

An Oral History Interview

with

**Eloise Udall Whiting, Warren Whiting
and Elma Udall (part 1)**

Albuquerque, New Mexico

conducted by
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edited by
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May 17, 1996

The Morris K. Udall Oral History Project
University of Arizona Library, Special Collections

transcribed by
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PS: This is Morris K. Udall Oral History Project Tape number 3. I am interviewing Eloise and Warren Whiting at their home in Albuquerque, New Mexico. It is 3:05 in the afternoon of May 17, 1996.

Eloise and Warren, I want to take this opportunity at the beginning of the tape to thank you both very much for agreeing to participate in this oral history project, [which] will provide added documentation of not only Morris' career, but also the family. I think, Eloise, I'll start off with you. One of the things that I wanted to sort of start with was with David King Udall, Morris' grandfather, and just sort of wanted to ask you if you had any thoughts or memories. I know you would have been quite young, but I was wondering if you had any thoughts or memories about your grandfather, interaction with him when you were small, or any memories about David King.

EUW: Not a lot, because I think they were down in Mesa, for the most part. I was eleven when he died. I can remember going to their house, and they always had candy in a dish. But as far as much interaction between either of them, I don't think they were there and I was part of it.

PS: This would have been when David K. was living in Mesa, then, right?

EUW: Well, the first year. I was born in 1924, and they didn't really come back home to live for a few years after that. Mesa was their official place.

PS: And David was involved, I believe with the building of the temple?

EUW: Well, he was the president, after it was built.

PS: What about your grandmother?

EUW: The same. I don't think in those days the grandparents got busy and took everybody to Chuckie Cheese (laughter) and all those things. I mean, they were just there. You were welcome to walk in the house any time, and all that, and I had three girl cousins my age, and we certainly went over there. And my cousin from Phoenix would come up. We'd have a Monopoly game going in the living room that went on for however many days that Jan was there. Then when Uncle H. came and said they were going back to Phoenix, the Monopoly game broke up. They had books there that were interesting, but as far as sitting down on Grandpa's lap or baking cookies, it didn't happen.

PS: In terms of your mom and dad, in terms of Levi, when you were growing up together in St. Johns, the world was a lot different place. (EUW: Yes.) When Elma and I were talking the other night, we were talking a little bit about what life was like, the house, the farm, which was located, as I understand now, in a somewhat different location. Do you have any thoughts, memories of the early interactions between you kids—you know, the girls, the boys, the different things you were doing? I guess this question sort of revolves a little bit around the daily life.

EUW: I'd have to stop and think long and hard to get a real good story. What we say about

St. Johns is your friends, in a sense, were your family. Morris was two years older than I was, but we didn't go off and play together. I mean, I had my friends, and he had his. I mean, even from little tiny I don't remember that we were doing things together. The family, when I was growing up, had only one bicycle, and it was a boy's bicycle that fit Morris, who was a good foot taller than I was, and to get on it.... I mean, he had first choice of it, so that in a sense you had to steal it if you wanted to use it. But it was not easy to get on or off from, because it fit him, not me. I got a girl's bicycle when I was fourteen. But anyway, that's my overall impression. We sat around the table and ate together. There was a fire in the fireplace. And you were all in the same room together, but I think that the boys were doing boys' things, like they had pillows on the couch, and they threw the basketball and hit the pillows all evening. Morris sometimes ran off to the other room as long as the radio was too loud. But anyway, it was not—in fact, when you get to the high school age, and I was two years younger than he was, he wasn't—was he much on dancing. Anyway, if it was where you changed partners and he was on the dance floor and suddenly he and I were together, he went off and sat down. There was no such thing as: "She's my little sister, I'll make her feel good and dance with me."

PS: St. Johns today, much as it was when you were growing up there, is still in a fairly remote area.

EUW: Decidedly.

PS: I think one still has that, when you drive up there, it's a long way to drive up there, and it's a long way from large population centers. Back when you were growing up there, with a lot of the technological things that we have now that are in St. Johns—things weren't there, then. You had a telephone, but there was no railroad that came in there. In terms of social activity, a lot of it had to have centered around the home and the church and then schools. All of you would have been going to—I realize at different ages—but you would have been going to the grade school and then the high school in St. Johns.

EUW: Well, and if the high school had something, the Church wouldn't put something that same night, or vice versa. Anyway, [if there] was a community Fourth of July thing, not sponsored by either. I don't know who coordinated it, but you certainly never had that. And speaking of.... It really didn't. We were isolated. The only way we got out of town was because Dad was the judge and the stake president, so his car went out of town probably as much as anybody's. And if you were going with him for any reason, why,

PS: You would get to go along

EUW: Get to go.

PS: As stake president, how large a geographical area did that cover then?

EUW: It went to Ramah on the north, in New Mexico, and on up to Eager, Vernon, Luna [NM], Alpine, Nutrioso. So it would be over an hour's drive going to Alpine, and often two hours to Ramah. . . .

PS: A fairly large area in terms of square miles. There was a church in St. Johns, but as stake president he had to visit all the other churches in the other towns. Is that something he had to do every week, or was this once a month?

EUW: It wasn't a regular schedule that I could see. He taught Sunday school, so he had to be there some. But he was gone, I bet you, half the time. Back in Grandpa Udall's day, when you read about it, they would just have a procession and be gone a month or two, because it took that long in your wagons. They'd take their families and go make the rounds to all of those places.

PS: I realize you were quite young when he started doing this and you might want to chime in on this, but as stake president, what exactly were the duties of the stake president?

WW: He was head of nine or ten units of Church called wards. And he had to coordinate them. And the Mormon Church is like—I hate to use the word jealous, but they keep pretty good reins on them. So he was in charge of all these units. And so he'd have to visit them periodically. Four times a year they'd get together and have what they called conferences.

EUW: New officers.

WW: He had to select all the new officers. Like for instance each of those units had a bishop over them—he'd select the bishop, submit it to Salt Lake, and they'd approve it. So he was the head of the whole thing. He had two people helping him.

PS: The bishops in each area would report to him, then?

WW: Yes.

PS: And then they would get together at intervals for conferences.

EUW: Yes, and then they'd have monthly bishops' meetings. What did they call them [union] meetings back then?

PS: When they had these conferences, I assume this was to discuss a wide range of issues, I guess—primarily administrative?

WW: Yes.

EUW: Well, you'd have a meeting that would be that kind, but then you'd also have someone from Salt Lake come in four times a year. You'd have a two-hour session of conference on Sunday [morning], and a two-hour session in the afternoon, of people speaking. Dad would be in charge of who was going to speak. All three of the stake presidency had to speak at stake conference, I suppose.

PS: So these conferences—and correct me if I'm wrong—would focus on religious issues of one sort or another, but they also might focus on business or administrative issues.

EU: Yes. And even moral issues, if there were any.

PS: Right, if there were any. And then as stake president, Levi would obviously have to keep some paperwork on some of this. And some of that would be sent on, then, to the next administrative level, which would have been, I assume, in Salt Lake City?

WW: In Salt Lake. Every time there was a birth, a ward would record that birth. Every time there's a wedding, they'd record that. Every time they gave the priesthood to young men, they recorded that. That each year had to go in. The stake president was responsible. Now, he didn't do it, but he was responsible for seeing that all of that got in.

PS: To the proper office?

EUW: Each ward had a clerk, and the bishop in turn

EU: And he was stake president for twenty-three years. In the church it was a volunteer job.

WW: Stake president or bishops don't get any money .

PS: And he succeeded David King?

EUW: Yes. And my statement is, how would you like to be in St. Johns Stake under the Udall sponsorship for fifty years if you didn't like Udalls? (chuckles)

WW: But it's a very demanding job. It is a very demanding job. He did that in addition to being judge.

PS: That was the next question I was going to ask. At some interval, he becomes Superior Court judge for Apache County, and then that job took him on the road also.

EU: For sixteen years.

EUW: Apache County really didn't have much to hold court about, so he was free to go to the other thirteen counties a lot. So he was not an at-home father in the usual sense. If

you tried to think how many days he was gone, I know when I was in college and he was in Tucson. Well, I wasn't quite in college, Morris was, and he was doing the train limit case, he was in Tucson for the winter. He'd come home to do his stake president thing and say hello to Mom, I guess.

EU: I want to make one statement. Mom took all this in her stride pretty well, and he was very supportive, but everything carried on. But one time she got a little upset. He'd been gone quite a bit, especially holding court and maybe even the train limit case. And finally he said, "Louise, if good men don't get into politics, bad men will." And that was Dad's philosophy.

WW: Most people—and even today, in our Mormon Church, we don't have too many hobbies, we're too busy. You know what I mean? The weekend is taken up by the Church. The week is taken up by your job, and they overlap a lot of times. But it's a very demanding religion.

PS: When Levi went to the Supreme Court, by that time he would have given up the stake presidency?

EUW: He gave up the stake presidency with Salt Lake's approval, because he was going to run. Before he ran for the Supreme Court, he asked, he said to them, "This is what I plan to do. I'll have to get out of being stake president." And they said, "Fine, you should do it. We need Mormons in public life."

PS: It would have been difficult to do both?

EUW: Yes.

WW: He had to move to Phoenix.

EUW: I mean, twenty-three years is enough. In fact, he was very glad when he got to Phoenix, and he said, "I'm teaching a class at church, and I'm a home teacher. Who needs more?"

PS: Warren, let me ask you a question. Elma filled me in a little bit the other night on your family who lived in St. Johns for a long time also. Can you tell me a little bit about your family and how they arrived in St. Johns?

WW: Yes. Help me Eloise. She's a better genealogist than I am. My grandfather, Ammon Tenney was sent down there by the Church to purchase land. And he purchased the land from the Barths there in St. Johns, so that the Mormons could move in and farm it. This was in 1879, 1880, he purchased the land. And then a year later, or half a year later, they asked David K. Udall to come down and be the first bishop.

EUW: David K. Udall, they were brothers-in-law.

PS: Ammon and David K. were brothers-in-law?

WW: Yes. And also the wives came down with the first contingent. Now, we haven't been in St. Johns history as much, because in about 1886, 1887, a lot of the Mormons that were practicing polygamy—we're polygamists on both sides—fled to Mexico to get away from the U.S. government. Both my sets of grandparents went to Old Mexico, Ammon Tenney and the Whitings went there. And they stayed there until 1912 when Pancho Villa ran them out. In 1880-something, 1912, my folks weren't in St. Johns. My dad and my mom just got married in 1912, they came out, they didn't have anyplace to go. Their town was destroyed. So they followed their roots, and they went back to St. Johns.

PS: So your grandfather, Ammon Tenney, basically preceded David K. in terms of purchasing some of the land down there.

WW: Yes. He came before David K.

EUW: In fact, the word is that the Church asked Ammon to be the bishop and to start it, and he said, "No, my brother-in-law David K. is a better choice."

WW: Is that right? I hadn't heard about that.

PS: Now, the gentleman he was buying the land from....

WW: His name, Solomon Barr. He was a Jewish businessman in there, and there's controversy there, because the Mexicans said that he didn't own the land to sell to them. Was it 900 head of cattle the Church gave for that land?

EUW: Six hundred.

WW: Anyway, he bought the land with the Church's approval. That's one of the reasons why the Mexicans and the Mormons fought for so many years there in St. Johns. And my great-grandfather [Nathan Teny] was killed in one of those fights, the first man to die in St. Johns.

EUW: The cowboys and the Mexicans fight.

PS: That's right! There was a fight in the street, he tried to break it up.

WW: He was the peacemaker and held up the white flag, and they killed him.

PS: He was intervening in a fight between some Mexican men and some non-Mexican cowboys, right?

WW: No, the Greers. They were Mormon cowboys from Texas. It's his relatives.

PS: And the cowboys shot him?

WW: No, we think the Mexicans shots, we're not sure.

PS: No one's sure? I'm wondering, at that time, was that the time that Hubbell was the sheriff of Apache County? Or is this a little bit before?

WW: Have you talked to Stewart a little?

PS: Little bit.

WW: We don't think – Stewart doesn't think Hubbell was sheriff then, because that was two or three years before he became sheriff. But he claims Hubbell tells a few big stories, makes the stories bigger, and he was there. But I don't think he was the sheriff at the time.

PS: Was anyone ever prosecuted?

EUW: The Greers were taken in and were let loose on bail.

PS: The gentleman killed was your grandfather?

WW: He was Ammon Tenney's father, Nathan Tenney, my great grandfather.

EUW: People in those days, when you got old, you went with your children. So Ammon is moving to St. Johns, so Nathan, his father, was in St. Johns.

PS: So when he was killed in the street fight, he was an elderly man by that time?

EUW: Yes.

WW: Probably in his sixties.

EUW: Old! (chuckles)

PS: Getting back to Solomon Barth—and I've heard the same stories about the questionable ownership of the land and so on—when David K. eventually came down, after the land had been purchased, and he came down with the families to start settling on the land, building homes, start farming, trying to figure out where to get the water from to grow crops and things, there was some animosity for some time between the Mexican families, which would have been, obviously, at the time predominantly Catholic. Elma and I talked about this a little bit the other day. I'd sort of be interested to hear your perspective on this, because again, this is a long time ago, but my impression is that part of this was bound up in not necessarily personal dislike, but because of religious differences. And this was a time period when members of the Mormon Church were taking a lot of flack, not only in Arizona, but this was going on around the country,

because of some of the practices, and what society, as a larger thing, looked at, at the time. Do you think that was part of this?

WW: Oh absolutely, sure, it was.

EUW: It was more your land problem. There was only so much water and so much land.

WW: Yes, but there was also animosity towards the Mormon's as a whole. Look at our history. We were driven out of every place in the East where we went, because of our religious practices. Polygamy is the big one. So, yes, that entered into it.

EUW: Our story on how it went through the generations, with Grandpa's generation, there was shooting—not a lot, but I mean you carried your gun. When you get to Dad's generation, it's the Mexican side of town and the white side of town, and you're not having anything to do with each other, schools or social or anything. You get to our generation, and the Mexicans are coming to our high school, which they're welcome to do. But if there's a dance, we're not dancing with the Mexicans. We're putting up with them. You get to the generation below us, and they're intermarrying. So it's come a long way.

PS: Social change, obviously, through time. Warren, a question: When your grandfather went down to Mexico, at that time David King didn't go to Mexico?

WW. That' right.

EUW: He went to prison, and our grandfathers went to prison together.

WW: Yes, Ammon Tenney went to prison, too, and then he came back and went down to Mexico.

PS: Any idea why David King did not choose to go to Mexico, and other people did?

WW: I don't know. I wonder if he considered it.

EUW: Well, when he was in trial there in Prescott, why, some friends said why don't you go to Mexico. But I don't think he did. I think he was the head of the Church there in St. Johns, and I don't think . . . he was not going to leave his duty. I don't think he could take his families with him, but he certainly wasn't going to leave them.

PS: It must have been.... Again, I'm sure there were some personal decisions that were made in the process of this, but it must have been exceedingly difficult for people such as your grandfather and others—and not only people from St. Johns, but from other areas—to pull up everything, and basically go down to a foreign country. Although, from what I understand, at least initially there were no real problems down there. The real problems came later on with the Mexican Revolution, when everybody was getting affected one way or the other. Very prosperous settlements grew up down in Chihuahua. But it must

have been a difficult decision.

WW: I don't think the Church influenced them one way or the other. That was a decision that people had to make, and I guess David K. said, "I'm staying," and Ammon Tenney said, "I'm going."

PS: Because there were people from Utah who went down there.

WW: Oh yes.

PS: As well as Arizona.

WW: Sure.

EUW: You ought to go down there sometime, it's of interest.

PS: Well, there still is a community down there.

WW: Yes.

EU: We were down a month ago.

WW: Yes, we went down there a couple of months ago. The difference was—and this is a little bit of history—the settlement my folks were born and raised in was called Colonia Diaz for President Diaz. When Pancho Villa started his uprising along with other people, they hated Diaz, so there was a Colonia Dublan Colonia Juarez, a Colonia Diaz. Those they didn't destroy too much. Diaz they leveled, because they hated President Diaz. So all the homes that Mom and Dad knew about—they were about nineteen and twenty when they came out—were all leveled, so they couldn't go back there.

PS: And so they came back?

WW: They stayed out. A lot of people went back after Pancho Villa got caught.

PS: There still is a Mormon community down there?

EUW: Juarez and Dublan are still there. Diaz, all you can see is the ruins.

PS: But the community, you said you were down there not too long ago?

WW: Yes, we went to Dublan and Juarez.

PS: How big a community?

EUW: They're like St. Johns, about the size of St. Johns.

WW: Maybe a little bit bigger.

EUW: It looks like Utah, but the homes were built in the 1880s, and it looks like a hundred years ago in Utah—all these Mormons. I mean, you can tell a Mormon brick home, there they are, looking very Utahish.

WW: Mormonish.

EUW: Mormonish. (laughter) Then there are Mexicans down there, and when you get to the Mexican part of town, you can tell the difference in the type of buildings.

WW: Yes, little shacks over here, Mexican, and then you suddenly see these big brick homes and think, “Oh, my gosh, I’m back in Utah, I’m in Arizona.”

PS: I suspect that members of the community down there, most of them probably speak Spanish?

EUW: Yes. They’re Mexican citizens.

PS: They basically are Mexicans. They’re citizens of Mexico.

EUW: And proud to be. I mean, we asked one of the teachers there—somebody did—“Which country do you belong to?” “Well, I’m a Mexican.” And he said it with great pride.

PS: Now, Warren, do you have kinfolk who are still there?

WW: No.

PS: Not anymore?

EUW: No, they all came out together.

WW: Well, Diaz, Dublan, Juarez, all of them came out, but some went back within a few weeks.

PS: That’s the bill of sale?

EUW: And there’s Ammon Tenney

PS: And [Morris and Burr]. What book is this?

EU: It’s your book.

PS: Let me jump back to Morris. We’re traveling all over, and that’s fine, because it really is interesting to hear some of this. Let me ask the question I asked Elma—and we

did this sort of at the end the other night. One of the things that Morris was known for, and has been all throughout his congressional career, was his wonderful sense of humor and his wit. This is something that obviously was a great aid to him, working in the United States Congress and so on. And I'll ask you the same question I asked Elma. Where did this come from? Some of this had to come from his mom and dad.

EUW: I hope so! (laughs)

WW: In my opinion, it came from Louise, his mother. She was far more prone to that. The judge was not too much that way. He enjoyed a good joke, but Louise Udall was sharp. She and I used to tangle all the time. I was her worst son-in-law, and she was.... I was her second-best son-in-law. She only had two. And she was my worst mother-in-law. But she had a sharp wit. Now, don't get me wrong, I'll say this about Levi. Levi was probably the most steady, smartest man I ever know. Period. Smarter than Morris. I'm not talking books. In understanding people, giving you the right answer when there's nobody there. And when I first married this girl, I didn't think that. I thought he was just being pompous. But I found out he was a great man. Probably as great a man as I ever knew.

PS: I was telling Elma the other night, I see a little bit in some of Levi's sermons or eulogies given at funerals and things: there's a little bit of humor in some of those things.

EUW: We're not saying he's not humorous. He was, you know, when he was sitting around the table saying things he joined right in.

WW: But maybe I'm wrong on your mother. { EUW: You're right.} I felt she's the one, if you sit around the table, having a good time talking, and making a few wise cracks....

EU: She's quicker on the draw.

WW: Yes, she was a lot faster. But he was far steadier. His judgment was, to me, impeccable. I never saw him when he didn't have good judgment. And like I said, when I first married you, I didn't think that.

EU: I want to tell you this about Levi Udall. When Burr's daughter Laura (Lolly) was admitted to practice law before the Arizona State Bar, I went with them to the Capitol. Justice Feldman, who retired a few years ago, did the swearing-in. And he added: "I went to law school with your father. I didn't always study on weekends but I would borrow Burr's notes and so kept up with the class. I have known your uncles and their Udall lawyer cousins. But to us here on the Court when we think of the epitome of a judge, it is our predecessor, your grandfather Levi S. Udall."

PS: When you read the number of decisions that Levi had to deal with in thirteen years on the Supreme Court, I looked at some of them at the law school library. He wrote over 400 decisions in thirteen years—an extraordinary number. I'm not saying the other judges weren't doing anything, but....

EUW: Some weren't! (laughter)

PS: But it's phenomenal the number of cases that he wrote, including one—I mentioned the paper I'm giving tomorrow—he wrote the decision that basically gave Native Americans the right to vote in the State of Arizona.

EU: That's the one he's proudest of.

PS: Which is the one I'm mentioning in the talk tomorrow. It's a phenomenal amount of—it just boggles the mind when you think about it, the amount of time spent to draft.... These are not little half-page statements. Some of these are very complex legal issues, across a wide range.

EUW: Someone said to Mother after the judge died, "well aren't you going to write his history?" She quoted him as saying "My philosophy is in the law book." Well, and I'll throw in the Church for the things you saw written down in his judgment. He was at the same time making judgments within the Church that did not get written down, but were as profound and deep. I can remember him sitting out on the little stoop in front of our house with Mr. L.P. Sherwood, who lost three sons tragically. I remember him sitting there with him for well over an hour. You didn't know what he was saying, but I think he gave great comfort or insight or advice to whoever, whatever the circumstances.

WW: I only heard him knock one man. He said, "that Hitler is just plain no good." (laughter) That's the only one I heard him say, "The poor boy didn't have a chance." (unclear) But "that man's just plain no good." (chuckles)

EU: And I also think that in Apache County, whatever the problems were, lots of times they got settled before you ever needed a jury. He had his fingertips on everything. He solved a lot of the problems.

PS: He may have arbitrated some things (EU: Yes.) before they actually got to a court situation.

EU: Without even going to court. I mean, just by walking around town. And he was quite tuned in. I'd come home with some tale about what was going on in town and he would interrogate me. He'd ask me all these questions about who said what. And then when he got through with me I realized he knew more than I did but he just wanted to know what was being said.

PS: Morris has left a number of legacies because of his prominent political career. And again, this is a question I asked Elma, so she'll hear it again. One of the areas that Morris had a national impact that will last for—both Morris and Stewart—was in the area of environmental law, environmental protection. This is something that was obviously very important to Stewart as a congressman and secretary of Interior. It was also something

that was preeminent during Morris' entire career in the United States Congress: a love of the land, a concern for the environment, and as a congressman drafting a great deal of legislation that dealt with varying issues relating to environment. Where did this come from?

EUW: I didn't know that Stewart even liked to climb mountains until he went to Japan and went up the mountain. I didn't know either he or Morris were that outdoorsy. So I don't know, from childhood, they went out with Uncle Rex Lee some.

WW: They worked on the farms, they did that. But I don't think they liked it. None of us liked that, it was hard work.

EU: But I think they absorbed it. I mean, we lived close to the ground. Part of our Mormon pioneer heritage is that we depended on the land and therefore had to take good care of it.

EUW: But as far as our family going out camping, we would not go camping unless you paid us, (EU: Any of us) we didn't like it. Where they got it or when, I believe it was after they were.... Well, Stewart says he was out (unclear). I don't know that Morris was a great outdoorsy person. I don't mean he didn't go outdoors.

WW: I can remember going to Scout camps with him.

EUW: Was he happy?

WW: Oh, I guess so.

PS: (unclear)

EUW: No.

PS: But with you all growing up, living in an isolated area of Arizona, a rural area, you were closer to the land, let's say, than people growing up in Phoenix.

WW: Oh, absolutely.

PS: And I realize, having done chores on my grandfather's farm in New England, I know I always wasn't that happy at age ten to have to go out and do this, but nevertheless, there was still more closeness to the land, and more of a dependence on the land, to some degree.

WW: Absolutely. And Morris, too. I don't know, he milked, didn't he?

EUW: Oh, yes.

WW: Stewart milked. Every boy in town milked, chopped wood, fed the pigs, fed the

chickens. That was just part of your life, and you did it or else. Or you dad would take a stick to you. But I don't think any of us enjoyed it. I don't think Morris had ever been [fond of it?].

EUW: You didn't have the camping equipment you've got now, so as far as going out.... I don't know, in college, whether he went out to the mountains around there.

WW: I think he's a visionary, both he and Stewart, and said, "Hey, if we don't save this land, its going to, the developers (unclear)."

PS: It's interesting, David King wrote one time—and I'll see if I can remember this quote exactly—and I don't remember the exact context of this, but it may have been in a sermon, it may have been in a speech—and I don't know, maybe you can find that in there, Elma, but I'll try and remember. David King wrote once, "Be good to the land, it is holy, it is sustenance, it is origin."

I wanted to relate to you—I related this to Elma—I had an experience when I was living in Butte, Montana, a few years ago. I was renting an old ranch house on a larger ranch, and the gentleman who owned the ranch was the Mormon stake president for that part of Montana. And there was an ad in the paper, we were looking for a place to rent, we'd just moved to town, and it was out in the country, about six miles outside of town, and we went out to look and met this very tall, dignified gentleman with snow-white hair, and a very big white moustache. At the time, I did not know he was a stake president, but we talked a little bit and he showed us the house, and I asked him how much did he want to rent this for, and he said fifty dollars a month, and I almost fell out of my shoes. And it was very nice. It was actually the original ranch house, and then he and his wife had built a newer place. He was in business and was an engineer, but also ran a small cattle operation out there. We rented the place and moved in. The night we moved in, he said, "Why don't you all come over? Come visit and have some cookies." And we walked in and then he said, "We're Mormon and I can't serve you coffee," and he served us Postum. So then I knew.

But a couple of months later, we were out one day. I used to walk the land with him, and sometimes I'd do little chores, helping him and stuff. We were walking the land one time, with mountains in the background, and I commented to Paul, "This really is pretty here, your land." And he turned to me and he said, "It's not my land. I'm just the steward taking care of it for a while." That struck me, as I told Elma the other day, because here is a man in the late 1970s, who is a Mormon stake president, a man almost eighty years old at the time, saying something almost identical to what David King said many, many, many years before. Is some of this, do you think, coming from the early days of the Mormons in Utah, where an awful lot of people were involved in farming and in activities that were very, very close to the land?

EUW: I would say this is part of our Mormon heritage. Wherever the Mormons went, they had to start from scratch. And you had to make it, or it was up to you with hard work and your labor and your water, (unclear) availability. And I think that permeated

around us. I mean, there was no choice.

WW: It's a way of life.

EUW: Yes, you and the environment were one. And when Stewart went into as secretary of Interior, he said, "I grew up in nature." Department of Interior. We had Indians, we had dams, we had irrigation, we had mines, we had all these things.

WW: What's the old joke about the guy goes to hell, he's assigned to hell, he goes down there, and (unclear) and he says to the devil, "Oh, look at this beautiful land!" The devil looks at him and says, "those damned Mormons are irrigating again!" (laughter)

PS: Another one of Morris' legacies—and again, really talking more about legislative things that he did—was over the years were numbers of pieces of legislation he wrote in the United States Congress, designed to help, assist, and benefit Native Americans, in one way, shape or form. I won't go through them, but there are many different things ranging from schools to hospital programs, to increase the appropriations, and so on. This interest in Native Americans—and I understand, and Elma and I were talking the other day—there were not a lot of Native Americans living right in the St. Johns area, but Louise had a very close relationship with Helen Sekaquaptewa, a Hopi lady who I think—and correct me if I'm wrong—she met through Relief Society work. And that was a friendship that ended up with a book being written. That had to have had some impact on Morris and Stewart in some way, the closeness that their mother had.

WW: That was after they left home.

EUW: They moved to Phoenix, and she worked with the Maricopa Indians, and Helen was down there so her children could go to city schools.

EU: Maybe they got it from Jacob Hamblin.

WW: Yes, and then—you've been around a stake president's and so on. Our Mormon belief is the Indians are blood brothers. They're a select group. They came over (unclear, early?). We feel quite a kinship to them. We try to get them in the Church. We have our missionaries go out there. Even back in the 1800s, most of the Mormons had good relations with the Indians. They hated the white people, but they didn't hate the Mormons, because I think we treated them right. Now there's bound to be some exceptions, but Ammon Tenney was a scout for the Indians, and so was Louise's grandfather Jacob Hamblin.

PS: Jacob Hamblin probably knew the Navajo in that time as well as anybody.

WW: Yes, and they trusted him. They trusted the Mormons, the Mormons trusted the Indians.

EUW: Well, I think partly, too, you grow up with.... I mean, we lived in the South all

these years. You get people who have their very strong prejudices about whatever is down South. I don't think—I hope we didn't in our family—grow up with prejudices against these Mexicans or these Indians or anybody. They were just people.

PS: Warren, you mentioned the particular Church beliefs regarding Native Americans, which I understand. And obviously, going back to the early days, when Brigham Young first brought the people into the Salt Lake Valley, and people continued to come, including David K.'s father who came over not too long after that. Those religious beliefs dictated a behavior pattern of the Mormons who were white, but it was a very different behavior pattern, than many of the non-Mormon whites who were in other areas of the West. I often wonder.... I think it's also maybe due to some difference to the tribes that they were encountering also. I don't know what would have happened if Brigham Young had picked the Santa Cruz Valley in 1840, with the Apaches. I don't know if anybody would have been able to do anything. But it may relate also to some of the tribes that they encountered up there. But there was a difference in behavior. You don't hear the same kinds of stories.

EUW: That's right. Well, and he said it, Brigham Young said it very strong, "We are to befriend them, you are to feed them, you're to...." Don't take your gun out and shoot them.

PS: This was at a time, when Brigham Young moved into the Salt Lake Valley in late 1847, at that time there were white people 400 miles away in California who were massacring, to get land, to get water rights. God help the Indians if they found gold in some little valley—they would just be eliminated. At the same time, 400 miles away, you have people interacting in a very different way.

EU: And it wasn't as if they began to spread out, meeting more Indians. They had more contact. Brigham kept saying, "We're gonna befriend them." Now, Warren's one story is that when a lot of the Mormon immigrants were pouring in the Salt Lake Valley from all over the world, there was a sign with an arrow that said, "Go south." And all those who could read, went south, to Arizona.

WW: Yes, let's face it, the federal government at the time was throwing the Indians out. Whatever they wanted, push them out.

PS: Sign the treaty, and then change it.

EUW: Sure. The Mormons, as a rule, didn't do that. There are exceptions of it, but not many. So that accounts for, that belief that we were raised with....

EUW: It's part of our heritage.

WW: Part of our heritage.

EUW: When we were little, Mom always did fourth of July pageants that she wrote.

Anyway, it would be either on Thomas Jefferson and Patrick Henry, and “give me liberty.” Or if it was the twenty-fourth of July, it would be on the pioneers. And she did one which Stewart was part of, and I think Morris was, of Jacob Hamblin and his families. I was my grandmother in it. But anyway, you grew up with Jacob dealing with the Indians, sitting around the campfire in the play up on the stage.

WW: That’s bound to have affected Morris and Stewart.

PS: Had some impact.

WW: Sure. And in fact, on all of us. They were just more in the public eye. I’m not saying that’s the only thing. I don’t know

EU: No. But to answer your question about the land and about the Indians, I think it’s part of our heritage. It’s the environment in which we grew up in, rather than any specific action of their own.

PS: A combination of factors.

EUW: Yes. Another thing (unclear).

PS: For people who couldn’t get them for themselves.

EUW: (unclear) I’m going to make the rounds

PS: Was that a Church sponsored activity?

WW: The Church has had the welfare system for years.