

Dr. Radke Women's Oral History Collection

**Mardi Condie - Life Experiences**

By Mardi Condie

September 4, 2006

**Box 1 Folder 8**

Oral Interview conducted by Rachel Christensen

Transcript copied by Bradley Broschinsky

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Brigham Young University- Idaho

RC: It is September 4<sup>th</sup> 2005. My name is Rachel Christensen. I am interviewing Mardi Condie.

MC: My name is Mardi Condie; I was born June 16, 1933 in Long Beach, California. My mother's maiden name was Margaret Loraine Raymond and my dad's named Brooks Fulton Wadson and I am currently residing in Orem, Utah.

RC: What was it like to live in the Depression Era, or shortly after?

MC: I was not shortly after. My early days were right in the depths of the Depression. Let me think, what was it like? It was like nothing else. It was sad; it was stressful. My dad worked at the Safeway store, who would fire anybody, no reason, especially if they wanted to hire a family member. I was the second born. And, my mother used to walk two to three miles to give a piano lesson and then walk back so that she could get enough money to buy us some milk. And I remember once, when I was five, she had spent some of that money on a bucket to carry the milk in. And it upset my dad so much that he actually said, "I could kill you." And my mother wept. And I was very sick; I was always sick as a kid. I was lying there in bed seeing my mother weep and I thought, "I couldn't, I couldn't stand this." Of course, he repented quickly. But that experience stuck in my mind. The stress that he was under. The Depression was horrific. I was – I was five – six years old in 1939, when it was really bad. But, my dad was able to get a job at the Long Beach Shipyard. And that kind of saw us through that. In the meantime, my little brother had been born so there were the three of us. My dad never got over that, never got over the fear of being without work and without income. I can remember going to school in, of course, hand me down clothes and darned socks and the better-off children making fun of those socks. But, at least they were socks; I did not go barefoot. I wish I had more time to think about this.

RC: What about that time in your life has affected you until now, or is still affecting you?

MC: Oh sure, yes. Absolutely. I can – again, in my high school years, the Depression was over, the War was over. We had had a fire that had destroyed everything that we owned at the conclusion of the war, so we were starting over in California. And my dad injured his back and lost his job. And ah, and I can remember the terror of getting bills in the mail, and then letters threatening cutting off the electricity, ah, threatening legal action. Of course, that was part of my upbringing; we were raised to be frugal. It didn't bother me. I rather enjoyed making do. But my older brother, it destroyed him. He always wanted to be wealthy; he always wanted to be secure. And it has morally corrupted him. Ah, even now, I will not go into debt (laugh). Yes, the Depression and the War, together, had a profound impact.

RC: So after that time – and you were later called on a mission. How did that occur and what were your feelings about it and when was it?

MC: Okay, this is a long story (laugh). I was in Oregon, and my best friend was there as well. We were the only two old maids in the ward.

RC: Had you gone to college?

MC: Yes, I had gone to college for a couple years, yeah, Utah State. And ah, she got called on a mission and I was just absolutely distraught, because it meant I was going to be all alone. And I had kept telling the Lord that if he loved me, he'd send me a husband. And he didn't send me a husband. So I drove Sharon back to Salt Lake City to leave her at what we called the Mission Home. Drove home, went back to work. Ah, worked for one week and then, that Sunday night, I was just so lonely, and so without hope, that for the first time that I can remember – first time – I said, “Okay, whatever it is you want me to do, I'll do it,” in my prayers and that was around midnight and I went to sleep. And I then went to work the next morning. And the Bishop called me Monday morning at work and he said he wanted to talk to me that night. So I went to talk to him, I thought he was going to call me to a position. And he said, “That I had that strangest experience. Last night, I was sound asleep, but around midnight, I was awakened and the spirit said I was to call you on a mission.” I did not want to go on a mission! I wanted to get married. But I couldn't argue with that so – so he called me and I went to Salt Lake, was interviewed by Apostle, Elder, ah, Delbert Stapley. And, he, ah – this was on a Tuesday and he said, “Call Tuesday morning and I tell you where you're going.” So I called him Tuesday morning and ah, he said, “What would you say if I told you were going to the Northwestern States Mission?” and well, that's where I lived in Oregon and I said, “Oh really?” And he said, “No, you're going to Australia.” And I let out a squeal! I was so excited. And then, then I called my mother. And I said, “What you say if I told you I was going to the Northwestern States Mission?” and she squealed. And I said, no, I'm going to Australia, and she said, “Oh.” So it was just the opposite. And then, on a – early December, 1957, I went to the mission home, spent a week there, and then they sent me back home for four or five weeks to wait for the ship leaving San Francisco. And on New Years day, 1958, we set sail for Australia on Her Majesty's Ship Oransay. And there were 42 of us missionaries on board. Good experience.

RC: So how did you feel about being called on a mission? Like, did you have any stereotypical thoughts about sister missionaries before you went on a mission and what were they?

MC: I don't think they were my thoughts so much as they were my brothers. They thought that was the nail in the coffin and that once the word got out that I was a “lady missionary” that I never would ever, ever get married. But I knew I was to go on a mission. I couldn't argue with that. So, I found at the mission home that there were elders who were very negative towards lady missionaries, sister missionaries they are called now. And I remember when I went to Deseret Book to pick up my scriptures and we had a little card that said 20% off for missionaries and the clerk wrote up the sale. And, and I handed her that card and she said, “You're a missionary?” And I said yes. She said, “You don't look like a lady missionary looks.” I though okay. I don't know! I don't know what a lady missionary was supposed to look like. I don't know. But she didn't think I looked like a lady missionary. That I can definitely remember. Yes, there

were expectations that lady missionaries would be just desperate old maids, who I was, but I covered it up well (with a laugh).

RC: But after your mission, did you still have that stereotypical ideal in your mind about lady missionaries?

MC: Did I have it? I never did have that. I never did. I thought they were great. I escaped the stereotypical by getting Reed to propose to me on the ship. (Laugh).

RC: Did you know each other before?

MC: NO. No, no. I was very much interested in Reed's best friend who was my supervising elder and his name was Clane. Clane told me that Reed would be on the ship and that he was a good guy and I should get to know him. I thought, "Okay, I'll get to know him and Reed will put in a good word for me." And so Reed boarded in New Zealand – he had gone ahead and boarded the ship, ah, the return ship in Auckland, New Zealand, and we had our first date in Fiji, and he proposed in Hawaii, and I accepted in San Francisco and then we were married in Logan, Utah.

RC: How long was that?

MC: Oh, you don't want to know how long that was. The voyage was three weeks. And uh, when we landed in San Francisco we had to pretend we hardly knew each other because his family was, was there to meet him. And he wasn't quite ready to let them know he was going to get married.

RC: Were you both released?

MC: Yes, oh yes, we were both released. Oh yeah.

RC: So, what are some of your favorite memories of your mission?

MC: I need time to prepare with this. Wow.

RC: Or just memories.

MC: Well, I will never forget my first day there. Landing in Australia it was a hundred and seven degrees and it was the 17<sup>th</sup> of January. Ah, we were required to wear hosiery and hats. It was terribly hot. And, uh, the elders met us at the ship and we passed through customs, and ah, picked up our luggage, and I can remember the Elders not picking any of it up. We had to carry it ourselves. And we boarded the train that took us to Wollstonecraft which is where the mission home is. It's across from where the Sydney Harbor Bridge is now – beautiful area – but it was about ¾ of a mile walk from the Wollstonecraft Station from where the mission home was. Again, the heat, the heavy luggage, and not being used to walking as fast as the elders walk, was absolutely exhausting. When I finally got to the mission home, I just wanted to turn around and

come home. I thought, this is not for me, I don't want anything to do with this. This is dumb. But, I stuck it out. My first companion was three weeks from going home, um, our first night in our apartment, was, it again it was terribly hot and ah, so we slept with the windows open but getting ready for bed of course we had the curtains, curtains drawn. And when she finally said, "Alright, we can go to bed now," she says, "I'll turn off the lights and you open the curtains." So she switched off the light and I pulled the curtains apart. And I felt something heavy land on my shoulder. And so all I could say was Sister Trawling, could you turn on the light again please? And she grumbled and turned it on and screamed. Because, there on my shoulder – as scared as I was – was a big tarantula. And it had been in the curtains, the folds of the curtains. And when, when I pulled the curtain partly, I had dislodged it and it was sitting there on my shoulder. And I was standing in front of the open window. I thought, "I'm going to die." But she ran out in the hall and there was – there was a two by four in the hall that they used to prop the door open. And she took that two by four and swung. I don't know how she didn't behead me, but she hit that poor spider and it *flew* out the window. And I – I really thought I had gone to hell. That was my first experience in Australia. The vermin and the, the life, the spiders, snakes, and stuff like that, ah, were just everywhere. We had an iguana in our backyard in Southerland, later, about halfway through my mission, who was, that was nearly six feet long. And ah, iguanas when they are frightened just run up the first perpendicular thing they can find and hang on. And, of course, if you happened to be that perpen, perp, (laugh). So we never ever at night, never ever, would come through the back door, we'd always have to walk the extra half block around. And come in the front door. We had our beds in buckets, huge buckets of water to catch the cockroaches before, at night, before they got in. If the bed clothing happened to fall down – you know and touch the floor – the cockroaches were all over. They were huge. They were, they were four inches long at least. Ugh, they were awful. We had blue lizards and black snakes right in our room. They would just come in our room. (Laugh) One of my memories, ooh, I hadn't even thought of this. One day we were out in the outback, well not the real outback, but the city limits of Sydney, and it was so hot. And a, the lady at the door recognized us of course as Americans. And they love Americans. They didn't care about Mormons particularly, but they loved Americans. So, she invited my companion and I in and she said, "Let me get you something to drink." And I thought I'd gone to heaven. And here she'd come out with a huge – for each of us – a huge twelve ounce glass of warm goats milk. And it smelled like the goat. And I thought, this is going, this is asking too much. But, she was so genuinely concerned for us, that I thought, "Okay, I'll take a deep breathe and just gulp it down." And when I did that, I was putting the glass down and in the bottom was big dead fly. (Laughter) And that sweet little thing without even looking she says, "Oh love," they called everybody love, "you were so thirsty" and she filled it up again. And I had to drink it this time knowing that there was a dead fly in the bottom. Those are – oh! And one day in the rain – hot rain – my companion and I were contacting. And it was steamy and dreadful. Every house in Australia has to have a fence around it and a gate in order to qualify for insurance. Some of the fences are only 12 inches high and some, you know, are very, very high. We always had to open the gate, and go through, and close the gate. On this particular hot, icky day, a stray mutt adopted us and would follow us wherever we would go. And we would knock at the door and that dog would be lying across our feet, just

(panting like a dog), you know. Smelling awful, like a wet dog. And of course nobody was letting us in. Finally, we came to a house that had not only the regulation fence but about four feet above that there was wire, you know, all the way around. It was a tall, tall fence and we thought, we can get rid of this dog here because it can't get out. You know it can't jump over the fence. It never occurred to either one of us – Rachel it never occurred to us that that fence was there to keep something in. So, so we knocked on the door and immediately, out rushed four huge Australian blues. That are big, about, like black labs only they were big blue cattle dogs. And they were trained to guard the cattle. And of course they were, they smelled this dog, this poor little creature. And went after that, that and went after him. And just were going to tear him to bits. And here came the woman of the house with a broom and she called them off, picked the whimpering dog up and threw him over the fence and my companion and I were just standing there petrified. And she says, "Who let that dog in here?" And I thought, who else could it have been? I would like to blame it on someone, but I couldn't. And so I proceeded to tell her that we were Mormon missionaries and so forth, you know and she was so angry, and I looked over at my companion and she had the strangest expression on her face. And, and I looked down and one of the big blues was using her leg for a fire hydrant (laugh). And just filled her shoe up. Well, of course (Laugh) yeah so and of course we couldn't get in. I mean she wasn't interested in that. So we left and she was – I had to pretend that I did not know what happened. And I wanted so badly to go home and get out of this rain and everything. And she was limping out. And I said, "Sister Trawling, what happened to you?" She said, "That blankety-blankety dog filled my shoe." And she said, "Now we are going to have to go home," and I could have kissed that dog because we got to go home. I wasn't a very good missionary. Those aren't spiritual experiences.

RC: That's okay. So, later when you had children, because of your missionary experience did you feel more strongly a need to encourage them to go on a mission and your daughters in particular?

MC: Okay, in that capacity I failed. Neither of my daughters went on missions.

RC: That's okay.

MC: Um, and I never recall having to encourage the boys to go on a mission that was just part of living: just like piano lessons were part of education, a mission was part of life's experience.

MC: The girls, um, got married too young to go. So I – I don't think it was because they felt stereotyped against it. They just had the opportunity to get married and that's what they did.

RC: But while they were raised, were they exposed to a stereotypical ideal of sister missionaries or because you had been on a mission did you try to...?

MC: Oh well, maybe the fact that I had been on a mission and they seemed to like me, they did not think it was a bad thing for a female to go on a mission. I don't think that even entered into their considerations at all. Not that I know, it's just that, they weren't. They probably would have had – if they had not been married at nineteen. Which is – makes me snarky that they got married that young, but they did.

RC: Are any of your granddaughters older enough to have served missions? No? Okay. Let's move on. So after his mission and you got married, where did you and your husband reside and what did you do there?

MC: First of course, we had to go to BYU so he could get his degree. And ah, he graduated from BYU on June 2, 1960, which was the same day that our first child was born. And that poor dear man was exhausted. He's had 36 hours of labor and he was trying to stay awake that whole time and then stagger down to get his diploma. After that we went to Berkley, California so that he could get his masters. And while he, while there, our second child was born and he was born with five holes in is heart. And we were just dirt poor. We were living in the slums of east Oakland, California. And ah, he was facing surgery that would have cost \$10,000 then and this was in 1961. And of course there was no insurance. So, so I helped out when I could by doing alterations and sewing, but with two babies I couldn't do a lot. And then lo and behold, a third one was coming and we didn't know how that happened but, laugh, but ah one night while – we lived in one of the upstairs apartments. And ah, but one night, Reed and I went to the cannery with my parents who had come down, and left the kids with a baby sitter. And when we came back there were police everywhere. And there had been a big, what they called a rumble then. The gangs had fought. And, ah, poor little Mimi was there holding those babies, just scared to death. And my dad saw that and he gave us a hundred dollars to go find a house to rent. Which we were able to do. We got there about five minutes ahead of another couple that wanted the house. The rent was a hundred and one dollars a month. It was on Rosen, 2511 Rosen Ave. And it had a nice backyard, a nice front yard, two bedrooms, a bath, hardwood floors, you know for a hundred dollars, a kitchen, a dining room, and we stayed there till three months after Jennifer was born. Again, I did, I did alterations and then when Reed was home on the weekends, I would go to the hospital and do work, and do office work there.

RC: What kind of work?

MC: Just, hospital records. Um, his preceptor, the administrator of the hospital, allowed me to do that 'cause he knew how poor we were. And, David's surgery, they did not do the major surgery; they did do a catheterization when he was 7 weeks old. And again, that blessed man who was the administrator knew our situation and he wrote it off. So we didn't have to pay, a great deal. We paid a couple hundred dollars, but not, not the thousand. And, ah, then after Jennifer was born and we moved to San Diego where Reed could do his, his residency at the San Diego County Hospital. And there I was a Laurel teacher. I had been the Mia Maid teacher in Oakland: 22 girls, 21 were active. And ah – boy we had some great times. But anyway, but there I earned extra money by baking bread and selling it. I'd forgotten the question, am I going...(trailing off)?

RC: It's okay, keep going.

MC: Then in San Diego I taught Laurels and again, I had 22 girls and 21 were active. And we had some choice experiences with those kids. And I'm still in touch with some of those. I am still in touch with some of the Mia Maids I had 45 years ago too. Um, and Reed was – he got a stipend (laugh). And ah, I had three little kids, the oldest was three. And the hospital administrator there in San Diego County took pity on me and donated a color TV set that had broken. And the only colors that showed were green and blue, so everything was green and blue and black. But it was wonderful for us. And ah, that is where I got launched into my career of, career? (laugh) of writing road shows. And I and ah, four of them came to Salt Lake as finalists, finalists. They were, they did good jobs.

RC: What exactly was a road show?

MC: Oh, you don't know what a road show is? That's sad. A road show is, was a skit. Each ward would write a skit and perform it, a musical skit and they would perform it in each ward in the stake, each ward building. And taken on the road. That's why it's called a road show.

MC: You want to know after San Diego? Then Reed got a job. Ah, after graduating at Cal at Berkley, got a job as a hospital administrator at Sutter County Hospital in Yuba City, California. There I was seminary teacher and Reed was in the bishopric. Our children were raised up to, let's see, how old was Deborah when we left, fifth grade, our oldest was in the fifth grade when we left. But we kept very close contact with those people and at the time of the Yuba City bus accident which you of course know nothing about, it was a terrible tragedy. Deborah was a junior and David was a sophomore, and they would have been on that school bus had we stayed in Yuba City. Ah, but 22 kids died that day, 6 of them were LDS from our ward and another 19, ah, were terribly, terribly injured. And ah, we never quite got over that. (Mumbling)

RC: What year was that?

MC: You would think I would remember. 1970ish. It would be more than that, '76? '77? Then after Reed left Yuba City, we went up to Springfield Oregon where he was the administrator hospital. We remained in Springfield until, well, for ten years – early 1980's. And then we went to Florence, Oregon as administrator of another hospital. He built a new hospital wherever he was. And there his multiple sclerosis was too much and he had to stop working. And ah, then after a while, I was able to be transferred from Florence to Eugene where I finished working. I was the office manager for the Oregon school employee's association. The union of all classified employees for the state of Oregon.

RC: Were all your kids gone?

MC: No, we still had three children at home when Reed had to stop work. But as soon as they finished high school – ah, the coast is nice but I didn't really like to continue to live



there, so we moved back to Eugene, and spent another 12 years there and then we came to Utah.

RC: Now, you've mentioned you worked outside of the home then and, were there other times, didn't you own a bakery? Okay, do you want to tell us about other jobs that you have had?

MC: When I finally had to work outside the home I thought I was going to die. It was terrible. But, I had to get insurance because of the three children. Up until that time, I had worked in the home. Yes, and I had an in-house bakery, Bread Alone, it was called and I had a customer list of about, just over 200 people. And I gave piano lessons. I had 38 students and I did sewing, and I babysat 23 children, five of whom were under the age of one. (Laugh) And I canned a thousand quarts of fruit a year and made everything that my family wore including my husband's suits and my children's jeans and I don't know how I did it because I also had seven callings in the Church at the same time.

RC: Wow, what were the seven callings?

MC: Oh, gosh. Let's see, I had been choir leader forever – and if I can remember them – choir leader, Gospel Doctrine Teacher, Spiritual Living Teacher in Relief Society, Seminary Teacher, early morning seminary, oh, and I was- I was not at that same time here, this one was separate, I was Stake Primary President. I had, I had the, I was the director of the Oregon State Bicentennial Choir and we traveled all over the state with that, and of course a visiting teacher. Is that it? Is that enough? Okay.

RC: So with all of these callings, at this time, how did you feel about the women's rights movement going on and the freedoms...?

MC: Oh, I'm glad you asked that because this was when we were trying to get the ERA rescinded. The Equal Rights Amendment they called it. And of course, oh, don't ask what year. It was in the seventies. And of course it was a terrible constitutional amendment. It was terribly misnamed. Equal Rights, It would have deprived women of a great deal of equality and, and so as part of a delegation that went up to Salem, the capital, to argue ah, our cause. And my eyes were opened very, very much then as to the political process for, our delegation was scheduled for a certain time of course, to present our argument. And just coincidentally, at that time, the Speaker of the House, and the President of the Senate, suddenly decided it was time for them to do something else and so we had to wait three hours to be heard, and then we were constantly interrupted by the gavel saying there was a committee meeting and so many people had to leave. It was a farce. They would not hear us. Oregon's a very liberal state. We, we, tried to convince them of how damaging this amendment would be to women who were trying to raise families. And who did not espouse the liberal outlook of, lesbianism if you will. Um, homosexuality was a big part. They would listen to those. Um the, the amendment was (pause) very damaging to, to motherhood, if you will. Promoting the, you know, the career. They're just now discovering of course that you can't have it all, but then they

said you could. And the Equal Rights was just going to whip[e] out the rights of women who, that stayed home. So naturally, we had to stand up for that.

- RC: Would you consider yourself a feminist since you had so much freedom and the opportunities to do so many things, or do you just consider yourself “normal”? (Interviewer was at a loss of words.)
- MC: When you say the word feminist I immediately see Betty, what’s her name? Betty, who wrote the *Feminine Mystique*? Freedman. And no, I am not that kind of a feminist. I don’t identify with her or her cause or the NOW, (National Organization of Women) I want nothing to do with that kind of thinking. Um, I am conservative, but of course that comes from being LDS I think part of it too. But, ah, no I don’t think I am a feminist. I have had freedom of course because, partly, mostly, because my husband understood that the equality of women, we didn’t need the Equal Rights Amendment, he understood. There were times when he turned into a Preston, Idaho boy and I had to straighten him out, but other than that. Generally, it was just – in fact we were interviewed by the local paper, in Springfield, by the Register Garden, Register Garden. Two and a half pages spread of Condie’s. And the reporter, ah, the first question he asked me was, “Is it true that Mormon women are kept barefoot and pregnant by their husbands?” I said, “What?” I had never heard the phrase before so I could honestly say no.
- RC: In raising your daughters, did you encourage them to look for young men to marry that were like Reed that allowed them to have the freedom to become what they had the potential to become?
- MC: I didn’t have to tell them anything, they just, they just knew. The kids were not restricted by anything except income. And ah, they had exactly the same opportunity as the boys if they wanted them. They were all, um, the girls as well as the boys, were in girls state, boys state representatives. They were encouraged equally in everything, my girls, Deborah especially was not athletic. She was artistic, and a little neatnik. You wouldn’t know it now because she’s an archaeologist and digs in the dirt. Jennifer liked athletics, because she was cute and could be the mat maid for the wrestling team. (Laugh) But they all pursued music, they were all number one in their classes, um, they were super achievers, they, the younger three boys were all athletic, but the girls just chose their own way and had the confidence in themselves to just be what they wanted to be.
- RC: And earlier you mentioned that you worked with Mia Maids and Laurels and also taught seminary. In your relations with the young women that you dealt with, did you ever come across girls, who, um, didn’t understand their worth as human and how did you deal with that?
- MC: I’m sure that there were, um – I was not wise enough at that stage to even recognize that. I was still very young when I was, um, teaching them. And I just assumed, you know, that they were all going to be magnificent and free people. I have since learned that those who did not have those, those confident feelings have had very difficult lives. Because I am sure they had the aspirations, just not the confidence. Whether it was

stereotype, or poverty, or I know that there were a couple that were not encouraged to pursue higher education because they said, you wouldn't be able to use it. You're just going to be a mother and that kind of thing which made me angry, but I couldn't really stock the barrels in front of the child. Thinking back on those girls, they have accomplished remarkable things except for the two that I know of that, that would break your heart. But again one was the product of a broken home, and just terribly poor and the other one was, she had the stereotype of being overweight and therefore lacked self esteem but generally I think that the teachings that were given to those girls in their formative years in the Church were actually a rescuing power from the attitudes of the world. I think, I think that that, however, that was in California. And when, now this happened sometime back, but I would come to Utah and see a different force where the priesthood holders would sometimes denigrate the women, their wives. But, I saw over and over again young husbands hurrying to church with the wife trailing behind carrying the baby, another little one hanging on to her skirt, and the husband shouting at them they were going to be late and doing nothing. That kind of attitude – oh goodness. I turned to my boys and said don't you ever. And they got the message. And I saw too many times in the Church and that was 19 – the late 1980s. Surprising, but it was definitely there, the almost arrogance of the priesthood holders because they were male. Which makes no sense at all but you don't want to get me on that subject.

RC: Okay, oh, a few more questions. Um, going back to the idea of missions, did any, do you know of any of the sisters that you taught in seminary that went on missions or were you um, did you know of the stereo types at that time about sister missionaries while you were teaching in seminary that the young men had or that the sisters had?

MC: Well, let's see, when I taught it was in the 60's when I started teaching and these were freshman children, boys and girls in seminary and that was not part of their thinking yet, it was too soon. I am sure that several of the girls that I taught have gone on missions. I can think of two but I know there was more than that. Um, and I don't think it was, um, let's see, no, I don't think there was a stereotyping, I really don't.

RC: So if there is any advice to be given to young women, concerning anything at all in life or as LDS young women, what would you tell them?

MC: The first thing I would say is know who you are and never forget that and knowing who you are, then go pursue the gifts that God has given you. If you have an interest in art, there is a reason for that. That is what you had prepared yourself in the pre-mortal existence for and or whatever. Now I am artistic as nothing. Ah, I would love to be artistic, but I love the domestic arts, that's not very glamorous, but that's what I want to pursue, among a few other things, but, ah, just examine yourself and know that you've got these gifts and that God expects of you and you will find joy in developing them. That's basically it; just keep the commandments and all those kinds of things.

RC: And education wise, what would you give advice on?

- MC: I would give the same advice Brigham Young gave way back then, which is if one has to be educated, let it be the mother, because she will educate the children, the father can farm but the mother is the one that will bring up the children. Absolutely get as much education and never stop. Always look for something to learn. Just like a day without orange juice is a day without sunshine, a day without learning something new is a (sputtering noise) day. Translate that I guess.
- RC: Okay, so now I don't remember what degree did you get? You went two years, did you finish?
- MC: I didn't get a degree, I, they used to call it the PHT degree "Put Husband Through," which is what I did and then by that time I had three children and one was a heart baby. And uh, and I didn't want to work, so what education I received was either through the Church, or through individual acquisition. And, ah, and I regret that. I would love to have a degree, I think that could be impressive if I had a degree but, ah, it would be for my own satisfaction, I think. That's not a wise thing to me because whatever you get in education becomes immediately beneficial to others I think.
- RC: In what way?
- MC: Well, let's take even just the development of language. Being able to communicate clearly with your children or just your daily associates, I think it is a very powerful tool. Um, I know our oldest son David was born brilliant and he and I both love words. And so when he was in sixth grade going into seventh, I bought him a big dictionary. And he would sit me down and say, okay Mom, let's see how smart you are. And he would read words that nobody'd ever heard of, I still maintain he made some of them up. And, but listening, but because of my background, and listening to those words, I could tell him at least the root derivative and ah, the probable meaning of that word from the derivative, and I remember after doing this for about one long tedious hour, ah, David was absolutely delighted. He was having a wonderful time, and it was a bonding experience. We have been friends, stronger friends, since then. And Reed walked into the room. And Reed's language skills never were developed in school. He had very limited vocabulary. And I remember him listening and saying, "Gee, you're smart!" And I thought, "Don't you ever forget it either." No I didn't. I thought, then I could help him, ah, because obviously it was something that he wanted and it was something I could do. So I think every bit of education, everything that you learn, is someday going to help somebody else.
- RC: And really quickly could you clarify what you mean by language skills? And what did you, did you study a language like Greek or Latin in school?
- MC: I did study Latin. Uh, I was going to be a nurse so I studied Latin and that helped a great deal. It's just one of the funny quirks I have. I love words, and I like to be able to use them. I have found that I can establish relationships ah, more quickly by word usage. I, I ordered, made an order one day for some school books for our children over the telephone and stated what I wanted and wanted to accomplish, I was going to do some

home school, and there was this long pause at the end, the other end of the phone, and all of a sudden he says, "My gosh you're articulate." (Laugh) I thought, "What a lovely compliment." But there was no question as to what I wanted. I think language communication skills are a gift and it's just something that I enjoy. Words.

RC: Okay, a few more. What, (pause) is there any one or two world events that have affected you in the way that you are now or the way that you raised your children?

MC: WW2. Um, of course I was a child. And um, I remember being trained to dive under desks, cover the back of my neck to try and shield from burns and radiation. And gathering scrap metal. I can remember my cousin coming home from Japanese prison camp and describing the horrors that, that he endured and being so frightened. I remember when, that after our fire, we stayed in Benson Woods, Utah and the, the German prisoners of war were brought over to harvest beets. And I would stand and stare at them trying to control my hatred. It was an awful feeling. And even when John, our youngest, was called on a mission to Munich, Germany, I must confess, I was not happy, I was frightened. Germany scared me. That has affected my whole life. Um, other world events, of course the atomic bomb, has put fear into my life forever, the threat of war, I can't think right now.

RC: Well thank you very much. Is there anything else you want to add from what we've talked about or anything you'd like me to know?

MC: No. Sorry. (Laughs)

RC: Okay, that's good. Thank you.