

rendered them to dispose of their property. Notwithstanding this agreement mob violence was renewed.

In the midst of winter, about the 6th of February, 1846, the grand exodus, which brought us to this place, began. The people commenced crossing the Mississippi River with ferry boats; but in a few days the river was frozen so that hundreds and perhaps thousands of wagons passed over on the ice. We continued to move westward, the settlements at that time extending about fifty miles west of the Mississippi river; from that point Iowa was an uninhabited wilderness. No road through it, no trail except Indian trails. We went to work to make a road, and in doing so, during the latter half of the winter, and the spring, we bridged more than thirty streams and made more than 300 miles of road, arriving on the Missouri river not far from Council Bluffs. We built boats and established a ferry near the present City of Omaha about the first of July, 1846. On our journey from Iowa we had made settlements at two different points, broke a thousand acres of prairie land and planted it to grain for the benefit of those who should follow after.

It was at this point that we were met by Capt. James Allen, a United States officer, by whom a requisition was made upon us for 500 volunteers. The companies furnished the volunteers although they could be ill spared under the circumstances. They were made up in four or five days and set out on their line of march on the 16th of July, 1846, to aid the United States in the war with Mexico. They marched to Leavenworth and received their arms, and then marched from that point across the country to Santa Fe, and from Santa Fe made a new route to San Diego, the whole journey being some 2050 miles. It was one of the most remarkable marches of infantry on record; it is declared by some that history may be searched in vain for its equal. These men were discharged after one year's service 2,000 miles from the place of enlistment without rations or means of transportation to take them to their families. Their services, however, were every way satisfactory to their country, and the influence of their conduct on the people of California, where they were stationed, did much in after time to give character credit to the American people. This band of volunteers also commenced the manufacture of brick there. The first brick kiln ever burned in California was burned by Philander Colton, one of this body of men, who furnished brick for a public building in San Diego. At the request of the Commander-in-chief of the American forces in California, a company of this battalion re-enlisted for six months; when peace was restored their services were no longer needed. While making preparations to return home they discovered gold, and opened to the world a new field of enterprise and adventure. They made their outfit and returned, a small portion of them meeting their families at this place; but the great body of them had to go back to the place of enlistment in order to find their families and gather them up here.

The winter of 1846, with the Saints, was one of privation and suffering. They were located on the Missouri River, both on the east and west side, the main body being at a place now called Florence, Nebraska, which we denominated "Winter Quarters." The scarcity of provisions and the exposure which they had endured, together with the want of vegetable food caused much suffering and many deaths. It was really at times a camp of mourning. But all seemed to have the spirit of God equal to the occasion. In the Spring of 1847 they were ready to renew their efforts to seek a home in the mountains where they could have a prospect of peace. About the 14th of April 143 men, led by Brigham Young, started in this direction, to seek out a road and find a locality where the Saints could settle. They are denominated the "Pioneers." There was no grass along the Platte River at that period, it being too early in the Spring; we fed our animals with the grain we carried with us, and on the bark and twigs of the cottonwood trees for some two hundred miles before we could get any grass. We had the road to make, for we took a route that had never been traveled. We had no pilot; no man who had ever been over the road was with us. We continued our journey until the 24th of July, at which date we arrived at this point. We were led here by the hand of the Almighty; the Latter-day Saints were guided to this point by revelation. When we reached here the place looked very much like a

desert. The ground was bare, dry and dusty; there was nothing that appeared inviting, but we had the hope that it would take our enemies some time to come here to trouble us. We could certainly have the privilege of building houses and living in them awhile before a mob could come to disturb us, for it would take them as long to cross the sage plains as it had taken us.

All the way here, while journeying, we were examining the route critically, for the purpose of seeing where a railroad could be built. We then expected that within ten years the work which has proved to be the work of twenty-two would have been accomplished, and that a railroad would have been built across the continent. In this we were about twelve years mistaken.

In the fall of 1847 about seven hundred wagons, laden with families and provisions arrived at this place. The commencement of Salt Lake City was the building of a fort, enclosing ten acres with buildings with the doors opening inwards; then enlarging by the addition of about twenty acres on the south. This point is now included in the Sixth Ward, and is designated as the "Old Fort Block." The planting of a few potatoes was the commencement of our agricultural labors; they matured so far as to serve for seed the next season; all our provisions had to be brought in wagons from the Missouri river, and it had to be handled with the greatest economy; the people roamed over the hills and plains and gathered up for food such roots as the Indians used; they also ate thistles and anything and everything that would afford the least sustenance. The country was almost entirely destitute of game; and in the following season when the crops were about half or two-thirds grown large black crickets, in immense numbers, came down from the hill sides and devoured them. The people tried to fence them out with water ditches, but their labors were in vain, and a great many gave it up; finally when all seemed to be lost, God, in His mercy, came to the rescue and sent flocks of gulls from the Lake which devoured the crickets. They would fill themselves with crickets, and vomit them up again, and fill themselves again until not a cricket was left, and the crops were saved. We have suffered very little from that time with that species of crickets, though at times our crops have suffered severely through the ravages of the flying grasshopper. When we came here, we found that we were compelled to adopt a system of irrigation in order to raise crops of any kind. None of us were acquainted with the art of irrigating, none who came here with the first settlers ever having had anything to do with it. It was necessary, therefore, to go to work, in the dark as it were. However we did as well as we could. Much of the grain raised the first season had to be pulled, the straw was so short that it could not be cut. It was three years before a good crop was raised, and during that time everything that could be used for food had to be used, including rawhide and roots, and even then we were compelled to have recourse to a system of rationing in order to eke out our scanty supplies. In 1850, we had an abundant harvest, which put an end to the necessity of serving out rations.

It is well known that Col. Fremont, in traveling across this country, would sometimes let his men starve to death. There was no necessity for this, it was the result of recklessness and carelessness on his part. Had he taken the pains to estimate the probable extent of his journeys, and had issued his provisions in rations there would have been no need for any of his men to perish. This was the course pursued by the inhabitants of this Territory until they numbered twelve thousand.

In the year 1855, the grasshoppers or flying locusts came down and destroyed the crops, and left the inhabitants little grain to subsist upon but the surplus of preceding years. The winter of '55-6 was very severe. A great many cattle perished on the range, the result was provisions were very scarce, and almost every man in the Territory was reduced to the necessity of issuing rations to his family, if he could get them; and in order to prevent anybody from suffering monthly fasts were proclaimed in all the congregations of the Saints throughout the Territory, and the people were called upon to contribute a day's provisions, which was distributed to those who had none, and in this way no person amongst us perished for want of food or suffered so as to injure his constitution.

It is on record that during these years the people generally were remarkably healthy. But the question is what could hold them together under such circumstances? It was the love of the truth. While this scarcity was here

gold was being developed in California, affording great inducements for our people to go there and make their fortunes. Also great quantities of land were thrown into the California market at low rates, and every kind of inducement to go there was held out to the Latter-day Saints; but rather than do so, with very few exceptions, they preferred to stay here and live on rations. It was nothing but the religion of Jesus Christ that enabled them to abide here, and unitedly battle against the difficulties of a sterile country.

"By their fruits ye shall know them," it is said; and again, "Do men gather grapes from thorns or figs from thistles?" The fruits which the Mormon religion bears is unity, peace, and good order. Our cities, towns and settlements from the days of our first commencement in Jackson County to the present time have been models of peace, good order and harmony. I doubt whether any other people but the Latter-day Saints could have reclaimed this country. The irrigation system requires the utmost unity and forbearance, for in times of scarcity of water it has to be nicely divided out by the hour, or so long to each particular person; and when a man sees his grain burning up through scarcity of water he has got to be a pretty good Latter-day Saint if he refrains from quarrelling over it. I do believe that Gentiles, under these circumstances, would have killed each other with their hoes over the water ditches. Our experience teaches us that in the early settlement of a country more water is required for the first few years than subsequently; as the land becomes packed and settled, and the ditches settled to their places, less water is required, consequently these difficulties grow less. It is also in our experience that floods are very destructive to dams and ditches, necessitating a heavy yearly outlay in repairing them; but when a man has his farm or garden situated on a stream that heads in eternal snow, he feels very sure that the water is at his control and he can produce a crop; though, through the ravages of the grasshoppers and other causes, we are compelled to endorse the doctrine, though Paul may plant and Apollos water, it is God that gives the increase.

As I said before, "By their fruits ye shall know them." A religion which will make good men under such trying circumstances, and which will enable them to be united in meeting the different trials, difficulties and dangers which they have to encounter, and which will enforce upon them the strictest temperance, and the most rigid morality and good order is certainly a true religion. We say to our friends who visit us, See for yourselves; judge for yourselves; see the fruits of our labors in this land. Travel from north to south, from east to west, visiting our settlements! Witness the absence of corruption, idleness and dishonesty, and witness the uniform temperance and morality of the inhabitants. This is the work of the "Mormon" religion. While the Territories around have been busily engaged developing their vast mineral resources, here agriculture has been the chief pursuit of the people, and nothing but the faith of the Latter-day Saints has induced them to remain.

Up till within a few months past everything brought here had to be brought with ox or mule teams from navigation in the east for a thousand or twelve hundred miles; and from the west it was a greater labor than from the east on account of the desert character of the country. We have now greater advantages than we have had heretofore, which we certainly rejoice in.

While this country belonged to the Republic of Mexico we came here and brought the flag of our country and unfurled it; we planted her institutions and organized a Provisional State under a Constitution adopted by us; and extended the protection of a very rigid police through the entire country for hundreds of miles.

We had influence over the Indians by which we could preserve peace; and the protection to life has been greater through the Mountains, and the danger from interruption less, for a large portion of the time, than in some of the streets of New York. God gave us influence to bring about this state of things with the Indians. We have acted toward them in a spirit of justice and have been enabled to exercise over a large extent of country this kind of sway, although it has been frequently interrupted by persons passing through who had very little interest in anything save in leaving hostile foes on our hands.

On Sept. 9th 1850, an act of Congress was passed, extending over this Territory the laws of the United States. Up

to that period we had been a Provisional State. We had coined money—organized a legislature and judiciary, also counties and municipalities and all the branches necessary for carrying on a State government. In 1852, through the appointment of officers, we had a Territorial government in full operation, and have had it from that day to this.

It has been said that had it not been for our religion we should have been admitted into the Union. If our religion keeps us out of the Union, I suppose we shall have to stay out. But we hope the day is not far distant when the intolerant feelings of our countrymen will be so modified that they will be as willing to have religious men have part in the affairs of the government as any others. So far as this principle is concerned, however, we await our time. We love the Constitution of the United States, and all laws made in pursuance thereof. We believe the form of government in our own country to be the best on the face of the earth; it only requires to be lived up to. When that day comes we can return to our cherished homes in Missouri and build our temple in Jackson County.

May God hasten the day is my prayer in the name of Jesus. Amen.

Died.

In the 20th Ward in this City, at 5 p. m. on Wednesday, 28th inst., Sarah, wife of George Mearns, late of Birmingham, England, aged 62 years and 8 months. The funeral took place this afternoon, from her late residence. *Mill, Star, please copy.*

NOTICE!

In the Supreme Court for the District of Utah.

In the matter of HENRY W. NAISBITT and JOHN HINDLEY, Partners, under the firm name of NAISBITT & HINDLEY, Bankrupts.

In Bankruptcy.

District of Utah, ss

NOTICE IS HEREBY GIVEN That a Warrant in Bankruptcy has been issued by said Court against the Estate of Henry W. Naisbitt and John Hindley, firm of Naisbitt & Hindley, in the County of Salt Lake and Territory of Utah, in said District, who have been adjudged Bankrupts upon the Petition of N. Kountz, creditor of said Bankrupts; and that the payment of any debts and the delivery of any property belonging to said Bankrupts, to them, or for their use, and the transfer of any property by them, are forbidden by law; that a meeting of the Creditors of the said Bankrupts, to prove their debts, and to choose one or more assignees of their Estates, will be held at a Court of Bankruptcy, to be held at Salt Lake City, in said District, on the 4th day of September, A.D. 1869, at 10 o'clock, a.m., at the office of R. H. Robertson, Esq., Register in Bankruptcy of said Court.

JOSIAH HOSMER, U.S. Marshal and Messenger in Bankruptcy, By WM. P. APPELEY, Deputy. Salt Lake City, August 2, 1869.

NOTICE.

In the Supreme Court for the District of Utah.

In the matter of D. R. FIRMAN, Bankrupt.

In Bankruptcy.

NOTICE is hereby given, that, pursuant to an Order made by said Court, in the matter of D. R. FIRMAN, a Bankrupt, on the 22nd day of July, A. D. 1869, a hearing will be had upon the Petition of said Bankrupt, heretofore filed in said Court, praying for his discharge from all his debts and liabilities, provable under the Act of Congress entitled "An Act to establish a uniform system of Bankruptcy throughout the United States," approved March 2nd, 1867, and for a certificate thereof, before said Court, on the 28th day of August, A. D. 1869, at 10 o'clock A. M., at the United States Court Rooms in Salt Lake City, in said District, at which time and place any creditor of said Bankrupt, or any other person in interest, may appear and show cause, if any they have, why the prayer of the said petition should not be granted. Notice is further given, that the 2nd and 3rd meeting of creditors of said Bankrupt will be held before R. H. Robertson, Esq., Register in Bankruptcy for said District, at his office in Salt Lake City, on the said 28th day of August, A. D. 1869, at 9 o'clock A. M., and at the time and place last aforesaid, H. W. Isaacson, Assignee of said Bankrupt's estate, will apply to said Register for a discharge from all liability as such Assignee.

W. I. APPELEY, Clerk of said Supreme Court Salt Lake City, July 26th, 1869. w26-4

NOTICE!

In the Supreme Court for the District of Utah.

In the Matter of HENRY L. SOUTHWORTH, Bankrupt.

In Bankruptcy.

NOTICE IS HEREBY GIVEN, that pursuant to an order made by said Court in the matter of H. L. Southworth, a Bankrupt, on the 26th day of July, A. D. 1869, a hearing will be had upon the petition of said Bankrupt, heretofore filed in said Court, praying for his discharge from all his debts and liabilities, provable under the Act of Congress, entitled "An Act to establish a uniform system of Bankruptcy throughout the United States," approved March 2nd, 1867, and for a certificate thereof before said Court, on the 28th day of August, A. D. 1869, at 10 o'clock a.m., at the United States Court Rooms in Salt Lake City, at which time and place any creditor of said Bankrupt, or any other person in interest, may appear and show cause, if any they have, why the prayer of the said Petition should not be granted.

W. I. APPELEY, Clerk of said Court in Bankruptcy. Salt Lake City, July 26, 1869. w26-4