

9202 Raintree Drive
Sun City, Ariz. 85351
February 5, 1974

Dear J.B.

Glad to hear from you, also that you are keeping busy and productive. If your letter was a two-pager, you forgot to enclose the second page and you didn't sign the first.

I fear you have drawn some erroneous conclusions regarding what I have told you, and my comment will follow your points in their order in your letter.

You have never heard me say that Emma received 100 head of cattle in payment for her holdings. This is pure legend, propagated to ease the guilt feelings of some of the Saints who could have seen that Emma was not beat down as she was.

When Emma left the Ferry she did not go to Skutumpah because there was no reason to do so. The Canaan Co-op had taken Lee's claims over in 1877 and W.D. Johnson was allowed \$15.22 for surveying the first four 40-acre lots so that Canaan could obtain U.S. title. (See Canaan Minutes for Oct. 25, 1877) Erastus Snow saw that his two sons-in-law, Dee Woolley and Dan Seegmiller, got these ranches. Skutumpah, also known as Roundy Station, became Upper Kanab (now called Alton).

Instead, Emma her family, and Frank French were ferried across the Colorado by Warren Johnson, went over the Lee Hill and camped at all the old watering places: Navajo Spring, Bitter Spring, Limestone Tank, Willow Spring, Moenkopi. Thence along the pioneer road to Sunset on July 16, where the following day they got 14 head of stock from that great humanitarian, Lot Smith. They worked their way to the White Mts, stopping at Snowflake to be married Aug. 9 by Judge Stinson. She never joined the Little Colorado Saints and never intended to. She had had a bellyfull of Mormon justice and had no trust of church leaders altho she numbered many individual Saints among her lifelong friends.

The Frenches took up a ranch but had their stock stolen and their house burned by the Apaches in the 1882 uprising.

You must be careful with Lee family legends. Many of them have been retold and distorted so badly that they bear little resemblance to the facts. Too, the descendants from the various families all seek to link the legends to whichever of Lee's wives they claim as ancestor, and the Udalls are as bad in this respect as any.

Emma never returned to the Ferry. This tale of placing her alone at the crossroads is sheer fantasy. Sunset was not evacuated in 1879 and Winslow had not come into being. Surely you know this. The sites of those two places are only three miles apart in any event. Sunset wasn't abandoned until most of the elders fled to Mexico in early 1885 due to the Edmunds Law. Price W. Nelson was left to "hold down the fort" as presiding elder.

I don't know how you could have interpreted my letter as saying Emma operated a brothel because she certainly did not. She was of high moral character but was no mental genius when dealing with sharpies. I did say that the bums and prostitutes of Winslow mourned her death, as did everyone in town. This is indicative that she served everyone, not just the elite. The point of my story was that the town's elite filled the house, the average people the front porch and yard, while the bums and prostitutes filled the backyard on the day of her funeral. This came from Clara, and to me offered an interesting segregation of Winslow's social elements in 1898. However, there was no intimation that Emma was in any way connected with the prostitution which was rampant in this railroad town at that time. Emma was kind and would have treated a bum or prostitute as soon as the mayor or the town's leading merchant. She was very democratic.

You might say that the Frenches wound up with nothing - or close to it - from the sale of the Ferry. Emma was a good cook and her boarding house at Hardy Station set a good table, bringing in a full house. The Frenches saved enough from this operation to enable Frank to design and build the Clear Creek Dam and Reservoir. He also formed a water company and was its president. French did return to the Ferry, but that wouldn't interest you. The baby farm story is a myth or wishful thinking.

The things that we have to be careful about telling do not pertain to Emma's conduct but to the way the Saints in St. George and Kanab treated her. If I told you the entire story, a couple of Mormon heroes would not appear so heroic but as the double-crossing skunks they were. It wouldn't do any good to demolish these men and you shouldn't be tempted.

I have just finished reading your Dudley Leavitt book which I purchased from UHS. I like it.

We completed the transcript of the tape I made of you and sent George Tanner a copy. (You said you didn't care for one). George is enthused and wants to xerox it for UHS and U of U. I told him OK by me if it was by you.

Clara said Emma and Frank moved into Fort Apache after they were burnt out but I have never tried to substantiate it. You might try General Services for the record.

Sincerely,



P. T. Reilly

9202 Raintree Drive
Sun City, Ariz. 85351
February 20, 1974

Dear J.B.-

Happy to hear the material which I sent was useful to you. I got to thinking that you might jump to the conclusion that Emma and French lost their stock in 1882. Actually the date is not known and the term "1882 uprising" could lead one astray if he is only casually informed on Arizona history. There had been Apache incidents for two or three years, but in 1882 the troops were sent out in retaliation - giving the name 1882 uprising. Therefore the Frenches could have been burnt out in the White Mts. any time between Aug. 1879 and June 1882, when the troops finally were sent out.

I rather think their burnout occurred in the fall of 1880 or the winter of 1880-1881. You can consider the following information, which may be new to you. (Incidentally, I have all of Clara's material and know where she romanticized.)

Therefore I would place the Frenches at Hardy Station from, say 1881 to 1887. Emma's final ten years were her most comfortable, at Winslow. Apparently they kept the Hardy Station house after coming to Winslow because Emma was at Hardy when Vicky died.

How much help Emma gave in raising French's two sons is problematical. The oldest, Fred Marcus, was born in Tulare, Calif. in 1865. Fred married Lillie Mae Swift in 1886 and had five children by 1901. Charlie French married Emma's niece from England. I found Charlie and Fred filing mining claims in Coconino Co. as late as 1913. Both were later drowned in the Catalina Channel.

George can probably get you a xerox of the tape transcript easier than I can, due to our extreme gasoline shortage and the distance I have to go to a machine. But if he doesn't, I will, so let me know. Your tongue didn't waggle a bit out of line. You made a good, honest tape about your early life.

Hope this helps.

Sincerely,



P. T. Reilly

9202 Raintree Drive
Sun City, Ariz. 85351
March 1, 1974

Dear J.B.

Glad you can use some of the material I sent. I don't know how deeply you have researched Emma's family, but you might consider this. Her daughter Ann Eliza married Barney Haley, a one-time member of the Los Angeles City Council. After chasing hundreds of miles over Arizona and Utah (I lived in Studio City, California at the time), I found Ann and Barney's granddaughter, Anna Palmer, living within a mile of my house. It seemed to me that Anna knew at least as much as Clara B. Lee and did not romance her detail. She was not nearly as old as Clara, I'd guess around 60. I last saw her in 1966.

Frances Dell married David Blair and their only child, Rudolph, ^{3 buried} lived in Las Vegas, Nevada until 1965. Then Anna's Christmas card came back and she hasn't heard from him since. I have not been successful at tracing him but I didn't try awfully hard because of limited interest.

Ike Lee's daughter, Mrs. Victoria McDonald lives in Chicago. Have you contacted her? She let Toney Richardson - the Flagstaff pulp writer and baloney artist (Maurice Kildare) have a mess of Lee and French pictures for his yarn on Grandma French.

Now please don't get the idea that I don't think Emma was a midwife. She was. I think Clara merely exaggerated her baby business. Consider this: Winslow did not exist until the A&P RR made a town there in 1882. (P.O. established Jan. 10, 1882, ahead of the track). It was a town divided into two factions - the cowboys and the railroad men. Few of either had wives and there was a minimum of families outside of the Mormon towns which had their own midwives. I have never run across an LDS family that availed itself of Emma's services but there must have been some. George Tanner should know who midwived for Joseph City. I think Emma might have comforted the sick at the RR sidings, possibly between Holbrook and Winona. The so-called "baby farm" could have evolved from the presence of two or three new babies at a close interval.

Clara liked to push the idea that Emma furnished the money for French, but this is not the case. Emma had very little money, and while capable she was not a good manager. I'm sure she brought in more from the boarding house than from frontier doctoring. If you search the files of Apache County Critic for 1886-87, The Holbrook Times for 1884, and Holbrook Argus for 1895, you will find M.D.s referred to. Same for Winslow Mail. I think Emma's doctoring was mainly to the poor and indigent, of whom there were plenty. I doubt that her activity could be compared to that of Mariah Leavitt. Emma supposedly got free rides on the RR up and down the line thru the kindness of RR personnel.

Do you have any idea when Emma's neice or Henry Batchelder came over? Do you know whether either became LDS? If you can come up with this information I might be able to serve up a real nugget to you. I'm sure they came over thru the P.E.F. Have you ever found them on passenger lists?

No trouble on the tape deal. As I told you at your home, you should have a copy of the transcript. If George hasn't given you a copy, I shall. A word of warning, tho. I believe as Juanita Brooks does about "Jest a Copyin' - Word for Word" and did not edit a grunt or a chuckle. When you changed thoughts in mid-sentence, it was recorded faithfully. It is very informal - and authentic.

I just received a transcript of another of my tapes which Davis ^{Bitton} transcribed. (Silas Fish, son of Joseph). All of the informal conversational devices are edited, and the proofing causes me extra work.

Sincerely,



P. T. Reilly

POSSIBLY YOU HAVE HEARD THAT LOUISE UDALL DIED 2-11-74



The Saints had a dairy at Mormon Lake, which is about 40 miles south of due west from Sunset. Lot Smith left for the dairy on May 31, 1880. He returned on June 3 and immediately swore out a warrant for Frank French for obstructing the irrigation water to Brigham City. ~~You probably know that~~ Sunset was on the right bank or east side of the Little Colorado while Brigham City was on the left bank or west side, and one-half mile upstream. Clear Creek joins the Little Colorado from the S or SW, four miles above Sunset and about three miles east of Winslow.

French's trial was on June 8 and the Mormon court found him guilty, fined him \$5.00, and ordered him to remove the obstruction (his diversion dam). I have not tried to find out where French lived at this time but I think it was near Clear Creek or between there and Winslow. The Frenches could have gone directly to the White Mts in June 1880 because loss of water at the advent of summer meant loss of crop. French was too smart to start from scratch in the ~~Snowflake Aug. 1879~~ with winter coming on in the fall of 1879. ~~(Married at~~

*after
Lies/
again*

You should not sell this man French short. He was very capable and probably the best man Emma could have married. He was a good manager, and Emma needed this.

The Frenches arrived in Winslow May 10, 1887, (this is a good date - it's not from Clara) and shortly after he began building the Clear Creek Dam. Later he founded the Clear Creek Irrigating Company, organized 1887 and incorporated in 1897 with capital stock of \$900,000.00. In 1901 he held 2000 shares and was treasurer of the company. He also had a fine farm near Winslow and a good house in town. He stressed and designed the Clear Creek Dam and it never went out. ~~Sunset was abandoned by 1887 so Lot Smith couldn't bother him.~~

1731 South 1400 East
Salt Lake City, Utah

84105

May 1, 1974

Dear Wayland Hand,
Congratulations! Welcome
to the Club! after the first shock
you'll find the going wonderful.

No time now to sit down and rest!
You'll be so caught - after that you
must be very careful not to get
yourself tied up for keeps.

I am deeply indebted to you, as so
many others are. My suggestion is
that you "play it by ear", but keep
on with your work. Sure, you're
at the top, but other paths will open -
many thanks for your help to me -

and many, many happy
years ahead

Juanita Brooks

PRINCETON UNIVERSITY LIBRARY
PRINCETON, NEW JERSEY 08540

WILLIAM S. DIX
University Librarian

August 29, 1974

Mrs. Juanita Brooks
1731 South 14th. East
Salt Lake City, Utah

Dear Juanita,

We're after two publications and we hope you can give us some help in finding them. They are:

1. Gifford, Moses E., A collection of songs, poems and tributes. Reminiscent of pioneer days in Utah's Dixie. Springdale, Utah M. E. Gifford, 1930. 57 pages.
2. Huntsman, Orson W., A brief history of Shoal Creek, Hebron and Enterprise from 1862-1922..., St. George, Utah. Pub. in connection with the History Department of the Dixie College, 1929. 26 pages.

We're also after any of the printed announcements for the St. George Stake Academy, Dixie Normal College and Dixie College, printed before World War II and also any pre-World War II copies of The Dixie, the Dixie College yearbook. It was also called "D" at certain times I believe.

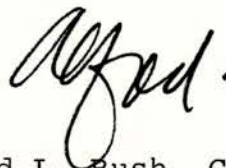
Do you know of anyone who might have copies of any of these that they would be willing to sell? We'd be happy to pay about \$30.00 for the Gifford and another \$30.00 for the Huntsman. And issues of the Dixie publications should be worth about \$5.00 each after 1930 and \$10.00 each if they were printed before then. Got any in your St. George attic? They would be preserved carefully here and Princeton will be very happy to pay for them.

I had hoped to see you in Nauvoo for the Mormon History Association meetings last Spring. We needed some balancing and that always means your presence.

THE PRINCETON UNIVERSITY LIBRARY

I still hope to get to Utah before the end of the year and will certainly be disrupting your day when I do.

Much love,

A handwritten signature in cursive script, appearing to read 'Alfred'.

Alfred L. Bush, Curator
Princeton Collections of
Western Americana

ALB:mkd

1731 South 1400 East
Salt Lake City, Utah 84105
September 11/74

Mr. Alfred L. Bush, Curator
Princeton Collections of
Western Americana

Dear Alfred:

Isn't it strange that only a couple of weeks ago, I asked about some of the early Dixie College publications, and right away was asked to write the history of the institution. I didn't give a firm answer, indicating that I'm too tangled up in other things. BUT,...I'd really like to undertake it if I live to see this Quicksand & Cactus thing between covers. All the publications that you mention I'll need also.

I have a copy of the Moses Gifford collection in my own files, a bit battered, but still whole. Hadn't really thought of selling it. I'll inquire about it when I'm south.

I'm ashamed to say that I'm not familiar with the Library at the Dixie College. I'm not too friendly to the present administration, so haven't been after things. I had rather expected that A. Karl Larsen would do this, for he was both earlier and later in the harness than I was. Now I hear that he is in very poor health.

I'm going down to a Brooks Family gathering this week-end, and will see what I can find for both of us. Are you expecting to do anything with them except file them for future historians?

You get everything together there, and I'll come out and

Good wishes,

Juanita Brooks

Princeton University Library

POST OFFICE BOX 190

PRINCETON, NEW JERSEY 08540

Ans. enclosed



Mrs. Juanita Brooks
1731 South 14th. East
Salt Lake City, Utah

PRINCETON UNIVERSITY LIBRARY

PRINCETON, NEW JERSEY 08540

RICHARD M. LUDWIG

Assistant University Librarian

for Rare Books & Special Collections

October 2, 1974

Mrs. Juanita Brooks
1731 South 1400 East
Salt Lake City
Utah 84105

Dear Juanita,

Its good to learn that we're both still thinking along the same lines often. The idea of you doing something on Dixie College history sounds happy to me. It would be nice to have the excuse to go south more frequently I should think.

You are right in supposing that I'm after the Dixie College publications and the Gifford item only for the collections here. The more comprehensive our collecting of such things the more likely it is that people like you will have to come out to visit me.

There is no hurry on any of this, but we would be very happy indeed to have you keep us in mind as you throw out your nets. We would be delighted to have a chance at purchasing some of these things at some point from you or whomever it is that owns them.

Barbara Romney Galler wrote me that she had had a good telephone conversation with you some time ago. She is starting some kind of a department for the study of child development at Westminster College.

I had hope to get West this month, but the exhibition I'm mounting just now is going to keep me away. Perhaps later this winter. Whenever, you'll be one of the first friends I'll call when I do get there.

All good wishes,


Alfred L. Bush, Curator

Alfred L. Bush
Princeton University Library
POST OFFICE BOX 190
PRINCETON, NEW JERSEY 08540



Mrs. Juanita Brooks
1731 South 1400 East
Salt Lake City
Utah 84105



Loyd L. Smith

403 Watson St. • Box 372

ALLEN, TEXAS 75002

214/727-5371

November 8, 1974

Ms. Juanita Brooks
St. George, Utah

Dear Ms. Brooks:

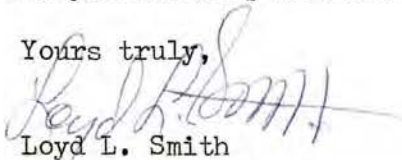
I have just finished reading your work about the Mountain Meadows Massacre and enjoyed it very much. I have some questions I hope you can help me with.

1. Do you know the religious affiliation of the victims of the massacre, especially those from Arkansas? Fanny Stenhouse, in Tell It All, mentions the fact that they stopped each Sunday and had a man who had been a Methodist preacher conduct "divine services." Do you happen to know who this preacher was? (Tell It All, page 325) She also indicates that there may have been others in the group in addition to those from Arkansas. Perhaps these were the ones from Missouri you mentioned a number of times.

2. On the same page, Mrs. Stenhouse tells of the death of Parley Pratt, and says it was because he "...had run away with another man's wife." Because McLean was not prosecuted, the Mormons blamed every one in the state of Arkansas. Do you have any information about this?

If you can help me with this, I will appreciate it very much.

Yours truly,


Loyd L. Smith

1731 South 1400 East
Salt Lake City Utah, 84105
Nov. 11, 1974

Mr. Lloyd I. Smith
403 Watson Street--Box 372
ALLEN, TEXAS 75002

Dear Mr. Smith:

My work on the Mountain Meadows Massacre is many years behind me, so I have little to add to the story. I am not sure of the church affiliation, but they did observe the Sabbath day. I had no way to know the names of any of them.

The others traveling near were the mounted horsemen--"packers" they called themselves, because that is what they were. Usually they had three horses for every two men--one each for the men to ride, and the third to carry, food, bedding, cooking utensils, etc. There were twelve of these men, and they called themselves "The Missouri Wildcats." This group was from Missouri, and had not traveled the full way with the wagons. They overtook the wagons after they had left Salt Lake City, and left them a little before they reached the Mountain Meadows-- that is, they did not stop to let their animals have several days on the good grass.

The twelve ~~men~~ were the ones that caused the trouble, for when the Mormons refused to sell them food, they would cut fences and turn the animals into the fields.

They also made boasts that they would send an army back from California, etc.etc.

Long after the MMM book was out, a lady wrote from California to ask if I knew the names of these packers. Her grandfather was one of them, she said, and they heard of the massacre at San Bernardino.

The Parley P. Pratt story was a continent away from the M.M.M. and word of it had hardly reached Southern Utah. I think there was little relation between that and the massacre. The threat of an army on its way was much more responsible.

One would have to read in some depth from the current letters and writing to get the feeling of hysteria in Southern Utah. I tried as best I could to capture that in my book.

I think you would enjoy reading my Biography of John D. Lee, written in 1962. It was voted the 2nd best Biography of that year. It was published by the Arthur H. Clark Company, and now has a second edition. It is called "JOHN DOYLE LEE, Zealot, pioneer Builder--Scapegoat." I think it clarifies many things about the massacre.

I hope this may help you.

Sincerely,

Juanita Brooks

1731 South 1400 East, Salt Lake City
Nov. 23, 1974

Melvin & Myrtle Leavitt
Route 4, Nampa, Idaho. 83651

Dear Mel & Myrtle:

I'm having a real time with this QUICKSAND AND CACTUS bit. I'm so far away from it now, and I get dates & events changed around. Right now I'm to where you came into possession of a car, a red Maxwell, which you got for \$30.00. Because the kid that owned it was broke down in the hills on the St. Thomas road, where there was little traffic. The story is that you got the car for \$30.00--three \$10.00 greenbacks. Roy Wait made some good stories about Uncle Hen's first experience driving it around the block and shouting "Whoa!" and pulling back on the steering wheel. Then there's always the problem of any kid in Bunkerville having that much money on him. Where & how did you get it?

My impression was that this was a small race car, built for wealthy sports fans, and that you traded it in for a Ford, by Aura and I each putting in \$50.00 dollars cash, the price we'd have to pay if we chose to go from Las Vegas on the train. You'll remember that trip, I'm sure, as you will also the one when we all came home for Christmas. Charity joined us there in the little Johnson house, you will remember, in 1924.

Did Ernie sleep with you in the house and use the bath-room facilities, or did he sleep on the cot in our large room? I remember best that I had my place between Charity & Aura, that Aura was always first up to put on the warm bathrobe "Old Donder und B litzen," and run to the little two-holer at the back of the lot. A little later I'd put it on and go. Charity usually waited until the last, before she used it, too. But it made three regular trips every morning.

Mother's record book says that we sent the car home by Dave Abbott, after we were all registered in school. She also dates the taking possession of the Con Adams basement, which became headquarters in 1925 and remained for many years.

I hardly dare go into detail on the trip home for Christmas. How stupid could we be to not watch the gas gage and not fill up before it was totally dry; and tipping over the loose chain that was towing us to the road camp. I have no memory of the trip home? Do you??

Anyway, I'm glad that we got through, and that we lived together with as little friction as we did. I don't remember a single quarrel or jangle. I think the story of you and Aura going shopping for Christmas gifts is really rare. You had a good time, even if you had only 84¢ to spend.

Call me collect one of these evenings, or write a bit in the First Car

All good wishes,

Juanita