

Carlton of the Utah Commission ascertained and admitted, in his own words: "Of the whole Mormon population of Utah only a very small per cent. are in polygamy. Out of the adult males from eighty-five to ninety-five per cent. are not living in a polygamous relation." Hon. John T. Caine, Utah delegate to Congress, says: "Polygamy has been more of a clog to us than an aid. The Church got along during its first years without it and prospered. I have had but one wife, and one family was all I could support." Wilford Woodruff, president of the Church, says: "I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land." And a Mormon conference of last October formally renounced "plural marriages."

IN UTAH TO STAY.

The Mormons are in Utah to stay. Their towns and settlements extend from Idaho and Wyoming down along the valleys of Utah into Arizona, New Mexico and Mexico. An exodus would be impracticable. The people would not desert their homes and possessions, and they could not take them to Mexico unless they could transport Utah and a section of the Rocky mountains. If they could do this they would find no place in Mexico for them. One might as well talk of an exodus of 250,000 of the people of New York State to the western prairies. Why should they leave their cities and homes, their farms and their lands and go to Mexico or elsewhere? For eighteen years this exodus has periodically cropped out as news. In 1872 it was reported that "Brother Brigham and a chosen cohort of several thousands are to flee to Mexico." This bosh was telegraphed and published broadcast over the East. But "Brother Brigham" never went, and the "Lion of the Lord" continued to reside in "Zion"—Salt Lake City—until the day of his death, August 27, 1877.

EXTENDING THE LINE.

In 1872 200 pioneers settled in Arizona, and gradually the line has been extended into Mexico. In 1884 the first Mormon colony was established in Sonora, Mexico. In 1885 another colony was established at Corralitos, Chihuahua. These and the present more extended settlements are but a part of a regular system of colonization begun in 1850 when Salt Lake City was only a village. At that time the Church authorities sent out exploring parties and colonies, instead of permitting a clustering in the suburbs of that city—the centre of the entire system. This policy has been continued until the present day. When a settlement is determined upon so many volunteers, 100 or 200 as the case may be, are called for. They must be provided with so many pounds of breadstuffs, so many bushels of wheat, so many plows, horses, beef-cattle, cows, oxen, spades, shovels, hoes, guns, small arms and ammunition. There must be so many carpenters and joiners, a millwright, a surveyor, blacksmiths, shoemakers, masons and so on, and no more. There is nothing haphazard about it. There is no exodus about it. It is growth, and nothing more or less, the Mormon leaders are the Yan-

key pioneer settlers of Mexico, as they were of Utah.

A TRANSPLANTED PRODUCTION.

Their religion is a transplanted eastern production. Without polygamy it is just as good an ism as any of the New England isms. This fact prejudice will be forced to admit if it will give up what Bancroft calls "the libertinism of abuse" and dispassionately investigate. For myself I can endorse the statements of John Codman, a Massachusetts gentleman who says: "I have been intimately acquainted with the Mormon people for seventeen years, traveled through the length and breadth of their land before the railroads came there, and have had business relations with them in which I always found them trustworthy. Barring their practice of polygamy, now fallen into 'innocuous desuetude,' there is not such a law-abiding people within the limits of these United States." W. H. H.

IN RABBIT VALLEY.

Editor Deseret News:

Leaving Fish Lake (a description of which I omit, because it has been described so often before), I continued my journey on the 12th inst. over a very rocky and steep mountain road to Fremont, in the north end of Rabbit Valley, where I held a meeting in the evening, and the following Sabbath I spent pleasantly at Loa, and thence went to Thurber and Teasdale in order to obtain historical information about those remote settlements.

Rabbit Valley, also called Fremont Valley, is one of the best watered valleys in Southeastern Utah, the Fremont river, which flows through it from northwest to southeast, affording ample facilities for watering all its arable land, provided its waters are used economically, and the projected dams and reservoirs at and near Fish Lake are built and completed.

In shape the valley resembles somewhat a half moon. It is about sixteen miles long and five miles wide at its widest points, but tapers off to a mere canyon at either extremity. A gravelly or rocky ridge which extends nearly across the valley between East Loa and Thurber divides the valley into what is locally called the upper and lower valley.

Rabbit Valley has an altitude of nearly seven thousand feet above sea level, which would naturally subject it to late and early frosts, but the warm soil and its southeastern slopes prevent much damage being done to the crops from this cause. The snowfall in the valley is generally very light, and although the altitude is about the same as Grass Valley, lying across the mountain west, the roads in Rabbit Valley have on several occasions been known to be dusty and dry when four feet of snow have covered the ground in Grass Valley. Another cause for this difference between the two valleys is undoubtedly the most constant winds which sweep through Rabbit Valley and keep off the frosts that otherwise would settle down and kill the more tender vegetation. Some of the lands in the valley are rich and productive while others are covered with black, volcanic rocks in great quantities.

Loa is the largest settlement in Rabbit Valley and lies on a level tract of bench land near the centre of the valley. The Loa ward consists of forty-eight families, or 352 souls, and embraces, besides the town of Loa, also East Loa, a small village located on the opposite side of the Fremont river, east, and a few scattered families living at different points along the river and on two smaller tributary streams. Willis E. Robison is Bishop, with Isaac J. Riddle and Thomas Blackburn as counselors.

Fremont ward, with 48 families, or 257 souls, embraces the north end of Rabbit Valley, and Franklin W. Young is acting Bishop. The village of Fremont is pleasantly situated on the right bank or west side of the Fremont river and is surrounded by some very good farming land. It is about five miles northeast of Loa, 24 miles east-northeast of Koosharem, in Grass Valley, by the main traveled road over the mountain, and 14 miles on round-about road southeast of Fish Lake. It is also about three miles south of the boundary line between Piute and Sevier counties. About one third of the people reside in the townsite, while the remainder live on their farms and ranches at different points on both sides of the Fremont river. Both here and at Loa there is room for more settlers.

About nine miles southeast of Loa, on the north side of Fremont river, lies the village of Thurber on a sandy bench. The townsite is about one and a half miles west of the point where Lower Rabbit Valley terminates in a wide canyon. The Thurber ward consists of forty families, or 241 souls, and is presided over by Wm. Meeks as Bishop and George W. Stringham and Mathew W. Mansfield as counselors. Most of the people live on the townsite during the winter, but in the summer months a large percentage of the inhabitants spend the time on their ranches, some of which are distant nearly forty miles in the Boulder creek country, southeast. Thurber was named after the late Albert K. Thurber, President of the Sevier Stake.

The village of Teasdale, named in honor of Apostle George Teasdale, lies at the foot and north side of a high mountain, in a small valley which is separated from the Fremont river bottom on the north by a rocky bench. Once the village had a population of twenty-five families, or more, but at present there are only half a dozen there, the rest having either moved away permanently or gone off to their ranches temporarily. Besides the village, the Teasdale ward embraces the settlers on Fish creek and Carcas creek, the first named stream being about four miles and the latter eight miles east of the village. There are also three families at Junction, fifteen miles east of Teasdale, who belong to the ward. George Coleman presides as Bishop, with Charles W. Lee and Lewis Adams as counselors. The ward at present consists of twenty-eight families or 152 souls. From Teasdale I go to Blue Valley.

ANDREW JENSON,
TEASDALE, Piute Co., Utah, June 15, 1891.

Stephen Marcel, the famous revolutionary leader of France, was slain August 1, 1858.