An Oral History Interview

with

ELMA UDALL (part 1)

conducted by
Julie Ferdon

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Elma Udall Biography

The second of six children, Elma Udall was born on Dec. 23, 1917, in St. Johns, Arizona. She attended Flagstaff Teacher’s College and Brigham Young University, eventually graduating from Arizona State University with a degree in social work.

During World War II she signed up for the Red Cross and served in Africa and the Middle East. Following the war and a brief stint with the FBI, she joined the newly formed CIA and worked in London and Helsinki. She later worked for the Department of State in Moscow, Berlin, Stockholm, Vientiane, and Budapest. She ended her career working directly with Ambassador Kingman Brewster at the Court of St. James in London.
JF: This is Tape 55 of the Morris K. Udall Oral History Project. Good morning, it’s Saturday, February 21, 2004, and I’m thrilled to be interviewing Elma Udall at her home in Albuquerque, New Mexico. Elma, thank you for participating in this project. Elma, you’re officially the Udall family genealogist and historian. How did that come about?

EU: I more or less—I’ve always been the genealogist. I started back in 1952 when I went to London. My father had all of my grandfather’s papers, because he was writing the book Arizona Pioneer Mormon. And so I now have them, and I am very interested in family history, as well as other history. And I read everything. And so a lot of people will read a bit here and there, but I’ve read it all, and I’m fascinated with it, and I probably bore a lot of people by telling them. But it was not ever official—I just kind of fell into it.

JF: Didn’t your father make it official in a patriarch’s….

EU: No. My grandfather gave me a patriarchal blessing and said I would do genealogy.

JF: Oh! Okay, it was your grandfather.

EU: Yes.

JF: So you’ve been at it ever since?

EU: Yes.

JF: How far have you been able to trace the family roots?

EU: Three hundred and fifty years.

JF: Who was the first Udall, the furthest removed in your family, and when would they have lived and where?

EU: Well, the Uvedales, U-V-E-D-A-L-E, or Udall—there’s lots of different ways to spell it—they start back in the 1300s. There’s a lot of them back there. It’s a very murky period, and gives me a headache to study it. Then you come on down, and the ones that I’m working on, I’m back to 1552. They all lived in Dorset, in southwest England—that’s the period. And the others, the older ones, started up north and then came south, I think. And we’re not the only ones—there’s lots of Udalls around in England. But when you’re doing genealogy, what you work with is parish registers, which started with Henry VIII. So that’s about where I’m at.

JF: There weren’t any records before that?

EU: Well, the Catholic Church probably had records in Latin. Some of these originals are in Latin. But I’ve never figured out what happened to all that. And there’s also—you’ve got wills and you’ve got deeds and all this sort of stuff. And genealogy, the
British, of all countries, they do it because of the title of the land and all that sort of stuff. And so I’ve searched everything in that whole area, and I’ve come up with quite a bit. But unfortunately, there’s always missing pieces. I’m always looking for the waifs and strays.

JF: There was a fourteenth-century playwright named Nicholas Udall. Any chance he was related?

EU: No. See, I won’t accept any of this until I can actually prove it. So they’re all out there, but no, I’m not connected with him. One of the things about genealogy that fascinates me, you’re not just looking for names—they become people after you know so much about them. You have to study history, you have to study geography, and you meet fascinating people doing the same thing—the vicars and all this sort of thing. So to me it’s part of history, but the mistake you can make if you’re not careful, is to see the whole thing in twentieth-century eyes. You have to see the whole picture in their eyes.

JF: And put it in the context of the age.

EU: To get the real picture. And I like crosswords puzzles, mysteries, and genealogy. To me, they’re all of a piece, because you have to think as you read. You’re looking for bits.

JF: It’s playing detective—research is playing detective. That’s why I love research.

EU: Exactly.

JF: We were talking earlier, you and I, about the origin of the name Udall. I thought that was fascinating, if you would add that.

EU: Well, I can give you at least a dozen or more ways to spell Udall, believe it or not. There’s lots of different theories. The one I like best is the word “feudal,” F-E-U-D-A-L, means “tied to the land.” The feudal system, people were tied to the land.

JF: It would be very fitting with the Udall family.

EU: But the Udalers, U-D-A-L, leaving out the “feu,” F-E, means “free hold.” They were not tied to the land, and to this day in Scotland and in Scandinavia the term “udal”—they used to call me Miss Udal—the term “udal” means “free hold.”

JF: Okay. Well, that brings me to the proper pronunciation of the name. I’ve heard both Udall and Udall.

EU: And you could hear Udle and you could hear Udell and all that sort of thing. I wouldn’t say there’s necessarily a proper pronunciation. We call it Udall.

JF: Okay. Even in your own family occasionally I hear Udall.
EU: Sure. Well, you’ve got lots of choices.

JF: Udall, Kansas. That isn’t related to your family, is it?

EU: I wrote to the mayor, whoever, in Udall, Kansas, once, and got the reply back that when they were settling and forming the town and having a discussion about what to name it, there was a lady who was quite an intellectual scholar, and she recommended Udall after Nicholas, the playwright.

JF: Oh, interesting! The real patriarch of the family, I think, is considered David, but I’d like to ask some questions about his father, Jesse, because in the book Arizona Pioneer Mormon, David talks about him, but really doesn’t say much about him. And I wonder if you know where he was from initially, what you know about David’s father, Jesse Udall.

EU: We consider David the immigrant. He brought us to America, so he’s the immigrant. I do not do American genealogy. I do English genealogy, going from David, back. And you have to start with Jesse. Jesse’s father, John, grew up and lived in Dorset, in the southwest part of England. But he wound up, at the age of forty-five, in Kent, and was married and had ten children. Jesse is the youngest. I have a copy of a letter that at one point David wrote back to Jesse, his father, and said, “What about genealogy?” And Jesse wrote back and said, “As to genealogy, I was young.” He was the youngest of the children. He was twelve when his father died. So he’s saying “I don’t really know very much.” But he said, “As to genealogy, I was young. My father came from Dorset, near Bridport. And a family back”—and he had an esquire relation. Well, why didn’t he give me his grandfather’s name? But he didn’t.

So John has been our big problem. It took a hundred years, we could not find his baptism. But I hired a man, one of my great friends, and he went down there and searched everything and he finally solved the problem and we located it. John came over to Kent and lived in Goudhurst. That’s my favorite village. I’ve been there many, many times. That’s where Jesse was born, that’s where David was born, and there’s a farm there called Hammond Farm. It’s one of the old Elizabethan farmhouses, and he didn’t own it—I’m sure he just rented it—but I have his will, he could write his name when he got married on the banns. And he was considered well-off when he died. He was a wool sorter. That was big business in those days. He had a much younger wife. In his will, anyway, he left it to his two oldest sons.

JF: He left Hammond Farm?

EU: Yes. And they drank it up and lost it. But David King Udall, the son of David Udall, went on a mission in 1875 to 1877 in England, and he kept a journal. And I’ve gone through and excerpted everything about where he was, and the family. And he went down while he was there—I can see it now—he went down to this Hammond Farm and visited with an old man named Charles Giles. And Charles Giles’ mother was a daughter
of John, and married a Giles. So the older sons drank it up, but the daughter and her husband lived there. This son of theirs, he was an old man, and telling my grandfather that that’s what happened, and my grandfather wrote it in his journal, that that’s what happened. And then the thing that I’m still tracking, he said that John had come from Dorset, and that he had been a parish clerk over there—none of this gives you any towns or names or anything like that—and that he had brought a parish register with him. And this is borne out in a way, because John could write his name, I have his signature. Anyway, not everybody was educated. He brought this parish register with him. And Charles Giles’ sister, Jane, had married a man by the name of Benge and gone to Australia, taking it with her. Well, I’ve been to Australia, only it wasn’t, it was New Zealand. And I’ve tracked down all this, but nobody knows nothin’.

Anyway, so Jesse, that’s where he fits. I think in the will he got ten pounds [£10] or something like that. But he was not very prosperous, and I think the family was kind of hurting at that point.

JF: Now, this was Jesse?

EU: Jesse. But he married a woman who’d already been married before. I guess she was a widow. He had about eight or ten children, or something, including David. I’ve got all this in genealogy. And so he also, very briefly, joined the Church when David did. But he wrote David a letter later and said, “I no longer see the Mormons. They’re extortionists.” They wanted tithing, 10%, and I don’t think he had 10% to begin with. So he said he had quit.

JF: Now, John was a wool gatherer?

EU: Not gatherer—sorter. There were a lot of sheep, I guess, in that area then, and so they sheared them, and then they sorted them, and sold them. But he was a sorter. He must have had…. I mean, this is all very, you know, just bits and pieces.

JF: Pieces of a puzzle.

EU: Yes.

JF: But Hammond Farm, was that a sheep farm?

EU: No, they were growing hops and everything else. There’s still some sheep down there, but it must have been—I mean, I’m putting this together—it must have been some kind of center where they came in and sorted the wool and got it ready and shipped it out of there.

JF: Because David talks in his journal about working with his father on and off.

EU: No, he’s not John’s son, he’s Jesse’s son.

And when David King was there, talking to Charles Giles, he said, “I was glad to
come and drink the same water out of the well where my father did.” Jesse certainly
didn’t run it, because the Gileses did. But yes, Jesse could have been there, and David
could have been there.

JF: Okay. When you were in England, were you able to find Hammonds Farm?

EU: Oh, sure, I’ve been there lots, I’ve got pictures of it. I’ve been inside.

JF: Oh, really? So it still exists.

EU: Oh yes, all those old Elizabethan houses did.

JF: And what is its function now?

EU: Well, as a matter of fact, it’s been cut into two apartments and some airline pilot
lives there. I’ve spent a lot of time in that area. It’s beautiful.

JF: So a lot of the buildings—for David, I noticed that he was born in a workhouse.
Jesse apparently went over…..

EU: Jesse—it was hard times not just for him, but a lot of other people, too. There’s
very little—it just says, “He went to America once, hoping to find work and do better, but
he came back.” Well, that’s all you know.

JF: So we don’t know where he went in America?

EU: We don’t have a clue or anything. Anyway, if you space out the children, he
probably wasn’t gone very long. And so I gather, from what David says and everything,
I think that they all—everybody worked on the land. That’s about all there was. Well, I
don’t think anybody in that area had much money or anything. They got by. David later
then went up to Putney, which is across the Thames River from London. It’s now kind of
part of Greater London. And he went up there and did a milk walk for his father’s
cousin, Gaius Udall.

JF: Now, what’s a milk walk?

EU: Well, there was a dairy. I’ve seen all this, I’ve been there. There was a dairy there,
and you delivered the milk.

JF: Okay, and that was called a milk walk?

EU: Yes. When I went there in the fifties, they were still using horses and the carts to
deliver the milk all over town. It’s called a milk walk—he probably had a cart or
something with all his milk and went from door to door. And that’s how he met Eliza
King. I found this house where she worked.
JF: Oh, I was going to ask you how he met Eliza.

EU: She’s from near Windsor Castle, out that way, but she’d come to town and she was working as a maid in this house, and he would deliver the milk to the back door, and that’s how he met her. Then later they were courting and got married and came to America.

JF: What we know about David, he sounds like he worked a number of different things.

EU: He worked wherever he could.

JF: That was bad economic times in England wasn’t it?

EU: Sure.

JF: So are there Udalls still in the area?

EU: Yes, but there aren’t very many still named Udall. It’s like everything else. I do English genealogy. I’ve got a lot of them that I still keep in touch with. I had a party in 1977, in my flat in London, and I called it a Udall Roundup, and I had about 75 people come. The embassy had telephone books of all over England, and I went through them and found Udalls. Not everybody was on the phone. The ones I could tie-into what else I knew, I had people from Southampton, from Staffordshire, from Dorset, from Kent. I called it the Udall Roundup. I said, “Come after lunch and stay for tea.” I figured I’d get about 45 or so, and I borrowed cups and saucers from the embassy. My cousin and her husband from California were there. I planned it so they could help me, and some of the others. So they were all very proper, would write me a note or call me and say, “Yes, we’re coming,” and all that. But then some of them kept calling and saying, “Now, this is a very historic occasion. Do you mind if I bring some of my children and grandchildren?” And I said, “Sure, sure.” And I never added up. But anyway, there they were. Fortunately, it was a nice day, and I had a key to the square, so the kids could go out there. We ran out of cups and saucers, and so Buck, husband of one of the cousins—the minute somebody set a cup down, he’d rush off and wash it. Anyway, it all worked, everybody had a great time.

But I digress from your question. On the Udall side, down in Kent, there’s only one or two still named Udall. But they all have the connection, we know we’re cousins. Some of them are my third cousins, I guess. David King Udall went on a mission over there. Then his son, David King Udall, Jr., went on a mission in 1912, over there. And he got acquainted with a lot of his relatives. I mean, they were his second cousins. And my Aunt Pearl was over there at that point. And so we kept in contact with this certain group. So I had something to build on when I went there. My sister was a pen pal to one of them for a while.

JF: Eloise?
EU: No, my older sister.

JF: Inez.

EU: During the war, my mother sent care packages to them. And I met one of the old aunts, and she had this very warm man’s overcoat she was wearing. She said, “I got that from your mother.” It was my father’s overcoat. “And,” she said, “I wore it all during the war, and I’m still wearing it!” (laughter) This was in the fifties.

JF: You’re still in touch with them?

EU: Oh, sure. They’re coming to see me. And when I go over there, I go down to Kent, and they take me to Goudhurst. They’re the children of the ones I knew, now that I know. But yes, we’re still in touch. Anyway, I digress—I tell you more than you want to know.

JF: Oh, I want to know it all! Your great-grandmother Eliza King was born in 1826 to William King and Ann Anderson.

EU: Yes.

JF: Do you know anything about her parents or her family?

EU: Yes. There’s other people in the family that are doing the Kings. See, I take the Udalls and I go this way. I don’t go this way. And so there’s other people doing the Kings.

JF: Who’s doing the Kings?

EU: Lots of people. I’m not into the Kings. I mean, I’ve been sent a lot of information.

JF: Did you ever visit where they were from?

EU: Oh, sure! I’ve been out to her village. It was a lovely visit.

JF: Where was that? Was it the Waltham Parish?

EU: Yes, Waltham. It’s in Berkshire. There’s two villages together, and I’ve been to the church and all that sort of thing. And, in fact, I went out one time and there was a lady living there who was doing kind of the village history, and my grandfather, David King, when he was there, he’d gone out to this village to see his mother’s people, and he wrote about it in his journal. That’s how I knew about it. So I went out there. Oh, I had a great time with them! She had come to London to work, and that’s where they met. They then joined the Church. He joined first, and then she joined later.

JF: Do you know how they met?
EU: Well, yes, they met, I told you, when he was on the milk walk.

JF: Oh! that’s right. Okay. Was she a cook or a maid or something?

EU: She was the maid at the house where he delivered the milk.

JF: Okay, now I’m putting it together.

EU: And so he tells—I don’t know whether it’s in his—I think it is—in the part of his journal that’s in the Udall book, how they went to Liverpool. See, the Church was taking—they were chartering ships and taking a lot of these emigrants over, and they went to Liverpool, and she was pregnant. He said it was on one of the last of the sailing ships. And they sailed from Liverpool to New Orleans. And he said there was a big storm and it was awesome—and I’ll bet it was. Anyway, she was pregnant and sick and so thin.

JF: Pregnant and on a sailboat across the ocean.

EU: She was sick and so thin that her wedding ring fell off and washed overboard.

JF: Oh, dear!

EU: And then they came to New Orleans, and they went up the river to St. Louis. Eloise has been there, I haven’t, but there’s some big smokestack out of brick—I don’t know whether they were doing coal or what they were doing with this smokestack….

JF: In New Orleans?

EU: In St. Louis. She said it’s still there. And he worked there for a year to get enough money for a wagon and all this sort of stuff. And David King Udall was born there.

JF: Okay, so he was born in Kansas City?

EU: No, St. Louis.

JF: Sorry, St. Louis. And was there a pretty good-sized Mormon community there?

EU: Well, there were some, yes.

JF: When he and Eliza decided to leave England, and also, just in joining the Mormon Church, in reading about the history of the Latter-day Saints in America, a lot of it was [that] the Church offered hope to people who were really suffering economically.

EU: Yes. It was both economic and spiritual, and who knows who came for what. But anyway, yes, it was very much a combination.
JF: I know it’s written somewhere, the name of the ship that he came on. Do you happen to know? I’m glad to hear you say that it was one of the last of the sailing ships, because that was sort of my impression, but I wasn’t sure.

EU: It could be in that book. It never registered too much with me. And then, to finish with them, they lived there for about a year, and then they went…. Let’s see, they came in 1850, ’51. David King was born in September ’51, and then they stayed there, and I think they left the next spring, in April. It took them over a month, I can see it now. They went with a small group, with their wagons and their food. Having been in Goudhurst, in Kent, where everything’s nice and manicured and pretty and green and everything, I can see it now through their eyes, leaving St. Louis to go a thousand miles, and they plod along every day. With luck, they could do maybe thirty miles a day. And he tells a little in his journal about it. But here they are, these people from England, and here’s the buffalo and the grass and the plains.

JF: And it gets drier and drier.

EU: And it gets drier, and they have to find water. Sometimes they have a dry camp, and sometimes they followed the river, you know, the paths. And they go along, and one time, I think…. They didn’t seem to see too many Indians. He doesn’t mention that too much. But one time they were crossing a river, and it was pretty scary, and I think he had a little trouble there. But then they go on. And then one day, way in the distance, they can see a little lump or two. And they get closer and closer—it’s the Rockies. And then they have to go up, and down into the valley.

JF: I wonder to what extent he’d ever seen mountains before.

EU: Well, there are hills in England, but no…. Oh, sure, it was quite an experience.

JF: I wonder if he ever had any regrets.

EU: No.

JF: I mean, it’s got to have been a hard life.

EU: No, no, I think that the faith meant a lot to him. He was with a lot of people feeling the same way, and I think it was an experience, and it was a chance to do better. By then, there were so many of these immigrants pouring into the Salt Lake Valley, and they were starting to farm out. His group was sent to Nephi, Utah, which is about sixty miles south of Salt Lake. And that’s where he—he said, “This suits me just fine.” There was a mountain there, and there was a river, and farming, and he said he liked it very much. And my brother-in-law says that with all these immigrants pouring into Salt Lake Valley, that there was a sign with an arrow that said, “Go south,” and all those who could read went south, and that’s how we got to Arizona. (chuckles)
JF: Really?

EU: No, that’s a joke. (laughter) So let me finish with Eliza—I’ll make it fast. So they lived there in Nephi, and I’ve been to the house where they [lived], and I’ve been to their graves.

JF: The house still exists?

EU: Well, see, all those houses exist, but they’ve been redone. Nothing is the same old house. But yes. And so she had several—I’ve never counted the miscarriages—but she had four children. Then I think she had, I don’t know how many [miscarriages]. Anyway, she died when David King was ten.

JF: Can I back up just a little bit? I noticed when they were in Nephi, that they were remarried, that they were sealed in the Church. Is that something they couldn’t have done in England? I mean, could you get married in the Mormon Church in England?

EU: You got married, civilly, and in the Church, but you still have to have a civil license. But in the Church, we believe in the hereafter and marriage for time and eternity. But that’s what you do in the temple—you’re sealed.

JF: And there was no temple in England to do that?

EU: Oh, no.

JF: Okay, thanks for clarifying that.

EU: Well, she died. And then he—well, he’d already taken another wife. And then he had a third one, Aunt Becky, who had no children, and she raised Eliza’s children.

JF: How many children did Eliza have?

EU: Four.

JF: She had four. And Aunt Becky had no children, did she?

EU: No.

JF: I read that David had eighteen children?

EU: Well, he and his second wife. She had a dozen—lots.

JF: She had children when they were married?

EU: Oh, no, these are his children.
JF: All right. I was unclear whose children were whose.

EU: (chuckles) Good luck.

JF: One gap—again, backing up just a little bit—in 1857, he mentions in his journal that….

EU: You’re talking David?

JF: Yes. He talks of being “called out to meet our enemies,” in 1857. Was he referring to Johnston’s Army?

EU: Yes.

JF: Okay.

EU: That’s when he came and moved Squires’ wife, and they moved south and took the pig with them.

JF: Okay, so it was during that time.

EU: Yes.

JF: And for the record, John Squires was the one who converted him and baptized him.

EU: In England.

JF: And they remained life-long friends, from what I gathered.

EU: Yes.

JF: Do you have any idea how many descendants David left?

EU: No. I’ve never toted that up. We’re in the hundreds—maybe to a thousand by now, I don’t know. I don’t really want to know.

JF: Eliza King Udall. I noticed that the book *Arizona Pioneer Mormon* had a picture of David, but not of her.

EU: Yes, there’s a picture there.

JF: Is there, of Eliza King?

EU: Yes.
JF: Oh, okay, I must have missed it. Your father was only about eleven or twelve when she died. Did he ever talk about her?

EU: That’s David King’s mother, not my father’s mother.

JF: Right.

EU: You’re in the wrong generation.

JF: What I’m sort of trying to get at is what Eliza King was like, what kind of a woman she was.

EU: Well, he describes her as being very pretty and exactly—how does he word it?—it’s in the book—something about “very much to his liking,” I think. I’ve got a picture in there when they were real young, both of them, before they came. I guess it was their wedding picture. So I think it was quite a blow to him to lose her. David King was ten when she died, so when he went to England on his mission, that’s why he went to her village, he saw her relatives, and he made the connection.

JF: What did she die of?

EU: I think it was a miscarriage.

JF: Childbirth. I guess that was the primary cause. And he took care of her, didn’t he? Wasn’t he largely….

EU: Who?

JF: David King. Didn’t he take care of her a lot when she was sick?

EU: Well, he could have. I never got that impression. They never went into any of that much. Just a minute. Eliza King had four children—two sons and two daughters. And her second son was named Joseph, and he was a year old when she died. And he came to Arizona and settled in Eager, and those Udalls in Eager are his descendants.

JF: Are David King’s brother, Joseph’s, descendants?

EU: That’s right.

JF: Okay. I love the pieces of the puzzle. (laughter) Do we know anything about Aunt Becky, where she came from?

EU: I looked her up kind of in genealogy there once. She came by herself. Her whole family didn’t come. But some of the others have done research on her, but I don’t really know.
JF: Apparently David only visited St. Johns once, and that was in 1904. Did your grandmother ever mention anything about that visit, what he thought of St. Johns, or anything?

EU: He came twice. Oh, dear, do we have to go into that? When David King went to prison, he came down. And then he came a second time. Aunt Ida, it’s all written up in her journal.

JF: Okay. I notice that David mentioned he never had a paying job.

EU: By “paying,” what do you mean?

JF: Well, he just said he never had a paying job. And I think what he meant was, he farmed.

EU: Well, yes.

JF: And you read about all the drought and the grasshoppers, and I just wonder how they made it.

EU: Well, see, it wasn’t just Nephi—that whole area, wherever the Mormons went, they eked it out, I guess, is how they did it. I said to my mother once, when things were tough, and they were all crossing the Plains and I said, “Well, why did they keep going?” And she said, “Well, what was their choice?” You know, you couldn’t get on the train and go back. And so I think that was their philosophy. Okay, here we are, the Lord will provide, and we’ll make it. And they did. They never expected great riches or prosperity, as far as things were concerned, but I think they felt very loved by the Church and each other, and they had a great family life. There was a lot more to their world than eking out a living.

JF: A lot of closeness, it seems, in the community.

EU: David King Udall—well, he talks about it in his book—there was a store in St. Johns, ZCMI, and he went back to St. Louis at one point to buy goods and stuff, and he brought back this—you can’t see it.

JF: Oh, it’s a plaque that says “The Lord Will Provide.”

EU: That’s right.

JF: It looks old. Wow, that’s beautiful.

EU: That was their philosophy—believe, and you’ll be taken care of.

JF: That’s really nice. I know David King was clearly a very, very devout Mormon.
EU: Oh, sure.

JF: And involved in his church. But it doesn’t seem like he was quite as involved in the community and public service.

EU: Well, the Church was the community. There wasn’t anything else there. So it was all one.

JF: It was all one. But I look at David King and all he was able to get involved in, and I wonder if just that sort of thing was a luxury at that time.

EU: Like what?

JF: Well, a lot of his leadership positions.

EU: Well, they were church. We grew up in the same kind of community. I mean, because he was the stake president, which means you have . . . each little village as a ward—some people call them “parish.” Okay, we had wards. And then you had a leader over several of these wards, and David King was that for thirty-five years. And then my father followed for twenty-two years. And, as Eloise says, if you didn’t like Udalls, that was too damned bad. (chuckles) You can cut that!

JF: Were they just natural leaders?

EU: Well, the Church—I mean, you never got paid for any of this. This was all—you were called and you did it. You got your reward by your blessings, and you felt that it was very worthwhile and everything like that. There were a lot of them. Now they change them quite often. But a lot of the people, they encouraged leadership development. They kept changing jobs, and they all shared.

JF: From a young age, too, it seemed.

EU: Well, most of these immigrants were young.

JF: And boys were elders.

EU: Well, some churches have a definition, and some have others. But you were to take care of each other, and work for the community, because you were all in it together. You didn’t have any choice.

JF: Was David at all political?

EU: David, or David King?

JF: David.
EU: Well, I don’t think there was much—I think the Church was running Utah. I don’t think they got into….

JF: There wasn’t much politics involved.

EU: No. There may have been Church politics, but I don’t think there was any other…. Nephi was a Mormon community. That’s like all the others. I don’t think there was anything else. David King was a member of the territorial legislature.

JF: Are there any stories or anything else you can think to add about David, before we go on to his son, David King?

EU: Well, not really.

JF: What were your impressions, growing up? I know you wouldn’t have met him, but what were your impressions that you gleaned from your father and grandfather about David?

EU: None. I don’t think they talked about him much. I mean, we just all carried on.

JF: Did the Civil War affect them at all?

EU: No. The whole West wasn’t much affected by the Civil War.

JF: I assumed it didn’t, but I thought I’d ask. Okay, let’s take a little break here.

[END TAPE #55, SIDE A; BEGIN TAPE #55, SIDE B]