

**Interview With William “Bart” Bartosh**

**CCQAP**

**Narrator:** William “Bart” Bartosh [WB]

**Interviewers:** Dylan Michael Canterbury Baker [DB], David Weisman [DW]

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**Location:** The ranch of Tony Saponate and Bart Bartosh, San Ardo, CA

**Length:** Approximately 37 minutes. Interview starts at 0:00:08.2.

**Transcript prepared by:** Steven Rusczycky

**0:00:08.2** Dylan Michael Canterbury Baker [DB]: We are here today on behalf of the Central Coast Queer Archive Project, interviewing Mr. William Bartosh, Mr. Bartosh thank you very much for allowing us to interview you and being in your lovely home. To kick things off, I wanted to ask where you're from and where did you grow up?

**0:00:32.0** William Bartosh [WB]: I'm from Chicago, and I really did grow up there right til I came to start college. I was not real impressed with Chicago, the weather was bad and there was no mountains and the climate was cold and it's just not a place for me. When it was time to go to college, I went and interviewed in several places, including out here to the West Coast, Stanford and fell in love with California. And I just said "that's it," I wanna be there. And so I moved out later. I could manage to take very little with me except Mom and Dad.

**0:01:13.3** DB: So getting back to your younger life, what kind of culture and environment did you grow up in in Chicago and when were you growing up?

**0:01:23.7** WB: Yes, I grew up in the 50s and 60s, and I had a Russian family, Russian immigrants. My grandfather came in 1911, he was in the Tsars army, but saw that fighting was gonna happen, so we wanted to get out, and he did, and he came to this country where some of his relatives had come and settled and... I'm really glad he did. Anyway, the Russian culture was fun and ebullient. We went to the church, but never understood anything, even though I spoke Russian. I didn't speak Church Slavonic, and we never talked about the kind of mystical theories they have at the church there, so I didn't really know what was going on in church, which is probably a benefit. But it was a very warm, loving experience, I really enjoyed that. So I grew up in Chicago, and my dad's culture was very much the Russian thing, he was a fabulous guy who really is very much a scientific type, but maybe that's for later. I'll talk about that whenever you're ready.

**0:02:32.7** DB: Okay, and I also wanted to ask, when you were growing up, were you aware of gay culture, people, because you are at least in a pretty large city of Chicago.

**0:02:42.3** WB: Right. Right, virtually not at all. Because I grew up on the Southside, which to this day is relatively poor and probably the most segregated area of the country that I know of. More so than the deep south. The white folks who live there were constantly moving out and further away to get away from the fear that they had of the black folks who were moving up from the South. This started in the 1940s after World War Two, and the realtors really encouraged, they called it blockbusting, where they encouraged this whole white flight, by putting up flyers. They would rent a house on another block, put up a flyer- move a black family into that house, rent it to them, and then they put up fliers to all the other houses saying "You've got to sell because the property values are gonna go down." So that was a lot of fear and taught me a whole lot about fear, it was very, very useful to watch that experience, it was... I'm very sad if I might add... But anyway, yeah. That was very... What else did you ask?

**0:03:52.5** DB: Were you aware of any kind of gay people or culture in the City.

**0:03:57.6** WB: I was aware of... And I started knowing that I was- in high school, in high school, that I was gay and my girlfriends who were- One of them in particular, Joan Pearson, was just wonderful. She and I used to go up to the University of Chicago campus area, which was kind of an island of good culture in the midst of the Southside, amazing place, and I enjoyed that very much

and I enjoyed Joan very much. She had been Roman Catholic too, but her nuns at her high school told her, "If you don't doubt, if you don't doubt everything about your faith by the time you're finished high school, you're doing it wrong," and I really liked that idea. So that helped a lot. And I was aware there were gay people, a little bit aware and especially once I got to college, I guess that's probably the next phase because that was out here in California.

**0:04:53.8 DB:** Well, before we get into that, I wanted to ask you growing up, what kind of religious background do you come from, and how did that influence you?

**0:05:00.0 WB:** I mentioned briefly, the Russian Orthodox church. And to the extent that I started learning a little bit about their religious thinking, the only thing I really took with me, a thing of value was that the monks and so on had these theories that were mystical. They didn't tend to believe in sets of words, and if you know Russian orthodoxy has a lot of icons in their churches, the icons are not representational art, they don't really look very realistic, and that is on purpose because you are meant to see through them to spiritual reality. And that gave me a good sense of kind of the mystical thinking that many religions embody. Almost ineffable, you can't put words to it. But I also found it a little bit unsatisfactory myself, I thought it would be complemented by some good clear thinking, and so I would kind of go church shopping with my friend Roy Foureerey in high school, we visited this denomination of that group, and so on. The first times we went to the Episcopal churches, they were just enormously pleasant, we were still using the old English. I sensed a kind of welcome with gay and lesbian folks, which is how through to this day, when the sermons came through, they were clearly being inclusive... I mean, at that point, they were still tiptoeing, they wouldn't... They were too polite to say it out loud, but they were getting there. And so yeah, but Russian Orthodoxy still to this day, I love the church music. It was wonderful.

**0:06:41.2 DB:** Okay. Now I wanted to ask you too, when you came to California, what kind of differences did you notice between the gay culture of Chicago to that of California?

**0:06:52.7 WB:** Well I did see some of the gay culture- community in Chicago when I worked one Summer at Korch's and Brentano's Bookstore, and I realized that it was very underground. I mean extremely so. At that point, in Chicago because this is fairly early, as I try to think back. But I graduated high school in 65, 1965. So looking at it a ways back now. Is that right or 69? It's one or the other, but I did have to think my dates. But still it was very early and Chicago, was really- it was on the QT. But out here in California, even at Stanford, although they were not yet really fully inclusive, they hadn't passed their policies, but clearly you were allowed to be who you were and San Francisco very much more so. You have to remember, I was in San Francisco area in the days of the flower children on Haight Street and Haight-Ashbury area, and that was a great time to be there. People were opening up in many ways. One of the things I always take with me from that is it's really good to be who you are as Shakespeare said, you can't be false to anybody.

**0:08:07.6 DB:** You mentioned that Stanford was more or less accepting of gay people and students, but could you tell me how that came about?

**0:08:15.8 WB:** Well, one of my favorite stories, I wasn't yet thinking activism, but I could see that it was happening and it was needed, and our then President Don Kennedy, who was a biologist by trade and by professorship, and I were in a meeting where we were discussing various other things. Not so much those policies, although they were in the air. People were starting to talk about Stanford needing a welcoming policy and he sort of thought "well maybe so," and he just thought it

was no big deal and didn't wanna really spend too much time on it. We happened to have to take a pee break and at that time I was there with him and I said, "You know Don, in your office there are people who are gays or lesbian and they are perfectly fine people. You like them a lot. You work with them every day. When you guys take a break and you're talking about what's gonna happen on the weekends or at night, they just clam up because they don't wanna tell you they go out to a gay bar to dance, or they have a partner to see who's the same gender, etcetera. They just don't." And he immediately, immediately got the message. He saw what I was talking about and he knew some of those people right off the bat, and very soon we had a really good inclusive policy. That was wonderful. One other very special thing was involved with my first partner. My first partner was a fellow student, Fred Oakford, and a wonderful guy. He was the son of a professor at Stanford, and his idea was to go to the dorms and talk to students about being gay and helped them to see the need for inclusion. This was in 1969, 70 era. And I went with him and that was my first little bit of activism, he was amazing because he was actually writing front page Daily, Stanford Daily stories, that's our school newspaper about gay and lesbianism, and with his friend, Maude Hamson, they really built the first gay student union at Stanford, and I'm glad to have been there with him and helped. That was really special to me. So it was really just emerging, even just as I was getting out of school there.

**0:10:46.7 DB:** Okay and after college, what did you do-

**0:10:48.8 David Weisman:** Sorry, didn't mean to interrupt but I couldn't help but notice, you mentioned the year 1969?

**0:10:53.4 WB:** Yes.

**0:10:54.1 DW:** And you're mentioning these similar stories have- I know we live in an Internet world now, but is this also because somehow news of Stonewall, I'm hearing the year 1969, are you all now part of a wave that's starting or were you operating independently, because there's a rivalry between who did it first Compton's Cafeteria, Stonewall. Who really started the LGBTQ revolution, you know-

**0:11:18.3 WB:** Right.

**0:11:18.9 DW:** -is up for historical debate as to who takes credit, but were you-

**0:11:21.9 WB:** Interesting, interesting question. I know that knowledge of Stonewall in San Francisco was almost immediate. People knew that that had happened, and I was impressed with that. In those days, I was- I was- I always call it interviewing for someone like Tony. I didn't mention, but my first partner, Fred, who did those wonderful things, committed suicide after graduation. I don't know why to this day but it resulted in a real close tie to the Episcopal church, because Fred's uncle was the priest at his funeral, or memorial service. And he was just a great guy. Got me to come to his church. He was at a parish in San Francisco called St. John's, St. John's of the Ashes, we might say 'cause it was being built back up. It had been... The old building had been dynamited in the path of the 1906 fire, earthquake and fire. They had to dynamite to save the rest of the city. I was sad because it was a tremendous building and it actually didn't have damage in the earthquake. It was one of those places that they lost. So they built this laughable structure and the congregation dwindled, but Jim, Jim Brown, his name was, took a hand to it and just did a great job and made people just feel right. He was a good, clear thinker himself as a-... And a gay man. A

tremendous guy, just a wonderful guy.

**0:12:49.1 DB:** And after your time out of college, what were you doing?

**0:12:53.5 WB:** Yes, so actually I didn't finish school all at once and I went back and I actually did back even some graduate work until 76 and then I mostly worked at first a couple of jobs in the secular world, if you will, and then in the university, which doesn't feel like the secular world. I worked finally for the university administration, at the end of my career, I was the Data Processing manager for the office of development, that's the fundraising office. We had alumni records and the clerks that did the gift processing. The staff was huge... Like 70 people doing all this stuff. And in my department, managing even the sub-managers was a big job, I gotta tell you, and I had come from the data processing, basically, I started as a programmer, so I came from the data processing side, it was kind of a natural growth progression to lead that department and that was-

**0:13:55.7 DB:** And when you were working there, was it employer-wise accepting of gay employees or how was that feeling?

**0:14:02.8 WB:** Toward the end, it was very accepting, it was quite good, really no problem. Sometimes always happens, I think, but some of the older professors that I knew and others at Stanford would never come out, they just never really would quite be comfortable enough, I guess that's always the case, some people carry that burden. But basically it was a very healthy place.

**0:14:27.4 DB:** Now, after college and while working at Stanford, where were you living?

**0:14:33.4 WB:** Yes, lets see. So I lived always around Stanford and in the suburbs. I actually bought a house very early in Palo Alto and that was probably 72, 72 I think, and I met my middle partner, my second partner, Jan Smith, when I was out interviewing for someone like Tony, and I never got to move into that house because I moved in with Jan, he had a big house in Los Altos Hills already right there. So I moved in with him and we shared that house, and that went on for 14 years, I believe it was... I've almost never been single, I really do like being partnered. Jan wasn't the right one for me, but he was a good guy, there was good in him. He was very gruff, very difficult and you had to see through that to see who he really was. But when he unfortunately, he ran off with somebody else, kind of stuff happens, and I could forgive him that. This happens to real couples, and one of my big points of advice to couples is to don't get into jealousy. Jealousy is not a winner. It doesn't help anybody. It's hard to avoid, but I try to avoid it anyway, so I can forgive him that, but I knew that it wasn't the right relationship, and I wasn't really happy with it, and so he liked to dominate and I... Probably too much the same. Whatever reason, it wasn't the right relationship, and so we went to a good counselor after he came back from his... Actually, three months away with his other boyfriend, and then he came back and he called me from Rio de Janeiro the night before saying, "Will you take me back?" And I said "come back and we'll talk about it." But I knew that, I knew that it wasn't the right relationship. We went to a counselor, was a fellow classmate, a gay guy who we only slightly knew, and after one session, he got us both to say what we wanted, especially me to say "well, I want to end the relationship" and got Jan to say "it's probably not me." And so we parted after one session, it was amazing, really good for me. Took a lot of personal courage, but it was really good for me.

**0:16:56.7 DB:** Okay, when was this?

**0:17:00.8 WB:** 78, 80, 87, maybe. Right about 87. The property here where you actually... I actually bought in 1987 and started building the house right away, so I got- in the old house which you'll see later, we had a tenant rancher and his nephew was a contractor and a great guy, I had worked with him to go the first two wings and the third wing came a little later, the garage wing. And then Jan ran off and I had some- a bit of real estate, but it wasn't enough. It was a two flat and you're at the Castro actually. Next door to the woman who told me about the night the Castro turned gay. That's a story in itself. She insisted that one night there was a baseball game, I guess, and the old guys who have- an older bunch who liked to gather at... What do they call it? The... The windows, the Glass Coffin, that's what- Twin Peaks bar its called, but he calls it the Glass Coffin because mostly it's an older crowd in there anyway, and this is much earlier, its somewhere in the 60s, and that particular night, there was a San Francisco Giants ball game on, night game. And the normal drinker is the beer drinkers who would gather there all the time from the old Irish neighborhood that Castro had been, were off at the ball game, and so a bunch of gay men, I think some of them in drag, decided to come into that bar and have some cocktails, and as they do, the bartender made pretty good money that night and he said "this is great, you guys should come back!" Well, they did and yeah, so Shirley Johnson her name was next door to me. She said "that was the night that Castro turned gay." I like that story. I know that there were gay people around already, but... So that's probably that, and that really got me into living in San Francisco because when Jan and I split, I got to move into my two flat for a while, and that's where I was staying when I met Tony, and that was the big break that I needed... You'll hear about that a little later, but it was tremendous.

**0:19:25.1 DB:** Now without getting too much into the tales, can you tell us the lead up to how you met Tony?

**0:19:30.7 WB:** Yes, I kind of, as I said before, I called it interviewing. I was out looking for someone to be a partner with, 'cause as I say, I knew myself well enough to know I really like being with a partner. But I know it takes some work, some adjustment, and I knew I didn't want... One of the funny things I went with a crowd from Stanford to this bar, some of them worked with me, there was actually a couple of students in the bunch, and they were, what Tony said, very cliquish. I knew they were gonna go home alone and I didn't want to go home alone and when he was willing to talk and dance and be friendly in this otherwise what I called an ice palace. You know, a cold place. This was just too good and I guess I couldn't wait. So we went home together to my place and oddly enough I had a date set up. He stayed the night. I had a date set up for the next night and Tony said "you have to go and go on that date and don't break it," and I was amazed that he wanted me to do that 'cause he seemed to be pretty happy with me. Well, that guy was a page out of GQ and a legend in his own mind. He was- he was really good looking, but not a particularly nice guy, and what a difference that when I got back to the house, Tony had made winter minestrone soup for me, which was utterly delicious and so caring. I just couldn't resist him.

**0:21:02.6 DW:** Okay. I have a quick question before we get too far ahead on that, and we- go back and revisit your Russian Orthodox upbringing, the role of the church. At the time you were coming into a sense of who you were as a gay person and in your family setting, what did you or didn't you experience of the role of those religions and those faiths towards your emerging sexual orientation? You know, some people have a fight with their religion, some people, we'll hear from Tony, you can be acceptance. If you would care to, could you share with us how you square those two ideas.

**0:21:44.3 WB:** I guess. I probably have too much to say about that, but as I said, when I was in

high school with Roy Forrey, we visited a lot of groups and also at college, I visited- church shopping and trying different things. Again, I went to the local Episcopal church and the Quakers and the Zen Buddhist folks, and the Unitarian Universalists, each of them had different traits that I liked, but one I didn't like was what probably first got me to temporarily be an Evangelical Christian, a fundamentalist type, but a conservative Evangelical church. And that was that I was in love with the pastor's son back there in Chicago. And so I let myself be, quote, saved, unquote, or call it that, and it became obvious one day that I liked him for other reasons because we showered together and things kind of- It just- Anyway, it showed, but it also really was good for me in a way, because it taught me to avoid true belief. True belief in anything. If you don't have doubt, you're not doing it right because it is a human thing. Doubt is an essential part of faith, that's my own personal mantra, and when I went and considered all these different groups, I liked the Zen Buddhist 'cause I like meditation, but I saw that same thing in the Episcopal Church, because they have a liturgy, high churches especially have a very high church liturgy, and it's a time to meditate rather than pay so much attention on the words, you read these words that are in a prayer book rather than spontaneous prayer like any of the Evangelicals do, and there's a place, a time and a place, for spontaneity, but if you want to meditate in church and you're using words, the prayerbook works very well. So I like that aspect of it. I like that they were already pretty gay and lesbian inclusive. They were one of the earliest Catholic type churches there, as you know, broke off of the Catholic Church in the 1500s with King Henry the eighth, and they were one of the earliest Catholic type churches to have women priests, who have- had many gay priest's early on, who were practicing and who were fairly outspoken about it and if their bishops didn't like it, they just asked him to tone it down a little, but they really tolerated it, and in San Francisco in that diocese, they tolerated it a lot. And so the Episcopal church made a natural home for me. As I said, Jim Brown, my first partner's uncle, was an Episcopal priest and to this- I'm also the kind of person who likes to make a commitment and stick with it, and so I have ever been since early college, I'm an Episcopalian, really. I got received down in Portola Valley, a suburb at Stanford, into the Episcopal church from the Russian Orthodox church. They consider themselves to be a very similar Catholic style. And so they- I didn't have to be confirmed, I just was received. And I do like that kind of mystical thinking. We have that as well. I think there's a lot of value to the church. Above all, it's a spiritual oriented group that is there to be good to each other, to be nice and caring and loving. All of those things are- I should- I mean, I think they should appeal to just about everybody, at least they certainly appeal to me.

**0:25:22.4 DW:** Okay, well, I was curious, I don't know if that's on your question list, but... So you're in San Francisco area, the Bay Area from the 78, and you're gonna meet Tony in 88, so there's a decade in there. That's a very busy decade. AIDS emerges. As we've heard Harvey Milk gets shot, but you two don't know each other yet. What-

**0:25:46.1 WB:** We were probably at the Harvey Milk candlelight vigil. I went up there to that vigil. I didn't know him, I didn't meet him there, but we were both there. Well, he was in the building across the street, if I understand it correctly, and I was out there holding a candle.

**0:26:03.3 DW:** My question is, what, if any, formative activism did you engage in? Were you career oriented? Did you... During that decade?

**0:26:14.0 WB:** Right. And so as I was saying, I was out in the suburbs and- literally out in the suburbs, Palo Alto area and it was- I remember I lived down there down the peninsula until 86 or 87, right when my ex left. So there wasn't that much activism going on and down the peninsula, but

I'd be going to occasional demonstrations at Stanford and things like that and very close, even back then to the gay student union, which was the only gay organization on campus at the time. I think still is, there was a temporarily, a gay and lesbian alumni association and I joined up with them, but they seemed to have disbanded, oh and- or at least I'm out of contact with them. And so not very much, not very much activism, except for the talking with Don Kennedy, which was really good for me until I realized that the issue was going to come to the fore in the church, and I was really glad that was happening, and Jim Brown helped with that. The uncle of my first partner. So we went as a church group to the Pride parades and stuff like that. That was just great stuff, really good for me, but more activism came into play, especially when I was with Tony.

**0:27:38.2 DB:** Now we're gonna get into that in y'all's couple interview. I actually think we're good to finish this interview, 'cause we're gonna pick it up with y'all's--

0:27:50.9 David Weisman [DW]: Well I have one other question, since you say that the property here in Southern Monterey County was yours before you met Tony...

**0:28:01.0 WB:** Yes, correct.

**0:28:02.5 DW:** Since this is Central Coast Queer Archive Project, could you explain a little bit about what intrigued you about this particular part of the California coastal region and what drew you here in the first place, and you can address Dylan.

**0:28:17.5 WB:** One of my two loves, two big things that I care about besides the Episcopal Church, which I care about a lot, and people, people--that comes first, always that--but our California history and, I'll put it this way, California geography, but I am an avid outdoors guy. I really like being out there hiking and seeing the country, and I also like the history of California and its earlier settlers... This land here was homestead land in South Monterey County. Actually, this part of Monterey County at one time was in San Luis County, but they had to change the county line and the elected to a straight line because they weren't sure which the best district was for people to go vote and stuff like that, people had to go, in those days, and it was pretty far out, 'cause imagine taking a buckboard wagon from here into town, you know what it was like on the road, the existing road, it was bad enough! Anyway, but despite the deprivations, the homesteaders really had a very good life and a lot of quiet and a lot of time to meditate, which always appealed to me, and I found them by and large to be remarkably welcoming and inclusive of gay and lesbian folks and different lifestyles of all sorts. As our original tenant rancher and lived in the old house at the bottom of the hill that was constructed by our homesteader, as he's one said to me, a ranch is your own place and you can do anything you want, you can run around naked you want! Maybe he did, I don't know. But I really appreciated the sentiment and that really stuck with me, and that's by and large what I found it to be true in back country, California, although I'm a very social person, and I really like being with people, when I am with people. I like the ranch because when you're out here, you see people when you want to, or when you have a business need or something like that, but especially when you have friends coming like you guys. And it's not something where you're interacting with people as objects or traffic. And the city had very much that kind of attitude. So I really, really like life out here, and to this day, I really do. Does that help you, David?

**0:30:45.7 DW:** Yeah, well I was wondering when we were going to discuss a little bit just of some of the historical origins of the ranch and...



**0:30:52.2 WB:** Yes, yes.

**0:30:54.4 DW:** You talked about an early settler, but maybe you can put a century and a date?

**0:30:57.5 WB:** I will, I will. OK, I think I told you a little bit, Dylan, before, but this was homestead land, that is to say it was some of the land that was not already in grants, Spanish and Mexican land grants, and when the US took over California, they would allow people who were grantees-- grant owners--to prove up their claims, but all the rest of the land--and some of them did, and some didn't, some lost out, some lost out big time, but some did very well, like the De La Guerra family in Santa Barbara, who still own a huge amount of land, they originally as Spaniards living here, but--so it varies--but the US took over and all the rest of the land was called vacant. That way you look at the old plat maps, it just says vacant everywhere, and that was the land the US inherited. 1862--in order to help keep all the West in the Union, but California in particular, during the Civil War, President Lincoln signed the Homestead Act, and the Homestead Act, the first issue of the Homestead Act allowed a person to stake a claim by going and living on land, having it surveyed. It had to come after the government surveys and the government went out and surveying the corners of each section and township. A township is the bigger piece, and the township is divided into sections, and once those corners were established, then the homesteader would have to survey his part and fence it, he'd have to build himself a house to live there and have agriculture going on in the rest of it--farming, he had to farm all the level he had, or she.

**0:32:49.2 WB:** Mostly they were guys. And-- there were some women homesteaders, but not too many. And there is a interesting story about that though, 'cause our neighbor, north, had one guy homesteaded and then he needed to cobble together more land, and the hill country around here, they had handed it out as 160 acre parcels, but that isn't big enough to make a living on with hill country, not at all. So our guy, George Rauschert, on his 160, because that was the parcel size you got... He could, because he had good farming ground and he took his wheat into San Miguel, there used to be three flour mills and two of them are still standing in San Miguel. And so he farmed and he bought out some of the neighbors in 1898-99 that dry--very dry winter. They kind of went bankrupt and he bought them out. So he ended up doing well. I bought from his nephew and two nieces, one of whom died at--I never met her--on the way to the signing. But the nephew, great-nephew, to be exact, great nephew and two great-nieces, they were siblings, and the three of them, they all remember their great uncle George just a little bit.

**0:34:10.8 WB:** He died in 1932. Born in 1845 and he moved here probably in 1870. The reason he did that is that the Homestead Act, and after the Civil War, the Homestead Act had been passed and he knew that free land would be available. He was a poor guy, like his entire family from back East, living in Vacaville, or near Vacaville in a place called Elmira, 'cause they all had come from Elmira, New York, and they got to name that place, and also he didn't get along with his father, and so he wanted to be on his own, and he decided to come here because it was the free land, and he probably came in about 1870 because he would get squatters' rights, so he was living in that log cabin until the district survey was done, and he could survey his own 160. The government allowed him to buy 80 acres to the east as a preemption, that's what they called it, where there is a good spring which still feeds our house with water, and that was purchased and that made a piece of 240 acres from him. And then, as I say, he built a bigger ranch, buying out the neighbors as they had difficulty, and he was... All I knew from the signing, and even from his family, at first, was that he was a good old homesteader and single all his life.

**0:35:30.3 WB:** However, I started wondering, and so I looked in some of the records, and I saw in the 1916 census that he was living here with another George, our guy was George Rauschert, and this other guy was George Hoxie. And I didn't know anything about George Hoxie, and I really didn't until his great-niece Gladys, who was in her 90s when she came along, as I told you, she was a real pip. She was kind of fun, and I kind of like to be something of a trouble maker, and she decided to tell us kind of to her... She brought her son and daughter-in-law with her, remember the couple that came with them? They drove, she's in her 90s and she didn't drive anymore, and they were not... They were antsy talking about George, but she said, Oh, no question about it. He lived here with his partner, his spouse... Good looking, somewhat younger man. She thought it was great. So Gladys was a lot of fun. That's the kind of woman I love. They made it very clear and subsequent, I had discovered in the Vacaville Cemetery their graves are side-by-side, George with the family plot and George Hoxie right in the plot next door.

**0:36:41.3 DB:** That's fascinating!

**0:36:49.4 WB:** Yeah, that was very interesting.

**0:36:51.6 DW:** Or history is repeating itself.

**0:36:54.7 WB:** I guess so! Anyway, it make it feel like we really belong here at this ranch, and it is sometimes a difficult place--very hot and very cold--as the interior tends to be, more so--much more so--than the coast. But as I say, it has its tremendous advantages, and I love the place. We go outdoors every day, almost, jogging or, as you know, I'm planting acorns. I've got a set of acorns over there, and I have already planted probably twice as many as you see there, maybe three times as many, already for this year, and we've got new trees popping up and it's great. That's probably enough about the ranch, but there is lots more to tell, but it's a great place to be. You'll see the log cabin a little later where George Raushcert first lived and then next door the milled-wood house that he built.

**0:37:47.8 DB:** Okay, I think we're good to finish up and pick this up with y'all's interview together.

**0:37:53.7 WB:** Okay, great. Very good.

**0:37:52.9 DW:** Thank y