

Prophet, and they responded liberally 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 Willford Woodruff on June 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 restoration of a fact well known to his hearers. The location of the "Mormon" temple on the western slope of the Rocky Mountains had been indicated to them by the great Prophet and Prophet of the Church of Jesus Christ of Latter-day Saints, Joseph Smith, whose omniscient eye, with that of his faithful brother Hyrum, was sacrificed to the best of a satanic mob at Carthage, Illinois, at the very time when the Prophet was contemplating leading the Saints to the West, there to become a great nation, 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.

TOWARD THE SETTING SUN.

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 where the Saints should assemble and become 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 1st 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 dwelling in Nauvoo, knowing of 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 murderers thought to prevent had occurred. Joseph was taken from them. One result was that the pioneer western journey was related to a later period, to be attended with greater hardship for the people.

THE PLAN MADE CLEAR.

The design had been set forth clearly; the Prophet Joseph Smith had explained fully the plan for the Mormon people to be established in the mountains. The bullets of assassins intended 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, indefinitely and determinedly setting their faces and pointing their steps toward this western Land of Promise.

THE SURVEY OF THE CITY.

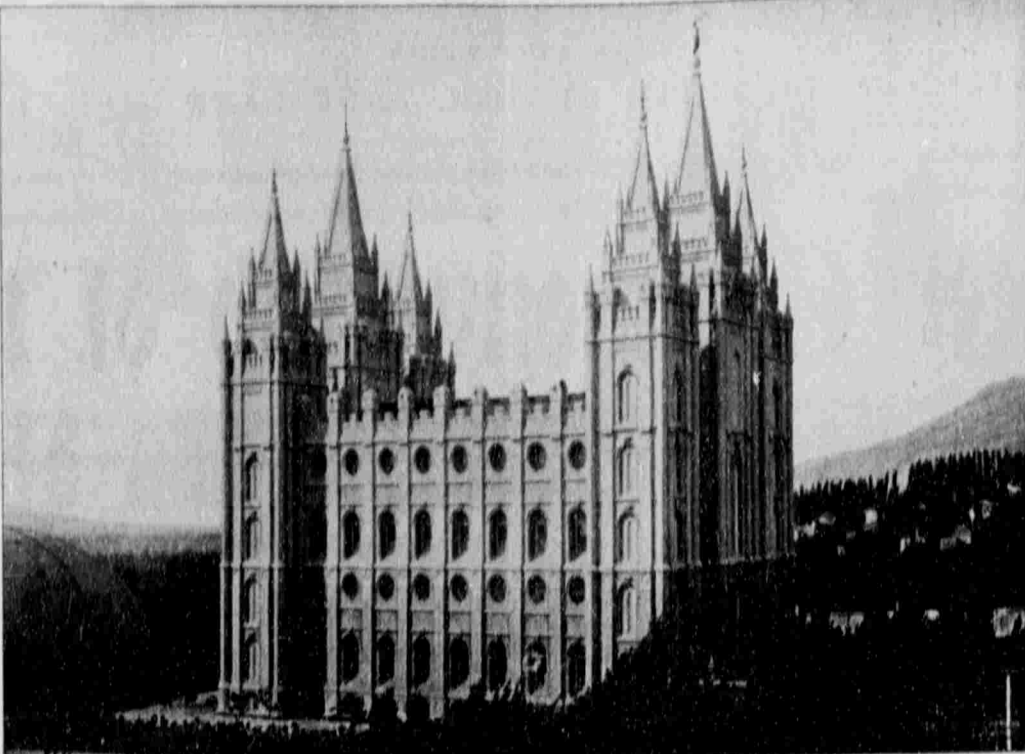
At the meeting held on the evening of Wednesday, July 28, heretofore referred to, the Apostles were appointed a committee to lay off the city. On the following Monday morning, August 2nd, Orson Pratt and Henry G. Sherwood commenced the work of surveying, but decided to wait until the chain they were 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 4, 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 bowerly 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. Poles 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.

TWO PIONEER 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



THE SALT LAKE TEMPLE.

No building in Utah, and very few in the United States, possess the strikingly distinct architectural features that have made the Salt Lake Temple famous throughout the world. And certainly no other has so unique an historical interest. Its total cost as nearly as can be approximated is \$3,463,118. It is built entirely of granite, and the corner stone was laid on April 6, 1853, while it was finished and dedicated on April 6, 1893, representing forty years of labor. Owing to the peculiar conditions under which the work was commenced, it is difficult to arrive at the exact cost of the building. In the earlier days, when it required four yoke of oxen and four days time to bring a single stone from the quarry to the Temple, a distance of 20 miles, the progress was slow and the expense high. From 1873, when the railroad was built, to the time of completion, the work proceeded with much more rapidity, and at a smaller cost.

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 3, a number of men were busy making adobes for the stockade. On Tuesday morning, August 10, President Young and Heber C. Kimball re-

paired to the site selected for the stockade, and each laid the foundations of four houses. Col. Markham, Willard Richards, and Lorenzo D. Young each laid one foundation. This was the

OUTSIDE DANGERS.

While it was considered hazardous for a family to live outside the fort, some of the settlers chose to do so. One of these was Lorenzo D. Young, who built a log house on City Creek, northeast of the stockade, and in December moved into it. It was the first dwelling outside of the fort, and stood on the present site of the Bee Hive house.

Early in the spring of 1848, the city

in the original fort, and two additional blocks, or parts of blocks, south of it were settled upon and enclosed. They were extensions of the first fort and communicated with it by gates.

COMMENCEMENT OF THE CONSTRUCTION OF THE OLD FORT.

When completed, the fort consisted of a ten acre block bounded on the east side by a row of log or 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 in rear of the residence of Zebulon Jacobs, corner West Temple and First North streets, to which place it was removed many years ago. In this building Mr. Jacobs' wife was born.



A UTE BRAVE.

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On Saturday, August 7, President Young, Heber C. Kimball, Willard Richards and those of the Twelve who were in the camp, selected their city lots, the same that they subsequently built homes upon and improved, plainly indicating that they regarded the fort or stockade they were building as a temporary refuge.

By August 20 the survey of the city was completed. The plat embraced 135 blocks of ten acres each, three of which, including that in which the fort was being built, were designated as public squares. By August 25, twenty-seven houses had been built in the fort.

CONFERENCE IN THE BOWERLY.

At a conference held in the bowerly on the Temple block, August 22, 1844, a Stake organization was provided for, John Young being chosen to preside. The Stake organization was completed and put in operation at a conference held October 3. At the conference of August 22 the settlement was, on motion of President Young, named "Great Salt Lake City of the Great Basin of North America." On his motion the postoffice was named "The Great Basin Postoffice." The Jordan river and other streams near the city were given names at the same time. At this conference President Young advised the brethren to build their houses so as to admit plenty of fresh air, or some of them would get sick after sleeping in wagons so long.

The immigration which reached Salt Lake valley during 1847, organized into companies of hundreds, fifties and tens. They brought 566 wagons. There were too many of them to be accommodated

lots that had been surveyed began to be located upon and improved, and during that year many dwellings were built in all parts of the city, both by immigrants that had arrived during the fall of 1847, and by others who came the next year. What are now the Sixth, Seventh, Eighth, Twelfth, Thirteenth, Fourteenth, Fifteenth, Seventeenth and Eighteenth wards were settled and more or less built up during the year 1848, the streets being substantially the same then as now.

The population of Salt Lake City at the close of the year 1848, was about 5,000 souls, a gain of about 3,000 during the year. But this gain does not represent, by a great deal, the number of immigrants who came to Salt Lake valley during that year, as large numbers of the new arrivals settled elsewhere than in the city. New settlements were founded, both north and south, during the year.

On August 7, 1848, a few days more than one year after the advent of the pioneers, a count was made by which it was ascertained that there were then in the city 450 buildings. Many others were in course of construction, and many families were living in tents, wagons, etc.

THE WARD SYSTEM.

In 1849 the city was divided into nineteen wards, and a Bishopric was established over each. These Bishoprics were the sources of local government in their respective wards secular as well as religious. They collected and disbursed taxes, controlled the construction of roads, bridges and other public improvements, determined land disputes and other litigation, and took the lead in matters pertaining to religious worship. This government by Bishops was unique and without parallel or precedent in America, though in the early colonial days of New England a minister sometimes exercised an authority or performed functions similar to theirs.

It is to be distinctly understood that they never usurped authority, and that all the powers exercised by them were voluntarily conceded to them by the members of their wards. Almost invariably their instructions and decisions were cheerfully acceded to by the people, because they were recognized as intelligent, unbiassed and judicious men, whose greatest desire was to serve the best interests of their flocks. Their public duties were discharged without fee or reward, and they bore themselves as fathers to the people.

There existed no secular government having machinery that reached and provided for the immediate needs of the people; but an elaborate and effective ecclesiastical organization was put in operation as soon as possible after the arrival of the first settlers and it admirably served the existing requirements.

The city grew fast during 1849, and in 1850, its population was estimated at 8,000. It was a great reservoir into which poured the stream of immigration from the east, and out of which issued colonizing bodies that were founding new settlements in various directions and at many points. The growth of the city has gone steadily forward.

From this time on Salt Lake City continued to grow steadily and without interruption until today, when it stands the undisputed trade and educational center of a vast and growing empire, comprising Utah, Wyoming, Idaho, Nevada and Montana. Its fame as a natural sanitarium is spreading far and wide, and with the completion of the San Pedro, Los Angeles and Salt Lake, converging into it, the city must take a great leap forward during the coming decade.

HAS HAD TWELVE MAYORS.

Salt Lake City has had in all twelve mayors since its settlement by the Pioneers. They are: Jedediah M. Grant, Abraham O. Smoot, Daniel H. Wells, Feramorz Little, William Jennings, James Sharp, Francis Armstrong, Geo. M. Scott, R. N. Baskin, James Glendon, John Clark and Ezra Thompson, the present incumbent.

Generally speaking, Salt Lake City has had officers who have looked west to the economical side of affairs. This was the spirit of the people from the time the city was incorporated, as is shown by the record of the first meeting of the first officers. Except the alderman and magistrates, they served without pay, and their first thought was to make the city beautiful and clean. It was a memorable occasion when these first officers met at the state house and organized. The minutes of that gathering are preserved complete and are most interesting. They are as follows:

"An ordinance having been passed by the General Assembly of the State of Deseret, January 9, 1851, 'Incorporating Great Salt Lake City' Jedediah M. Grant, Mayor, Nathaniel H. Pitt, William Snow, Jesse P. Harmon and Nathaniel V. Jones, aldermen; and Vincent Schaeffer, Benjamin T. Clark, Zepheriah, William G. Perkins, Harrison Burgess, Peter Clinton, John T. Dunyon and Samuel W. Richards, councilors, met pursuant to notice from the clerk of Great Salt Lake county court, in the state house, and having been severally sworn to observe the Constitution of the United States and this state, they organized in due form.

"The ordinance incorporating Great Salt Lake City was read by the clerk of the county, when the mayor informed the Council that it would be necessary to appoint a recorder, treasurer and marshal for the city.

"Motioned that Robert Campbell be the recorder of Great Salt Lake City; seconded and carried.

"Motioned that Elene Luddington be the marshal, and assessor and collector of Great Salt Lake City; seconded and carried.

"They being notified of their appointment, appeared and accepted their offices.

PREST. YOUNG TALKS.

"His excellency, the Governor, addressed the Council and said: 'You have been sworn to fulfill the duties of your offices. The next thing will be to file your bonds, then attend to such business as shall be for the welfare of the city. You will have to regulate markets, keep streets clean, remove nuisances. You will want a city police, city inspectors, and you will appoint the different officers who will see to the cleanliness of the city. The municipal council will meet every month and the City Council as often as is necessary.'

"SQUIRE" WELLS' ADVICE.

"Squire" D. H. Wells addressed the council and said: 'I am very glad that the City Council is now organized. I hope to see the officers proceed in seeing that the original design of beautifying the city by planting trees in the streets is carried out, and that the water is carried into its proper channels and not run down the middle of the streets.'

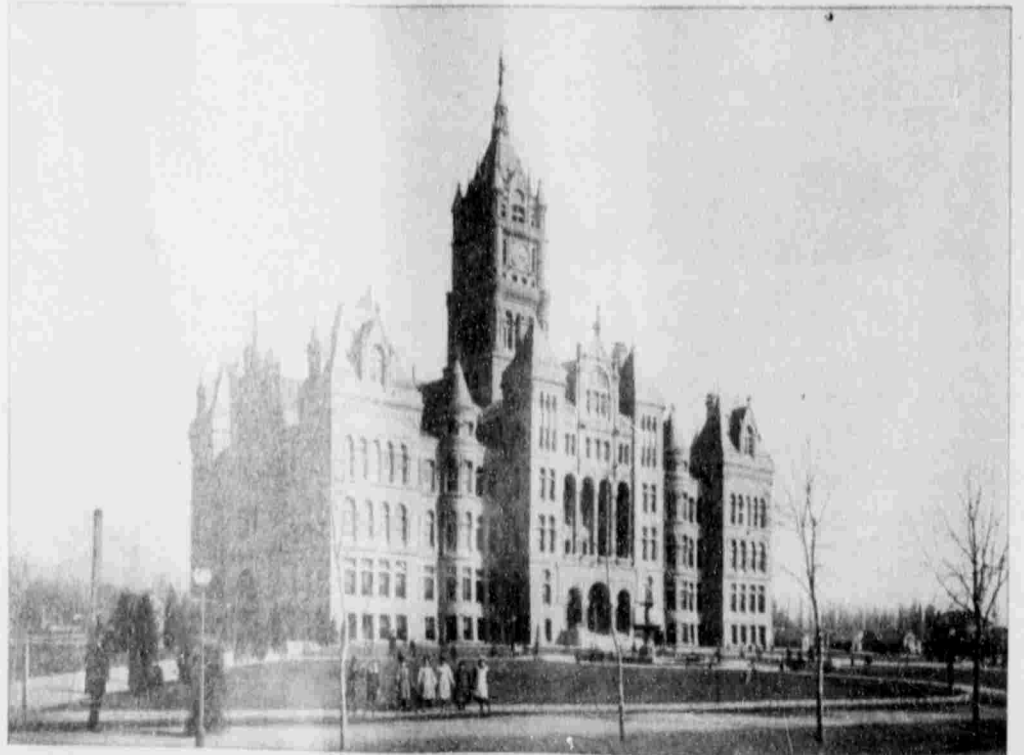
"The Governor suggested to the City Council to appoint a supervisor of streets and levy a tax forthwith, and said to the Council: 'You will attend to

(Continued on page three.)



THOUSAND MILE TREE.

One of the historic landmarks of Utah is the Thousand Mile Tree in Weber canyon. This was the name given it by reason of the fact that it is just one thousand miles west of the point or the Missouri river where the "Mormon" pioneers commenced their memorable march to the "Promised Land"—a march that is without parallel in the world's history.



SALT LAKE CITY AND COUNTY BUILDING.

The building which furnishes an official home for the public servants of Salt Lake City and county is one of the handsomest edifices of its kind in the country. It stands upon Washington square, in the center of a beautifully lawned and park-like block just outside of what is known as the business district. It is very large and substantial. Its walls are of fine gray sandstone, and its interior is artistically bordered with Utah onyx. It was erected in the first half of the decade which closed last year, and cost, in round numbers, one million dollars. It is thoroughly modern in all of its appointments.



MORMON ASSEMBLY HALL.

The above picture is an excellent reproduction of the "Mormon" Assembly Hall. It is located upon the same ten acre square on which the famous Temple stands and is also adjacent to the big Tabernacle where larger gatherings take place. It is constructed of the granite of the Temple. The interior arrangements are not altogether unlike those that form the walls in that it has a long sweeping gallery above the main auditorium, and pulpits, choir seats and many Utah buildings that are strictly "Mormon" in architectural style.