

for they had no way to get more until it grew, and it required a great deal of faith on the part of the people to remain here and run the risk of procuring supplies from the earth. In the winter one or two hundred of the brethren from the West arrived almost without provisions, having been discharged from the Mormon battalion without rations or transportation to the place of their enlistment. They explored a new route from California. Some of them passed on to their families in Winter Quarters, suffering much for the want of provisions by the way. Many of them remained here, using as food, everything that possibly could be used. The Saints divided with the Battalion their scanty allowance of food. During the next spring many hundred acres of land were planted. There was, however, a pest here that they had never seen any where else. After the nursery of twenty thousand fruit trees had come up and the fields were green and there was a good prospect of grain being raised, there came down from the mountains myriads of large black crickets, and they were awfully hungry. The nurseryman went home to dinner and when he returned he found only three trees left: the crickets had devoured them. They went through the fields and devoured the crops. The brethren contended with them until they were utterly tired out, then calling on the Lord for help were ready to give up the contest, when just at that time there came over from the Salt Lake large flocks of gulls, which destroyed the crickets. They would eat them until they were perfectly gorged, and would then disgorge, vomiting them up, and again go to and eat and so they continued until the crickets had entirely disappeared, and thus by the blessing of God the colony was saved. I believe the crickets have never been a pest in this vicinity to any serious extent since. This we regard as a special providence of the Almighty.

The early settlers did not know how to irrigate the crops properly and the result was that their wheat, the first year, was most of it very short, so short that it had to be pulled up, by the roots; but singularly enough there was considerable grain in the ear, and they raised enough to encourage them to persevere in their experiments, for their labors were only experiments at that early day; and also enabled them to diffuse information on the subject which proved of general benefit. This location is so high in the mountains, the latitude about 41° and the altitude so great that nearly every one thought it was impossible to raise fruit, but some continued to plant. In the second year of their arrival here their settlement was increased by nearly a thousand wagons from the East and a few from the West. The third year the immigration continued. In 1849 a handsome sum of money was contributed as a foundation for the Perpetual Emigration Fund, and Bishop Edward Hunter went east to aid those to emigrate who could not do so by their own means. While the Saints were surrounded by their enemies on every hand in Illinois they entered into a solemn covenant within the walls of the Temple at Nauvoo that they would exert themselves to the extent of their influence and property to aid every Latter-day Saint that desired to gather to the mountains. This covenant they did not forget, and the very moment they began to gather a little surplus they commenced to use it to aid their brethren and sisters left behind. At first they purchased, in the East, cattle and wagons necessary to bring the emigrants here; but in a few years they raised cattle here, and sent their teams to the Missouri River year after year, sometimes two hundred and sometimes three hundred and they have sent as many as five hundred teams, for several successive seasons—a team being four yoke of oxen (or their equivalent in horses and mules), a wagon, a teamster, also the necessary officers and night guard for each company of fifty wagons. In this way they continued to bring their brethren not only from every part of the United States, but also from Europe, Asia, Africa and Australasia. This system of emigration is continued up to the present time, and has resulted in bringing many of the Saints together, and has materially increased the population of Utah.

In the early settlement of the Territory, the Latter-day Saints had other obstacles to contend with besides those already referred to. In 1849, and for several years after, a considerable number of men passed through here on their way to the gold mines in California. Numbers of them would have perished had it not been for the provisions and supplies unexpect-

tedly obtained here. They knew not how to outfit themselves for such a journey, and were unwilling to abide the restraints of organization necessary for their own preservation on the Plains. Hence they wore out their teams and quarreled with each other, and arrived here in every conceivable stage of destitution. Upon their arrival here they were treated as friends, employed, and furnished with the necessary outfit as far as it could be obtained. I may say that tens of thousands received the assistance necessary to enable them to proceed to California to realize, if possible their visions of gold. While the Latter-day Saints were pursuing this course they too were tempted with a spirit of going to the gold mines. The counsel given to the brethren by President Young was to stay at home, make their farms, cultivate the earth, build houses and plant gardens and orchards. But many preferred to go to the mines, and they went; but I believe that in every instance those who went, returned, not having made as much as if they had followed the counsel given. There was this difference: the men who went to California could dig a hole and take a little gold out of it; but after a time the supply of gold would be exhausted and, then, after paying their expenses, the most of them had nothing left but a hole in the ground; but the men who went to work here on their five, or ten acre lots, or even on their city lots, of an acre and a quarter, in the course of a year or two had a snug little home. The result was that those who remained at home and diligently attended to agricultural pursuits were the most successful.

But among the strangers traveling through the Territory to the mines were many men of desperate character, and they would cause trouble by killing the Indians near the settlements. One difficulty occurred here in the North—a band of men from Missouri shot some squaws who were riding on horseback, and took their horses; in revenge for this the Indians made an attack on our northern settlements. Similar occurrences took place in the South. The result was we were troubled with expensive Indian wars, caused by the acts, not of our own people, but of those over whom we had no control, and in some instances through the acts of men who would rather entail trouble upon us than not. In consequence of outrages inflicted on the Indians we were under the necessity of keeping ourselves armed and of having in our midst a vigilant militia. In the year 1853 the inhabitants found it necessary to encircle this city with a wall of earth, at a cost of \$34,000, which they did for the purpose of preventing the Indians stealing their horses, and to enable the small police force to protect the city from their depredations. From that period the Indians have made very little inroad on the property inside the city. There is, among the Indians in these mountains, an innate principle to steal anything and everything that lies unguarded in their way. When the number of horses, sheep and cattle, that the people throughout the Territory have raised, is considered, the number stolen by the Indians is surprisingly small. Yet some of the outside counties have suffered severely and are suffering to-day from thieving bands from neighboring Territories. In their intercourse with the Indians they have acted on the principle that it is cheaper to feed them than to fight them. In all cases they have treated them with the strictest justice as far as possible, and have maintained their relations with them in a manner truly astonishing.

We look around to-day and behold our city clothed with verdure and beautified with trees and flowers, with streams of water running in almost every direction, and the question is frequently asked, "How did you ever find this place?" I answer we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do and where they should lead the people for safety, and while they were fasting and praying daily on this subject President Young had a vision of Joseph Smith, who shewed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak, and Joseph said "Build under the point where the colors fall and you will prosper and have peace." The Pioneers had no pilot or guide, none among them had ever been in the country or knew anything about it. However they traveled

under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak and said he, "I want to go there." He went up to the point and said "This is Ensign Peak. Now brethren organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say this is the best place." They accordingly started out exploring companies and visited what we now call Cache, Malad, Tooele and Utah valleys, and other parts of the country in various directions, but all came back and declared that this was the best spot.

I have traveled somewhat extensively in the Territory and I bear my testimony this day, that this is the spot, and I feel confident that the God of Heaven by His inspiration led our Prophet right here. And it is the blessing of God upon the untiring energy and industry of the people that has made this once barren and sterile spot what it is to-day.

We have struggled with all our power and might to maintain that strict morality and uprightness which pertain to the Kingdom of God, and to place all men and all women in that high position which God designs them to occupy, and to prevent them being led astray by the immoral tendencies which are abroad in the world; but while doing so we have had to contend with obstacles of every kind. The Latter-day Saints have built commodious school houses in every ward of the various cities and through all the settlements of the Territory. They have done all they could to promote education, but they have received no assistance from any source on earth. Almost every newly settled country has received certain donations in land and money to aid them in support of their schools, but in this Territory we have never received a cent. The money that has been expended for the furtherance of education in this Territory has been by the voluntary will of the parents. Oregon received donations in land to encourage its settlement, and persons who made the earlier settlements were permitted to occupy 640 acres of land, others who settled later 320, and subsequently 160, and liberal donations of land were made available to promote the cause of education. Utah has had no such encouragement. But it is my opinion to-day that had Congress been as liberal with us as with Oregon, and had given 640, or 320 acres of land to each settler, it might have hindered our progress under the circumstances. Most of our farmers cultivate from five to thirty acres of land, very few of them cultivating forty; and it requires tolerably good Saints not to quarrel about the water while irrigating in a dry time even on small tracts of land close together; but how would it have been if our agriculturists had each possessed 640 acres, or even half a quarter of that if they were compelled by law to live upon and cultivate the same or forfeit it? Most of the water would have been wasted by evaporation and soakage because of the lengthy ditches which such extensive cultivation would have rendered necessary. I verily believe that if "Gentiles" lived here they would fight and kill each other with their hoes in a dry time over the water ditches.

The brethren will pardon me for devoting my time on the present occasion to this brief sketch of the history of the church and of the Territory with which they are so well acquainted. In consequence of their being so many friends and strangers present I felt inspired to give a little detail of the circumstances that led us here and of some of the incidents since our arrival in this Territory.

I feel to bless God for the many privileges that we enjoy, and among others that we are now permitted to buy our lands and obtain a title to them. I feel thankful to the rulers of our nation for showing a disposition to extend to us the privileges which are enjoyed in this respect by our fellow citizens in the other territories.

As early as 1852, our Legislative Assembly memorialized Congress for a national railway, which was subsequently endorsed by immense mass meetings in this and other counties. We have done all in our power to hurry it on. Many looked at it, at the time, and since, as if it were work for a hundred years; but the work is completed, and men can come from the States in a few hours. When I came here with my family, in 1849, I was one hundred and five days driving oxen from the Missouri river, across the Plains to this place. Now a man can come with his family in a few days. This is a great progress, thank the Lord for it.

We are still at work with all our power, developing in the Territory, everything that is useful, for the sustenance of its inhabitants; for the establishment of manufactures, the promotion of agriculture, and everything that will tend to build up, strengthen and benefit mankind. I fully believe that there is no one hundred thousand people in the United States who have done more actual service for their country than we have; for what benefits a nation is, to take its worthless desert domain and endow it with beauty and wealth, by the strong hands of a loyal people.

May God help us to fill out our days with honor is my prayer, in the name of Jesus. Amen.

A family by the name of Turnbull have filled the position of Clerk of Brunswick county, Virginia, for 133 years. General Stoneman removed the last of them from office.

A man in Newburyport (Mass.) has ten acres of land in onions. The ten acres give eighty miles of onions, and in planting, hoeing, weeding and gathering require a thousand miles' travel.

It is announced that Senator Sumner, on the invitation of Nye of Nevada, will visit that State some time during the present Summer. He will accompany Nye to the leading silver mines of Nevada, and finally bring up at San Francisco.

The editor of the *Dubuque Times*, in response to the query of a lady who wishes to know the religious faith of the members of Grant's Cabinet, says: "Attorney General Hoar is a Unitarian, Secretary of the Interior Cox is a Swedenborgian, Secretary of the Navy Brie is a Catholic, ex-Secretary of State Washburne is a Universalist, Secretary of State Fish is a Dutch Reformer, ex-Secretary Stewart is a Presbyterian, and Postmaster General Creswell eschews churches altogether. The religious faith of Boutwell and Rawlins is not yet known to fame. Grant's family are Methodists, and that is the church he usually attends. From the above it will be seen that it would have been difficult to have obtained a greater variety of religious creeds in the Cabinet." Gov. Fish is not a "Dutch Reformer," as above stated, but a member of the Protestant Episcopal Church, and was a delegate to the last General Convention.

A French journal is responsible for the following: In a certain small provincial town one of the residents, M.A. B., found that his house was rendered both damp and dark by the contiguity of a large tree, which was inconveniently near his windows. He would have had it cut down, but the tree belonged to the commune and was not to be meddled with. Being a man of resources, he sent for insertion to one of the Paris papers the following paragraph: "There is still in existence one of the trees of liberty of the date of 1793. It may be seen at X., close to the house of M. A. B., and the passers-by reverently uncover their heads to this venerable witness of our grandest struggles and our most illustrious victory." Three days afterward an order came from the Prefecture in Paris for the Mayor of X., to cause the said tree to be cut down, which was accordingly done forthwith.

## Died:

On the 21st inst., of inflammation of the lungs, Lena, daughter of Isaac and Sarah E. Groo, aged 2 years and 3 months. The funeral took place on the 22nd inst. The relatives and friends of the deceased were addressed on the occasion by Elders Robert Campbell, S. A. Woolley and Jacob Gibson.

In Provo, June 21st 1869, of debility, Richard Cartledge, late of Derbyshire, England; aged 85 years. *Mil. Star* please copy.

## NOTICE.

I, JOHN BROWN, Mayor of Pleasant Grove City, in the County of Utah and Territory of Utah, having on the 26th of June, 1869, entered at the United States Land Office, at Salt Lake City, Utah Territory, in trust for the several use and benefit of the inhabitants thereof, the following described tract of land, viz: The south-east quarter of section 20, the south-west quarter of section 21, the north-west quarter of section 28, and the north-east quarter of section 29, all in Township No. five, (5) south of range 2 east, containing 640 acres.

The said land is now subject to the filing of statements as prescribed in section 3, of an Act of the Legislative Assembly of Utah Territory, approved Feb. 17, 1869, entitled "An Act prescribing rules and regulations for the execution of the trust arising under an Act of Congress, entitled an Act for the relief of the inhabitants of cities and towns upon the Public Lands, approved March 2d, 1877."

JOHN BROWN,  
Mayor of Pleasant Grove City.  
Pleasant Grove City, June 26, 1869. 21-3m