

DESERET NEWS AND TELEGRAM, Salt Lake City, Wednesday, December 10, 1958

## Magazine Prints Utahn's Article

ST. GEORGE — "There's a Dixieland in Utah," an article by Utahn Juanita Brooks, has been published in the December 1958 issue of "Westways." It describes three Dixieland towns, Washington, Santa Clara, and St. George.

The magazine is the official publication of the Automobile Association of Southern California.

In two pages Mrs. Brooks portrays a Dixie where the block D of Dixie College on the black hill to the west of St. George is almost as well known as the magnificent chalk white temple of the Church of Jesus Christ of Latter-day Saints. She notes that Swiss converts settled the shady, well-kept, hospitable town of Santa Clara. Her article also reports that a remnant of a cotton mill exists in Washington.

Mrs. Brooks is a well-known author from St. George, having written "A Mormon Chronicle," "The Diaries of John D. Lee," "Mountain Meadow Massacre," and "Dudley Leavitt."

She has also written articles which have been published in several magazines, among which was "The Water's In," a story of the irrigation problems of Virgin Valley, which was published in Harper's and reprinted in Reader's Digest.

Mrs. Brooks is head of the English department at Dixie College, an active member of the Church, and the mother of five children.

in struck the golden vein. This year's arrival is O. C. Smith, a 32-year-old yea-sayer from Mansfield, La.

O. C.'s image was estab-

ers pass through it.

Ocie, as I once knew him (he was born Ocie Lee Smith), sang with Count Basie from 1961 to 1963.

when his music-teacher mother took him to Los Angeles, said, "My influences were not singers but instrumentalists: Dizzy Gillespie and Charlie Parker inspired me. Later I dug Nat King Cole and got into the blues bag listening to Ray Charles, B. B. King and John Lee Hooker."

In 1966 he recorded "That's Life," a blues ballad that became a moderate hit. Later he cut a more jazz-oriented version for an album, backed by a combo under the leadership of his pianist, Jack Wilson.

#### Country Music Switch

How did it happen that in order to break through commercially he switched to country music?

"First although Jack has a splendid jazz-oriented trio, I don't feel that I'm strictly a jazz artist. Even with Basie I didn't get too far into it, though I made no effort to get away from the jazz image either.

"I always dug country music; the songs have their own style and tell a story. Last December, my artists and repertoire man told me about a number by a songwriter and singer named Dallas Frazier, who stays around Tennessee and West Virginia where the country and Western influence is very heavy. I listened to a tape of Frazier singing this tune and it hit me right here! (Hand on heart). "I thought it just might be one of those controversial things."

#### Trouble at First

Did the prostitution angle engender any trouble with radio play?

"In the beginning, yes. One jockey in St. Louis played it; the next day he had complaints, primarily from mothers, so he stopped. On the third day, he got 10 times as many complaints — from kids who'd enjoyed it on the first day! So he put it back on again."

As it does for all ascendants to the charts, a single hit song took O.C. from the obscure rooms to bigger bistros to network TV breaks and foreign tours.

A similar stroke of luck

2749 Hartford St.  
Salt Lake City

The Salt Lake Tribune will pay \$2 for each original poem, not exceeding 20 lines in length, published here. Contributions should be mailed to Poetry, The Salt Lake Tribune, P.O. Box 867, Salt Lake City. Poems cannot be returned.

## Utah Historian to Speak At September Meeting

Mrs. Juanita Brooks, noted Utah author and historian, will be the principal speaker at the 16th annual meeting of the Utah State Historical Society when it convenes Sept. 21 at Utah State University in Logan, according to Dr. Everett L. Cooley, society director.

Mrs. Brooks, author of "Mountain Meadows Massacre," and "John Doyle Lee," a biography; and editor of "A Mormon Chronicle," the diaries of John D. Lee, and "On the Mormon Frontier," the diaries of Hosea Stout, will discuss the origins of the Work Projects Administration Manuscript Collecting Program in Utah.

"Mrs. Brooks is well qualified to speak on this topic as she was an area supervisor for the Emergency Relief Administration and the Historical Records Survey in the 1930s," Dr. Cooley said.

Also scheduled for the annual meeting is W. L. Rusho, public information officer for the U.S. Bureau of Reclamation, who will present an illustrated lecture on sites and scenes of explorer John Wesley Powell's 1869 expedition on the Colorado River.

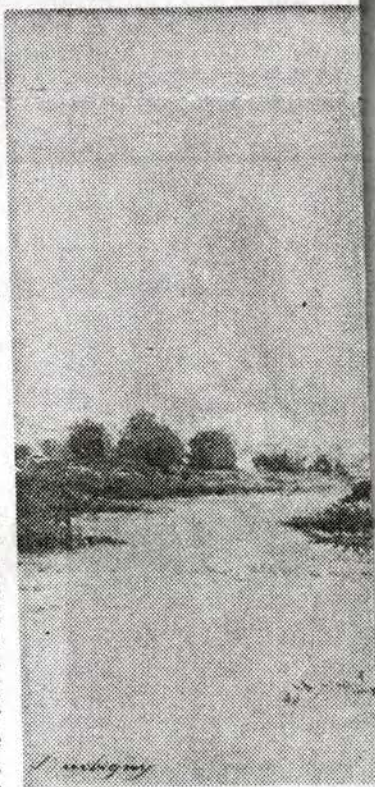
Mr. Rusho will be followed by Professor Thomas G. Alex-

ander, Brigham Young University who will present a paper on "John Wesley Powell, Father of Western Reclamation."



Mrs. Juanita Brooks  
Search For Manuscripts

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## A Mystery? It

Editor's Note — Mignon G. Eberhart, a leading exponent of the popular genre, the detective story, has written more than 40 mystery novels and has found that one of the mysteries involving mystery stories is the real name of the author. So many are written under pseudonyms, it's altogether possible the butler wrote it.

By Mignon G. Eberhart  
For Associated Press

Have you read any good mysteries recently by Freder-

8/4/1968

*Log. Head J.*

8-24-69

## Utah Writer's Roundup Books Guest Speakers

An award winning poet, a professional magazine article writer and the winner of the 1969 Utah Institute of Fine Arts best novel award will round out the panel of guest speakers at the League of Utah Writers 34th Writer's Roundup. The con-

ference will be held at the Hotel Utah, Sept. 5, 6 and 7.

Dr. Edward Lueders, head of the Department of English at University of Utah, will discuss poetry for the serious writer. The fast growing non-fiction magazine market will be the subject of Herbert E. McLean, University Relations editor at Brigham Young University.

Speaking in a lighter vein on what happens to a writer after publication will be Utah's Juanita Brooks, a noted biographer and historian.

Mr. McLean and Dr. Lueders will open the lecture segment of the conference Saturday morning. Previously announced speakers are Peggy Simson Curry, fiction, and editor Luther Nicholes, who will be featured at the Saturday afternoon seminar. Mrs. Brooks will join other guest speakers for an appearance in a panel discussion of writing trends Saturday afternoon.

Originally from Chicago, Dr. Lueders comes to Utah from Hanover College. He is acting editor of the "Western Humanities Review" and has edited "Through Okinawan Eyes," "The College and Adult Reading List of Books in Literature and the Fine Arts," "Reflections on a Gift of Watermelon Pickle... and Other Modern Verse," and a 1969 publication, "Some Haystacks don't Even Have Any Needle... and Other Complete Modern Poems." He also has scheduled a forthcoming book of the works of three University of Utah poets.

McLean is a former staff editor for Kaiser Industries industrial and construction publications and former editor of the Conoga Park Herald. He has taught English and Journalism in California and was western editor of "Purchasing Magazine," one of the nations leading business publications. Well known for his articles on Alaska and outdoor life, Mr. McLean is currently teaching advanced magazine article writing at BYU.

The "First Lady of Utah History," Mrs. Brooks is currently working on the manuscript of the "History of Jews in Utah." She has authored "Mountain Meadows Massacre," a definitive history, and "John Doyle Lee," a biography. In addition, she has edited "A Mormon Chronicle," the diaries of John D. Lee in two volumes, and the two volume diaries of Hosea Stout, "On the Mormon Frontier."

A member of the Utah Historical Society, Mrs. Brooks has rescued many historical diaries from trunks and attics, transcribing and preserving them for history.



Juanita Brooks



Dr. Edward Lueders



Herbert E. McLean



Herbert E. McLean  
BYU Faculty Member



Juanita Brooks  
Utah Author



Dr. Edward Lueders  
Poetry Editor

#### Panel Members Announced

### *Writer's Roundup Set Friday in S.L.*

Experts in the fields of poetry, the non-fiction magazine market and Utah history will address the League of Utah Writers 34th Writer's Roundup Friday through Sunday at Hotel Utah.

Dr. Edward Lueders, chairman of the Department of English at the University of Utah and editor of a number of collections of poetry, will discuss poetry for the serious writer.

The non-fiction magazine market will be explored by Herbert E. McLean, editor of "University Relations" at Brigham Young University. In the lighter vein, Juanita Brooks, noted Utah historian and biographer, and winner of the 1969 Utah Institute of Fine Arts best novel award, will speak on an author's experiences following publication of a book.

#### To Open Lecture

Dr. Lueders and Mr. McLean will open the lecture segment of the three-day conference Saturday morning. Other speakers, Peggy Simson Curry, to discuss fiction, and Luther Nicholes, editing, will be featured at the Saturday afternoon seminar. Mrs. Brooks will join the others in a panel discussion of writing trends also on Saturday.

Dr. Lueders has been associated with the University of Utah since 1966. His previous teaching assignments were at the University of New Mexico, Long Beach State and Hanover College. He is the acting editor of "Western Humanities Review" and has edited

"Through Okinawan Eyes"; "The College and Adult Reading List of Books in Literature & the Fine Arts"; "Reflections on a Gift of Watermelon Pickle . . . and Other Modern Verse," and a 1969 publication, "Some Haystacks Don't Even Have Any Needle . . . and Other Completed Poems."

#### Advanced Magazine Writing

Mr. McLean is a former staff editor for Kaiser Industries' industrial and construction publications and former editor of the "Conoga Park Herald." He has taught English and journalism in California and was Western editor of "Purchasing Magazine." He is currently a teacher of advanced magazine writing at BYU.

Mrs. Brooks is currently working on a new book, "History of Jews in Utah." She has written "Mountain Meadows Massacre," a definitive history, and "John Doyle Lee," a biography. She also has edited "A Mormon Chronicle" the diaries of John D. Lee in two volumes, and the two-volume diaries of Hosea Stout, entitled "On the Mormon Frontier."

A reception in honor of the guest speakers and League of Utah Writers members will be Friday at the Utah State Historical Society, 609 E. South Temple. The awards banquet will be Saturday evening at Hotel Utah. Final Roundup event will be the Poet's Breakfast Sunday morning in the hotel's Jade Room. The awards will be given for the Original Writing Contests and the Samuel W. Taylor Regional Literature Contest.

# The Chopping Block

By FRANK C. ROBERTSON

Although I was but a youngster when Mormon missionaries first came to my parents home I well remember my father asking them sarcastically to explain The Mountain Meadow Massacre. I know now that their explanation was not the true one, but Father had no right to complain for in the several missions which he himself later filled for the church he undoubtedly was many times asked the same question, and gave the same answer.

Even then forty years had passed since the deplorable event which shocked the entire nation, and people were still bitter toward the Mormons because of it. A half century has passed since that time. It has taken nearly a century—the crime was committed in 1857—for someone to come up with a reliable, thoroughly documented history of the affair. The old animosities have died out, the participants are long since dead and it is now possible to look at the reasons back of the tragedy with dispassionate, unbiased judgment in an effort to get at the real truth.

Such a study has just come from Stanford University Press in a volume of 243 pages by Juanita Brooks, of St. George, Utah. I know of no one so well qualified to do the job. I have known Mrs. Brooks for many years, and my acquaintance with her husband, William Brooks, now postmaster of St. George, goes back to when I was a kid of sixteen, and I have never known more earnest, sincere people.

Juanita Brooks has had many years experience in research work, and she has a fluent literary style. She is a faithful Latter-day Saint, and has lived all her life within twenty-five miles of where the massacre took place, and in fact one of her grandfathers was in the vicinity when the tragedy occurred. It would be impossible for anyone to have a better background for the work.

For years many people have tried to pin the blood-thirsty crime upon an entire people, or its leaders. They, in turn, on the defensive, have argued that it was the work of one fanatical man, and a group of Indians. Neither, of course, even approaches the truth. The murder of a hundred and twenty people, and the sparing of the lives of seventeen children considered too young to talk cannot be explained so easily.

Juanita Brooks propounds the only sensible explanation as an example of mass or war hysteria which had its origin in real or imagined wrongs and dangers, against a background of often savage persecution, and a measure of fanaticism on both sides.

Had Haslem's heroic ride of six hundred miles in six days, bearing Brigham Young's message to save the emigrants at all costs, been successful it would have been celebrated as one of the great deeds of western history. But in the light of now known facts it is doubtful if it could have been averted even had Haslem arrived in time. The thing had gone too far.

Looking backward, it seems unjust that John D. Lee should have been the only one to expiate the crime. Here, too, was a man who but for his part in that terrible affair would have gained a great and honorable fame as a frontiersman, for he had undoubted ability. There is pathos in the



Robertson

picture of Lee weeping so bitterly over what he thought he had to do before the massacre that the Indians forever after called him "cry-baby." That he was a sacrificial goat is my, and not necessarily Mrs. Brooks', opinion. After twenty years had passed before Lee's too dramatic execution, it is apparent now that no good purpose was served by it. If ever a man was caught in the unhappy net of circumstance John D. Lee was that man.

\* \* \*

Juanita's book is as valuable in helping to understand current mass hysteria as it is as a historical document. This is a book which although of greater interest to Utah people, is certain to be a popular number in all the libraries of the land. It is a lesson in mass psychology which, once read, will not soon be forgotten.

It is now possible to look back upon both the victims and the destroyers with compassion and understanding. That is what Mrs. Brooks has done.

\* \* \*

I have received many fine letters during the past few weeks, for which I am grateful. Some have obviously expected an answer, but have neglected to give their street address. I hope this will be considered an acknowledgment by these people, for I do try to answer my mail—sooner or later.

## Baering Down On The News

By ARTHUR "BUGS" BAER

Before discarding the constitution in a war crisis let's try it with the alphabet and the decimal system.

If we can get along without those two then we'll make the effort with the constitution.

You discard that back-wheel man on your hook-and-ladder and your fire truck isn't going to take the curves so good.

We think the U. S. congress should have the last say on everything. If it wants to vote like Democrats and Republicans is there any reason why the two-party principle shouldn't apply to the White House also?

Rootin' around.. by BENE



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# Massacre at Mountain Meadows

*John D. Lee: Zealot, Pioneer Builder, Scapegoat* by Juanita Brooks. (Arthur H. Clarke Company, 404 pages, \$9.50.)

Reviewed by  
Merrill J. Mattes

Regional Historian, National  
Park Service, Omaha

In 1857 an emigrant train of families from Arkansas, bound for California, met disaster at Mountain Meadows in the southeastern corner of Utah. All of its 140 members, except one pitiful wagonload of small children, were massacred, their bodies left to the wolves. Indians had helped with the grisly job but the chief murderers were agents of the Mormon Church.

Every frantic effort was made by church authorities to conceal the crime, but the reverberations of its horror could not be contained. The public clamor for justice would not be stilled until Brother John D. Lee was selected to be the official scapegoat, to focus upon himself the guilt of the brotherhood. Following a trial in 1877, Lee was executed by a firing squad at the Meadows.

While there is no excuse for a massacre, there were extenuating circumstances. The event occurred during a period of great antagonism between Mormon leaders and the United States Government. A United States mili-

tary expedition was organizing to march toward Salt Lake City to put down "the Rebellion." Thus even innocent "Gentile" emigrants became enemies in the eyes of the faithful, and there is evidence that some members of the Fancher train behaved arrogantly.

Mormons today are good American citizens. None should bear the stigma of a crime committed under hysteria by their ancestors, any more than Massachusetts citizens of today are to be condemned for witch burnings of the Seventeenth Century.

Except for his prominent role at Mountain Meadows, John D. Lee was a model frontiersman—Mormon style. He played a prominent role in church conflict with "Gentiles" in Missouri and Illinois, the later exodus across Iowa from Nauvoo and the dreadful time at Winter Quarters (now in North Omaha) in 1846-47. After the arrival in Zion, he was one of the leaders chosen to colonize Southern Utah, and it was there as Indian Agent, that he became entangled in the web of fate that led to the massacre.

Lee was a meticulous recorder, whose diaries are a joy to historians. He was also a fine and loyal husband to 19 wives and a good father to something like 60 children.

Not counting, that is, orphans of the massacre whom he and his neighbors sheltered, later billing the United States for the cost of their food and lodging!

Juanita Brooks writes with complete scholarly detachment and honesty, not shielding any one from the terrible load of guilt, but managing at the same time to see in Lee a strong and honest character. He was damned by involvement in one hysterical episode and had a knack for polygamy and progeny that would frighten the Planned Parenthood Federation today, but he was greatly admired in frontier Utah.

In keeping with his scapegoat role, Lee was excommunicated by the church which he had served so zealously. But now, in this enlightened age of relative moral values, all is forgiven. In 1961, reports Miss Brooks, the 12 apostles of the Mormon Church reinstated John D. Lee to membership, with blessings. But the ghosts of Capt. Charles Fancher and his slaughtered company still haunt Mountain Meadows.

### By The Herald Staff

## Off the Beat

## HOLE-IN-THE-ROCK: AMAZING UTAH STORY

There is no other place quite like it in the entire world.

A somewhat sweeping statement, but made without fear of successful contradiction.

I am referring to Lake Powell, where I was fortunate enough to go recently, and even more fortunate to be able to take a boat trip some 70 miles up the lake—or river as the case may be, to historic Hole-In-The-Rock, enshrined in Mormon history.

I had my choice of Hole-In-The-Rock or Rainbow Bridge (the former is on the river proper, the other up one of the side canyons). Rainbow Bridge is the largest, yet discovered, natural arch in the world. The largest of anything is worth seeing, and someday I want to see it—but I chose Hole-In-The-Rock because I felt I had to see it, and actually climb up it, to really understand it. I had read Dr. David Miller's excellent book (the only thing written that fully covers it) and I had even done a film narrative years ago for Tote Gote, in which several intrepid modern adventurers took Tote Gote down through Hole-In-The-Rock and across the slick rock country to Bluff, following the trail of the Mormon wagon train in 1879 and 1880 which went where no one thought it could go—and which established a record of some sort for endurance and stubborn courage.

They also established a record for the worst case of misjudgment ever chalked up to a Mormon settlement mission.

No one can blame Brigham Young for that one. He died two years before. I always felt that if Brigham had been alive, with his genius for organization and his thoroughness for preparation, he wouldn't have let it happen the way it did.

**Hole-In-The-Rock** is not a hole at all, but a narrow steep cut in the west wall of Glen Canyon. It's the only break in the canyon wall for miles either way that anyone can get down. On foot it's a scrambling, toe-clinging, sweat-pouring, heart-thudding climb. The adjectives are mine, because I climbed it. Going down is easier, but you could still lose your footing and roll like a cartwheel (no similarity intended) clear to the bottom of Glen Canyon.

The Mormons who settled Bluff took some eighty wagons down it—and it's one of the hardest things to believe in the annals of history. But they did it. There's no question about that. And how they did it is an epic in courage, stubbornness and ingenuity. They did not

take the wagons apart and let them down by ropes, as legend has it. They sent each wagon down as a whole, with teams bracing in front, wheels locked, and men on ropes holding back.

And they did it without actually smashing a wagon or hurting anyone.

It took them some six weeks to build a road — actually a chute-the-chute slide much of the way—from the top of the canyon wall to the river. There they built a ferry and crossed the Colorado. But the entire journey took them six months and the toughest part came in the almost impassable slick rock country from the river to Bluff. They started in October from Escalante. They reached Bluff in April. And Bluff owes its location to the fact, as Dr. Miller puts it, they just plain ran out of gas. They had intended to go farther on the San Juan, but they were so exhausted they just couldn't.

Why was it such a case of poor judgment?

They sent an exploring party which reached the San Juan in a huge circle. The way down was hazardous, through hostile Indian country and obviously unsuited for a larger wagon train. The way back was the other half of the circle, long but fairly easy as travel in that country went in those days. The way back took them six weeks.

But someone, and it was

## BERRY'S WORLD

## FORUM RULES

The Herald welcomes letters from readers. Please note these rules:

- Length limit: 250 words. Signature and address required. However, if contributor requests, only initials need be published - with certain exceptions, including letters political in nature or in which accusations or charges are made. In such cases, full name and address must be used.
- No unsigned (anonymous) letters will be considered. Preference will be given letters which are short and "to the point".
- It is the responsibility of the contributor to ensure that the letter does not contain any material which is defamatory, libellous, obscene, fraudulent, abusive, or which contains statements discriminatory on any basis, religion or creed.

never pinpointed who because no one ever would admit it later, looked at a map and said why not go straight across country and save all that distance. They did. Across the roughest country on earth for wagon travel and it took them six months. They suffered untold hardships, virtually killed their animals, and made it to Bluff so exhausted they just stopped and founded a town because they could go no farther.

But as Juanita Brooks told me: "In those days no one questioned authority, even if it was obviously wrong. And they believed with all their hearts that if authority had told them to do something, the Lord would give them added strength to do it, no matter how hard it was."

THERON H. LUKE

It is supposed that the modern town of Hissarlik, Turkey, is the site of Ilium, known as Troy in ancient times. when attacked.

BY JAMES O. BERRY



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**"Sure, the Vietnam war has prevented us from doing things for you people, but one GOOD thing—it hasn't stopped us from getting to the MOON!"**

# Echoes From The Archives

## The Mountain Meadows Massacre

The Mountain Meadows Massacre took place on September 11, 1857. About 140 emigrants led by Captain Charles Fancher, enroute to California, were attacked by white men and Indians. All but 17, who were small children, were killed. John D. Lee, who confessed participation as leader, was executed for the crime on the spot where it occurred, but not until 20 years later. These are the established facts of the massacre. The complete truth can probably never be evaluated by any human being, since the tragedy obviously grew out of a complex chain of circumstances that involved many people in many places.

The mystery has produced an amazing mass of folklore and John D. Lee has become one of the most controversial figures in the history of the West. Juanita Brooks, a history teacher from St. George, Utah, has spent many years searching church, state and county records to produce two books about the affair that are the most authoritative and believable of all the accounts. They are *Mountain Meadows Massacre*, (University of Oklahoma Press, \$5.95) and *John Doyle Lee, Zealot-Pioneer builder-Scapegoat*, (A. H. Clark, \$8.95). Mrs. Brooks supports her statements by an immense bibliography.

Mountain Meadows is a wide valley covered by sparse desert vegetation, located a few miles off highway 91 south of St. George. It is difficult to visualize a massacre in this setting of peace and absolute quiet. The lush meadow described with such enthusiasm by travelers

on The Old Spanish Trail is gone, the stirrup-high grass replaced by a twisting gully. Legend says the land, poisoned and contaminated by the blood spilled there, was cursed by God. He washed it clean and decreed that nothing of value should ever again grow upon it. Ecologist say it was over-grazed.

As the legends grew about this valley in Southern Utah, they also developed the name of John D. Lee, coloring the lives of his many descendants. (He had 17 wives and 54 children.) Juanita Brooks says: "In the minds of many he is a fiend incarnate. Tales have been told not only of murder, but of a strange Satanic power by which he could win any woman to his evil lust. His family, on the other hand, pictured him as a hero martyr who died to save the good name of his church and assumed in silence the full disgrace of a group crime for which he was not responsible. Somewhere in between lies the truth." She brings Lee out of the shadows and presents his life as he recorded it himself in diaries, as it was recorded in official court documents, and from personal interviews with people who knew him.

### By Celesta Lowe

While the purpose of these two books was to clarify an incident in history, they also present a fine analysis of the stormy history of the Mormon Church and the remarkable religious and social conditions that existed in Utah during the late 1800s.

One of the persistent legends of the massacre is that a young girl escaped. Her body was never found nor was she among the 17 children who were saved and later returned to their families in the East. This bit of folklore is the basis of two very different books, both of them fascinating in their own way. One is *Mormon Tea*, an epic poem by Hiram M. Hunt.

Through the medium of poetry Mr. Hunt, who is a Physics Professor at Nevada South-

ern University, has minimized the awfulness of the actual massacre with the story of a frightened, lonely girl making her way through the desert and into the mountains. There she met and fell in love with an Indian boy. The tragic ending symbolizes both the affair at Mountain Meadows and the fate of the Paiute Indians who tried in vain to be friendly with the white men who invaded their country.

The other book is *The Fancher Train*, a novel by Amelia Bean. Both of these books are now out of print, but are available in most of the local libraries. Mrs. Bean, like Juanita Brooks, is a native of Utah whose own ancestors were involved in the conflicts they describe. *The Fancher Train* is a fictional account of all the events leading up to the bloody incident, giving deep insight into the psychology of the Mormon pioneers and their tormentors.

That historic western figure, Jedidiah Smith is the main character. The author admits this is a figment of her imagination but cites recorded facts which indicate he could actually have been the scout who accompanied the *Fancher Train*. The girl who escaped figures prominently in the story too. All history buffs will appreciate this novel, which won the Silver Spurs Award for the best historical novel in 1959.

For those who like their history raw and unadorned there is a little book written in 1910 by Josiah F. Gibbs entitled *The Mountain Meadows Massacre*. It boasts "nine full-page and five half-page engravings from photographs taken on the ground," and these are indeed ghastly photographs including two of Lee's execution. One shows him sitting on the edge of his coffin before and another lying in it afterwards.

Actually, the massacre has aroused the imagination of so many writers that one could start a life-time reading plan based on the event. But one thing does lead to another and Juanita Brooks has recently completed a two-volume work based on the diaries of Hosea Stout, who was a contemporary and companion of John D. Lee. These two volumes reportedly bring to light some never-before published material.