In 1922 or 1923, the Redlands residents got a mail route startedon a trial basis. The mail came two or three times a week, but if the volume was low, deliveries were to be cut. Consequently, everyone wrote to all of their relatives and friends and asked them to write back. The route got the okay. George Kelly was the first carrier, but he lost the job because he wasn't a World War I veteran. I believe that George Click was carrier then for several years. I think his son, Chauncy Click, carried after that, and then it was Ben Wright.

People in the Redlands got together for church, holidays, and work. J. D. Mowry was Sunday School Superintendent at the Redlands Sunday School. Mason Mowry was a teacher, and George Kelly taught the older boys' class. Kelly got several of us started playing musical instruments. We played some at Sunday School, and a few of us played at the first Easter sunrise service ever held on the Redlands about 1922 or 1923. It was held that time on the high hill back of the school house and the Frank Desert place (Now Chuck and Veda West have a house near the top of the hill). Sunrise services were held there only one year because it was too much of a climb for older people, and then it moved over east to the well-known Easter Hill, and continued there a good many years, before being moved up to the National Monument campgrounds.

The old-time Redlands residents used to hold an annual Thanksgiving dinner at the school house. The Red-

lands men had a big oyster supper in the school basement during the winter. It took gallons of oysters to feed the people. These get-togethers were held in the early 1920s, and most of them ended with a dance. By about 1923 or 1924, some of us guys got good enough that we could play for dances, and then we held them pretty regularly. A few of us went on and played professionally for a few years.

In the early 1920s, Redlands farmers would get together and dig out their winter supply of coal down on the river where Lime Kiln Wash flows into the Colorado River. Most of the coal taken out was uncovered by the high water during spring run-off, and it was fairly easy to get. There were a few shallow mine tunnels along the lower end of Lime Kiln Wash, but most of them were too dangerous to work in. There was an old coal mine on the Torrance place just west of the Redlands Club and another one on the old Hartman place at about 24 Road and down near the river. These two mines were deep enough to have a little better coal and were mined commercially for a while, but they produced a poor grade of coal so mining didn't last long.

Trapping provided a way to make some money. Beryl Towner and I used to trap muskrats in the swamps near the river. We even trapped skunks in the old caved-in coal mines. On those days I caught a skunk, I smelled, and I had to ask my brother Marvin to drive the school bus for me. I trapped coyotes and bobcats in the Colorado National Monument for several winters and made some extra dollars that way. Some goats that had escaped from the old goat ranch lived for a long time along the Black Rim below Liberty Cap in the Monument. Some of us boys saw them several times while climbing up there. The coyotes and bobcats kept the kids killed off, and the old ones died off or were killed, too.

John Otto didn't like the idea of me trapping in the Monument, so Deryl Ferguson got me a permit to carry a gun and trap there for coyotes and bobcats, and also to look for signs of mountain lions. They thought the elk weren't multiplying like they should, and there might be some lions getting the young elk. Marvin and I had seen lion tracks up on top west of Liberty Cap. The Chamber of Commerce handled most of the Monument's business then, so they made out the permit. It is dated January 13, 1930 and signed by W. M. Wood, Secretary-Treasurer of the Chamber of Commerce, and is good until further notice or revoked. I still have it, but I don't intend to try and use it now.

Another interesting thing to do was to ride horses in the Monument. Deryl Ferguson had riding horses at Monument Canyon at a house there where he and his family lived for several years. Some of us kids used to catch John Otto's burros and ride them whenever we had a chance. One day Roy Eiklor was riding one and it threw him

higher than a kite and kicked him on the shin when he landed. That ended his burro riding for that day. John Otto caught Merrell Mowry and some other kids riding the burros one day, but they outran him and hid out for a while.

When we wanted some real excitement, we would go up to Monument Canyon and climb the Monument Formation. I have been on top of it three times, and I was just as scared the last time as I was the first. My wife, Edna, has been within about 20 feet of the top, but that last 20 feet or so is the part that gets you, going up or coming down. Starting down at the top is the worst part of the whole deal. Several of us used to climb up to Liberty Cap nearly every week when we first came to the Redlands, and we located a couple of places west of Liberty Cap that a person can get on top of the Red Cliffs. One of them is not bad climbing, but the other one I wouldn't recommend to anyone unless they want to lose their shirt like I did one time. There is also the old Lemon Squeezer, around in the canyon back of Liberty Cap, and it is fairly easy to climb, but I guess that kids nowadays entertain themselves with things that are a lot less work.

The old days were pretty tough at times, and there were times when food wasn't too plentiful, but all-in-all, I really enjoyed growing up on the Redlands.