

IN THE SEVIER VALLEY.

RICHFIELD, Sevier County,
July 9th, 1886.

INCIDENTS OF THE PAST AND SITUATION OF THE PRESENT.

Between Fayette, where my first letter was dated, and Gunnison, Sanpete County, is a dry bench about five miles across, from which can be seen Mt. Baldy and the range of mountains near Beaver City. After going over this bench, the view opens on orchards and verdant fields, stretching away to the southward along the Sevier Valley. During the Indian hostilities of twenty years ago the town of Gunnison afforded a secure shelter from the savages to the residents of Fayette and other settlements. Fifteen miles to south is Salina, Sevier County. To the right, on the way thither, is a district known as Hogwater. Farther on, and about seven miles from Salina, is the settlement of Redmond, so called from the mounds of red sand in the vicinity. The place has grown up within the past few years, and is now in a flourishing condition.

The town of Salina is located near the mouth of the canon of the same name, which is derived from the abundant

SALINE DEPOSITS

in the mountains. There are a number of salt mines in Salina Canon from which the rock salt is quarried and brought down to be refined for use. The alum bed in the canon is an immense ledge of almost pure alum, but nothing is being done to place it on the market. Silver is found in the hills and mines were operated a few years ago, but the ore taken out did not pay for working, under the disadvantages which surrounded the process at that time. There are also hills of mica, but the mineral on the surface is of poor quality, the sheets being cracked and speckled and not more than three or four inches square. No effort has been made to discover whether the interior of the hills offer better encouragement.

During the Indian war of 1865-6, Salina was the scene of an occurrence that resulted to the discomfort of the settlers. The hostiles had stolen a large number of stock, and started up the canon. The volunteers, under Col. Pace, succeeded in surrounding them so that escape was impossible. Every way out was carefully guarded by the white men.

The Indians realized their position, and it was afterward learned, were on the point of surrendering. At this juncture a body of mounted men were discovered coming down the mountain on the west side of the valley. The new comers were riding at a rapid rate and were very much scattered. This fact caused them to be taken for Indians, and under this impression Col. Pace hastily withdrew his men to defend the settlement. The hostiles in the canon at once saw their opportunity and made good their escape, taking all the stock with them. The supposed Indians proved to be a detachment of volunteers that had been sent from Scipio, Millard County, to reinforce Col. Pace, and their disregard for military discipline when there appeared no immediate danger caused the grave error to be made.

What is known as the Order ditch is being utilized with advantage by the residents of Salina. By means of this ditch the water is taken from the canon creek along the base of the hills for nearly five miles, and provides irrigating water for several thousand acres of farming land.

SALINA WARD MEETING HOUSE

is a substantial rock building 32x65 feet, and its erection reflects credit on Bishop Jensen and his associates. The structure is not finished, though the work has been prosecuted far enough to enable the Saints to hold meetings therein. A gallery is to be placed in the building. The school district also proposes to step to the front in the matter of proper accommodations for the children. By a vote of the property holders a tax of two per cent. has been levied for the purpose of erecting a school house. Its dimensions are, the main room 26x40 feet, and a wing 20x30 feet. Stone is the material which is to be used.

At the head of the canon is Gooseberry Valley, where the Jennings' herds of stock are located. The next settlement up the river from Salina is Aurora, formerly Willow Bend. The soil there is very fertile, producing heavy crops. Farther on toward Richfield, 22 miles from Salina, is

VERMILION,

which, from its "rich, red soil," is well-named. The large mountain on the west is mainly of a rich vermilion hue, which in the early morning sunlight depends almost to crimson. Another settlement on the road is Glenwood, which is beautifully located in a large cove in the mountains.

The wagon road from Salina to Richfield formerly wound around among the hills through what is appropriately called "The Twist," but in later years a dugway has been made along the river's bank, where large quantities of rock had to be moved.

The soil in the Sevier Valley is chiefly of a reddish color, and the formation of the mountains offers a strong contrast with the more northerly districts. Many of the hills are a remarkable combination of red, white, yellow and bluish sand, in various shades. Some of them are black lava rock, and on one near the road over

which we have just passed is the crater of an extinct volcano. Occasionally on the hills can be seen towers of stone ten or twelve feet high, piled up for the use of picket guards in time of Indian hostilities.

But little snow falls in the Sevier Valley in winter, though the mountains are well filled and afford a

BOUNTEOUS SUPPLY OF WATER.

The cold is rather severe, though now it will not compare with earlier years. The weather of the winter of 1849-50 has never since been paralleled. That season, when Apostle P. P. Pratt went through with a party of explorers, the thermometer registered 23 degrees below zero for several weeks.

RICHFIELD,

the county seat of Sevier County, is situated on the west side of the valley, and contains a population of about 1,500. The city is well laid out, and presents an attractive appearance. The number of inhabitants is steadily on the increase. There is yet considerable room for settlers. Another canal is being taken out of the Sevier river 13 miles above the city. It will be 25 miles long when completed, and will open to cultivation a very large tract of land. The city is divided into two wards, with meeting and schoolhouses. The Tabernacle is yet unfinished.

Judge Geo. W. Bean, who for ten years ably filled the office of probate judge of Sevier County, is a resident of Richfield. His history while acting under the government among the Indians, contains many thrilling incidents. Early in his career he had one arm shot off by the premature discharge of a cannon, during the Indian troubles at Provo in 1830.

In the neighborhood of Richfield are located the towns of Elsinore, Joseph, Monroe and others. From these places, on our journey toward the county seat, we met numbers of vehicles loaded with people, on their way to Fish Lake, to attend the Y. M. M. I. A. Conference of Sevier Stake, on July 10th and 11th, and where we will also proceed to-day.

THE SECTARIAN AND DISTRICT SCHOOL QUESTION.

A CORRESPONDENT EXPRESSES HIS VIEWS INTELLIGENTLY ON THE SUBJECT.

SALT LAKE CITY,
July 14th, 1886.

Editor Deseret News:

The subject dwelt upon by your correspondent "Observer," in Monday evening's issue of your paper, is one of vital importance to the Latter-day Saints, and demands from them more attention than it receives, much indifference, apparently, existing in regard to it. It is well understood that the impressions received in the school days of early life remain stamped on the mind through subsequent years when many things learned in after life are forgotten. How essential it is then that those impressions should be of the very best, and of a character to, in every way, satisfy a wise parent. No true Latter-day Saint can have any desire to see his children growing up indifferent to the principles of the Gospel as taught and practiced by the Church with which he is connected and imbibing in their stead sectarian principles and teachings which are in direct contradiction thereto. Ideas which sooner or later would lead them into pronounced infidelity. The great object of the Missions and Schools established by outside Sects in Utah is, and has been, not particularly to evangelize the older members of the "Mormon" Church but especially to convert the youth, to impress upon their minds doctrines foreign in tenor and practice to those taught by the Latter-day Saints, and thus gradually lead them away.

This is generally understood by the Latter-day Saints and those who would send their children to "outside" schools cannot necessarily be considered as other than weak in the faith. The great difficulty, however, does not at present consist in the fact that some may do this, but that we have not in this city and Territory, outside of the B. Y. Academy at Provo and the B. Y. College at Logan, a single Latter-day Saints' school in the full sense of the term, that is, a school where the principles and history of the Church, with the additional moral training in consonance therewith, are taught. By the Legislative act of, I think, 1878, the district schools are all closed to any such instruction, and they practically are a stumbling block of the very worst description, as they teach nothing of the kind. As they are the schools most generally patronized by the Latter-day Saints, the youth are growing up without the knowledge and training which would be of the most benefit to them and consequently to their parents.

Under the idea that the district school is the cheapest, partly forgetting the fact that we are taxed to cover the reduction, we send our children there, in our shortsightedness overlooking the fact that in the not distant future we have a community of young people indifferently inclined in every way to the principles advocated by their parents and inculcated in the Gospel. The strongest Catholics, Methodists, Presbyterians, or in fact, the members of any other Christian sect are those taught in childhood in their schools for that purpose and if this, proves itself

correct in these instances why would it not hold good with us?

The influence gained at a short session of the Sabbath school, the exercises of which being more or less rapidly gone through with, require other support during the week to sustain them in order to be effective. This, it may be said, may be acquired in the family circle, which is correct, but far too many neglect it and leave the school teacher to do much of the moral training of their children. In some respects he has more influence with the children than the parents, and how necessary therefore that it should be part of his regular duty to instruct them in regard to the principles of the Gospel and its moral teachings. Far better would it be if we had not a single District School in the Territory, for in such case we might go to work and establish "Latter-day Saints' schools" and have them known as such, teaching all that we felt best for our youth to be taught, without restriction as at present. Better, indeed, even now with the schools and tax established to forfeit in each district the pro rata Territorial apportionment, fire the schoolhouse from the trustees and establish at once a system of Latter-day Saints' schools. We have the future to look to and our children are the great hope we have for that future, as upon them will, in a great degree, depend the labor of sustaining it. They should therefore receive every possible benefit mentally which lies in our power to bestow, and the consideration that the District school is a cheap school should not for a moment be considered when we understand the serious disadvantages pupils are placed under who patronize them.

Work for the repeal of the school law, but go on for the present as if it were repealed, whether any pecuniary benefit be derived or not, consider the main object, the religious and moral training of the child and risk the balance. We may discuss the matter indefinitely, but this, I am satisfied, is the solution.

Institutions similar to the Provo B. Y. Academy should be springing up all over the Territory as it forms the school we so greatly need. That one school has done more than all the district schools in Utah for the religious and moral training of the Latter-day Saints' youth, and instead of flourishing financially, it is almost dragging out an existence. Were it not for the pluck of its talented principal, Brother Maeser, and his able assistants, it might be compelled to close. This is no compliment to the Latter-day Saints, and should not be.

BERN.

OUR CHICAGO LETTER.

CHICAGO, July 12, 1886.

Editor Deseret News:

THE CURSE OF CARPET-BAGGERY.

Lay down your morning paper, and pause a moment to consider the topics which most engross the public opinion of the present. At home you will find that Utah engages a very large share of attention. Beyond the Atlantic you will find Ireland causing the most excitement. Probably you would ask yourself what would Great Britain be without Ireland, and what hobby the Puritan crank would find if he or she had not Utah. Following up your train of thought you might serio-comically conclude that without Ireland and Utah, the newspapers of to-day would be but dull reading indeed. And here, perhaps, comes in the only place to give carpet-baggery its little need of praise; to it we owe the lively newspaper. Its history in Ireland is written on parchment made of human skin, and with blood for ink, and cactus thorns for pens. It is neither Catholic nor Protestant; it is neither Liberal nor Tory, neither orange nor green. Carpet-baggery is simply to be defined by the one word "belly", belly in its grossest, coarsest, and most savage state, belly minus conscience, minus honor, minus honesty. This is the carpet-baggery which to-day distracts the greatest and most civilized Empire of ancient or modern times, and which taxes the powers of the greatest living intellect on the earth.

WITH IRELAND AS WITH UTAH.

As it is with Ireland so it might be with Utah. The carpet-bagger is abroad and his spirit extends from far down Boston to far west California. In Boston an alleged great man cannot die without taxing his memory in some manner with Utah. The name of E. P. Whipple was a tolerably well known one in New England. There he was ranked as the king of literary critics, and prince of erudite philosophers. Lillian Whiting, writing to the Chicago Inter-Ocean, under date of June 23d, makes this "great man" Whipple the subject of a two-column letter. Mr. Whipple was buried two days previously—June 21. Some gushing periods have been penned about very trivial matters, but this letter on Whipple beats Cox on Sunset, or Proctor Knott on Duluth, or Sir John Lubbock on a Cockroach. Mr. Whipple was the concentrated essence of Emerson, Longfellow, Holmes, Fields, Lowell, Whittier, Stedman and many others. Mr. Whipple wrote an essay on Macaulay, away back in 1843. This essay procured from Macaulay himself a complimentary letter, and this letter written by the real great man formed the basis of a spurious great man. Of course Lord Macaulay meant no more in writing the letter than did President Cleveland the

other day when he acknowledged the wedding gift of a Philadelphia Chinaman. Little things are great to little men.

NOT TO BE WONDERED AT.

From 1843 to 1886 is a long time. Mr. Whipple was in the flesh all this time, but outside of Boston the fact was not very well known. He began with Macaulay and ended with Kate Field. Don't laugh! Here is Lillian Whiting's own account. It may be fishy or it may be chafky, but it is Lillian's own:

I remember how, two years ago, his interest and enthusiasm was enlisted in Miss Kate Field's opening her lecture here on the Mormon problem. She had but recently returned from Utah and was to give the initial lecture here in Boston. The Whipples had been

HER FRIENDS FROM HER CHILDHOOD,

and as a brilliant young girl she had attracted an interest from Mrs. Whipple which always followed her. On this occasion, when she came to Boston Mr. Whipple more certainly, perhaps, than any other, understood how unconsciously she had been led into this work, and how the unsought responsibility was on her to bring this treason against the government before the knowledge of the American people. With his influence and his pen Mr. Whipple met her, quick to espouse the cause of the rights as in the old days he had been to enroll himself with the Abolitionists, at a time when Boston was steeped in pro-slavery sentiments.

Can it be wondered that the poor old man "passed in his sneaks" after tackling the blithesome Kate. A Murray message is not more fatal than a Field lecture. The two combined form a galling gun. Mr. Arthur, ex-President, did not receive the full force of both, but he got enough to make him a very sick man.

Dr. Bartol preached the funeral sermon over the remains of Mr. Whipple. The sermon "takes the cake" from anything in that line ever spoke before. Dr. Bartol said everything, and capped the climax by stating that Mr. Whipple "was all sword and no sheath." The Dr. might have gone further and said that Mr. Whipple was a burro all head and no brains, all bray and no music.

A STRIKING CONTRAST.

Even so simple and pleasant an affair as a family reunion cannot be celebrated in Utah without evoking the most rabid monthings from our "President of the Press Association"—Joe Medill. Speaking editorially in his paper, June 17, 1886, on "The Young Family Association" reunion, Mr. Medill says:

"Such is the manner in which the Mormon Church urges its ignorant, fanatical creeds to persist in heinous practices which bring people of the same name and blood together in 'associations' resembling herds of cattle rather than civilized families. Mormonism can hardly be a point of death when hundreds of people meet to celebrate Brigham Young's adulterous achievements and all the Saints are counseled to note the example and 'go and do likewise.'"

Contrast the Young family with the Medill family and what do we see? Brigham Young has at present 300 descendants to perpetuate his name, honor his memory, and protect his resting place from insult and indignity. The Medill family is represented at present by one very decrepit, deaf old man, two youngish women in a fair way to become old maids, and a venerable, "prim prunes and prism" old lady. They hold the family reunion in a wagon drawn by two Billy-goats. In a few years their graves will be unknown, and not a Medill to place thereon a stone.

To give an idea of the strength, purity and depth of this editorial, it will be sufficient to say that it is copied in the *Police News* of July 12. The *Chicago Tribune* is advancing when it finds its way into the delectable sanctuaries of American Journalism.

ABUSE OF THE "MORMONS."

The *Chicago Tribune* of June 28, 1886, has an editorial headed "Shameless Mormon Diplomacy." If anything in the anarchist line could be written to beat this editorial, such a production should be preserved. It is merely a tirade of abuse on everybody and on everything. The only way to account for it is that it was written when Mr. Medill was suffering from a bilious attack brought on by President Cleveland's marriage. This marriage sickened many of the old party hacks. They say it killed John Kelly, though I am sure Kelly was of sterner stuff. It gave Joe Medill a terrible colic. There is no need of a succession bill. Instead of one Cleveland at present, it is to be hoped that there are a dozen in prospect, and that the Cleveland family may in turn dispute the palm for profligacy with the Young family.

Before Cleveland gets done with the old fossils of politics, many more of them will die and get colic also. A second term of Cleveland would destroy all germs of old Republican carpetbaggery, and wipe out Anarchy and bogus pensioners.

JUNUS.

UTAH AND HER PEOPLE.

SALT LAKE CITY, June 22, 1886.

Ed. Pomeroy's *Economist*:

Dear Sir: After an absence from Utah for several years, I return and find its people undergoing a peculiar ordeal in consequence of the government's prosecutions of the polygamists which calls for the exercise of moral courage, of such a type that has characterized but few people of the earth possessed of the free spirit and independence that is the inspiration of the great West, which prompted them a

few years back to such acts performed under the direction of the late Governor Brigham Young, as to occasion a peace commissioner being sent into the Territory prior to the army of 1857, under General Johnson marching in. The same daring and independent spirit is yet with the people, but is hidden from the view of the government official now in power by the subjection of those of the Saints who fall into their hands, and who rather than forego their vows to the women who have chosen to be their wives, now subject themselves to the decisions of the fifty millions voiced through their representatives that polygamy is a crime; and that too after allowing the late Brigham Young, an acknowledged and well-known polygamist, to hold a commission as Governor of Utah for many years.

A nervousness and dread is easily apparent among the people, and many are the stories told of hairbreadth escapes from falling into the deputy marshals' hands, who, together with the other officials interested in this raid, seem to be working the attack on the Saints in a systematic manner, that they may not exhaust the source of supply from whence they draw so good a salary.

I asked one of the Elders the other day how he accounted for the great fear which seemed to pervade the people's mind in regard to the unpleasant call of the deputy marshals, which possibly should not exist if they professed to be correct in their practice, and received the following characteristic reply: "The sheep always start, when the dogs draw near and bark;" this dread and fear of falling into the toils, entirely disappear when the arrest is made. Then these people appear in a light and position which is to be admired—no matter if they are deceived in accepting in their practice such principles which they claim with the Rev. H. W. Beecher and other Bible students, had no hindrance to the blessings of God, attending the much married patriarchs of early days.

The late action of the forty-eight Elders of their church, now incarcerated in Utah Penitentiary, shows their faith and confidence in their religious tenet on marriage—when the new governor, Mr. West, offered his kind interference for executive clemency in their behalf on condition that they would renounce their plural wives and children. These prisoners, while acknowledging the kindness of the new governor, firmly but respectfully refused to accept their liberties at the expense of breaking their covenant with their wives and children. There is something in the action of these men that is worthy of thought and reflection. Mormonism and lasciviousness have been synonymous terms in the mouths of many for years past, but such action as this certainly springs from a source that has not its origin in lust and unholy desire. The price paid for the gratification of lust is within so easy reach, that it is beyond reason to ascribe to these men, now enduring all the horrors of prison life, that lust is the ruling passion that sustains them now, or prompted them to make vows with their wives, to endure not alone until death doth them part, but according to their faith, to endure through the countless ages of eternity, and if some day the civilization of the age should awaken to find that their present ideas in relation to marriage were more or less erroneous, as our fathers have done on other points, and discover that the patriarchal order, as in vogue of yore, is the key to unlock the problem now troubling our legislators regarding the sexual irregularities and prostitution now afflicting not only America but all civilized communities, the historian of the future will record the judicial proceedings now being enforced against these people as a blot upon the history of the United States.

Everywhere among the towns and villages of Utah are seen signs of thrift and careful toil, that is not in accord with a life of immorality and weakening vice. On every hand well cultivated fields and homes adorned with superior taste and skill, though modest and unpretentious, wear an air that is not to be found in the haunts of men of vice and sensuous natures. True no doubt in the lifting the veil from their domestic lives, as has been done by the courts of late, incidents have been made public which show the weakness of men, in attempting to live in the plural wife relation, at which the reader of the public prints would easily take issue against, and condemn at once these people in their attempt to inaugurate a system that they are impressed will yet prove a blessing to humanity, for there are grave doubts existing whether the morality of plural marriage can be successfully asailed from a Bible point of view, and it is quite easily apparent that the now existing Edmunds Act, pronounces the Patriarchs of old criminals: who if living in our day, under the present conceptions of the good and the true, instead of being the recipients of Divine blessings and heavenly visitations, would be incarcerated in the felon's cell.

The men who have already served a term of six months' imprisonment, and now returned to their homes, are now living with their first or "legal" wives, and are strictly observing the Edmunds law; keeping apart and separate from their plural wives, their minds impressed with a dread of future punishment, but still convinced that their imprisonment was unjust, and that the relations with their plural wives are as sacred as those existing with their first wives—and the children born to them by their plural wives are as free