

ABOUT UTAH.

A Plain Statement of Facts by
Hon. John T. Caine.

The following succinct statement purporting to be from Hon. John T. Caine, appears in the *National Farm and Fireside*. It is *multum in parvo*, and although it relates to facts with which a large proportion of our readers are familiar, yet it will doubtless be perused by them with considerable interest, being a plain unvarnished tale of truth.

The marvelous results which the Mormons have wrought in reclaiming arid regions in Utah and other western territories, makes everything relating to their methods as agriculturists exceedingly interesting. They appear to systematically settle in localities where the land depends on irrigation. They do not make failures, and wherever they settle, prosperity seems to settle and abide with them. These general facts long since attracted my attention, and recently I have at different times, sought and obtained interesting information from the Delegate from Utah, Hon. John T. Caine, which I purpose to embody in this article.

When the Mormons began their settlement in Utah after their unparalleled journey from the banks of the Mississippi, the entire inter-mountain region was deemed an irreclaimable desert. The exploration party under Col. Fremont, reported that the valley of Great Salt Lake was uninhabitable. Captain Jim Bridger, the frontiersman scout, and guide, who had known the valley for years, said to Brigham Young, upon meeting the pioneer party of the Mormons in 1847, and discovering their destination: "I will give \$1,000 for the first bushel of corn you raise in Salt Lake Valley."

The Mormons had no previous experience with systems of irrigation. Their lives had been spent in the East, or in the valley of the Mississippi. So far as I can learn not one of them had travelled in countries where agriculture was dependent upon artificial irrigation. What the general aspect of the inter-mountain region was when the Mormons first gazed upon Salt Lake Valley, the tourist to the Pacific can form some inadequate idea as he views from the car windows miles upon miles of un reclaimed alkali plains in Nevada or Arizona.

The population of Utah is probably about 200,000, and of this number the Mormons are fully 165,000. There are Mormon settlements in the Territories of Idaho, Wyoming, Arizona and New Mexico, and in the States of Colorado and Nevada. The exact number of the outlying settlements and their respective populations, I have been unable to ascertain, but the aggregate Mormon population in the States and Territories named, including those of Utah, is probably about 250,000. As before stated the settlements have been in localities where irrigation is the only sure dependence for crops. Some seasons, in some localities what is called dry farming succeeds to a limited extent. It has, also, been found that the settlement of any locality, and the cultivation of the soil slightly increases the rainfall. It appears that as time elapses the rainfall continues to increase, but not sufficiently to be depended upon, nor is it probable that the climate will change in this respect, so radically as to make irrigation unnecessary.

The physical character of the country, high mountain ranges, with detached spurs and subsidiary branches, and intervening valleys, makes the snow fall an all important factor. There are few streams of any magnitude, and those that are found are chiefly dependent upon melting snows for feeding them during the summer months.

The Mormon people are not communists, nor have they any distinctly co-operative communities. Statements have been made to the effect that in all Mormon settlements, the real estate and everything else was practically held in common, and that the occupancy of land, and the use of water for irrigation, was in fact controlled by the church, that the Bishop regulated everything, both temporal and spiritual. There never were greater falsehoods circulated. Individual ownership is universal. There are a greater proportion of land owners among the Mormons than any other people in the land can boast. The church not only does not seek to control, nor to favor community ownership, but does encourage the acquisition of individual holdings. It particularly incites every individual to become a land owner, and discourages its members from parting with their homes. It teaches thrift, economy and endeavors to inspire every one of its followers to acquire a home and to hold on to it, no matter what apparent advantages there may be in selling. This is the example set by the leaders in every settlement.

But the Mormons have a system of community co-operation which probably has contributed largely to their success. It applies not only to separate settlements, but to a certain extent, embraces all Mormon communities in the western country. Probably "fellowship" is the term which, in its broadest sense, would best express the idea of this community co-operation. It is not an ecclesiastical regulation or a church decree. It is one of the practical outgrowths of a highly practical and matter of fact, everyday religion. The bee hive is the emblem of the Mormon social aggregation, and the motto is "no drones." All are workers; all are contributors, and while the poor and the unfortunate of

each settlement and locality are cared for and assisted, the unvarying rule is that all must labor. Hence charity is practical among them. It is the bounden duty of individuals and of communities, to give all who care to work employment. This is inculcated by the church and church revenues are used for this purpose, but very discreetly.

The direction and supervision of the establishment of new settlements are not ecclesiastical concerns, but the Mormons have something like a great "Board of Trade" composed of prominent men from each locality and settlement. The semi-annual conferences of the church which are attended by people from every locality, affords opportunities for these men to meet and discuss affairs, in their respective settlements, to present their wants, to tell what they are doing, and to suggest ideas, and point out opportunities for those who may desire to make changes of their habitations. Everything is talked over at these meetings which may be of local or general good. The improvement of stock, the advisability of starting manufacturing industries, of trying new kinds of grain, of experimenting with sorghum, of developing some natural resource; all such things are discussed and determined. If settlements have reached the maximum which the arable land will support, the fact is made known by the representatives of that locality and notice is given that such a number of families would like to form part of a colony elsewhere. So also notice is given that there are such and such opportunities in this or that settlement for new comers, either immigrants from abroad or from other localities.

When a new settlement is determined on its establishment is systematically gone about; some enterprising person has found the place, investigated its resources, and told about its capabilities. The news goes round. A party of pioneers start out and investigate and report upon the situation. They give notice of the results, and if found satisfactory, of their purpose to settle there and invite others to join them. Travel which way you may through Utah, and you are pretty certain to come across parties of emigrants bound to some new settlement already started or to be started. They have their effects with them in wagons. As pioneers their equals have never been found. They are one and all animated by two purposes, to better their condition and to build up Zion.

The settlement determined on, all go to work to provide the one essential thing—water for irrigation. The ditch is dug, each contributes his share. There is a Territorial law that regulates the water rights, and provision is made that those who come after, are to share in these water rights upon equitable principles. There is no grabbing of either land or water. Some strange and remarkable things are discovered by these Mormon pioneers. For instance in Salt River Valley, Arizona, a band of Mormon pioneers looking for a site whereon to found a settlement, discovered the traces of an old irrigation canal which had been abandoned centuries ago. Trees were growing in the bed of the ancient canal. They simply had to clean out the old ditch, repair the embankments in places and turn the water into it. They were saved many thousands of dollars by this discovery. This discovery also led to explorations and ancient buried cities were found, the opening of which by Frank Cushing has resulted in an addition to the archeological history of the country, the value of which can scarcely be estimated.

The physical characteristics of the country and the necessity for irrigation renders compact settlement indispensable. The farms are small, not because one man might not acquire a large body of land, but because the economic principle at the bottom of the Mormon polity is distribution; the greatest good for the greatest number. This is "fellowship" in its broadest and most Christian sense. The *esprit de corps* of each community is stimulated by the general example. A thriftless fellow must be indeed irreclaimable if he is not affected by examples of the others.

There is the deepest interest taken in all that relates to agriculture and pastoral pursuits. The Territorial "Agricultural and Manufacturing Society," is an institution recognized by the legislative assembly, but depends for its success upon the encouragement it receives from the people. Diversified industry is one of the causes of the successes of the Mormon farmers. The dairy is not neglected, and every family strives to improve domestic animals, from whence considerable profit is derived. The whole family contributes to the common stock. Industry is the touchstone of success. The young children look after the flocks and the older ones labor in the field. The wives and daughters spin and weave and attend to the dairy work and poultry.

Neatness is one of the characteristics of the people. The planting of shade trees, the cultivation of flowers and the little adornments of home, which make it attractive, are all encouraged. To guard against evil associations and to afford rational amusement, each community has its social recreations. Mutual improvement societies for both sexes are formed, and the young people are encouraged to read books and papers and to discuss with one another the topics of the day. The Mormons are a musical people, and musical instruments are found in almost every home. Innocent amusement of every

kind are provided for the children and young folks, and the frequent gatherings of all the people of the settlement in picnics, festivals, anniversaries and other celebrations are a feature of Mormon country life. There is nothing morose about the Mormon religion. Cheerfulness and contentment are the marked characteristics of the people.

There is a general misconception concerning the emigration policy of the Mormons. The prevailing notion is that emigrants are gathered like sheep and brought over from Europe at so much a head, the Church providing the funds. The fact is that the Mormon Church is established in most of the European countries and all it does is to encourage those of its converts, who desire to emigrate, to gather to Zion, to help themselves. Habits of economy are taught and encouraged, and those who cannot save during a course of years sufficient to defray the entire expense of emigration to Utah are assisted. The assistance is not given by the Church, but comes from relatives and friends who have preceded them to the land of promise.

Mormon emigrants were formerly assisted by the Perpetual Emigration Fund Company, a beneficent institution, created by those who were themselves assisted to better their condition by settlement in Utah, and they nobly dedicated a part of their savings to help others emigrate. This company, however, was discontinued by the act of Congress known as the Edmunds-Tucker law, and its assets are now in the hands of the United States Marshal, who was appointed Receiver by the Supreme Court of the Territory. The funds of the institution, if any escape through the meshes of the law, are by said act to be diverted to a purpose entirely different to that for which they were contributed.

The emigrants on their arrival in Salt Lake City are met by their friends and relatives in Utah and the settlements in other territories, and taken to the localities where provision has been made for them. The wonderful way in which the great bulk of these people prosper cannot be comprehended by one who has not seen them arrive in Salt Lake City, and a year or two later visited the places where they were settled.

But notwithstanding this emigration of which so much has been said, and to prevent which such strenuous efforts have been made by legislation, as that to wind up the affairs of the Perpetual Emigration Fund Company, the fact is that there is a less percentage of foreign born people in Utah than in many of the states and other territories, and instead of there being more illiterate, there is less. The common school system of Utah is a good one, and a greater proportion of the people can read and write than in many Northern States. In this respect Utah compares favorably with any of the New England States. The official statistics establish these startling facts.

The great bulk of the Mormons are agriculturists. Their possessions are in lands and herds. The census of 1880 showed that 90 per cent. of the heads of Mormon families owned the homes in which they lived. The average size of farms is less than 25 acres. There is no other community on earth which will make a like showing. There is not an Alms House, or the necessity for one in any of the exclusively Mormon settlements. With the exception of mining, every other industry in the Territory is kept alive by Mormon labor, and Mormon patronage.

The Mormons have always been the originators, promoters, and sustainers of home enterprise. It certainly should not be a cause of reproach that most of the Mormons have been and are without the aggregation of wealth necessary to carry on great mining and other undertakings requiring immense capital.

The proportion of the material interests controlled by the Mormons is shown by the official statistics. The Governor of the Territory estimates them as follows, for the year 1887:

Grain and hay products.....	\$6,419,000
Vegetables and other garden products.....	1,550,000
Cattle, head, 500,000, value \$11,500.....	2,875,000
Horses, head, 250,000, value \$10,000.....	2,500,000
Sheep, head, 2,400,000, value \$7,000.....	1,710,000
Swine, head, 100,000, value \$500,000.....	250,000
Total.....	\$15,304,000

This \$15,304,000, representing the agricultural and pastoral products for 1887, may practically be credited to Mormon industry. It is a low estimate.

The manufactured articles for 1887 are valued at \$3,725,500. Less than \$1,000,000 of this amount represents the product of exclusively non-Mormon concerns. The assessed value of the real estate of the railroad and telegraph companies is set down at \$5,107,014. The management of all railroad and telegraph property in Utah is friendly to the Mormons. Corporations know where their interests lie. They favor those whose interests are in the direction of honest government, low taxes and exact justice. The same is true of the great majority of mine owners. The great Horn Silver Mine of Southern Utah had no cause to complain of Mormon rule or Mormon enterprise. There was \$1,000,000 worth of coal mined last year in Utah. That interest is not unfriendly to the Mormons. Every in-

terest that wants reliable labor and honest customers, is friendly to the Mormons. The output of the mines of Utah last year, as given by Wells, Fargo & Co., was \$7,631,729.32.

The Mormons are eminently a thrifty and shrewd business people. They trade where they can do the best. They buy where they can buy the cheapest, and sell where they can get the best prices. The total business traffic of Utah last year is estimated by the Governor in his annual report, exclusive of railway and telegraphic, at \$129,000,000. The Mormons being 165,000 out of 200,000 of course furnished the bulk of this trade; but a very large part of it was controlled by non-Mormons. If the Mormons were as exclusive and bigoted as they are represented to be, how could Gentiles prosper in Utah, as it is admitted they do?

Now one important question is, are the Mormons intolerant? I put this question directly to Mr. Caine. This is his answer:

"Nothing can be farther from the truth than the statement that Mormons are intolerant. The fact is that they are just the reverse. Mormons are so confident of the truth which they hold, and that it has been revealed to them by God, that they do not fear contact with other creeds. They welcome investigation and an opportunity, to maintain, by argument, the faith in which they live. They believe, moreover, that any religion founded on divine revelation, is better than none, and that a community which is Godless is in great danger."

"Instead of seeking to prevent the establishment of the churches of denominational Christians in their midst, the Mormons have encouraged, and aided in their founding, by gifts of money. Brigham Young himself was a contributor in this way."

"There are 82 denominational churches in Utah, whose property is valued at \$433,950. There are 86 denominational schools with an attendance of 6,668 pupils. No one can truthfully say that the Ministers and their followers, of whatever creed, ever received other than the most considerate and courteous treatment at the hands of the Mormons. No matter how intolerant and vindictive, and discourteous and untruthful they may have been, all have been respected for their calling's sake."

"The Mormons did all in their power to have the Railroads built. No well informed man will accuse Brigham Young of want of foresight and worldly wisdom. He was an earnest advocate of the continental railways, and he not only encouraged the building of the Utah Central, the Utah Northern, and the Utah Western, but he contributed largely of his means to aid the building of the same. His son, John W. Young, has probably contributed more than any other citizen of Utah to secure the investment of Eastern capital in the Territory. Individual Mormons have been interested in the development of some of the best Utah mines."

"The time was when every foot of land in Salt Lake City was owned by Mormons. Now it is the boast of bitter anti-Mormons that one third of the assessed value of property in the city is owned by Gentiles. How did they get it? Did not Mormons part with it? Did the so-called hierarchy prevent free action in this respect? The policy of the Mormons has always been to encourage the acquisition of homes and estates by their people. It is a part of their creed to stimulate thrift and economy. There is no community in the world where the people are so generally prosperous and happy, where there are less inequalities, where there are less antagonisms between capital and labor. Community co-operation is one of the distinguishing features of the Mormon policy. The poor are assisted, encouraged, and industry and thrift are insisted upon as cardinal virtues. R.R.

CONFERENCE IN SANPETE.

The regular quarterly conference of Sanpete Stake was held at Mount Pleasant, commencing at 10 a. m. of August 13, 1888. There were present: The Stake Presidency; members of the High Council; and a very good representation of the several ward bishops.

Conference was called to order by President Beal, who also made opening remarks.

Bishops W. S. Seely, J. A. Allred, C. L. Thorp, N. P. Madsen, John Bartholomew and John Rees, each gave an encouraging report of his ward.

2 p. m. After the usual opening exercises, President Peterson instructed the Saints to be diligent in procuring the genealogies of their friends and relatives in order to be able to labor for them. He also urged the necessity of keeping correct ward records.

At 3:40 p. m. Apostle F. D. Richards arrived. Reports of statistics and Sunday schools were read.

Bishop C. C. N. Dorius gave a brief sketch of his experience in prison life.

President Peterson gave notice of a meeting at 7:30 p. m.

Singing and benediction.

At 7:30 p. m. Elder F. S. Richards gave a very entertaining account of his labors in behalf of the Latter-day Saints.

Sunday 10 a. m. Called to order by President Peterson. Opened by singing and prayer.

Apostle F. D. Richards said the Lord is blessing the land for the good

of the Saints, as is shown by the abundance of grain and fruit. Although the Gospel is being preached and temples built, the wicked are restrained from laying violent hands upon the Saints, as has been the case in former dispensations, and somewhat in this. Yet they are permitted to annoy us sufficiently to keep us from falling asleep and forgetting the important duties God has laid upon us. He counseled the Saints to pay their tithes and offerings, as there is no fear but the means will be rightfully applied, as that means does, not belong to the late Church corporation. He said it was desirable to get the roof on the Salt Lake Temple before winter sets in.

There is among the people too much of a distant feeling, especially in the Atonic Priesthood, and presidents of quorums, where should exist the utmost familiarity. Among the people the greatest freedom should exist and we should become acquainted with each other that confidence may be established.

Elder F. S. Richards said it afforded him much pleasure to meet with the Saints and bear his testimony. In looking over the congregation he saw that many are of that class that have been born and raised in these mountains. Do we realize that what we call the Gospel was revealed by God himself, and that the world for generations had been deprived of the Gospel? They have had what they call the gospel, yet when we compare the Gospel with the creeds of men, it makes the former appear the brighter. There is no principle of the Gospel that need to be kept hid, and it is good at times to examine what others believe and make comparisons.

2 p. m. The sacrament was administered.

President Maiben presented the General and Stake authorities and all were sustained unanimously.

President Peterson thought the Stake was well represented in this Conference. Said that if the Saints will keep the commandments of God and the Sabbath day, they will be able to do all the work that is needful to do. We are increasing in wealth, as evidenced by the great numbers of carriages, road carts and vehicles of various kinds, horses, sheep, and cows in great abundance. If the committee on education that has been sustained at this Conference, will take the business in hand to fit up a building for a high school for the coming winter, it will be a step in the right direction. The business before us in the immediate future is the building of an academy.

Apostle Richards said he had been pleased with the remarks of President Peterson in relation to education. This subject has had much consideration. It is our duty to provide facilities whereby we may be able to teach our children the principles of our religion.

President Peterson gave notice that conference would adjourn for three months to meet in Moroni. Singing, "Praise God from whom all blessing flow," during which the congregation arose.—Benediction by President Beal.

GEORGE TAYLOR,
Clerk.

Fishes of the Sea.

Though no sharp line of separation can be drawn, marine fishes are roughly divided, for convenience, into three categories—shore fish, which habitually frequent coast lines, and rarely descend to a greater depth than 300 fathoms; pelagic fishes, which inhabit the open sea, most of them spawning there also, and the deep sea fishes, which live where the influence of light and surface temperature is but little felt. The shore fishes, according to Heilprin, number upwards of 3500 species. Their northern range extends to or beyond the eighty-third parallel of latitude, but in the southern hemisphere they are not known to go beyond the sixtieth parallel. In the different zones these fish are largely identical in both the Atlantic and Pacific basins, as well as on the opposite side of these basins.

Tropical waters, however, produce a greater abundance and diversity of forms than those of temperate regions, while the reefs give to the Pacific and Indian oceans more species than the Atlantic. Our still very meagre knowledge of the pelagic fishes is sufficient to indicate that the number of such types is very limited. They diminish rapidly from the equator, and become rare beyond the fortieth parallel. Of the deep sea fishes, Gunther enumerates upward of 50 forms supposed to have been obtained from depths exceeding 1,000 fathoms, 26 from depths exceeding 2,000 fathoms, and nine from 2,500 fathoms. Other species have since been obtained; one from the extreme depth of 2,900 fathoms.—*Land and Water*.

SLANG AND MEANINGLESS EXCLAMATIONS.—Avoid the use of slang lest you fall into a disagreeable habit that will prove difficult to correct. It is true that Thackeray said, "There is some slang that is gentlemanly slang;" it is equally true that there is slang that is vulgar. If one does not know the difference, let him avoid slang altogether, and then he will be safe. Don't use profane language. Don't multiply epithets and adjectives; don't show an overfondness for superlatives. Moderate your transports. Avoid the use of meaningless exclamations such as "Oh, my!" "Oh, cracker!" etc.