

SALT LAKE

"The City of the Saints."

SOMETHING of the Metropolis of the In-
termountain Region—How It Was
Settled by the Mormon Pioneers and How
It Has Grown to Its Present Magnitude and
Influence.

SALT LAKE CITY—"The City of the Saints." Who has not heard of it, and who having visited it has not been struck by its many unique and peculiarly distinct features of interest? Its attractions have been told in song and story so frequently that brevity must necessarily be the prevailing characteristic of this article.

As is well known Salt Lake City was founded by the "Mormon" Pioneers, who, led by President Brigham Young, entered the Salt Lake valley on July 24th, 1847. In the original company were 142 souls, of whom three were women. The "Mormons" had been driven from Nauvoo after the assassination of the Prophet Joseph Smith, and had their rallying point at a place called Winter Quarters, now Council Bluffs, Iowa. From here the migration westward was begun and was vigorously pushed forward until the fall of 1847, when the

and when its volume was too large to sink into the thirsty earth it overflowed the banks and emptied into the marshes to the southwest. Along the banks of these two streams were numerous clumps of scrub oak. Sloughs and marshes existed in the western and southwestern part of the city, and in that vicinity were limited areas covered with grass and rushes, but the greater part of the land now embraced within the city limits was dry and desert-like in appearance, and without vegetation except as to a sparse covering of dwarfed sage brush, rabbit brush, salt weeds, the scrub oak referred to, and a few cottonwood trees and some willows. Its slope is general and in a southwesterly direction, while on the north and east the Wasatch mountains comprised an enclosing amphitheater.

THE FUTURE CITY.

Grandeur of scope and environment characterized the site of the future city of the Saints in a marked degree; but its desert character and climate, destitution of useful fauna and flora, distance from civilization and a seeming barrenness of natural resource would have deterred any but the "Mormon" Pioneers from an attempt at making a settlement in so forbidding a spot.

Mountains are a source of inspiration to the loftiest ideas and emotions, and the people of Utah hold in peculiar regard the majestic specimen of nature's architecture which towers over the northern part of the city, and to which the pioneers immediately after their arrival in the valley, gave the name of "Mormon Peak." It is a striking landmark, plainly visible from every part of the city. It is surmounted by a snow-capped shaft 100 feet in height, from which old glory proudly floats on patriotic occasions. In form, height and dimensions the eminence is as majestic as its history is sacred, while the view from its summit is magnificent.

A PICTURESQUE SCENE.

Towering mountain ranges whose serrated tops are tipped with caps of snow well high overhanging a fertile valley of beautiful homes and farms and orchards redeemed from the most uninviting sterility; the world wide famous "Dead Sea of America," with its saline shores and irregular islands; the slowly winding and lazy Jordan which has its only counterpart in the Holy Land of old and the city of the Saints now set amidst a forest of beautiful shade trees, constitute the principal features of the picturesque scene that lays at the feet of the beholder.

Utah was Mexican soil when that redoubtable band of Pioneers formed the vanguard which blazed the way for Western civilization. It belonged to that republic when they arrived. But it was soon taken possession of in the name of the United States and the Stars and Stripes were thrown to the breeze accordingly. Within three days after the Pioneers pitched camp on the site of their future home, the attractions of this noble pile drew to its summit scores of their number, who as they gazed at the vast scene around them, were filled with lofty emotions and recalled certain prophecies of scripture, one of which, by Isaiah, suggested the name that was given to the mountain.

All ye inhabitants of the world, and dwellers of the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet near re-Isaiah, 18: 3.

PRES. YOUNG'S DECLARATION.

"We have come here according to the direction and counsel of Brother Joseph before his death," said President Brigham Young to the assembled Pioneers, as they were gathered for the first time on the present site of the Temple block in Salt Lake City. It was a solemn occasion. There were a few wagons, and tents and animals. The property of the Pioneer band of Israel. That band had just completed a long and wearisome journey for more than a thousand miles in a comparatively unknown country; a valley, to the human eye, uninviting and in reputation among the few travelers who had visited it, inhospitable and uncivilized habitation, had been reached. The master spirit of the camp, when his people recognized an Abode of the Blessed Redeemer through whom came the voice of God to the Latter-day Israel, had declared



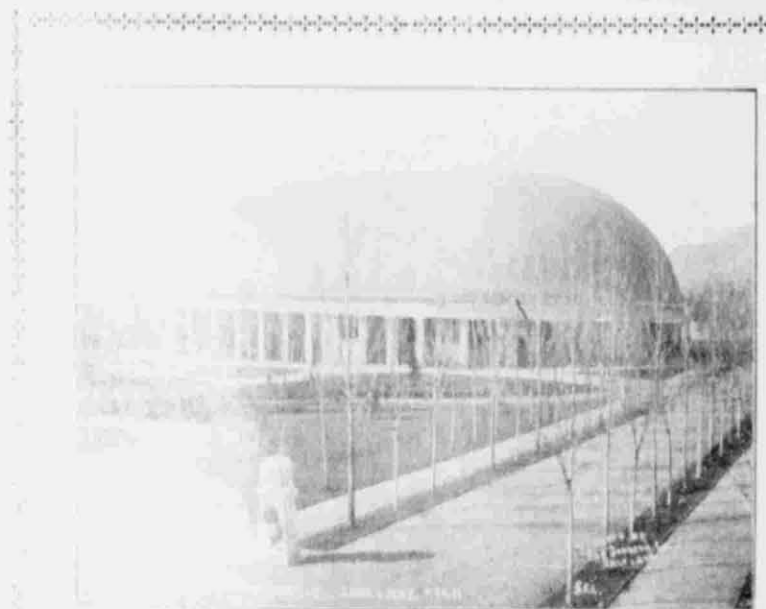
MAYOR THOMPSON, SALT LAKE

Esra Thompson, chief executive of Salt Lake City, was born fifty years ago in the municipality of which he is now the official head. He has been a successful mining and business man and holds substantial blocks of stock in the Silver King, Daily West and other dividend paying properties. He is recognized as a conservative business man. He was elected mayor of Salt Lake in November, 1890. In politics Mr. Thompson is a Republican.

population had increased to about 2,000 souls. Treaties were promptly made with the various tribes of Indians and settlements were soon founded in all parts of Utah, and with the application of that tariff that has made "Mormonism" synonymous with industry the world over, an era of prosperity was inaugurated.

AN UNINVITING SITE.

The difference between the site where the city now stands, contrasted with the bleak, desolate and uninviting appearance of fifty-three years ago, is about as great as can be imagined, save that its general surface was then as now, gently undulating and almost free from marked elevations or depressions. A short distance east of the Temple block the main stream of city creek divided into two branches, one of which flowed almost due west to the Jordan, nearly following the line of North Temple street. In fact the culvert on that street lies in the bed of the ancient stream much of the distance to the river. The other branch of the creek flowed in a southerly direction between what are now East Temple and State streets.



THE GREAT MORMON TABERNACLE.

This immense structure has been one of the most notable landmarks of America for more than a quarter of a century. It has the capacity of eight thousand persons, though ten thousand persons would have not infrequently found themselves assembled within its walls at one time. The building is 250 feet in length and 100 in width. The mighty dome roof, the central portion of which is 100 feet from the floor, is one of the largest self-supporting coverings in the land. The first foundation stone was laid July 24, 1847, and the building given to the public in a completed condition on October 18th, 1853, when it was dedicated and set apart as a regular place of meeting for the Latter-day Saints. It has since that time been their principal gathering place in Salt Lake City, and with few exceptions the great semi-annual conferences of the Church have been held in it during the past twenty-five years.

this to be their promised land of rest until they should become a mighty people, and this message had been received without doubt or hesitation.

A MOMENTOUS MEETING.

This was on the evening of July 28th. It was a momentous meeting. The assemblage had voted upon the location and a plan of the first city in the new land, and in the solemn grandeur of their position as installing a new dispensation of civilization amid the everlasting hills, had spoken one voice—not a dissent or a murmur; and under the inspiration of that hour they listened to the declaration that what they had done was in obedience to the instruction of their beloved martyr-Prophet, and they responded thereto with a hearty amen. For they realized the truth of what had been said. They also gave assent to the further remark of their leader, recorded in the Journal of President Wilford Woodruff on July 28, 1847: "Joseph would still have been alive if the Twelve had been in Nauvoo when he recrossed the river from Montrose."

The statement of President Young was the reiteration of a fact well known to his hearers. The location of the "Mormon" people on the western slope of the Rocky Mountains had been indicated to them by the first President and Prophet of the Church of Jesus Christ of Latter-day Saints, Joseph Smith, whose unsullied life, with that of his faithful brother Hyrum, was sacrificed to the hatred of a ruthless mob at Carthage, Illinois, as the very time when the Prophet was contemplating leading the Saints to the West, there to become a great people, as he had declared years before they should be, in these valleys.

FORESEEN BY JOSEPH SMITH.

To Joseph Smith belongs the responsibility and honor, as much as may be accorded to man, for the Latter-day Saints locating in Utah. The great man on whom devolved the actual task of leading the Camp of Israel over a trackless desert to these valleys did not fail to give prominence to that fact. Further, he felt in the depths of his soul that if the Church quorum over which he presided had not been scattered at distant points from Nauvoo, when Joseph and Hyrum Smith returned from the western pioneer journey they had started on already, the tragedy of Carthage would have been averted; and those who knew the vigor and determination of Brigham Young and his intense love for the great Prophet of the latter-day dispensation, had no reason to doubt his assertion. But it was not to be. The Twelve were not in Nauvoo. Joseph and Hyrum were martyred, and the Pioneer company of Latter-day Saints made its journey to the West three years later than the Prophet had intended.

THE WESTWARD MIGRATION.

The westward migration of the body of members of the Church of Jesus Christ of Latter-day Saints to the Rocky Mountain region, was a theme frequently considered by the Prophet and others before the former's death. He named it to intimate associates in the days of Kirtland, and in the later years of his life, it received his particular attention; for by his inspiration as a Prophet he knew it must come—that the house of the Lord must be established in the tops of the mountains, and all nations should flow unto it, as a part of the work of the Gospel dispensation committed to him by the Lord. The subject of western removal was referred to frequently in Nauvoo; Congress had been memorialized for legislation regarding it; the removal of the Mormons was discussed between the Prophet Joseph and Senator Stephen A. Douglas. The latter thought they should locate in Oregon, heard of as being at the extreme western limit of the continent. But the Prophet said no; the Rocky Mountains was the place; and he became powerful. That district was then known as Upper California, and as a result of Joseph's teachings, five years before the death of the Prophet and Patriarch, the late President John Taylor celebrated in Mormon verse the hymn beginning:

In Upper California, Oh, that's the land for me!
It lies between the mountains and the great Pacific sea.
The recrossing from Montrose, referred

to in the quotation from President Brigham Young, occurred in June, 1844. The Prophet Joseph Smith had directed the organization, in February of that year, of a Pioneer company to cross the great plains. There were about twenty-five members in the organization. Of these Elder Samuel W. Richards of Salt Lake City is now living. On the night of June 22, 1844, the Prophet and his brother Hyrum, with Willard Richards and John Taylor of the Apostles, and others, crossed the Mississippi river to Montrose, Iowa, on the start for the Rocky Mountains. Some of those who followed the Prophet's movements and purposes, faltered, and upbraided him with abandoning them. At this he returned, with the result that followed at Carthage in less than a week thereafter. The very thing the murmurers thought to prevent had occurred. Joseph was taken from them. One result was that the pioneer western journey was relegated to a later period, to be attended with greater hardship for the people.

THE PLAN UNFOLDED.

Yet the design had been set forth clearly; the Prophet Joseph Smith had unfolded fully the plan for the Mormon people to be established in the mountains. The bullets of assassins interfered to prevent his being the founder

of Utah, but he pointed the way and the Pioneers followed his direction and counsel. Therefore the Prophet Joseph Smith stands as leader, guide and instructor of the Pioneers of Utah. In definitely and determinedly setting their faces and pointing their steps toward this western Land of Promise.

THE SURVEY OF THE CITY.

At the meeting held on the evening of Wednesday, July 28th, heretofore referred to, the Apostles were appointed a committee to lay out the city. On the following Monday morning, August 2nd, Orson Pratt and Henry G. Sherwood commenced the work of surveying, but decided to wait until the chain they were to use could be tested by a standard pole. That same evening Heber C. Kimball's team returned from the mountains with some house logs and poles for measuring.

On the same day a question arose as to whether forty acres, the area first determined upon for the Temple block, would not be too large; and on August 4th, at a council of the Apostles, it was decided to reduce it to ten acres. The work of surveying streets and blocks was continued by Henry G. Sherwood and his assistants, who were thus occupied for some time.

On Saturday, July 31, the members of the Mormon Battalion constructed a

bowery on the Temple block, which was the first structure in the nature of a building erected in the valley, though it was of a light and temporary character. Posts were set in the ground and poles were laid upon them, supporting a roof or canopy made of brush and willows. On the following day religious services were held here, in the forenoon and afternoon.

DIVIDED IN TWO CAMPS.

At the latter meeting it was decided that the Pioneers, who had divided into two camps, and the Battalion brethren, who were camped by themselves, should form one camp and labor unitedly together; that the officers should act as a committee to arrange for and form the new consolidated camp, which should be done the next day; that the horses and mules be tied near the camp at night; that houses be built to live in during the approaching winter, instead of living in wagons; and that the houses be so built as to form a stockade for protection against Indians.

Col. A. P. Rockwood said that a log house, 15x18 feet, would cost \$40, and one of adobe half as much. After some discussion the meeting voted to erect a stockade of adobe houses, and line burners and brick makers were detailed to begin work. On Tuesday, August 3rd, a number of men were

busy making adobes for the stockade. On Tuesday morning, August 10th, President Young and Heber C. Kimball repaired to the site selected for the stockade, and each laid the foundation of four houses. Col. Markham, Willard Richards and Lorenzo D. Young each laid one foundation. This was the commencement of the construction of the Old Fort, though a number of log houses had been hauled upon the ground.

THE OLD FORT.

When completed, the fort consisted of a ten acre block bounded on the east side by a row of log of adobe houses, and on the other three sides by a high adobe wall. The doors and windows of the houses were on the inner or west side, a port hole in each house being the only opening to the outward or east side. The row of houses was broken by a large gate that was the only means of ingress to the interior of the fort and it was always closed at night. The roofs of the houses sloped to the west. They were made too flat to shed water well, and much discomfort resulted to their occupants.

One of the original dwellings contained in the fort has been preserved intact, and now stands on the lot at rear of the residence of Zebulon Jacobs, corner West Temple and First North



BIRDSEYE VIEW OF SALT LAKE CITY