

and his God. And now in his eighty-second year, though persecuted and taunted with disloyalty, he renews his eternal fealty to his country and his God.

As to the charge of being opposed to education, let us see. One of the first works of the Deseret Assembly was "An ordinance incorporating the University of the State of Deseret," approved February 28, 1850. We find also a "Memorial to Congress for an appropriation for support of schools," approved March 3, 1852. It says: "Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, feeling a deep interest in the promotion of a general system of education, and the general diffusion of knowledge among all classes; and laboring under the difficulties incident to the settlement of all new Territories, and especially those far removed from the confines of civilization; and feeling grateful to the general government for the valuable library furnished our Territory

\* \* \* and having no resources on which to base a school fund, respectfully pray your honorable body to grant that the sum of \$24,000, appropriated for the compensation of mileage of members of the Legislative Assembly, officers, clerks and contingent expenses of the Territory of Utah, for the fiscal year ending the thirtieth day of June, 1851, or so much thereof as shall not be expended for the purpose for which it was appropriated, together with such additional sum as your wisdom and liberality may see proper to bestow \* \* \* to the use and support of schools."

We find a "Memorial to Congress for five thousand dollars for the University." Approved January 17, 1854. "Memorial to Congress for the donation of Public Lands to Settlers, and for Educational purposes." Approved March 6, 1852.

On page 275 we find "An act appropriating money for educational purposes." Approved Jan. 19, 1855.

On page 287 we find "An Act relating to Common Schools." Approved Dec. 30, 1854.

On page 389 we find "Joint Resolutions, in relation to the Utah Library." Approved October 4, 1851.

On page 397 again we find "A Resolution in relation to the Utah Library." Approved Jan. 19, 1855.

On page 177 we also find "An Act in relation to Utah Library." Approved March 6, 1852.

And as to that charge of being opposed to communication with the outside world, it is ridiculous, when we find a

"Memorial to Congress for an Electric Telegraph from the Mississippi River to California." Approved Jan. 21, 1853.

"Memorial to Congress for the construction of a Military Road from the north of the Platte or Nebraska river to Sacramento, California." Approved Jan. 21, 1853.

"Memorial to Congress to establish a weekly mail from Great Salt Lake City to San Diego." Approved Jan. 21, 1853.

"Memorial to Congress in relation to the Pacific Railway." Approved Jan. 4, 1854.

"Memorial to Congress for a further appropriation for the military road from Great Salt Lake City, south through Provo, Fillmore, Parowan and Cedar cities, to the Eastern boundary of California." Approved Jan. 19, 1855.

Even from the date of the settlement of the Salt Lake Valley, we find memorials, resolutions, speeches, letters, all actually begging, imploring, supplicating Congress for roads and telegraphs to Utah. And furthermore we find that President Young and his sons actually built the most difficult section of the Union Pacific, and that on which the greatest engineering skill was required. And again we find that the overland road was only completed one day, when President Brigham Young and Bishop Sharp broke ground to connect Salt Lake City and Ogden. Bishop Sharp is alive and vigorous at present. He is one of the most efficient and progressive railroad men on the American continent. He knows something about pioneering in Utah. He is a man respected by Mormon and Gentile. His word is good on "Change or on Mart." His veracity was never impeached, his honesty never questioned, his reputation never stained. Ask him were the early settlers of Utah opposed to progress, disloyal to government or inactive in education.

Strange to say charges of this kind are iterated and reiterated day after day until the persons making them really begin to believe in them. As a matter of course, tourists and others who have not time to investigate take everything they hear for granted, and go away fully impressed that they know all about Salt Lake. When a humorous hackman points out a noted Gentile's residence to me, with its plurality of chimneys indicating a corresponding plurality of wives, I can't help admiring the absurdity of the mortification in it. Strangers must be shown something. Mark Twain was shown into a place in Italy where a sacred candle had been burning unextinguished for fifteen hundred years. The genial Mark at once blew out the candle, so as to make an epoch in history. He was shown a hermit who had not had a bath in fifteen years. Mark dashed a bucket of water on the holy man, to show him cleanliness was nearer to holiness than dirtiness. Mark was also shown three crosses on which Christ was crucified, and he was shown such an infinity of garments as having belonged to St. Peter, that Mark came to the conclusion that the Apostle had an extensive wardrobe and a fashionable tailor. We must not blame Salt Lake hackmen for telling humorous things. It pleases the stranger and above all it pleases the American to be humbugged, and why deprive a poor man of his happiness?

Salt Lake is not like the towns Lord Dunraven saw on the plains. It has order, design and intelligence in its broad streets, leafy sidewalks, and comfortable residences. It is evident they were built by men who were resolved to live permanently here. It is evident that nothing

which sagacity, wisdom and foresight could do to beautify, to improve and to please in a city was left undone here. And yet it is not unusual to hear a man who landed here yesterday objecting to the early settler, even beneath the shade of the trees which that early settler planted with his toil-worn hands. And I find that the most clamorous in denunciation of "Mormons" are persons who were paupers in Connemara or Oliver Twists in eastern foundling asylums when those trees were planted and these rivulets rescued from the mountain gulches.

You tell me the "Mormons" were inhospitable and exclusive in those early days. Turn to the files of the DESERET NEWS. You will find in the issue of June 29th, 1850, an announcement to "Travelers between the States and California, that a new road has been laid out between the Weber River and Great Salt Lake Valley, a distance of forty miles, and that is subject only to a trifling toll."

This issue also contains a report of the meetings in the Bowery the Sunday previous. In the morning, the Rev. G. B. Day, of Sherman, St. Joseph County, Michigan, on his way to the mines, addressed the meeting. Elder P. P. Pratt followed, and afterwards President Young. In the course of his remarks President Young said:

"Ten years ago it was called here—y for Joseph Smith to be a money digger, and receive revelations; it actually became treason and the people killed him for it; and now I see hundreds of reverend gentlemen going to dig money. I despise a man who would dig for gold; he is a lazy man and intends to sponge on others. \* \* \*

"We have been driven here, we have made two crops, and there are hundreds of emigrants now coming here, destitute: I say to you Latter-day Saints let no man go hungry from your doors; divide with them, and trust in God for more; and those who have a manly spirit will give us their blessings. I say, treat every man kindly, and especially if there is any prospect of helping them on their journey. Emigrants, don't let your spirits be worn down; and shame be to the door where a man has to go hungry away. \* \* \* I say, walk up strangers! and if any are hungry feed them, and let them go to those who have to sell; and may the Lord bless you brethren. Amen."

These are not the words of a selfish person; rather they are the words of Christ Himself. It was not an exclusive religion which gave its pulpit to a traveling or rather gold-seeking preacher of another sect. It was not a bigoted congregation which gave that preacher a respectful hearing, though his was an alien theology, or rather a theology confined to narrow limits, to limits bounded by the Nazarene epoch. The more one studies Utah, the more its early settlers are to be admired for their energy, perseverance and hospitality.

JUNIOR.

SALT LAKE CITY, May, 1859.