Voices from the Past

An Idaho Historian: Research and the Writing Process

Interviewee: Merrill Dee Beal

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Tape #130

Oral Interview conducted by Harold Forbush

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Harold Forbush: My genuine privilege today, it being April 18, 1970, to have come to my office Dr. M. D. Beal, a former professor at Ricks College and later of the Idaho State University, and as I understand now who is somewhat retired from the teaching profession. We're going to be talking about his books, his days here at Ricks College, and other pertinent items pertaining to the history of the Upper Snake River Valley. I might mention that today, Ricks College is playing host the sixth statewide history teachers convention, and Dr. Beal is here as a speaker for the evening banquet. So in conjunction with this occasion, I recently wrote Dr. Beal about the prospect of interviewing him pertaining to history of the Upper Snake River Valley to which he graciously consented. Now Dr. Beal, I think it's only fair that we know a little about you. Would you kindly state your full name and the date and place where you were born?

Merrill Dee Beal: Yes, my name is Merrill Dee, D-E-E, Beal. I was born in Richfield, Severe County, Utah, on November 3, 1898.

HF: Now will you state your present residence and occupation/position?

MB: At the present time, I'm living at 230 S. 7th Ave. in Pocatello, Idaho. I am a professor emeritus from the Idaho State University and have been for the last four years.

HF: Now Dr. Beal, I presume it's proper that I refer, maybe, to you as Dr. Beal, maybe Professor Beal and Brother Beal. All three of those, I suppose, would be proper would it not?

MB: Those are fine titles and I wouldn't discriminate against any one of them.

HF: Now Dr. Beal, in going back on the Beal name, could you kindly comment a little about your ancestry on your father's side?

MB: My father's family came from England in the late 1830's and they lived for a time in Syracuse, the Syracuse, New York area. There missionaries of the L. D. S. Church found them, and they were converted and moved to Illinois. So they were at Illinois during the time of persecutions and at the time of exodus from that state.

HF: Did your father or parents have a family which they brought with them into the intermountain area then?

MB: My grandfather, Henry Allen Beal, and a brother named William, were the sons of John Beal and his wife. And they were converted to the church. My grandfather, Henry A. Beal, didn't join the church until the Florence or Omaha situation on the Missouri. He was baptized in the Missouri River when he was about twelve years of age. And subsequently, 1852 was the year when that family crossed the plains by ox team and came to Utah. Grandfather's mother died on the way.

HF: What area of the Utah Territory did the Beal family settle?

MB: After being in the Salt Lake Area for a short time, they moved to a newly established settlement at Manti in what came to be Sanpete County. And so my grandfather, as a young man, became actively engaged in pioneer work. In fact, he was one of 25 who moved from Manti to a settlement within seven miles called Ephraim; and established that settlement, building a fort block in 1854. As a young man, he at least has this distinction, he married Mary Thorpe Morris. Later he married two other wives upon the advice and consent of the brethren. And altogether there were 24 children. Grandfather Beal was very active in the church; he held various offices. He became a member of the stake presidency of Sanpete Stake in 1877, and held that position until 1902. The rest of his life, for ten years, he served as patriarch in that place. He was active in the development of Snow Academy, as it's known, Snow College today. In fact, his role in reference to education in that part of Utah is quite comparable to the role of Thomas E. Ricks in reference to the establishment of Bannock Stake Academy, later properly named Ricks College in his honor.

HF: Dr. Beal, the name Beal is spelled B-E-A-L, is this correct.

MB: That's correct.

HF: And from your grandfather, descendants from him and his three wives, pretty much constitutes the Beal's that are in the church today. Would you say or are there other sources of Beal's?

MB: I think this is the only Beal family; this is the foundation family of Beal's in the L.D.S. church.

HF: Now before we just temporarily leave the Beal ancestry, could you comment on any particular physical characteristic and also a mental talent or some type of a talent characteristic that has perhaps followed down through the family tree?

MB: Well, Grandfather was a very sturdy, rugged type of person. Farr Beal Isaacson is one of his grandchildren; we're full cousins. He was a husky man, as I am, and the Beal men that I have known generally have been quite healthy, rugged people. That's one characteristic. Another that Grandfather had, and he developed it considerably, was a forthrightness in public speaking. He was a very strong speaker of the word. And this has characterized his sons and a number of descendants. I think there have been a number of teachers in the Beal Family. Two of my uncles, two of his sons, were professors at the University of Utah, and there are quite a few Beal's who have gone into education. I think another characteristic of Grandfather Beal's descendants has been an interest in public affairs. I don't know of any special talent. There are some who have skills in music and various other fields, but that, I think, describes the principle characteristics.

HF: A wonderful heritage, truly a wonderful heritage—now with reference to your mother, would you state her full name, which includes the maiden name, and something about her background as you did with the Beal name.

MB: My mother's name was Melinda Bean. She became acquainted with my father, whose name was George Albert, by going to Ephraim as a school teacher along about 1878, somewhere in there. She came of similar background. Her father's name was George Washington Bean, and her mother's name, Emily Hawes. George Washington Bean came of the Welsh-Irish-English stock first located in Kentucky. There they moved to Illinois and missionaries contacted them since they resided only a score or so miles from Nauvoo. They became converted to the church, that is Grandfather Bean's [father's] family became converted, and he along with them. So they were involved in the Illinois difficulties, in the exodus, came to Utah by ox team in 1849. Grandfather Bean, like Beal, was a tall, sturdy young man. He drove an ox team across the plains at age 16. They lived in the Salt Lake Valley for a while, and then George W. Bean became associated with Orrin Porter Rockwell in dealing with Indians in Utah Valley. And he was one of the first of a delegation of explorers to go from Salt Lake to the Utah Valley. He kept a record; he was a historian, he kept a journal. The city of Provo just recently announced that his description of the situation in the Utah Valley is the one that has been adopted officially by the city of Provo, his information. From that time on, he settled there; he married Emily Hawes and later two other wives. The total number of his children was 26 and they all grew to maturity. He was active in the service of government officials since he learned several Indian languages, engaged in exploration in Southern Utah and in Nevada. And finally after serving on a mission to the Indians in Las Vegas, when there was nothing but an adobe building there, built by missionaries, he and Thomas E. Ricks served in the Las Vegas Indian Mission at the same time. And on one occasion, they, together, each driving two span of mules delivered two wagon loads of iron ore from Las Vegas to Salt Lake City. They experienced great hardship. As Grandfather said, "We were both cripples." Grandfather Bean's arm was lost in firing cannon when a lad at Fort Utah in Provo, and his body was greatly shattered. He was about to be given up, but the first presidency, Brigham Young and his counselors, came to this young man's home. And President Young said, "George, do you want to live?" And my grandfather said, "Yes, I do if I can do any good." And President Young said, "By The Eternal, you shall live." And they blessed him to that effect, and he lived. Thomas E. Ricks was handicapped by a lame leg. And these men, one missing an arm, one with a handicapped leg, drove those two wagons of ore from Las Vegas to Salt Lake City.

HF: Brother Beal, about what date would this be? Perhaps around 1870, along in that time, in the '70s. Would you have any idea?

MB: I would guess about the middle '70s. Grandfather was kicked in the stomach by a mule during this trip and that's when he gave expression, this lugubrious expression to the hardships that these two handicapped men were engaged in. But they did it. That friendship came to Grandfather's mind years later, this would have been in the late '80s, about 1888, when Grandfather was on the underground because of difficulties pertaining to the enforcement of the Edmond-Tucker Act. So he remembered his friend Thomas E. Ricks, and he came to Rexburg and spent the winter of '88 and '89. He occupied himself, being a good penman, by copying, keeping track of stake records. So their friendship was renewed, but Grandfather became homesick, his health began to fail, he went back to Richfield and was there picked up and taken to Provo where he was tried in the very

courthouse that had been built under his supervision because he was clerk of the court of the county commissioners. And that didn't save him from being fined and sent to the penitentiary. Later he was released. Grandfather Bean also served in various offices of the church including a stake presidency, and his latter years were spent as patriarch.

HF: Did he pass away prior to the turn of the century, or would it be a little bit after?

MB: Yes, he passed away about 1896. I never knew him.

HF: His cohort and good friend, Thomas E. apparently outlived him three or four years. I think Thomas E. passed away, what, in about 1902. Brother Beal, were the Beans who have had quite an influence over here in the Sugar City area, perhaps relatives of your grandfather?

MB: Yes, they came from another branch of the Bean family. They came from Grandfather George W. Bean's brother; I think his name was James. Now my Grandfather Bean was called to settle in Severe County.

HF: Now this was after he had gone into Utah County?

MB: Yes, he had been in Utah County, and things were in good order there. And then later he was called down to Severe County because there were some Indian difficulties there. And he had unusual facility in dealing with Indians. Now he became established at a little settlement called Prattville, under the management of Joseph A. Young. This would have been Brigham Young's brother, I think. And they were conducting, in Severe County, a United Order system. By this time, my mother had grown to sufficient maturity to become a teacher. Her first experience in teaching, her compensation consisted of board and room and a set of furniture that was built by another member of the United Order. She had an opportunity to go to Ephraim about 1877 or 8, and this was the first time she got any money from teaching. There she met my father, George Albert Beal, and they were married. It took them three days to travel by team to Salt Lake City for the purpose of being married in the Endowment House.

HF: Now of this family, would you indicate how many brothers and sisters you have? Are you perhaps the older one, one of the older ones?

MB: In our family there were ten children, and I am next to the youngest one. I was born in 1898, my younger brother 1903. So this is an older family, and there are three of us now living.

HF: I see. Now I'm assuming from what you have indicated, that your mother and father did not immigrate into the Upper Snake River Valley. Is this correct?

MB: When George W. Bean came back from his visit here in the Upper Snake River Valley, the matter was discussed. But none of our immediate family, none of our people,

came up here, either Bean's or Beal's. My father lived, after moving from Ephraim, in Richfield the rest of his life with his family.

HF: What occupation did he follow?

MB: He was a farmer.

HF: Some of my people, Forbush, moved down in there. Does the name at all sound familiar?

MB: Yes, the name Forbush seems familiar to me, but I don't remember …

HF: Monroe and Richfield, I think that there were some of the family. So you received your early schooling in the schools of that county. Would you care to just comment, rather briefly, on your formal education up into the teens, at least prior to the time you went to college, just briefly.

MB: Yes, I attended along with my brothers and sisters the public schools of Richfield. Our parents were anxious for us to have what Mother sometimes called the rudiments of education. And I think we all succeeded to that extent, and four of the boys achieved at least Baccalaureate degrees. One was a lawyer.

HF: Interesting. Now Dr. Beal can you look back, reflect back, and perhaps pinpoint one individual or individuals who had a tremendous influence in influencing your life and setting the course which you have subsequently followed as a teacher, history professor, and so on. Is there any individual or individuals who …?

MB: Well, I think my brother, who was five years older and who became the attorney, influenced me considerably as a teen. He was just that far ahead. He was an effective student in high school; he was a fine athlete both in high school and at the University of Utah. He became a soldier, attained captain's rank in the First World War; kept up his affiliation with the military from war to war and became a colonel. He was a fine orator and all that. I think that appealed to me perhaps more than that of any other record. Although I can recall certain high school teachers who impressed me favorably, and a number of church leaders. I remember one person that was called to my attention just two weeks ago when we were in Severe County and went by a chapel in the town of Elsinore. And I says, "I remember going to conference there, and I heard Ephraim Magleby give a talk, and he said that it had been an objective in his life whenever he was called upon to do anything by the brethren, to do it." And I resolved just then that I would try to emulate his example, and to some extent I have done so.

HF: That's very interesting. I'm sure that over the years that you matriculated in college in the universities, this required some time, several years. Would you care to mention the institutions that you attended?

MB: I attended the University of Utah. My schooling was interrupted first by the First World War. I joined the Marine Corp and had a year's experience in Mare Island. And upon returning, I was called on a mission to the Eastern States. But then I got back in 1921 and was graduated with a Bachelor of Science degree, major: economics, in 1923.

HF: From the University of Utah?

MB: From the University of Utah.

HF: And did you engage in private teaching or at least some activity before going on to get your masters and your doctorate?

MB: I had hoped to become a lawyer, but my father was a farmer and the bottom had fallen out of agriculture immediately after the First World War. So I could get through a year earlier and did so. In fact, I'd been invited for several years to teach in the Richfield High Schools. So I went down there and taught my first year, 1923-24 in the Richfield High School. Then I got an opportunity to teach seminary in Rigby, Idaho being well acquainted with the commissioner of education.

HF: And who was it at that time?

MB: Adam S. Bennion had been one of my teachers at the U, and he had inspired me considerably with that scholarly manner of his and precise way of handling information and things of that sort. So we came to Rigby in the seminary and taught there for three years. I threw in my services as athletic coach since they didn't have any. So I just contributed that, and I enjoyed myself, but it was a pretty busy life.

HF: What years were those?

MB: Those were '24 to '27. Now while teaching there, without any solicitation on my part, I became acquainted with the administrators in Ricks College. Well, we came up to the leadership week. We'd come on the train, and sleighs would meet us and take us up to the college. We did that a time or two. And President Romney became acquainted with me, and he invited me in April 1927 to become a teacher at Ricks College. I had been attending summer schools at the University of California in Berkley. While I only had my master's degree about half way accomplished, he considered I was competent. So I came up and began teaching in the fall of 1927. I continued my program toward a master's degree. I finally took it out in history because I came to be teaching more history than economics, and I won it in 1934.

HF: From which …?

MB: The University of California.

HF: And what assignments did President Romney give to you when you first became affiliated with the Ricks College?

MB: The Social Science Department consisted of myself. I taught several courses in history, one in economics, one in sociology, one in religion, and one in government. And I coached debating so I was teaching from morning till night and in evenings between church works and various other things. Especially at a later date when I got on the selective service board, it seemed to me I was going from morning till night. But I had the health, and it seemed great at the time. I wouldn't be able to stand up under it nowadays.

HF: I noted in going through the city councils, the names on the city councilmen, that your name was there in the late thirties, maybe forties.

MB: That would have been about 1940 or so. Yes, we were paid $10 for being councilmen and the mayor was paid $50. And the money had no bearing upon our interest. I subscribed then and I still do to the idea, and it's a gospel teaching, that people ought to be earnestly engaged in good causes and that was one.

HF: Now Dr. Beal, you have made a substantial contribution in writing the history of Idaho, and particularly Eastern Idaho. Would you kindly state a little of the background and perhaps some of the conditions and circumstances which launched you into doing writing.

MB: Yes, my thesis for the degree of Master of Arts at the University of California was the Salmon River Mission. This was an Indian mission established over on the Lemhi River by a group of pioneers sent out by Brigham Young in 1855. It lasted until Indian difficulties springing out of the approach of Johnston's Army to Utah and causing a scarcity of food, appealed to the Indians cupidity to a point that they made a raid upon the livestock of the mission. And in so doing, several men were killed and others wounded, so that President Young sent ample strength from Utah to retrieve the missionaries, bring them home. There had been upward of a hundred families engaged in that mission endeavor. Had it not proved aborted, that part of the state, no doubt, would have developed much more substantially as a Mormon development. But the story had not been related, was not found anywhere except in early articles in the Improvement Era. So with ample material at the Bancroft Library in the University of California, I was able to bring forth a satisfactory thesis on that subject. Well, that, of course, gave me the training and interest in regional history. And from that time on, it was just a matter of branching out.

Now Rexburg celebrated its fiftieth anniversary in 1933, and the stake presidency outlined an appropriate manner of celebration and as a part of that it was determined that a monograph on the settlement of Rexburg and vicinity would be a contribution. So I spent some time with the help of my ever faithful secretary and companion Bessie Beal in interviewing old-timers and in getting the written record. And we produced for that occasion a publication called the *Snake River Fork Country*. I didn't have sufficient maturity to use my correct name, but fell back on a nick-name, Samuel. And it was published under the name of Samuel M. Beal. Porter's bookstore and the Rexburg Journal published it, and I don't remember, I think my compensation for the effort I put

in—and it was quite equivalent to a Master's Thesis. I spent a good part of a summer in rounding materials up. As I recall, I received a fountain pen for my services, but the thanks of the brethren and the appreciation of many seemed sufficient remuneration.

HF: How many of those books were published at that time? Do you recall, have any idea?

MB: I don't know, but I certainly wish there were a few left. I'd like to have several; I believe I'm down to one.

HF: Just the one edition then?

MB: Yes.

HF: I know that Brother Porter's family, at his passing, have given a lot of his things to the church, and particularly to the Ricks College. And I know his son in law, Terrell Arnold, has given me one or two copies of the *Snake River Fork Country*. And I've read them with tremendous satisfaction. Let's see, and that publication date was in 1935, is this correct?

MB: I thought it was '33.

HF: On the booklet—well, it could be '33. I beg your pardon, it probably was. Well now, in addition to your master's thesis then, this was your first publication?

MB: Yes, the master's wasn't published. The Caxton Printers were going to publish it, and they had the manuscript, and they had a fire. While the manuscript survived the fire, they lost interest. And I suppose I lost interest in having the Salmon River Mission published as a book. But there are several other things that attracted my attention around here. Sometimes, I've said that my interest in history derived from a wall because part of the Spanish or mud wall of old Fort Lemhi survived and survives to this very day. Then I became interested in the grave of Richard Lee "Beaver" Dick's family down on the bottoms near the former Snake River Ferry crossing. The Burton Ward sponsored the 50th anniversary of its ward celebration there, and they featured the proper protection of the grave lot. Beaver Dick buried his family in the very house, the log cabin they died in, and then he moved out. So that of course crumbled, but was properly enclosed by Samantha Nieuer upon this occasion, which was probably about 1936 or 7. So that, and the old man's grave up on Hog Holler, as they call it, interested me in that, and called me to make visits to people who might have known him. And so I found myself in the '30s—and for some time thereafter until I left this city of Rexburg, ten years later—I found myself doing in a fashion what Attorney Forbush is doing here today. Mrs. Beal and I would go to the home of a pioneer, and by arrangement get him to answer questions or make comments. And she would take it down in shorthand, and in that way I took the story of Samuel Swanner, who came down from Teton, and of Brother Sanders, that lived out Lyman way and was on the polygamy underground and was in the penitentiary. Of Hyrum Poole who was injured by one of Dubois' deputies one time; of Ephraim—not Ephraim—of Brigham Ricks and Willard Ricks.

HF: Were they sons of Thomas E.?

MB: They were sons of Thomas E., and these documents—I called them dictations because the stories were dictated to my wife and she took them down—they have been made available to Ricks College.

HF: They're probably in this special acquisition room up there that Ricks College has and gives special significance to those particular acquisitions, I suppose. Well now, that's real interesting. You know, last night we voted to have, as a member of our board of directors of the Upper Snake River Valley Historic Society, a grand-daughter, a Mrs. Baldwin, who is a grand-daughter to Richard Lee Beaver Dick and his second wife Sue. I have shaken her hand and that's about all, but I can promise you that I'm going to try and interview her. And I understand that Beaver Dick's daughter, Rose, is still living in the Salmon Area.

MB: I became acquainted with Beaver Dick's daughters, Emma and Rose. They called on me at my home here in Rexburg in the late '30's. I had been writing a series of articles, "Over Pioneers Trails with Samuel M. Beal." Among them was an account about Beaver Dick. And these articles appeared in various newspapers like *The Blackfoot Bulletin* and they had read what I had said about Beaver Dick. So they called at the home and Rose said, "We don't like what you said about so and so." And so we had a good visit there, and they said they were going up to the old homestead at Hog Holler and would be there for several days. So Sister Beal got busy and baked a nice cake, and we bought some candy, and we took it up and we fixed everything up just fine in our visit with them at the old homestead there. Another old gentleman I interviewed, with much satisfaction, is located where old Fort Henry was built. That's just this side of the Snake River in coming down from Parker. His name was McMinn, Bill McMinn. I had a number of visits with him. And we did some digging in the presumed spot of old Fort Henry and brought forth a rock with an inscription on it, "Fort Henry government post 1811 by Capt. Hunt." And of course that . . .

HF: Well you had a part of that discovery then?

MB: I was involved, I was in charge of the little group of students, including my son, who dug that out. This got me started, stimulated my interest in history. So carrying this thing on from the interest in Salmon River Mission, the Snake River Fork Country, by 1952 I had been able to produce a full sized book which we entitled, *The History of Southeastern Idaho*, a Caxton Publication. I wish I had a few copies of this book; it's impossible to find a copy now days and I get requests, after all these years, for copies. And so at that, '42, with the war conditions and all, I felt it expedient to get a leave of absence from the college and I secured a bit of financial assistance, a little grant from the Washington State University at Pullman. And I went over there for the next two years and worked out a program through which I obtained the Ph. D. in History. The thesis I wrote had to do with Yellowstone Park. It gave a special weight to the role that John Colter played in the Lewis and Clark Expedition and the extensive peregrinations of his

own in Western Wyoming, therefore, in part of Yellowstone Park. That work was refined into a publication produced by Caxton's in 1949 under the title of *The Story of Man in Yellowstone*. It was quiet successful, 15,000 copies were published. By that time I pretty well had my wings in historical investigation and continued to engage in research. By 1955, I was invited to produce a history of Idaho, a full fledged history of Idaho. I found it advisable to get a colleague and invited Dr. Merle W. Wells, now state historian, to cooperate in that. And we produced a two volume history which was published by Lewis Publishing Company in 1959.

HF: How many copies, do you have any idea?

MB: A limited edition, a costly edition of three volumes taken on subscription. So they can't be had either. Most of my works soon get out of print. In 1962 I produced the book you referred to, *Intermountain Railroads: Standard and Narrow Gauge*, my interest in this was to disclose to the public something old-timers knew about but nobody had any records upon. And no one else knew anything about the Utah Northern; it was the fore-runner of the Oregon Short Line. And it had a Mormon initiation and extensive Mormon support in its construction.

HF: That is the Utah Northern?

MB: The Utah Northern was built from Ogden to Preston. Then because of the panic of '73, while the plan of these Utah men, brethren down there, was to push it on to the Soda Springs Area where other church resources were located. But they were unable to do so, and they sold it out to Union Pacific interests and it was pushed here to Garrison, Montana. But the Mormon support of it, personnel and so on, was in it all along. And I thought that this was a great thing for the Church to have inaugurated a railroad which they had done previous to the Utah Northern, they built Utah Central, Utah Eastern, and Utah Western.

HF: Now when the Union Pacific was connected at Promontory Point in May of 1869, didn't the church immediately initiate a program to bring the railroad to Salt Lake?

MB: Yes.

HF: And under what title?

MB: The Utah Central.

HF: The Utah Central.

MB: President Young was very much disappointed in non-ecclesiastical language, "The damned cusses! Considering all the support we've given them and all we've done for them, you'd think they could have brought the railroad around that way! It's just as satisfactory that way as otherwise." The railroad Union Pacific owed the Mormon Church over half a million dollars, and they weren't paying it very fast. The corruption Crédit

Mobilier had entered in, but they were able to get a settlement in which they got equipment. The Union Pacific people said, "We'll build your railroad to Salt Lake." And President Young says, "Make the rolling stock and the equipment necessary to us, we'll build it ourselves." And they did.

HF: Now, was that a narrow gauge?

MB: No.

HF: Can you tell me—and this is a question which obviously reflects a lack of preparation and understanding—the standard gauge rail to rail is how many inches?

MB: 4 ft., 8½ inches.

HF: And the narrow?

MB: The narrow was 3 ft.

HF: The one coming from Ogden to Preston and on up to Franklin County?

MB: And then extended past Franklin.

HF: Under the auspices of the Oregon Short Line later on?

MB: The Union Pacific interests, yes.

HF: Why did they incorporate as the Oregon OSL? Was that for some reason …?

MB: Well, that was given to the railroad that was built from Granger, Wyoming, over to the Bear Lake country and on down to Pocatello. That was an Oregon Short Line, otherwise—and it was clear over to Oregon.

HF: Well now, I know that when they built the railroad where it would be from Pocatello on up this way, up the Upper Snake River Valley, came through Rexburg in 1899 and into St. Anthony.

MB: No, this is a branch line.

HF: And it's a branch line, they called themselves the OSL, the Oregon Short Line?

MB: Yes.

HF: And it was a standard gauge?

MB: The first line built from Ogden clear to Butte and then to Garrison was the narrow gauge.

HF: The narrow gauge.

MB: It was 466 miles long, one of the longest narrow gauge railroads ever known. And it succeeded, it worked effectively, but it was an occasion for a lot of inconvenience when the Oregon Short Line moved in through Pocatello over to Huntington, Oregon, and beyond. Then it became advisable to change, to unify, to standardize the gauges. And this was done in one day, from Garrison to Pocatello, in one day's time in 1886.

HF: Isn't that amazing?

MB: They had gangs of men every few miles, and they changed those—moved that one rail over.

HF: Well now Professor Beal, you taught at Ricks from 1927 until 1942 is this correct?

MB: Yes, then I was away for two years. And I came back in '44 and taught until '47. And in that year the Southern branch of the University of Idaho at Pocatello was converted to a liberal arts college-degree-granting institution. I had an invitation to come down and did so, on the basis that I would have new trails to follow and new experiences, a little adventure in me and so forth, and so I went. Up to that time, we had had two buildings and the heating plant, and I guess I didn't have the insight to envision anything like what has transpired. I had been there, as I say, twenty years and no change in facilities had taken place. We had very great hardships on finances during the '30's, but no complaint about that, that was pretty general. That college was run one particular year with only $10,000 from the church finance. The balance was raised by public subscription. We took parts of our salary in credit from stores. This was not a very happy condition to do, but things changed. Once times improved, I had no complaint about salary or anything else when I left. I think here's an example of a person who left the community with great reluctance and regret, and who comes back upon every occasion with great pleasure.

HF: I'm sure this is true. I'm sure this is very, very true. And during those years of the '30's, I suppose the enrollment probably didn't exceed much more than 300?

MB: We had about 300, 350 and 12 of us taught everything that was taught, and this seemed to be a minimum, at least, curricula. And we carried on all the extra-curricular activities, that's why I stated at one time we were working all day and into the night.

HF: Your longevity as a professor here at Ricks, perhaps, it can't be exceeded by anyone else, is this right or how about Dr. Morrell?

MB: Oh there's several who now have taught at the school longer than I have, considerably I think.

HF: This Dr. Morrell would be one and who else?

MB: Wenton Stucki, by now. Hugh Bennion and Lowell Biddulph.

HF: Ezra Stucki, too?

MB: Ezra Stucki? Probably not, he had a career as the superintendent of schools here in the city and moved over.

HF: Well now, Dr. Beal. There's one more book I think that we would like to have you comment on, and this is, to me, a very romantic title which you've selected: *I Will Fight No More Forever*.

MB: *I Will Fight no More Forever*, that's the closing sentence of Chief Joseph's eloquent statement at the time of his surrender on the 5th of October at the Bear Claw Mountains in Montana. Then I add, as a subtitle, "Chief Joseph and the Nez Pierce Campaign." I was commissioned by the National Park Service to write this book, and it worked great hardship on me. I was teaching all the while, and I had been producing, as the narrative indicates, the history of Idaho, and then the narrow gauge railroad thing, those working along; and now I took this on under a deadline of 18 months. And I was able to accomplish it. I did extensive research on it in the national archives. This book is, of course, my valedictory. It came at the later part of my experience as a scholar and it has been eminently successful. I suppose there have been about 15,000 copies printed; it's in a paperback. I receive letters of inquiry from various nations—within the last ten days I had a letter from a person in England, a Londoner, who is coming to the United States, and he wants to discuss the Nez Pierce story. This has happened several times before. The book received maybe a hundred reviews, which is quite unusual. So I closed on that. In fact, I just about had to because I developed an impairment of vision to the extent, while I'm carrying on limited research, it's designed for the benefit of our family. I have done a biographical sketch on both my grandfathers and parts of their families and this sort of thing. I hope to continue to do in the expectation, certainly the desire, that something of the influence, the service, the sacrifice—while they may not of viewed it so, I'm sure it was such—of my Grandparents, will not be lost to the future generations of Beal's and Bean's.

HF: Doctor, this has been a most challenging and very entertaining experience, this last hour. The tape is approaching it's close, and I think it would only be fare and right that you should comment about your good wife, her great assistance to you in making these interviews, and carrying on as the mother of your children. And would you comment about your wife and your own personal family, boys and girls?

MB: Yes, I'm glad you mentioned that. So often, women of the type of Sister Beal are not pushed forward. She is not aggressive. She is the daughter of a Dr. Henry K. Neal, the first doctor who came to southern Utah perhaps, certainly to Severe Valley. And her mother, her mother's parents were converts from Denmark. So Bessie Neal was my—not my childhood sweetheart, I didn't have one, but we were married in 1923. This makes our 47th anniversary come June 20. She has been very loyal and faithful and helpful in

every way, especially in doing all the typing. Now days a college teacher, and I notice the young ones even at Ricks, the young ones, have offices and secretaries. This didn't happen in my day and time, not even at Idaho State, although it's happened there now. But she was there, and together we worked these things out. Often she wondered why, but who knows? (Laughs) Anyhow it's a delight to visit here with Attorney Forbush.

HF: Now your children.

MB: If I didn't have my background of the experience and feeling, I wouldn't be able to figure out why he's doing this sort of thing. We had a lovely daughter, Mary Anne, and she lived to be 16 here in Rexburg and was taken from us in a big hurry with encephalitis, there was no chance at that time to save her. Our son was born two years later, 1926. He attended the public schools here, Ricks College, Idaho State, Utah State, went into the park service. I spent 25 summers in Yellowstone, and the National Parks Service extended to me, as a congratulatory applause, a meritorious certificate. Is there any at all?

HF: Go ahead, just about two more minutes.

MB: So he, he was kind of brought up in the park service in the summertime, and when he was old enough, he was appointed a ranger up there on a seasonal basis. Later he stayed into it as a career, became an assistant to the chief park naturalist in Yellowstone, then became the chief park naturalist at Grand Canyon of the Colorado and is now assistant superintendent in the Great Smokey National Park in Tennessee. He has a lovely wife and two sons, one in college and one going to college next year. I'm going to see that a Ricks College Bulletin is sent to him, and I wish he would come here, but the University of Tennessee is only forty miles away. But I wish he could have this experience.

HF: Dr. Beal, thank you so very, very much for this most wonderful experience for me.

MB: I hope it will do some good.