

An Oral History Interview

with

ELMA UDALL (part 2)

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: Okay, we're on Side 2 of Tape #55, and we're going to start with your grandfather, David King Udall, who was born in 1851 in St. Louis, Missouri. We spoke some about that. You were about twenty years old, I think, when he passed away.

EU: Yes.

JF: What are some of your memories of your grandfather, what was he like?

EU: He was a tall man, very thin. All those men were thin because they worked so hard. But, I mean, he wasn't scary thin, but he was tall and thin and straight. He had quite a presence about him. He was not—that whole generation—he didn't take you on his knee and say how wonderful things were, and talk to you. One-on-one, you never talked to him too much, although I think I did ride with him a time or two. But like my father, he was very solid, very respected, and you were proud to belong to him. But as far as little family stories or anything like that, I don't remember. I was there when he died.

JF: I wondered about just the impression. But did he ever talk to you about his childhood memories or growing up?

EU: No. And, if I were in charge ever, I think it's too bad children don't have more curiosity. Maybe it's because they don't know enough to ask questions, while you still have your grandparents, rather than, you know, you wished you'd asked them.... But the person that I really would like to have heard tell her story, and we never did, was his wife Eliza Luella Stewart, known as Ella, who went through the fire in Kanab.

JF: Right. Now, you would have known her, too?

EU: Oh, yes!

JF: What were your impressions of her when you were growing up?

EU: Well, she was a sweet, lovely lady, and you always felt very welcome when you went into the big house. You felt at home, and could do whatever you wanted. And she loved all of us. Those people, another reason, they were very busy keeping things going. They didn't have lots of time to sit down and chat. But we've talked about it, some of my cousins—I think there was this kind of a certain sadness about her. See, she was fifteen—you've heard the story of the Kanab Fire?

JF: I have, but I'd love a refresher.

EU: Well, she was the daughter of Levi Stewart, for whom my father is named. And he was another pioneer who settled in Kanab. He was the bishop down there. And all of these people going to Arizona, all of my great-great-grandparents knew each other. He was doing well in the Salt Lake area, had land and stuff. But then Brigham said, "There's trouble down in Kanab, so you go down and take charge." And so she—Ella kept her

letters. When Brigham Young sent Levi Stewart to Kanab, he said.... The Western Union was coming through from California, going east, and it was coming through there, and he said, "Leave one of your daughters at Pipe Springs to learn telegraphy." So Ella was fifteen, so she went to Pipe Springs. There's a little monument there to her. And the first letter she kept was from her father over in Kanab, saying, "Hope you're doing well with your studies. I'll try to get over and bring you home for a visit." And he said, "Kanab ain't outta grub yet." (laughter) Which I thought said quite a lot.

But anyway, there was an old rock fort there, and the Stewarts were living in part of it. And there was supposed to be a watchman, and he either went to sleep, or wasn't paying attention. Anyway, there was a corner room where the little boys slept, and there was some—I guess it was kerosene, petrol, in there, because they did have lamps and stuff like that. It wasn't for heat. Anyway, it was December, and about midnight, something happened and this stuff caught on fire.

JF: Everyone's nightmare.

EU: And so those that could, got out. But there was no way, in this corner—there was no windows, no door, nothin'—and the fire was there, and that's where these little boys were. And so they were desperately trying to knock off the bricks and get in there and do whatever they could—the whole town. It was just a disaster.

JF: So it was a brick house?

EU: Well, it was a fort. So Margery [Wilkerson], Levi Stewart's wife, Ella's mother, these were her boys. And she started in through the fire. She was going to get in there, and he pulled her back. And Ella was right behind her. And her husband reached and tried to pull her back. He got her shawl, and he got Ella, but Margery went on in. And then there was a big explosion. And so there's a tombstone in Kanab. They put up a new one now, but the old one haunted me. Here's Margery Stewart, wife of Levi Stewart. And then here's these five boys. And at the bottom it said, "Ravished by fire."

JF: You say that's been replaced?

EU: Well, the old one is still there. You can't quite read it. But now there's a newer one.

JF: How old was Ella when this took place?

EU: Fifteen. I've got clippings out of the Salt Lake paper. I mean, it was a terrible thing for the whole community. But anyway, Levi Stewart.... They tried to have a funeral. Nobody could cry, nobody could talk. It was December, I could just see it. And he finally stood up and he said, "Well, we have to go on." But I'm sure that left its mark on Ella.

JF: Oh, it has to at age fifteen.

EU: She still had an older brother, and she had two sisters. But the little ones were all gone. Well, actually, polygamy—he had another two wives and three of those boys were Margery’s and two were her sister’s. But anyway, so then she came to Arizona. But us girls talking later . . . she was a wonderful woman, she helped with the Church, she did all sorts of jobs and things like that, and entertained the brethren from Salt Lake when they came and everything. But in looking back, we all sort of concluded that somehow there was a certain sadness about her.

JF: Probably just don’t ever get over something like that.

EU: Well how could you?

JF: Yes. I did know that and had forgotten it. I’m really glad to have the whole story.

When David King was about nineteen years old—I think it would have been about 1870—his father, David, was called to a mission in Kanab. David King was put in charge of the farm. Was that the way it usually went? If a father was called to a mission, that the son took over?

EU: The family coped. The Lord will provide, the family coped.

JF: Did he ever talk about those early years?

EU: No, and I don’t think it lasted very long. I think a lot of those people who got sent to Kanab weren’t very happy down there, and wanted out. But anyway, eventually David King went down there and replaced his father. He took the call that his father had, and that’s where he met Ella.

JF: Okay, that’s when they met. And they were married....

EU: For six weeks, and then he was sent on a mission.

JF: They were married in Salt Lake City, correct?

EU: Yes.

JF: In 1875. What I read was they were married in the Endowment House. What is an Endowment House?

EU: The Endowment House was built before they built the temple, and that’s what they used for the marriages and baptisms, and all that sort of stuff.

JF: It wouldn’t have been the same place David....

EU: Yes.

JF: Oh, it was? Okay.

EU: The temple wasn't finished until 1890 or something.

JF: Did Nephi....

EU: Nephi. That's a Book of Mormon word. Anyway, go on.

JF: Did they have an Endowment House?

EU: No, no, you had to go to Salt Lake. They all had chapels and things, and you could get married in the chapel, but to be sealed is why you went to Salt Lake.

JF: You were starting to say that six weeks after they were married, he was called to a mission in England. Were circumstances not taken into account when called on a mission?

EU: No. I mean, it was a call, and they needed missionaries, so you went. They didn't have a big to-do about, well, could this one afford it or that one afford it—nobody could afford it, but you went.

JF: How did they decide who went?

EU: Don't ask me. The calls came out of the apostles in Salt Lake. And David King and Ella wrote back and forth, and both kept a lot of their letters. That's where I learned a lot, too.

JF: So you have those letters?

EU: I've given the originals to the university. I made copies of all the ones I wanted to keep.

JF: She had no children at that time, of course, and....

EU: Well, she'd lost one. No, she didn't have any children. She taught school there in Kanab. It was after he came back she lost her first child.

JF: While he was away, what did she do, is that when she taught school?

EU: Yes, and sent money to him. Otherwise, he didn't have any.

JF: I'm constantly impressed with the Mormon women. They were hard workers.

EU: Well, they had to be.

JF: So it would be expected of her to work?

EU: No, if she had a lot of children, she took care of the children.

JF: And the family and the Church would support them?

EU: Who? They went with nothin'. David King was over there on a mission with very little. You go without purse or script, and the Lord will provide. People will help you, and, you know, the whole thing.

JF: So if she had had kids, which she didn't, and was not able to work because of all the kids, her family, others would have helped her?

EU: Well, sure, yes, you were all in it together.

JF: That's what I meant.

EU: Okay, I'm sorry.

JF: She was a teacher. Wasn't she also a bookkeeper?

EU: Well, you did whatever there was to be done. Don't get the idea that you had nice little schools there in Kanab. The Church ran everything. The schools were the Church schools. I mean, it was wild territory, it wasn't a state, and everybody was on their own.

JF: Well, it seems to me that it made the women particularly stronger then, because they'd have to just be prepared for anything.

EU: Anything. But women of that whole generation, in England or wherever you lived, nobody had any—unless you were rich—nobody had an easy life.

JF: But it sounds like it was a rewarding life.

EU: Yes.

JF: We talked some about David King on his mission. While on his mission in Kent, he wrote about joining another elder named Smoot, that he seemed quite fond of. Do you have any idea, any first name, anything of who that was?

EU: No. I mean, Smoot is a Salt Lake name, and I'm sure there were a lot of them. It's probably somebody his own.... A lot of those guys, see, he was young, they were in their twenties.

JF: Besides what he wrote in his memoirs, are there any other stories or anything you remember about that mission in England?

EU: Well, I read his missionary journals, and as I say, that's where I found out a lot of the locations and the people, the relatives—that's where I got a lot of my information to start with.

JF: Are those also in the library?

EU: Yes.

JF: When he returned, he wrote just very briefly on the way home that he met Brigham Young and his son—was introduced to them—but he doesn't really say anything more. Did he ever tell anybody any impression that made on him?

EU: No. See, the leaders, the twelve apostles and Brigham Young and all that, they traveled around a lot. Everybody knew them. It wasn't somebody that was on a pedestal and you never got to see. It was all there, and you'd go to conference, and the leaders would be there. They did that twice a year. So I don't think that it was.... I mean, they probably were impressed and all that sort of thing, but it wasn't something that, "Oh, look, I got to meet him," because....

JF: [Not like] meeting the pope or something.

EU: No, I don't think so. And then twice a year one of these men from Salt Lake would come and visit the whole area. And when they came to St. Johns, they stayed with Ella and David King.

JF: Now, why [was that]?

EU: Because he was the head man of the whole area. He was the stake president and, besides, there was no hotel.

JF: Okay. When David King returned from his mission in about 1878, he returned to Kanab and bought land and built a log cabin and cleared the land and planted crops and built a dam?

EU: No, that wasn't in Kanab. The dam was in Nephi, before he went to Kanab.

JF: And he'd done all this work and....

EU: Well, now, I'll take it back. When he came back from his mission, he and Ella may have lived in Kanab very briefly. And that's when that happened. Then I think they left there and went back to Kanab. See, it wasn't nice and clean, everybody went back and forth. And then they went to Kanab, and they had just settled into Kanab, and he was going into business with his brothers-in-law and all that sort of thing, and then at the age of twenty-eight, twenty-nine, he gets this call to go to Arizona.

JF: I was actually referring to a period of time earlier than that, when he'd just come back from his mission, and maybe it was Nephi where he built a log cabin, he cleared the land, started farming, and he built a dam, and the neighbors made him tear it down.

EU: Yes. That was Nephi. But that all took place—it wasn't a matter of years. He was only there for several months or a year or something, and then he came.

JF: It just sounded like he put so much work into it, to have it torn apart.

EU: Yes, but see, even.... Water has always been a big thing, and the Mormons settled where there was water. But they always had somebody in charge, and it was divided out. They dug the ditches and everything, and you didn't have the right to just move in and take some yourself. It had to be approved, just like other community things. And so I think he—maybe it wasn't deliberate, but he thought he had the right to do this, and it turned out he didn't.

JF: Well, that's what I was wondering, if it was—water law has this rule of “first in time, first in right,” and if that wasn't the issue [unclear].

EU: Yes. But he was kind of breaking new ground, and needed water. In a way, I think it kind of soured him on Nephi, and he was ready to move on.

JF: Yes, he made it sound like it was a very hard time for him. I wondered what the basis of the litigation is, and I'm just assuming that it was probably a downstream water user or something.

EU: I have no idea.

JF: Then he moved back to Nephi, and I think he contracted to chop timber for a while?

EU: Well, probably.

JF: And then the mercantile business.

EU: Then he went to Kanab. He did mercantile business in Kanab.

JF: Who were his partners in that?

EU: Ella's brother, Tommy Stewart. Ella's brother, Tommy, was married to David King's sister, Mary, so he's his brother-in-law. So he was one of the partners. At the time that, David.... And then the other was Lawrence Mariger, who was married into the Stewarts, related in a way. And these three young men had their business going, they were going to go great guns, and then whamo! David King got called to go and settle Arizona. Tommy and his wife were called to go to Nevada.

JF: He was just making it, just finally had a successful thing going, and got called away.

EU: That's right.

JF: I assume it would have been unthinkable to refuse.

EU: You didn't.

JF: You just didn't. So he left to become bishop of St. Johns Ward?

EU: It wasn't a ward then. Well, I guess it was. Anyway, he was called to go and be the bishop in St. Johns, yes.

JF: Why do you think he was called?

EU: (laughs) *¿Quien sabe?* [Who knows?] I mean, some went here, some went there. The immigrants were still coming. They needed to find a place to live. They were moving into Idaho, they were going into Nevada, they were going down into Arizona.

JF: They needed leaders.

EU: They needed leaders, and I guess these return missionaries were pretty good leaders. And they also needed young people. And he was twenty-nine. You had these high men in the Church who kind of went out and scouted out a lot of these areas to decide where to send people, which areas had the water and the this, that, and the other. I mean, there's the argument it was Erastus Snow and Wilfor Woodruff (both were apostles), who'd been down into Arizona at different times. One was in a nice wet period where the grass was up to the stirrups; and the other one was there a few years later when it was dry and everything. And so they went back and made their report, and they opted for the bright future (laughs) and sent us all down here. But it was, as we know, you had more drought than you did wet years.

JF: And St. Johns is even now known for some vicious winters.

EU: Well, not any worse than around there. Springerville gets worse. They're higher, they get more than we do.

JF: Oh, do they?

EU: Yes. We have a lot of winds—we all do on the Colorado Plateau, like right here. That's why we like Albuquerque, it's exactly the same altitude, latitude, St. Johns was.

JF: Oh, is it? I never thought about that. So is that the reason they picked St. Johns, because they thought it was very wet?

EU: No, no. They'd already had settlements at Snowflake, there was one near Winslow called Sunset. And St. Johns. They were all over. I mean, that's our sort of St.

Johns story, is that they were looking around in this whole area, and this was a good place. See, you had to have water. St. Johns is on the Little Colorado. You can't just put a town without water. So that had a lot to do with it.

JF: When he arrived there, it was called San Juan?

EU: Yes. I hadn't quite realized that. Stewart's written a lot. St. Johns is one of the few places where the Church sent people to settle where there were already people there. So the story of St. Johns is that Sol Barth Anyway, they were growing grain here in New Mexico, and they were taking it over to the military posts in Fort Apache.

JF: When you say "they," are you speaking of the Mormons (EU: No.), or are you speaking of Solomon Barth?

EU: Yes. And so Solomon Barth came out and had wagons, and he was freighting around. And they would take this grain all the way to the Indian reservations for the horses and all that. So he decided—he'd go through St. Johns—here was this place with water and grass, and he settled the people there. He brought them from New Mexico, over there, and they were already settled there on one side of the river. It's just a stream, actually. And then the Mormons came in. But they had decided that that was a good place. So it was not a happy time between the Mormons and the Mexicans.

JF: You say Mexicans, and I know that's how he referred to them. But being from northern New Mexico originally myself, I'm curious, were they Mexicans (EU: Yes.), or were they descendants of the Spanish conquistadors? Growing up in Santa Fe as I did, there were Spanish-Americans, and there were Mexican-Americans, and never, never did you mix the two up. I just wondered to what extent they might have been....

EU: No, I think they were basically Mexicans. And that's what we called them, that's what they called themselves—they were Mexicans. And so they had their Catholic church, they had their Spanish language. They were a very small kind of community, but it was San Juan, yes. And then the Mormons bought land from Sol Barth, and bought land on the other side of the river. That's another interesting story. They didn't all come in a big bunch to St. Johns. Some of them were already there when he came down. But they had bought this land, and they were going to pay for it with 700 head of cattle.

So after he hadn't been there very long—he got there in September, and I think this was December or January—they had to get ready to pay. So he had to go back to Kanab. The Church had a big herd out on the Kaibab [Plateau], and that's one of the lovely letters that I've got. He had to go up there, and he writes to my grandmother in January—I can see it now—he's in Kanab and he says, "The boys here have helped me round up the cattle, and we're ready to go in the morning. I hope to see you in a month." And he said, "Have Brother," So-and-So, "bring some men." He said, "The boys here will help me across the river, but have Brother," So-and-So, "to come and help me on in." He had a couple of people with him. Dad used to say that that was their favorite story—

the kids. They'd sit around the fire in the winter at home, and Grandpa would tell them about this trip.

Anyway, so he said to Ella, "Tell Brother," William H. Gibbons "to meet me and help me on in." And then he says, "There's a big storm coming, it's terribly cold, but we're starting in the morning." The river froze and they got across—one of the few times.

JF: Amazing!

EU: He tells all this in the book. He tells it better than I do. They didn't actually have to have 700 head of cattle. They'd already paid up on some that they'd taken down originally. But anyway, they brought 450 head. So anyway, that was the settlement of St. Johns, and it took them a month to make the return trip.

JF: So he was a cowboy, in addition to everything else.

EU: You were in those days! You didn't have this or that, you were everything.

JF: What I wondered, too, he's sent down to St. Johns to basically preside over the formation of a town—which he did. I mean, it was, I think one year. In one year, they laid out a town site, elected leaders, opened a school. How would he have known how to start a town like that?

EU: Because the whole Church, this was everywhere they went. This was the pattern. Everybody knew, okay, it's up to you. They'd lived in other towns, they knew what was needed. You marked it off.

JF: Did they have a little manual that said, "This is how to start a town"?

EU: Oh, heavens no. I mean, some of these men had probably settled several of them by then. I mean, as you went along, you settled something, then you moved on. I mean, it wasn't just him. Snowflake, all these other towns around there were more or less—but if you've got a group of people and you're going to live here, then you've got to organize. It makes sense. I think they used their sense as to what they would need. But the schools were very important to the Church, and they would provide extra money for the schools. And they would send an educator from Salt Lake to be in charge.

JF: So the community didn't have to pay for that?

EU: No. We had good schools, and good teachers.

JF: It's really evident. And I hadn't realized the degree to which education was a really high priority of the Church.

EU: Yes. This place was called—see, this was all territory, you know—New Mexico-Arizona Territory. But it was called San Juan, naturally. But when later they got around—and I don't know exactly when it was—to have a post office, the territorial government made it into St. Johns. Not apostrophe "s," but St. Johns.

JF: So it had the apostrophe "s" until....

EU: Well, no, it was San Juan—it wasn't St. Johns. They turned it from San Juan to St. Johns.

JF: When they got the post office?

EU: Yes, when it became a recognized town.

JF: Lorenzo Hubbell lived in the town?

EU: No. Well, he may have lived there, but see, the Hubbell's came from here. There's a lot about the Hubbells here in New Mexico—his father. Oh, yes, there's the Hubbell House. I think he was more in Ganado and that area, but he may have lived in St. Johns at the time. But he was a big man in the county, and they had their own county organization.

JF: "They" being?

EU: The Mexicans. And so he and my grandfather didn't like each other much. I mean, they were....

JF: They seemed to be rivals much of the time.

EU: Well, they had these two towns, and they had to kind of meld part of it. Each one lived their own lives, but you still had to meld the organization and the county and all that sort of thing. There's a letter in the book, they wrote Grandpa and said, "Get out, we don't want you here." But anyway, it was very tense. And he was one of the head men here, yes. But, in the end, I remember distinctly—must have been in the thirties—David King coming down to see my father early in the morning, and said something about, "I understand that Mr. Hubbell is dying. I want to go see him." Dad took him out.

JF: They ended up being close friends, didn't they?

EU: Yes.

JF: Did the family connections of the Hubbells and the Udalls continue after that?

EU: It was never a family thing. You know, east is east and west is west. And I don't remember anything to do with it. I know the trading post at Ganado. See, they were

basically trading with the Indians. There was no reason for them to be in business in St. Johns.

JF: It sounds to me like the two men just really respected each other.

EU: Yes, they did.

JF: Okay, in one way, the Mormon settlers were very unlike other settlers, in that some of them, including your grandfather, engaged in plural marriages. In 1882, David King married Ida Hunt, who I believe had been a bookkeeper in the store.

EU: There was Yes, go ahead with your question.

JF: One of my questions is, at that point in time polygamy had been declared illegal, but only by two months or something. The Edmunds Act, I believe, was enacted in March, and he was married in May or something. Was he even aware of that? I mean, I imagine news traveled very slowly in those days. Or would it have mattered?

EU: I don't think it would have mattered. I mean, whether they knew about it or not, the Church firmly believed in polygamy, and they were going ahead. And it wasn't, "Well, this is the cutoff, we've got to quit." I mean, that took another twenty years. But, I mean, a lot of people think that the Church was rife with polygamy. Well, about 3% to 4% of the Church practiced polygamy.

JF: Is that right?

EU: My mother always said 3% or 4% of what, the adults? But anyway, in order to take a plural wife, you had to have the consent of your first wife, you had to be in good standing in the Church, you had to be able to support them, and so on.

JF: So it wasn't something one entered into lightly.

EU: No. The reason it worked—one of many—they all believed that this was part of the hereafter, you were going to have lots of wives and children and move on. One reason it worked is because, in those days, there were a lot more women in the Church than there were men.

JF: In the West altogether. Wasn't that the case with settlers in the West that there were more women?

EU: Yes. But in the Church, so many of these immigrants, there were lots of women. And as we all know, in those days a woman on her own, trying to make it, was pretty rough. You were better off to be part of one man's family.

JF: So single women actually came across the Mormon Trail and settled?

EU: Well, they'd come with groups, like Becky. I mean, if your folks didn't join the Church and you wanted to, you would come, but there would be other Mormons around, you would come with them. So I think from the women's standpoint, it was an advantage to be a second or third wife of a man. You could have your own children, you could have a place in the community and this and that and the other. I mean, it was a combination of a lot of these things.

JF: Was there also a practical side in that—I noticed that after six years of marriage or so, Ella only had one child that lived, who was a girl. Was it an advantage of having more children, sometimes?

EU: Well, like all the settling of the West, the more children you had, that was your work force.

JF: Exactly, yes. And I assume that having male children was also preferable.

EU: Well, I don't think they narrowed it down. I never heard that angle of it. But anyway, and so David was an upstanding man in the Church. Ella and Ida had both come from polygamous families. The idea, well, everybody's equal and each one of you one side of your husband, you walk to church together and all that sort of stuff. Well, it wasn't that simple. (chuckles) But anyway, to make it work, everybody had to work at it. It was not easy. What some of the people in St. Johns—I guess they've all died by now—but the one thing that a lot of people in St. Johns said they could never keep straight was whose children were whose.

JF: I imagine that would be difficult.

EU: No, I mean usually the woman kept her own children. But Ida was down at Hunt. They had the mail thing, and she lived down there mostly. She lived in Eager—she never lived in St. Johns. But as the children needed to go to school in St. Johns, they came and stayed with Ella. And as the boys were working, it was all the family together. People were determined that my father and Uncle Grover were full brothers, but they weren't. But to the kids, the boys and the girls, I don't think it made that much difference. I mean, it did, they all knew—you lived with your mother as a child, but as you're growing up, then you became one family.

JF: They were brought up as brother and sister.

EU: Yes, you become part of everything. And Aunt Pauline, in her book, she gives a better insight into their growing up than I've ever had.

JF: Oh, she does?

EU: Oh, yes.

JF: I haven't read that yet.

EU: But anyway, yes. So Ida comes over—her family's in Snowflake, she comes over to St. Johns. They had a little ZCMI, Zion's Cooperative Mercantile, dah-dah. And that was the store. It was kind of a Church-owned thing, but each little town had one, and she came over to be the bookkeeper. And I think she lived with them, because they had an extra room. So anyway, he decides to marry her, he gets Ella's permission. But in order to marry her in the temple, they've got to get in the wagon, all of them, and go to St. George, Utah. That's the closest place. So then they're gone over a month up there. Then Ella gets to go on over to Kanab and see her family, which she hasn't seen since she left. And Aunt Pearl was the only child—she went with them. Grandma was pregnant, I think. But anyway, so then they marry Ida and come back. But see, they're looking for polygamists then. It's against the law. But to arrest anybody, you've got to prove that there's a second wife. She's got to be there. So they were hunting polygamists; they were going to stamp this thing out. Well, Grandpa tells it, they all tell it better in the book than I do. But anyway, they were after him for polygamy, but Ida left, and she went to Salt Lake. And she didn't have any children or anything. You had no proof that he was a polygamist. See, none of this was done within the territory or county license or anything like that. It was a Church thing. So the law were quite angry—I mean, they really wanted to get him. And so because she was not there, they couldn't charge him with polygamy, but then they charged him with perjury over this land thing—and I'm not getting into that. You can read all that. And he goes to prison.

JF: Did they select him because he was the leader?

EU: No, No . . . Well, yes, they were after most of the leaders. It wasn't just him. It was a lot of the others in the whole area they were after. Some of the people in Salt Lake went to jail.

JF: So he wasn't particularly

EU: No, no. No, no, not at all. I mean, he's our polygamist. But, so then they go to Prescott and they have the trial, two of them, and then he gets convicted. And it's pretty traumatic for the whole family. And I, when I retired I got these papers that my father had left, that were my grandfather's, and amongst it was this little rolled-up batch. He would get letters while he was in prison, but I guess he didn't have any paper or anything. But he kind of kept a journal on the backs of these envelopes. They were rolled up. I had to put it under a big stacks of books and everything to finally get them unrolled and read them. But Roger [Myers] told me he'd finally gotten them all straightened out

But anyway, it was a travesty of justice to try to get him on this perjury thing. And so he was only there for four months, and there were a lot of people trying to straighten the thing out. And so then he came home, but it left its mark on him. He was pardoned by President Grover Cleveland and named his first son Grover Cleveland Udall.

JF: Oh, I'm sure it did. I'm sure it did—on the whole family.

EU: And it was terrible for Ella.

JF: Ella seemed to be somewhat hesitant about the plural marriage anyway. She didn't seem to be real thrilled initially.

EU: That's right.

JF: I wonder if that was a common thing with first wives, a common attitude.

EU: Sure. But I think that the Church came first, and the husband came first, and so if that's what they wanted to do, why, you did it. There were some women who walked off, and all that sort of stuff. But on the whole, if you were a good, strong, Church person, you went along with it.

JF: When David was first put in jail, he shaved his beard for the first time.

EU: Well, in prison they shaved all of them.

JF: Oh, is that it? Because he just said, "my beard was shaved." Okay, so they did it.

EU: Yes. They still do. It's like the military—everybody gets the same haircut and there you are.

JF: The story that I know has been told often about Barry Goldwater's grandfather. That was a previous hearing, wasn't it?

EU: No, it was this trial in Prescott. And I hate to blow the myth, but Morris called me one day and said, "Go back through all these papers and records and everything and see what you can find." And there is no record that he was one of the signers of the....

JF: Of the bail bond.

EU: Yes. He was there—there's no doubt about that. He was a big man in Prescott. That was the capital—not Phoenix. That's why the trial was there. And so there is no evidence to that effect, but everybody likes the story.

JF: It's a good story. (chuckles)

EU: Sure it is.

JF: Before we get off the topic of polygamy—and we'll go later into the lives of Ella and Ida....

EU: I thought we had.

JF: Well, some of their businesses – because I do it more in the children later. But did your father, Levi, ever speak of polygamy?

EU: No.

JF: Once it was gone, it was gone?

EU: Well, no, it was always with you. I mean, the children, you're still here. I mean, the effects of it are still here. My father was one of the younger ones. He didn't get involved in a lot of the beginning. And he was – we were all –very happy. It wasn't a big—everybody had their own family life, and this was theirs. And he loved them, and they all loved him. So I don't think there was any.... I'm sure that, yes, there were undercurrents here and there, and all that sort of thing, but on the whole, everybody worked at it, and it worked.

JF: Okay, well now's a good time to take a break.

EU: All right.