

past, and knowledge concerning our ancestors is coming to us as an invaluable heritage. We welcome our friends from afar and express our appreciation of their co-operative work, and hope that the efforts of this convention will open up a field of inquiry and gather fruits of worth that will be enjoyed and prized by all future generations.

UTAH AS A MELTING POT FOR THE NATIONS.

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(ITEMS OF PIONEER HISTORY.)

Read at the convention of the Genealogical Society of Utah held in San Francisco, California, July 27, 1915, in connection with the International Congress of Genealogy.

A few months ago a traveler passing through the fertile Utah valley in a luxurious Pullman car, on his way to the Golden State, volunteered to say, as he looked out over the cultivated fields and blooming orchards: "No wonder Brigham Young chose these well watered and beautiful valleys as a permanent home for your people."

It was the spring of the year; the fields were green with the grain of the summer's harvest; the fruit trees along the way were in full bloom and everywhere, in a land of great fertility, appeared the glorious prospect of an abundant yield. Such remarks are often made by those who hurriedly pass through our State and see conditions as they are today. How very little do they know of the early history of our State, and the almost super-human struggle of the Pioneers to make "the wilderness and the solitary place glad for them," and "the desert rejoice and blossom as the rose."

It was a very different aspect that confronted the small, but determined band of pioneers as they entered the valley of the Great Salt Lake, July 24th, 1847, and took possession as the first permanent settlers of the great inter-mountain region. The soil, they found, was hard and sunbaked. There was little vegetation save the stubby growth of salt-grass, grease-wood and sage that covered the valley, and the few willows and cottonwood trees that stood on the banks of the canyon streams. The scene was most desolate and uninviting. The Pioneers attempted to plough, but the ground, unconquered for so many ages, refused to yield to the plowman's share. By diverting the waters of a canyon stream and thoroughly soaking the soil, they were able to turn the earth and prepare it for the limited but extremely valuable supply of seed

which they had brought with them. And thus commenced a determined battle with the elements under adverse conditions which was to result in the conquering of the desert and the beginning of our modern system of successful cultivation by irrigation.

It must be remembered that the great Rocky Mountain region and much of the plains to the east, at that time, formed a desert that was unknown save to the trapper and hunter, and to them, little was known of the great possibilities of the inter-mountain country. The few emigrants who traversed the country, prior to that time, hurried on to the great Pacific coast. None thought of occupying the barren and apparently unproductive region of the Rocky Mountains. Bridger, the trapper and scout, was so sure that the Salt Lake valley would not produce, that he declared he would gladly give one thousand dollars if he knew an ear of corn would ripen in that valley. His view was shared by others who were acquainted with the region.

Even Daniel Webster, not many years before, during a discussion in the United States Senate, regarding the building of a mail route from Independence, Missouri, to the Columbia River, expressed his views in the following well chosen words:

“What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the western coast, a coast of 3,000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it is now.”*

*It is only fair to say that the authenticity of these alleged remarks credited to Daniel Webster has been disputed. Professor Albert Bushnell Hart of Harvard and others claim that Daniel Webster never made any such disparaging speech pertaining to this western country, notwithstanding the fact that this purported excerpt has been in current use for a great many years. Without absolute proof, we should be willing to give that eminent statesman the benefit of the doubt. However, others who have made speeches as absurd as this are on record, showing us the general understanding, by our statesmen, at that time throughout our country in regard to this vast western region.

Senator George H. McDuffie of South Carolina made a speech in the United States Senate, January, 25, 1843, on “A Bill for the occupation and settlement of the Oregon Territory,” in which he disparaged the value of this section of the country to the United States. This speech is given in the Congressional Globe of the 27th Congress, 3rd session pp. 198-201. The following is a portion of his remarks:

“Now, it is one of the most uncalculating measures which was ever brought before the Senate. For whose benefit are we bound to pass it? Who are to go there, along the line of military posts, and take possession of the only part of the territory fit to occupy—that part

Washington Irving, after a thorough study of the journals of Captain Bonneville, the explorer and trapper, wrote of this region as late as 1843—but two years before the “Mormon” exodus towards the west, as follows:

“Some new system of things, or rather some new modification, will succeed among the roving people of this vast wilderness; but just as opposite, perhaps, to the habitudes of civilization. The great Chippewayan chain of mountains, and the sandy and volcanic plains which extend on either side, are represented as incapable of cultivation. The pasturage, which prevails there during a certain portion of the year, soon withers under the aridity of the atmosphere, and leaves nothing but dreary wastes. An immense belt of rocky mountains and volcanic plains, several hundred miles in width, must ever remain an irreclaimable wilderness, intervening between the abodes of civilization, and affording a last refuge to

lying upon the sea coast, a strip less than one hundred miles in width; for, as I have already stated, the rest of the territory consists of mountains almost inaccessible, and low lands which are covered with stone and volcanic remains, where rain never falls, except during the spring; and even on the coast no rain falls, from April to October, and for the remainder of the year there is nothing but rain. Why, sir, of what use will this be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish to God we did not own it. I wish it was an impassable barrier to secure us against the intrusion of others. This is the character of the country. Who are we to send there? Do you think your honest farmers in Pennsylvania, New York, or even Ohio or Missouri, will abandon their farms to go upon any such enterprise as this? God forbid. If any man who is to go to that country under the temptations of this bill, was my child—if he was an honest and industrious man, I would say to him, for God’s sake, do not go there. You will not better your condition. You will exchange the comforts of home and the happiness of civilized life, for the pains and perils of a precarious existence. But if I had a son whose conduct was such as made him a fit subject for Botany Bay, I would say in the name of God, go. This is my estimate of the importance of the settlement. Now, what are we to gain by making the settlement?”

Hon. James A. Seddon of Virginia made a speech in the House of Representatives September 7, 1850, on a “Bill to establish the territorial government of Utah,” the house being in committee of the whole. This speech is found in the Congressional Globe of the 31st Congress, 1st session, pp. 1772-1775. In part Mr. Seddon said:

“ * * * From all the residue, I fear, the southerner with his property must be held forever excluded from the wide domains and exhaustless treasures of California by positive prohibition, now consummated and ratified by the legislative sanction of this Congress, and from the whole extent the designation of New Mexico, both by the supposed operation of Mexican law, and the well known determination so recently evinced by the people on whom present power is conferred to exclude the institutions of the South. The only chance remaining to the South is in the isolated desert portion of the Great Basin, which has been abandoned, from its worthlessness, to the Mormons, and even in regard to that, I wish now to test whether there is really to be, on the part of the South, the privilege of participation in its enjoyment.”

the Indian. Here roving tribes of hunters, living in tents or lodges, and following the migrations of the game, may lead a life of savage independence, where there is nothing to tempt the cupidity of the white man. The amalgamation of various tribes, and of white men of every nation, will in time produce hybrid races like the mountain Tartars of the Caucasus. Possessed as they are of immense droves of horses, should they continue their present predatory and warlike habits, they may, in time, become a scourge to the civilized frontiers on either side of the mountains; as they are at present a terror to the traveler and trader." (Bonnevillie, Putnam and Sons ed. pp. 515-517.)

Such views as these seem very strange to us today with our clearer vision, but such were the honest opinions based on observation and contact with the great arid valleys of the Rocky Mountains on the part of those who wrote and spoke of them. Such views, however, were not shared by our Pioneers, who two years after Irving wrote, were on their way towards this uninviting country. It was in vain that Bridger and others familiar with conditions in the Salt Lake Valley tried to turn them into other and more promising regions. But the great leader, Brigham Young, was not to be turned. For, let it here be said, uppermost in his mind was the remarkable prediction of his predecessor, the Prophet Joseph Smith, who, on the 6th of August, 1842, at Montrose, Iowa, declared that the "Mormon" people "would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and build cities, and see them become a mighty people in the midst of the Rocky Mountains."

While the "Mormon" people left their homes reluctantly, "willingly because they had to," as one great man declared, yet their exodus from Nauvoo to the west was with the assurance that they would find a worthy abiding place in the region scouted and condemned by statesmen of our nation, for their Prophet, in whom they had implicit faith, had declared it unto them.

It was July 24th, 1847, when the Pioneers entered the Salt Lake Valley. They had made the journey from Winter Quarters on the banks of the Missouri River, to the valley in about 102 days, building roads, fording streams and cutting a passage through mountain gorges, blazing the way for the companies which were preparing to follow. The original company was composed of one hundred forty-three men, three women and two children. Of this number as far as we can determine, twenty-one were natives of New York, fourteen were natives of Vermont, eleven of Ohio, ten of Massachusetts, four of Pennsylvania, four of Connecticut, three of North Carolina, two of Illinois, two of Virginia, two of Maine,

three of New Hampshire, two of Mississippi, two of New Jersey, three of Tennessee, and one each of Alabama, Indiana, South Carolina, Kentucky and Rhode Island—nineteen states of the Union, a large majority at that time. Five were natives of Canada, four of England and one each of Ireland, Scotland, Denmark, Norway and Germany. It is remarkable that without premeditation these pioneers should have been gathered from nearly every state in the Union and the various countries of Europe from whence most of our stable immigration has come. It is reasonable to believe that the others whose place of birth we do not know, were from just as wide a range of territory. Five days after the arrival of the Pioneers they were joined by a detachment of about one hundred fifty men from the "Mormon" Battalion, which served in the Mexican war, and about fifty immigrants from Mississippi. The first few days in the valley were spent in exploring, surveying and laying out a city; in ploughing and planting, with the hope, although the season was far advanced, of raising a crop before the autumn frosts set in. They ploughed eighty-four acres and planted them in corn, potatoes, beans and other products of the soil.

Monday, August 2nd, the survey of Salt Lake City was commenced, also on the 10th the building of "The Old Fort," or stockade, which was erected on the ten acres now known as Pioneer Park, as a protection against hostile Indians. They also erected twenty-seven log cabins and were engaged in various other pursuits towards the establishment of a permanent home for themselves and the people who were to follow. Wednesday, August 18th, nearly one-half of the Pioneer company commenced to retrace their steps towards Winter Quarters, to assist their families and the exiled immigrants who were on the way to the Valley. These were followed by another detachment from the little band on the 26th. That fall between six and seven hundred wagons and about two thousand persons arrived in Salt Lake Valley, coming principally with ox-teams. While crossing the plains the immigrants were organized in companies of tens, fifties and hundreds, with a captain over each. Thus they traveled in organized form and with correct discipline governing all their movements. Each morning at bugle call they assembled for prayer, and in the evening likewise; and notwithstanding the hardships of the journey, they were buoyed up in their hopes of obtaining a haven of rest in the new Zion, where, at least, they would be free from persecution.

One thousand eight hundred and ninety-one persons with six hundred and twenty-three wagons left Winter Quarters on the Missouri river, May 31, 1848, and arrived in the Valley September 20, following. These were principally the exiled Latter-day Saints from Nauvoo, with a sprinkling from European countries. At this time there were four hundred fifty buildings in the

Fort, three saw mills had been erected, a flour mill was in operation and various necessary industries were under way.

Speaking of the arrival of the Pioneers, Dr. Richard T. Ely in Harper's Magazine, April, 1903, said:

"Anything drearier than the scene which must have greeted them when they reached the valleys among the mountains of Utah can scarcely be imagined. It was apparently a desert waste, covered with sage-brushes. They were obliged to depend upon themselves; but they had the strong leadership of Brigham Young, the Prophet and President, as well as Pioneer and Commonwealth Builder, and with him were associated other forceful personalities. The leadership which the 'Mormons' enjoyed, and the social cement of their religion binding them together and bringing about submission to the leadership, explain the wonderful achievements of the 'Mormons' in making the desert blossom like the rose, and bringing modest and frugal comfort to their large following. We have a marvelous combination of physiographic conditions and social organizations in the development of Utah under the guidance of 'Mormonism.' The agriculture pursued was irrigated agriculture, which for its success is dependent upon a compact society, well knit together. Individualism was out of the question under these conditions, and in 'Mormonism' we find precisely the cohesive strength of religion needed at that juncture to secure economic success.

"Agriculture was made the foundation of the economic life, and consciously so. Brigham Young discouraged mining and adventurous pursuits, because he had a theory of socio-economic development in accordance with which agriculture should come first, manufacture second, and mining later. It was essential that food should be produced first of all, and also there was a desire that settled habits should be acquired. Another peculiarity of the situation, namely, that the land could be made to yield a harvest only by means of irrigation, has just been mentioned, and the 'Mormons' thus became the pioneers of modern irrigation in the United States."

In 1840-50 increased efforts were put forth in proselyting throughout the world, missionary work was vigorously carried on in the British Isles, Germany, Scandinavia, France, Italy, Switzerland, Australia and many other lands, including the islands of the sea and many converts were made. In 1849 the Perpetual Emigration Fund Company was organized, the object being to make a systematic effort to assist all who desired help to emigrate from foreign lands to the body of the people in Utah. This movement was not inaugurated for speculation, but as a means of helping the poor and the needy to better their conditions in the "promised land." Those aided by this fund were expected to repay the amount they borrowed that others might also obtain assistance, thus making the fund perpetual in its working.

Between the years 1847 and 1856, there were fifty-nine companies of emigrants, comprising in all 16,911 souls that sailed from European shores bound for Utah. Five thousand more had previously emigrated, making a total of 21,911. They were principally from the British Isles, Scandinavia, Germany and Switzerland, with a sprinkling from France, Italy and other nations. They came from the factories and the mines of Great Britain, the fisheries and the dairy farms of Scandinavia, the workshops of Germany, the vineyards of France and Italy; from various pursuits and occupations wherein they were unable in the old world from the scanty pittance they received as wages, to save enough to buy a passage across the sea. Of the emigration between 1850 and 1860 it has been estimated that 28 per cent were common laborers, 14 per cent miners and about 27 per cent mechanics. There were also found in these ranks, the merchant, the doctor, the professor, the skilled engineer and artizan, the financier and the artist. Occasionally there was one possessed of abundance of this world's goods and big enough to share with his less fortunate neighbor, for they were not confined solely to the poor and the needy, the unlearned or the ignorant. They were gathered from all nations, but they were not the scum of the earth and the moral outcasts of society; they were the very bones and sinews of the nations from whence they came; the life's blood, the brawn without which nations would perish from the earth. This class, despised and trodden under foot from time immemorial by the haughty, the proud, the titled nobility, but upon whom, nevertheless, the aristocratic population depend for their very existence, are in very deed the salt of the earth. Remember, the Scriptures say it was the poor that had the Gospel preached to them, and it was the common people who heard it gladly. These pioneer immigrants who established the state of Utah, belonged to the great industrial class, honest though generally poor, that laid the foundation of our glorious nation. Among them were men of renown who fought in freedom's cause and stood in the defense of liberty. For in Utah a very large percentage of the inhabitants are descendants of the early Colonial families of New England and the border Atlantic States.

Thus "Mormonism" took hold of the dependent thousands of poor from all parts of the earth who had embraced the faith, and made them virtually independent by placing them on farms and otherwise furnishing them with remunerative employment by which they became financially free. In 1880—thirty years after the organization of Utah Territory—the population was 143,963. Of this number 43,944 were of foreign birth. There were 14,550 persons engaged in agriculture, 4,149 employed in various trades and 10,212 in mining, mechanics and factory activities. According to the state's report in 1896, the year Utah was admitted into the Union, there were 19,816 farms and of that number 17,584 were

free from incumbrance of mortgage and debt, and while conditions have not improved since the advent of the automobile and modern methods of extravagance, even today the great majority of the Latter-day Saints dwell in their own homes with clear titles.

Within two years after Salt Lake City was founded the immigration had become so great that the population could not be supported. Many parties were sent out, principally to the north and south, to form new settlements, not merely in the vicinity of Salt Lake City, but to the remote parts of the territory, which at that time extended from the borders of Nebraska and Kansas to California, east and west, and from Oregon to New Mexico, north and south. Exploring parties were sent in advance and when a site was selected a large company of volunteers followed to make the permanent settlement. In these companies care was taken that there should be a proper representation of craftsmen, that the needs of the new colony might be met; there were skilled carpenters, masons, millwrights, blacksmiths, cobblers, etc., in each company, and each individual was given some specific work to do. All performed their portion of the labor in harmony with the plan arranged. Every man was supplied with all necessary tools, a gun and other portable necessities, for individual protection and labor, ploughs, seeds and the required number of animals for ploughing, ditch building and other purposes were also provided. This labor was performed on the co-operative plan and all shared alike according to their respective needs. They were happy notwithstanding the rigorous toil required to subdue the desert places, and, as it has been written of them, they "made more progress and suffered less privation in reclaiming the waste laids of the wilderness than did the Spaniards in the garden spots of Mexico and Central America, or the English in the most favored region near the Atlantic seaboard." But let it be understood this was not accomplished without severe suffering.

The reason they were able to obtain such excellent results, is that they had a perfect organization and were loyal and obedient to the authority over them, which naturally resulted in complete co-operation and unity of purpose. Then, again, their ideas and desires were one—they were united. They had not come into this "promised land" for worldly aggrandizement, they were not like the Spaniards, seeking for gold, but to build and establish permanent homes where they could dwell in peace and unmolested worship God according to the dictates of their conscience.

As immigrants arrived in Salt Lake City, from the several states or from foreign shores, they were sent out to colonize and blaze the way for others to follow. Men taken from the looms of England, the shops of Germany and from various other dependent occupations in the cities and towns of Europe, were under the necessity of practically changing the nature of their lives. They were sent out to reclaim the desert wastes and to till the soil, and were

thus transformed into successful and independent farmers, stock-raisers, blacksmiths, and were made free landholders in a land of liberty. It mattered not if these settlers came from the four corners of the earth, speaking various languages and with trades and occupations as far apart as the two poles, new conditions coupled with the same religious views, soon welded them together into one race and people. They learned to think and to speak alike, their aims were the same, their desires mutual, and each was brought by common interest to understand the viewpoint of the rest. Thus they lived in harmony and each was interested in the progress and welfare of the whole community. Such conditions caused them to forget their nationality, for they became absorbed by their environment, truly becoming a part of the very soil on which they dwelt. They were and are loyal to their adopted country. Hyphenated Americans are practically unknown in the "Mormon" settlements of the Rocky Mountains.

As England was made the great world power that she is by conquest and mingling of Norman, Saxon and Dane with the native tribes of the British Isles, so also our country has partaken of the best life blood of many nations, which has, through inter-marriage made her strong. Likewise in Utah the amalgamation of the races has been even more complete than in the nation at large; for Utah has drawn on nearly every nation under heaven, sifting and gathering from them of their best, and, due to the peculiar circumstances that prevail and unity of purpose, is moulding out the mixture of blood a new race typically American. Her people are strong, mentally, spiritually and physically. Battling with the elements and contending with many difficulties have made them so. In patriotism they are the peers of any. They believe this is the land of Zion, a land preserved by the great I Am as an abiding place for the pure in heart. It is to them a land of refuge and liberty to the oppressed of the nations, who have come to a "land choice above all other lands," and to a nation raised up directed and preserved by Divine providence. To this land they have come from all parts of the earth, with gladness and with "songs of everlasting joy," to obtain an inheritance for themselves and children that shall endure forever.

The early settlers were taught by their leaders to produce, as far as possible, all that they consumed, to be frugal and not wasteful of their substance. The establishing of home industries was the text of many a sermon and following the advice of President Brigham Young, to draw from the native elements the necessities of life; to permit no vitiated taste to lead them into expensive indulgence, and "to let home industry produce every article of home consumption," they engaged in the establishment of many useful and necessary industries. Woolen-mills, tanneries, iron-works, saw-mills, grist-mills, potteries and other industries were established. The people learned to manufacture the articles they used and to raise

the provisions they consumed. Their clothing, though plain, was durable and the workmanship of their own hands, and of it they were not ashamed. We are told that "necessity is the mother of invention." The fact that the people of Utah were at that early day isolated by more than one thousand miles from the borders of civilization made it necessary for them to be producers of most that they consumed. Alas, in this one particular, in later years after the advent of the continental railroad, this condition was somewhat changed, and not for the betterment of the people. Not that the railroad was not a great boon, but it was so much easier to buy articles from the east than it was to manufacture them, and therefore, instead of raising that which they consumed and manufacturing their own apparel they commenced to receive supplies, in many instances inferior, from abroad.

From the time of laying Utah's foundation to the present co-operation has been a strong feature in every "Mormon" community, and while this condition has been marred by the closer communication with the outside world and the influx of people of divergent views, yet to a large degree it continues. In pioneer days houses were built, ditches were dug, fields planted, reservoirs constructed and various other community interests cared for on the co-operative plan, without the aid of money. There was no money to be had, and such was the interest of the individual in the welfare of all that his time was given gratis in such necessary labor, for he realized that he was bound to reap his portion of the benefits of his toil. Today it is largely the case, that a man who gives his time, even though it be in some labor from which he will receive his portion of the reward, feels that he must be given some monetary consideration for the time he spends. And, thus, due to labor agitation and closer contact with the outside world, with its customs, theories and established institutions, this excellent and neighborly co-operative system, to a great degree, is changed.

These modern conditions tend to destroy the unity of spirit and common interest of the individual in the well-being of the community, and to narrow down the liberal spirit in which each member showed his love for his fellow man. Self aggrandization has increased, community interest and neighborly love have correspondingly diminished. Yet, under prevailing conditions, it is hard to see how things can be different in our larger cities where the people are of all religious views and have few interests in common. Co-operation cannot dwell where there is no union; where the people are not one in thought, one in purpose and desire, and where each refuses to labor unselfishly in the common interest of all, or, where the love of money and worldly gain is paramount. In the distant settlements, however, of the Latter-day Saints, and even with exclusive organizations in Salt Lake City, co-operation still exists. For example; the grounds surrounding a church building (meetinghouse) in Salt Lake City, a short time ago needed grading

and the planting of trees and grass. The presiding officer (Bishop) in the Sunday services laid the matter before the people and called on the men to come on a certain day in the week prepared with necessary tools to perform the labor. On the day appointed the men assembled with teams, scrapers, shovels and rakes and leveled the grounds and planted them with grass and trees. While they were thus employed the women prepared the meals and in the evening all assembled in the amusement hall to celebrate by partaking of a feast they had prepared. In one of our settlements in southern Utah, a few years ago, floods caused the breaking of a large reservoir destroying the prospects of the community for it was an irrigated district where they depended upon the reservoir for the preservation of their crops. To save the community the dam had to be re-built. The people concerned consulted engineers and learned that for about \$30,000 the dam could be replaced. They tried time and time again to borrow the sum required, but failed not having suitable security to offer the banks. They then resolved to set to work without the money and build their dam by volunteer labor. In the course of a few months their dam was replaced stronger and better than before, and all it cost them besides their labor, was about \$2,000 spent for the necessary iron, cement and powder. They had their dam and were free from debt; had they borrowed, even to this day they would have been paying interest on the loan.

Let us hope, therefore, that these early ideas and methods so properly employed, by which communities were made strong, and the people so greatly benefited and knit together shall not pass away. To the contrary let us hope that conditions shall continue to be of such nature that brotherly love and fellowship shall continue among us and grow stronger day by day, that we may be one, notwithstanding the kindred, tongue or people from whence we came, that we may feel and say to each other as Ruth said of old: "Thy people shall be my people, and thy God my God."

GENEALOGICAL CONVENTIONS.—Conventions wherein class work in the study of genealogy and temple recording were conducted by Nephi Anderson in the following stakes on the dates named: Portneuf stake at Downey, Idaho, Dec. 3 and 4; Bannock stake, at Grace and Bancroft, Idaho, Dec. 5 and 6; Bear Lake stake, at Paris, Idaho, Dec. 7 and 8. There was a good representation of the wards at these conventions, and the stake authorities, together with the Stake Representatives of the Genealogical Society took an active part in making the meetings successful.