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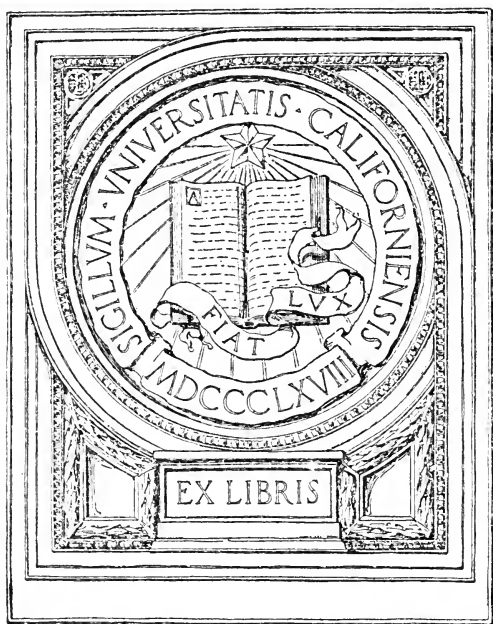
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UTAH



❖ 1847 ❖ to ❖ 1870. ❖

By CHARLES ELLIS,

(NON-MORMON.)

Second Edition of Five Thousand.

SALT LAKE CITY:
CHARLES ELLIS
1891.


TO THE READER.

This pamphlet is presented with the compliments of

Zion's Co-operative Mercantile Institution
of Salt Lake City. We would be pleased to know your opinion of it. If any of your non-Mormon friends would be interested in reading it, send us their names.

*Address: Z. C. M. I.,
Salt Lake City, Utah.*

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 SEE THIRD PAGE OF COVER.

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INTRODUCTION.



The writer of the following pages came to Utah early in January, 1889. He brought with him the eastern conception of Mormonism and the Mormons. From the Idaho boundary he rode all day long on a train loaded with people, moving from town to town. He knew he was in Mormon-land. He stared at the people, trying to detect a "Mormon." Arrived in Salt Lake he watched the people carefully for hours, trusting to his Eastern conception of the Mormons to enable him to detect the difference between "Mormon" and "Gentile," but in vain. He saw at once that whatever may have been true years ago, it was no longer possible to distinguish the classes. He has been in Utah most of the time since. He soon saw that the Mormons were being misrepresented. He did not hesitate to say so. An anti-Mormon paper attacked him for defending the Mormons, and refused to publish his reply. He concluded that it had been as unjust to the Mormons, probably, all these years, as to himself. He went to work quietly to investigate. This publication contains the results of his study of the "Mormon Question" from the Nauvoo exodus, and from the arrival of the Mormon Pioneers in Great Salt Lake Valley down to 1870. In another publication he will give the history of *Utah Liberalism*, or as it should be called, Utah ANTI-MORMONISM.

“ ’47 to ’70.”

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“He who feeds men serveth few;  
He serves all who dares be true.”

NO ISM of modern times has been so much maligned as “Mormonism.” None has been so little understood. The secret of the hostility that it has been compelled to struggle against is the fact that it has, from the first, drawn its recruits almost wholly from the various evangelical churches. It planted itself on the Bible, but added thereto “new revelations.” The established theologies rose against it as a heresy. Its early representatives were, for a time, eagerly met by evangelists in debate. But the continual victories won by the Mormon Elders over their opponents broke up the debating habit and the new heresy was set upon by the mob. A mob was more powerful than a debate. But it would not do to say that the mob was fighting the Mormons because they were heretics. The government could have been called upon to suppress such an open violation of the constitutional guaranty of freedom of thought and speech. A new charge had therefore to be manufactured against the Mormons, under cover of which they could still be pursued. The new charge was “disloyalty to the government.” The enemies of the Mormons assumed that because the government had seen the new sect driven from place to place, robbed and many of its members murdered, without interfering to protect it, therefore, the Mormons must hate the United States. Hence, when they made up their minds to leave the country, the cry arose that they were disloyal. How little truth and how much falsehood there has been in this charge, I propose to show. In doing this, I shall begin with the exodus of the Mormons from Nauvoo, in 1846, and follow their history in Utah from 1847 to 1870, setting forth their attitude towards the general govern-

ment, their struggle for life and their loyalty through misrepresentation and abuse.

In January, 1846, when the Mormons were leaving Nauvoo, the cry of "disloyalty" was thundered against them and echoed and re-echoed over the land. At that time the High Council of the Church issued a circular from which I quote: "We declare, for the satisfaction of some who have concluded that our grievances have alienated us from our country, that our patriotism has not been overcome by fire, by sword, by daylight, or by midnight assassination which we have endured, neither have they alienated us from the institutions of our country."

While the Mormons were crossing Iowa they were visited by an officer of the United States army, who had been sent to ask them to furnish a battalion of infantry for service in the Mexican War. A convention of the Mormons was called for the purpose of filling the battalion. At that meeting, on the 15th of July, 1846, Brigham Young said: "After we get through talking we will call out the companies; and if there are not young men enough we will take the old men, and if they are not enough we will take the women. . . . I want to say to every man, the Constitution of the United States, as framed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty. Although unknown to them, it was dictated by the revelation of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as ever I could ask for. I say unto you, magnify the laws. There is no law in the United States or in the Constitution but I am ready to make honorable."

In the spring of 1847, Brigham Young, with a band of pioneers, left the Missouri to find a new home for the Mormons west of the Rocky Mountains. They celebrated the Fourth of July on their march. On the twenty-fourth of that month and year they located in the valley of the Great Salt Lake. On the lot of land now known as "Temple Block", in Salt Lake City, Brigham stuck his spiked cane and said: "Here we shall build the Temple of our God," and "here" it stands to-day, slowly, but surely approaching completion.

Why did the Mormons come to this country? Because they had been virtually driven out of the United States. The



government issued no edict of banishment against them, but citizens of the Union had been permitted to mob and drive them from state to state and they fled at last to secure life and peace. They were mobbed and driven because they believed in a real and living God who, as they declared, was again revealing his word and will to mankind. From its appearance Mormonism, as I have said, has been hated by the evangelical sects as a heresy. The cry against its polygamy as being a danger to society, and the cry against its priesthood as being a danger to the government have never been more than subterfuge, the object being to detract attention from the real fight, which was to destroy the Mormon heresy. This statement will bear full investigation. Mormonism is at once the most conservative and the most radical, the most orthodox and the most heterodox system of faith in the world. Following the letter of the scriptures in its organization, it possesses the spirit of modern science, and, indeed, Joseph Smith anticipated Herbert Spencer, to some extent, in his great philosophy of evolution. Why has Mormonism been so much misunderstood? Simply because the evangelical churches saw in its success their own downfall, and they dare not let their own followers know what Mormonism was, lest they should embrace it. As compared with the evangelical conception of life here and after, of God and the glories of immortality, Mormonism is as a Rocky-Mountain day in May compared with a New England day in March when the wind is east and the sun is veiled. Such being the case, it may be readily understood that an investigation of early Mormon history in Utah will reveal a very different spirit from that which has been talked about and written and preached against in the east for nearly half a century.

It has long been charged against the Mormons that they set up a church government here instead of a civil or secular control. When they came, this was Mexican territory. It was inhabited only by Indians, coyotes, jack rabbits, snakes, and crickets. The Mormons came, not as a political body, but as a church. They came in a state of pauperism. The dire necessity upon them was to get something out of the ground upon which they could live. Hence, they thought nothing of government, and everything of irrigation and farming. But so rapidly did

their people come that before they had been here two years they formed the "Provisional Government of the State of Deseret," of which Brigham Young was elected Governor, on the 12th of March, 1849. At once delegates were sent to Washington asking that "Deseret" be received into the Union. The Mormons had been mobbed out of the United States on account of their heresy. Their first legislative act in their new home was to petition the United States for admission to the Union. On the 24th of July, 1849, the Mormons held their first celebration in the Valley of Great Salt Lake. It has long been charged against them that this proves their disloyalty—they had ignored the 4th and celebrated the 24th of July, therefore, they must be rebels. But why did they pass the Fourth? Because in 1848 the crickets destroyed the crops and until those of 1849 matured, the people were on rations, the only relief being that derived from thistle roots and tops in the winter and spring of 1848 and 1849, and from men rushing to the California gold mines in the summer of 1849. When the 4th of July came they were still hungry, and starvation is not a good basis upon which to attempt a celebration. But, even if they had not been so hungry, I cannot see the disloyalty of celebrating the anniversary of their settlement in the first peaceful home they had found in twenty years, rather than the natal-day of the nation that had virtually driven them out of its confines. But how did the Mormons celebrate the 24th? Much will depend on that.

They raised a "liberty-pole." From its truck they shook out an American ensign sixty five feet long. The material was purchased on the Atlantic coast and carried 2500 miles by a Mormon Elder. The flag was made by Mormon women, and on that 24th of July it was mast-headed by Mormon hands. In the exercises of the day, the Declaration of Independence was read; a copy of the Constitution of the United States was presented to Governor Young and the act was greeted with cheers and shouts of "may it live forever!"

In June, 1849, General John Wilson came to Salt Lake on his way to California as Indian Agent. He told the people that he had been authorized to remove the Mormons from the lands upon which they had settled. I do not believe a word had ever been

said to him to that effect. I believe it was an attempt to blackmail the Mormons. But they had no money to offer and the threat created great consternation. They had already been driven five times and, judging the future by the past, it seemed to them that the threat was based on fact. In a few weeks it was learned that a body of troops was coming and the Mormons believed they were to execute the threat made by Wilson. Then did the Mormons come nearer to rebellion than ever before or since. They said they would not be driven again without attempting to protect their homes against violence—and who that is a *man* will dare to say that they did not do right? The approaching force came in and the leader called on Governor Young. The mission was peaceful. It was Lieutenant Stansbury with a corps of United States Topographical Engineers sent to survey Salt and Utah lakes. As soon as the purpose of the men became known, all anxiety disappeared, and the Mormons vied with each other in giving aid and comfort to the representatives of the United States army and government. They were in the valleys over a year, and in Stansbury's report he said the Mormon people, from their President down, had always treated them well and aided them in every way possible to prosecute their work. Stansbury was corroborated by Lieutenant Gunnison, and the reports of both of those army officers are in the archives of the nation and furnish irrefragable evidence that up to the summer of 1850, there was no sign of disloyalty among the Mormons in the "State of Deseret."

On the 9th of September, 1850, an act of Congress created the Territory of Utah. On the 28th of the same month and year, President Fillmore appointed Brigham Young governor of Utah. The act of Congress utterly destroyed the State of Deseret. If the Mormons had been "disloyal," as has been charged all these years, they would have said or done something that would indicate the fact. What did they do? It took six months for news of the act of Congress to reach Salt Lake, where it was received in February, 1851. Within six weeks the State of Deseret was buried and its joint legislature, as a last act, adopted a series of resolutions, two of which ran as follows:

*"Resolved:* That we cheerfully and cordially accept the

legislation of Congress in the act to establish a Territorial government for Utah.

*“Resolved:* That we welcome the Constitution of the United States—the legacy of our fathers—over this Territory.”

As a matter of fact, the fathers and grandfathers of many of the men and women identified with early Mormonism were in the war of the Revolution or in that of 1812.

But it has been claimed that Brigham Young was “Mormonism,” that the State of Deseret was the embodiment of his disloyalty, and that the people were his “slaves.” How did he receive the act of Congress that at once destroyed his state? The following is from a letter written by President Young to the “Saints” abroad: “Coming to this place [valley of the Salt Lake] as we did without the means of subsistence, except the labor of our hands, in a wilderness country, surrounded by savages whose inroads have given occasion for many tedious and expensive expeditions, the relief afforded by our mother-land through the medium of the Territorial organization will be duly esteemed; and henceforth we fondly hope the most friendly feelings may be warmly cherished between the various states and territories of this great nation, whose constitutional character is not to be excelled.”

“Brigham” saw his State of Deseret absolutely annihilated and welcomed the Territorial organization in this manner. There was no word of repining or fault finding. There was only joy that he and his people were once more under the old flag and Constitution.

To my mind it is clear that the charge of disloyalty against the Mormons in Utah has never been anything more than a falsehood. I have called attention to the formation of the State of Deseret in the winter of 1849. Among the first acts of the legislature was the incorporation of several cities. In Article IV of the act incorporating Great Salt Lake City it is ordained that: “The mayor, aldermen and councilors, before entering upon their duties, shall take and subscribe an oath or affirmation that they will support the constitution of the United States.”

It has been charged against the Mormons that they were opposed to schools and education. It is not my purpose to con-

sider the schools question now, but would say in passing the point that Section 11. of the ordinance incorporating the city of Salt Lake, in 1849, provides for the establishment of common schools. In 1850 the legislature incorporated the University of the State of Deseret. Considering how poor the Mormons were when they came here and the difficulties with which they had to contend, their progress in education has been wonderful, their percentage of illiteracy being less to-day than that of many states in the Union.

It has been charged against the Mormons of Utah, not only that they were disloyal and opposed to the education of their children, but that they were opposed to railroads, telegraphs and mining. But what are the facts? In March, 1852, the Mormon legislature of Utah addressed a Memorial to Congress, asking that body to "provide for the establishment of a national central railroad" from the Mississippi to the Pacific. Among the reasons given for asking this road, I find this: "Your memorialists are of the opinion that the mineral resources of California and *these mountains*, can never be developed to the benefit of the United States, without such a road."

When at last it was decided to build the road, Brigham Young did all he could to have Salt Lake City made the terminus of both the Union Pacific and the Central Pacific. He wanted the latter built around the south side of the Great Salt Lake. Failing in that he succeeded in bringing the terminus from Corinne back to Ogden, and then he built thirty-eight miles of road, and connected Salt Lake with the through roads. He built 400 miles of the Union Pacific, from Ogden eastward through the mountains. He was principal contractor in the erection of the first transcontinental telegraph line, and the first message across the Rocky Mountains by wire was signed "Brigham Young."

As to mining, it is true that Brigham was opposed to it, but for reasons that add lustre to his memory.

In 1847, the Mormon Battalion was mustered out of service in California. Many of the men remained there and worked where they could obtain employment. While digging a mill race on the Sacramento River, four Mormons and Thomas Marshall

discovered gold. Many Mormons at once entered upon the work of washing gold. The news spread over the country and men began to flock to California. In 1849, some 30,000 emigrants passed through Salt Lake on their way to the California gold fields. The "craze" affected the Mormons, and in the same year a company of them left for the mines. In 1850, the Mormons established a mint in Salt Lake, and from the dust obtained from the California mines, coined \$2.50, \$5, \$10, and \$20 gold pieces. Men began to prospect for gold in Deseret. The excitement became high, and Brigham said to the returned Californians: "If you find gold here say nothing about it!" This was imperative. The philosophy of the Mormon leader was in substance this:

"Thousands of Latter-day Saints are gathering to Zion. We are a thousand miles from a base of supplies. The first necessity upon us is to bring the sage-brush land of the valleys into a state of productivity that our people may live. Opening mines here will only retard that work. If you rush off to the mountains and neglect the farms, the people will starve. Let us first get our farms and then we can open the mines and grow prosperous in a healthy and enduring way." It was because the people acted upon this advice that "the Vales of Deseret" soon became the wonder of the continent. That, in later years, "Brigham" did not favor mining in Utah was because the old hatred of the Mormons in the east followed them and in 1857 an army was sent to destroy them which brought a greater army of border ruffians, who did measureless harm to the Mormon communities, and Brigham saw that mining would but increase that element. Had the United States government protected the Mormons, as it might have done, instead of harassing them, Brigham Young would have lived to have seen in Salt Lake a great railroad and mining centre, made so by his own guiding and controlling will. That, under existing circumstances, he was opposed to mining only proves the clearness and wisdom of his judgment.

Within three years from the arrival of the Pioneers there was a community in Great Salt Lake City of about 8000 people. To overland travelers, as they emerged from the canyons after a tedious

journey of 500 miles through the mountains, the appearance of the valley, and the Mormon city was that of an oasis in a desert. The thing that impressed all comers was the wonderful success that had attended the Mormon exodus from the east and their settlement in what had hitherto been known as "The Great American Desert." Here were gardens filled with choice vegetables, cottages buried in shrubbery, fruits that made men eloquent in their praise of Mormon thrift and hospitality, little farms well tilled, little houses well filled and little wives well willed. Such was the state of affairs in Utah at the date of its organization as a territory, and before any officer had come to represent the government of the United States. What was the secret of success? The Mormon people said it was the favor of the Lord. More matter-of-fact men said it was due to the fact that over them all was the masterful mind of a great leader of men, supported in every way by most competent generals. This and the spirit of brotherhood that made them in fact "brothers" and "sisters," tells the story. They had formed a state and asked for admission to the Union. They did not get that. They asked for a Territorial organization. That came. There never was an hour when they were not loyal citizens. They deserved better treatment than they subsequently received.

Turn now to the history of events under the territorial organization. In the summer of 1851 the first Federal officials arrived in Great Salt Lake City. They were Brandebury (chief justice), Brochus and Snow (associate justices) and Harris (territorial secretary). They were cordially received. In September, 1851, a special conference of the Mormon church was held for the purpose of sending a block of Utah stone to Washington to be placed in the monument to George Washington. It was an act of patriotism that has been forgotten by the Mormon-haters. The newly arrived Federal officers were present upon the platform by invitation. They were introduced to the people. Brochus made a vindictive attack upon the marital relations of some of the people. He intimated that polygamous wives were prostitutes. The occasion afforded no opportunity for such an attack and the speech was not well received. Governor Young asked him to come to meeting on the subsequent Sunday and explain to the

people the meaning of his course. He declined. The Mormons so completely ignored the officials on account of this uncalled for interference, that they grew lonesome and Brandebury, Brocchus and Harris ran away, the later carrying with him \$24,000 belonging to the Territory. The Secretary of State demanded a reason for their desertion of posts of duty and Brocchus wrote:

“Polygamy monopolizes all the women in Utah and makes it very inconvenient for Federal officials to reside there!”

It would appear from this that the secret of Brocchus' attack was, not that he hated polygamy, but that he was not in it and could not get in. The three were forced to resign and were succeeded by Reed (chief justice), Shaver (associate justice) and Ferris (secretary), in August, 1852. Justice Snow was succeeded by Styles in 1854, the former having filled his term of office. Reed died in New York and was succeeded by Kinney (chief justice), August, 1853. Ferris wrote a book against the Mormons and ran away. Shaver died in June, 1855, and was succeeded by Drummond in autumn of the same year. Shaver had been a warm friend of the Mormons and was mourned by them; yet their enemies did not hesitate to spread the report that the Mormons had poisoned him. Drummond left his wife east and brought a female friend with him. A sister of Mrs. Drummond was a Mormon wife in Salt Lake. Calling upon Mrs. Drummond, as she supposed, this sister made a discovery, the result of which was that Drummond found life almost as lonely as Brocchus had done. The Mormon people deeply resented the presence of such a man and such a “companion” as representatives of the government. Drummond—and his “female friend”—left Salt Lake in the autumn of 1856 to hold court in Carson County (now Nevada)—the “judge” always took his companion upon the bench with him—but he never returned. He hastened to California and east *via* Panama to precipitate a war against the Mormons. His letter of resignation was dated March 30, 1857, and contained many blasting charges against the Mormons, among which were the assertions that they had poisoned judge Shaver and killed Lieutenant Gunnison, the two men who had been their most staunch non-Mormon friends.



Later I will call attention to this matter again, but desire now to point out the causes that led to the "Utah war."

Benton, of Missouri, was one of the most bitter anti-Mormons in the days of the Missouri anti-Mormon mobs, and the murder of the helpless Latter-day Saints. He became the father-in-law of Fremont.

When the persecution of the Mormons was drawing to a head in Illinois, Governor Ford and Stephen A. Douglas advised Joseph Smith to take his people west of the mountains and found a government on the soil of Mexico. Mr. Smith seems to have determined to do this, for in June, 1844, he, with a party of chosen men, crossed the Mississippi at Nauvoo, and in the village of Montrose was making preparations to start on a pioneer trip in search of a new home for his people. Some inducements were used to make him return and in a few days he was murdered in Carthage jail. Had he lived, it is thought the Mormon exodus across the mountains would have begun in 1845.

Lieutenant Fremont knew, through the Mormon-hating Benton, what Joseph was contemplating. A wave of ambition carried him across the mountains in 1843. In 1846 he returned to the Pacific coast and set up a government. Stockton and Fremont were rival empire-founders. General Kearney was sent out to take command and form a civil government under the United States in California. Fremont refused to recognize him. In 1846 also the "Mormon Battalion" was recruited from the fleeing Mormons, mustered into the army and sent to California. The battalion reached the coast in the winter of 1847, under the command of Lieutenant Colonel Philip St. George Cooke. Kearney asked him if the Mormon soldiers could be relied upon. Being assured that they could, in any call in the name of the United States, Kearney arrested Fremont and sent him east under a guard composed, in part at least, of Mormon soldiers. Thus it is seen that when the Mormon people were being driven out of "the States," the government, that had never lifted an arm to protect them in life, property and rights of conscience, asked them for 520 men to aid in the war with

Mexico; the men were given; they marched to California; they put down the first rebellion against the United States, and carried the first American rebel (with the exception of the Aaron Burr fiasco) across the continent for trial! In 1856, when Fremont was nominated as the first candidate of the Republican party for the presidency, he secured his revenge upon those Mormon soldiers by having a plank inserted in the platform stigmatizing polygamy with slavery as "the twin relics of barbarism." Benton and Fremont were the parents of national political action against the Mormon people. They were strengthened by the jealousies, hatreds and conspiracies of mean and characterless anti-Mormons in Utah.

Among the latter was the Judge Drummond to whom I have referred. Another was Magraw, of the firm of "Magraw & Hockaday" of Salt Lake. They gave a very poor mail service across the country under contract with the government. When Brigham Young found he could get nothing from Congress for a transcontinental railroad, he determined to have an overland express. In 1856 a Mormon underbid Magraw & Hockaday and secured the overland mail contract. Then Magraw and his partner swore vengeance and on the 3rd of October, 1856, the former wrote from Missouri to President Buchanan a letter containing terrible charges against the Mormons and intimating that startling things would soon be uncovered. He was evidently in collusion with Drummond who, soon after, left Salt Lake to unfold the "startling things" in his letter of resignation in March 1857. On the 28th of May, 1857, an army was ordered to Utah to put down an alleged rebellion against the United States. In 1858 Congress asked President Buchanan for the data upon which he based his conclusion that such a rebellion existed and all that he could produce was these letters from Magraw and Drummond.

What was the real state of affairs in Utah as regards the loyalty of the Mormons?

In the autumn of 1854 Colonel Steptoe came to Salt Lake with a body of United States soldiers. They were well received. Brigham's term of office had just expired and President Pierce asked the colonel to accept the office of Governor of Utah.

declined and sent a petition to the President signed by all the army officers, all the Federal officers and all the prominent "gentiles" in Utah asking that Brigham Young be re-appointed governor and agent of Indian affairs. That petition is irrefragable evidence that up to the autumn of 1854 there was no suspicion that the Mormons were disloyal or bent upon "rebellion." In the month of March, 1856, a convention representing all the people of Utah was held in Salt Lake, to frame a state constitution. That was done and both Mormons and non-Mormons signed the constitution and delegates were sent to Washington asking admission into the Union. In answer they got the declaration of the new Republican party that polygamy and slavery are twin-relics of barbarism. At that time there were 75,000 people in the Territory.

Were the people in a condition to enter upon a rebellion against the government?

In the summer of 1854 grasshoppers destroyed the crops and in the autumn and winter of 1854 and 1855, the people, many of them, were very short of provisions. In 1855 the grasshoppers destroyed the crops again, and for a year the people of Utah were on rations, and many of them dug roots for food, cut up and cooked and ate the hides that had been used to cover their huts. The "hand-cart brigade" was so near starvation in 1856 that the raw-hide boxes were taken from the hubs of their wheels, where they had soaked in grease for months, cooked and eaten. That was tenderloin! If a family was lucky enough to get a soup bone, it was boiled day after day as a basis for *consomme*. Children were sent to neighbors to say: "Ma wants to know if you will loan her your soup bone to-day." Even after the bone had lost its substance and savor as an appetite annihilator, faith, as a hope for things not seen, would perhaps induce the hungry children to hang the bone in the window and boil its shadow in the pot. The families of "Brigham" and "Heber" were on rations with the rest, but their doors were never closed to the suffering. From the spring of 1855 to the autumn of 1856, about the only thing in Utah was *appetite*, dry, hot, unrelenting APPETITE! The most unhappy men were the doctors and dentists. The people were so thin they could not be bled. Having nothing

to eat, they had no use for teeth, and those who had tooth ache loved it because it made them forget their stomachs! The only rebellion in Utah all through those horrible years was in the stomachs of the starving people. An old man said to me in Ephraim: "What you say of the famine is true, oh yes, *true!* I was in it. Two years I ate no bread. In '56 the first wheat was ripe in Spanish Fork, and Bishop Snell's father cut it and had it ground, and all the people got it free and made bread, and you just bet it was sweet!"

The grasshoppers did not come in '56; the crops were bountiful; appetite was appeased, and there was no more sign of rebellion in Utah then than there is to-day. But what was the matter with the grasshoppers? They had heard from Fremont, Drummond and Magraw; they seemed to know of the infamous hatred against the Mormons, and a conscientious impulse determined them not to be caught aiding such an inhuman scheme of annihilation! Besides, they may have wanted the Mormons spared to raise food for them in after years! I have a sincere respect for the character of those grasshoppers. It stands out well in comparison with that of the conspirators who were seeking to destroy the Mormons!

The winter of '56 and '57 was very severe, and there were no mails. When the army was ordered to Utah in the spring of '57 the mails were held back. The Mormons heard nothing from the east from November, 1856, until a messenger arrived in July, 1857. They knew nothing of the outcry against them, nothing of the coming army. July 24th, 1857, was the tenth anniversary of the coming of the Pioneers. They determined to have a grand celebration. There were no grasshoppers in sight, the crops promised well, the people were prosperous and happy. On the 24th, thousands of them gathered in Big Cottonwood Canyon for the celebration. The stars and stripes floated from many a tree top, cannon woke the echoes from crag to crag, hymns rose, songs were sung, there was dancing also, and joy sat enthroned in the hearts of the men and women who thanked God that they possessed the blessings of home, of country and religion. Into the midst of the festivities came a swift messenger, who had traveled 513 miles in five days and three hours, to

tell the people that the mails were stopped and an army was coming to destroy them! It was a startling announcement. There, in the shadows of the eternal, cloud-compelling mountains, with darker shadows swift-risen upon their hearts, were men and women who had escaped from the angry mobs of other days at Far West, Kirtland and Nauvoo. Into the sunshine of their present joy, suddenly rose the blood-red vision of the past. Again they saw the angry populace pressing upon them; saw their fathers murdered; their wives and daughters distained, dishonored; saw the soil soaked with the blood of their loved ones; saw their homes destroyed and themselves driven empty-handed into a world that gave them nothing but curses and blows.

Now that was all coming upon them again, but this time it was the tread of the nation's soldiers they heard in the distance. It was indeed a tearful and a fearful hour, as the blanched faces of mothers and children turned in painful suspense to hear what their leader would say.

Good anti-Mormon readers, I pray you put yourselves in their places! Supposing that you had gone through the same experience that had been the hard lot of those driven Mormons, tell me what you would have done under the same circumstances! With rising hearts you listen to tales of heroism handed down from the mouldering past. You never tire of honoring the men who in the long ago breasted the iron hail of pike and battle-axe in defence of home and loved ones. You have tears for the brave, and crowns. You have honor for every hero who smote tyranny to make way for liberty in all the ages gone. Tell me, then, what you would have done had you stood where stood those Mormons on that awful day, your faces wet with tears of memory and your hearts appalled at the threatening danger marching swiftly over the plains! Would you have fallen upon your bellies and crawled like whipped curs to lick the feet that came to spurn you, to kiss the bayonet as it entered your heart? Would you have waited tamely to see your homes once more destroyed and then turned away to tramp another thousand miles beyond the land of boasted freedom, to seek another spot where your hymns might arise without offense to other sects that were envious of you? No! Had you been

men you would have stood up and said, as did Brigham Young: "We have transgressed no law, neither do we intend so to do, and as for any nation coming to destroy this people, God Almighty helping me, *it shall not be!*" When the wolves of bigotry that have yelped for years around the Mormon people are forgotten, that speech of Brigham Young will shine in the annals of heroism.

From that hour Brigham Young moved the great commander that he was. The Mormon defense was organized at once. A trusted messenger was sent to Washington with Governor Young's prompt avowal that no army would be allowed to enter the Territory. That messenger was accompanied by scouts, one of whom returned from each body of troops that was met, so that long before the army entered the mountains Brigham knew all about it. That messenger speeded from Washington to England and sent home every Mormon who had a family to protect in Utah. Everything moved on the straightest line to the goal under the guiding will of the great leader. Before a messenger from the army reached Salt Lake, the Mormon people were ready for action in defending their homes, or to destroy them, if that became necessary.

In September came Captain Van Vliet from the army. He met no opposition, but soon learned that the Mormon people had fully decided what to do. He found a people terribly in earnest. Governor Young said to him: "We do not want to fight the United States, but if they drive us to it, we will do the best we can. We are supporters of the Constitution of the United States. We love that Constitution and respect the laws, but it is by the corrupt administration of those laws that we have been made to suffer." In the captain's report to his commanding officer, he said: "The governor received me most cordially and treated me during my stay with the greatest hospitality and kindness. He stated that the Mormons had been persecuted, murdered and robbed in Missouri and Illinois, both by the mob and State authorities and that therefore he and the people of Utah had determined to resist all persecution at the commencement, and that the troops now on the march for Utah should not enter the Great Salt Lake Valley." The captain told the gov-

error that while he might prevent the present force from entering, a larger force would come in the spring. Governor Young replied: "We are aware of that, but when that army comes, Utah will be a desert. . . . We will *cache* our provisions, take to the mountains and bid defiance to all the powers of the government."

Then the governor issued a proclamation from which I quote: "For the last twenty-five years we have trusted officials of the government from constables and justices to judges, governors and presidents, only to be scorned, held in derision, insulted and betrayed. Our opponents have availed themselves of prejudices against us to send a formidable host to accomplish our destruction. We have had no privilege, no opportunity of defending ourselves from the false, foul and unjust aspersions against us before the nation. . . . Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain, without an attempt to preserve ourselves. . . . Therefore, I, Brigham Young, Governor of Utah, forbid all armed forces of every description from coming into this Territory under any pretense whatever."

That was done September 15th, 1857. It was certainly a defiance of the government, and yet I believe the circumstances justified it. The colonists had less cause to rebel against Great Britain than the Mormons had to resist the coming of an army to crush them for an alleged rebellion that never existed. The colonists had not been mobbed, murdered and driven from their homes. The Mormons had been. They finally left the country for safety. They formed a government and then asked to be admitted into the Union. Instead, they got a territorial government which they accepted gladly. They made a fruitful land out of what had long been considered a desert. Malicious men had aroused the nation against them and an army was at their doors. To them the coming of that army could mean only the old strife renewed. It meant murder, robbery and a new exodus into the unknown. They resolved to resist and I maintain that they did only what any other people would have done under the circumstances, and I believe the verdict of impartial history will be that they did right.

Of course, the troops came on. Governor Young sent out his forces to meet them. The commanding officer of the approaching army said he should enter the valley. Governor Young wrote him:—"If you come here for peaceful purposes you have no use for weapons of war. We wish and ever have wished for peace . . . as our bitterest enemies know full well; and though the wicked with the administration at their head, have determined that we shall have no peace, except it be to lie down in death, in the name of Israel's God we will have peace, even though we be compelled by our enemies to fight for it!"

In those days Brigham and his compatriots said many things that sound harsh and fanatical and even rebellious now, but we have only to be broad and fair enough to consider the malicious causes working against them to see and say that any other people in the same trying position would have said substantially the same. Few men, however, would have extricated a people from a most perilous situation as skilfully as did that master Mormon. He took in the situation at a glance. Knowing that the charges against the Mormons were based on malicious misrepresentation, his hope was to keep the army back until the President could be induced to send men to Utah in whom he could trust for the truth. It was to carry out this plan that Brigham worked. Colonel Kane to whom his messenger was sent, was a noble coadjutor. He was a grand man who could neither have been exalted or debased by membership in *any* church. He was ever the friend of the oppressed. He induced Buchanan to send a peace commission as soon as the melting snows would allow them to cross the mountains, and he himself, though sick, became a special envoy from the President to Governor Young, making the journey to Utah by Panama and California, arriving in Salt Lake in midwinter of 1857.

But, of course, while Brigham was waiting to get a Commission from Washington the coming army must be held at bay. For that purpose the Utah militia was mobilized. Years and years ago I used to read of the wonderful power of the Mormons. One of the adduced proofs was that they had produced an army better uniformed and equipped than were the United States troops. Much fun have I had in these my Utah years in study-



ing that old tale. There were about 1200 of the Utah militia. George A. Smith, one of the Mormon apostles, said in regard to the charge that the Mormons were rebels because they were so well uniformed: "I know all about that uniform. I helped to fit out many of the men, and I tell you there weren't any two of them uniformed alike—by gracious, I don't believe any one of them was uniformed alike!" That was just after the grass-hopper war and people were poor. Clothing was very scarce. Overcoats were unknown quantities, as a rule. There were no supplies of underclothing, and it was coming winter. Women emptied beds, cut up the "ticks" and make shirts for the soldiers. Rag carpets were taken up and made into pants, and gunnysacks were utilized for Wellington boots. There were pants without bottoms, and bottoms without pants before they got through the winter. There were hickory pants with ticking patches on the seat of custom, and there were pants made from cows' hair. The women gathered the hair, mixed in a little wool, carded it, spun it, wove it and made it into garments for the men. Ah me, what a motley crew must have been that uniformed Utah militia as it went on duty to keep the invader from its homes! The equipments, too! Old muskets with barrels and no locks and old locks with stocks and no barrels. Swords without scabbards and scabbards without swords! Pistols that went off only when they were carried. But they were men, those Mormon militiamen, who were armed with a cause that was just and hence they were thrice armed! It were well for the nation to keep such men its friends. Looking back at it all, the charge of "rebellion" is seen to have been a lie and the action of the Mormons in keeping that army out seems like a joke. There was Lot Smith, the dashing cavalry commander of the Utah militia. With twenty-three half naked and ragged Mormons armed with old knives and such guns as they could get, he corralled and burnt a train of fifty-two government wagons loaded with stores and protected by more than half a hundred well armed men. The hateful stories against the Mormons made them a terror to the soldiers. They accomplished all for which they were put into the field, and yet *they did not shed one drop of human blood!* They held the army back until snow came and banked them in at Camp Scott. When the snows were gone all

danger had melted away; Brigham Young was master of the situation.

Colonel Kane went to Camp Scott in March, 1858, with an escort of Utah militia. He was arrested as a Mormon spy, but feeble as he was is said to have broken a gun stock over the head of the man who attempted to force the indignity upon him, and then he challenged General Albert Sidney Johnston. He persuaded Governor Cumming, who had been appointed to supercede Governor Young, to put trust in the Mormons and go with him to Salt Lake. On the 5th of April they left camp. Many a greyheaded "Saint" has told me of the fun the militia had with the governor going through Echo Canyon. The road was very crooked. At each curve where it touched the cliffs was a fire, a lot of men and a salute for the governor. But it was night and the governor could not see that a dozen men were doing it all, and while the team was getting over a long crook in the road, they were hurrying across by short cuts and making ready to receive him with uniformed-Utah-militia honors. The governor made up his mind the woods were full of Mormons and was no doubt surprised that they did not roast him on one of their fires.

The party reached Salt Lake on the 12th of April, 1858. Ex-Governor Young called on Governor Cumming and the two men became fast friends. On the 15th of April the governor addressed a note to the commander of the army at Camp Scott, in which he said: "I have everywhere been recognized as Governor of Utah; and so far from having encountered insults or indignities, I have been universally greeted with such respectful attentions as are due to the representative authority of the United States in the Territory." Of Brigham Young he said in the same note: "He has evinced a willingness to afford me every facility I may require for the efficient performance of my administrative duties." In a letter to Secretary Lewis Cass, of May 2nd, 1858, enclosing copy of letter to General Johnston, the governor says: "Since my arrival, I have been employed in examining the records of the Supreme and District Courts, which I am now prepared to report as being perfect and unimpaired." It will be remembered that I promised to refer again to "Judge"

Drummond's charge against the Mormons in his letter of resignation. One of his malevolent assertions was that the Mormons had destroyed the records of these courts. Meantime the Mormons had deserted their homes. In the same letter to Secretary of State Cass, the governor speaks of this new exodus: "The roads are everywhere filled with wagons loaded with provisions and household furniture, the women and children often without shoes or hats, driving their flocks they know not where. They seem not only resigned, but cheerful. . . . Young, Kimball and most of the influential men have left their commodious mansions, without apparent regret, to lengthen the long train of wanderers." On the 10th of June, 1858, President Buchanan submitted this letter to Congress and referring to Governor Cumming's communication says: "From this there is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and laws have been restored." Poor old man, why could he not have admitted that he had been deceived by Drummond, Magraw and others, and that the Mormons had never for an hour "gone back" on the Constitution? His blunder cost the nation twenty millions of dollars, and the Mormons untold suffering and loss.

Late in May, 1858, Governor Cumming brought his family in from Camp Scott and the extent of the exodus may be measured by his wife's surprise. Speaking of Salt Lake she said: "It has the appearance of a city that has been afflicted with a plague! [It had!] Every house looks like a tomb of the dead! For two miles I have seen but one man in it!" She appealed to her husband to bring them back. In reply he said: "I only wish I could be in Washington for two hours; I am persuaded I could convince the government that we have no need for troops!" Such was the voice of the man who had started for Utah with an army, believing that the Mormons were rebels, trying to destroy the government of the United States.

Early in June, 1858, a Peace Commission arrived from Washington. Brigham and a strong guard returned to Salt Lake to meet them. The commissioners brought a proclamation from President Buchanan, charging the Mormons with being traitors, and accusing them of many other crimes, for all of which full

pardon was granted. The commissioners assured the Mormon leaders that the commander of the troops had promised not to move until their labors as commissioners were terminated. At the first session a messenger from the mountains announced that the army was coming. That roused the people anew. Next day Brigham made a speech that reveals some fanaticism, a little buncombe, a portion of bravado and a great deal of courage of the highest order. It is too long to quote here, but a few sentences may be given. He began by saying: "I thank President Buchanan for forgiving me, but really I cannot tell what I have done. I know one thing, the people called 'Mormons,' are a loyal and law-abiding people, and have ever been. True, Lot Smith burned some wagons and supplies belonging to the army. If it is for this we are to be pardoned, I accept the pardon. Yet for that, combined with false reports, the whole Mormon people are to be destroyed . . . . What has the United States government permitted mobs to do to us? We have been whipped and plundered; our houses burned; our fathers, mothers, brothers, sisters and children butchered by the scores. We have been driven from our homes time and again, but have troops ever been sent to stay or punish those mobs? No! Have we ever received a dollar for the property we have been compelled to leave behind? Not a dollar! Let the government treat us as we deserve. This is all we ask of them. We have always been loyal and expect to continue so, but *hands off*. Do not send your armed mobs into our midst. If you do we will fight you, as the Lord lives! . . . Our wives and children will go to the canyons and take shelter in the mountains, while their husbands and sons will fight you . . . No mob can live in the homes we have built in these mountains. That's the programme, gentlemen commissioners, whether you like it or not. If you want war you can have it. If you wish for peace, peace it is, we shall be glad of it."

In the proclamation sent out by President Buchanan, dated April 6, 1858, it was averred: "Officers of the federal government have been driven from the Territory for no offense but an effort to do their sworn duty." Let us see. Chief Justice Brandebury, Justice Brocchus and Secretary Harris came in

1851, made an attack on polygamy and were let so severely alone that they ran away. Not a hand was raised, not a threat made against them. In 1855 came Judge Drummond, with his "female friend," said to have been an ancient flame of a famous senator, in Washington. When the Mormon people learned of his perfidy they treated him with the same silent contempt that they had shown to Brocchus *et al.*, and in a year he ran away. In four years four federal officers ran away from Utah because they had attempted to meddle with matters *outside* of their "sworn duty" and the Mormons had simply let them alone. I might add here that Governor Dawson came in 1861 as the successor of Governor Cumming. He made indecent proposals to a Mormon lady and ran away, having been here but a few weeks. Dawson was succeeded by Governor Harding. His house-keeper became *enciente*. She swore that either Governor Harding or his son was father of her child. The governor and his son ran away to escape prosecution for adultery. The President's proclamation further declared: "Others [federal officers] have been prevented from going there [to Utah] by threats of assassination." In 1849 Lieutenant Stansbury was informed that if he went to Salt Lake the Mormons would murder him. He came in and met no opposition; remained a year and said the Mormons had done all they could to aid him. Governor Cumming was informed that the Mormons would kill him. When he came in he wrote back to General Johnston that he had been everywhere received as the governor of the Territory and had been shown, by all, the respect due to a representative of the national government. All of which confirms my statement that the famous "Utah rebellion" existed only in the imagination of evil-minded persons who wanted the Mormons driven out of Utah or annihilated.

Brigham agreed with the peace commissioners that the army should march through the city, if it would go forty miles beyond it. The "programme" was accepted and there was a nominal "peace." The army came on. The Mormons joined their people in the exodus southward. About 300 men were left concealed in Salt Lake prepared to destroy the city if the terms were violated. The army reached the city about the 24th of June. From early morn to set of sun, the long train moved through the

city that had left none so poor as to do it reverence. It was like marching through a graveyard when you were too lonesome even to whistle! The only sign of life was the appearance of an abandoned Mormon chicken, forgotten in "the move," now and again seen on the cobblestone walls about the "Beehive" corner, announcing in a crow of mingled defiance and regret, "theres-no-Mormons-he-e-e-r-r-e!" General Johnston kept the terms, the army crossed the Jordan and on to Camp Floyd, from whence it was recalled to serve in the civil war and from whence Johnston went to die in rebel uniform on Shiloh's hard fought field. God rest his soul.

Governor Cumming and the commissioners followed the moving people and plead with them to return. On the 5th of July, 1858, Brigham told the people that he would go back and they should do as they thought best. Many followed him and many remained in the south and made new homes, having no faith that the promises of peace and protection would be kept. As the people came home they found the streets green with knot-grass and the houses just as they had been abandoned. But alas! the people were so poor that they were almost naked! From the coming of the grasshoppers in 1854 they had had little but want and woe. But with a courage as divine as ever swelled a heart they began life once more at the bottom. The story of that living martyrdom of women and children should make the heart of the nation ache with pity and remorse!

For a time the peace was kept, but soon the federal officers were importuning the governor to have the Mormon leaders tried for treason. To all such efforts Governor Cumming opposed a sturdy "by G—d, gentlemen, you can't do it!" The federal judges appealed to General Johnston for troops in the towns where they held court. Johnston, eager to overcome the governor, sent them; the people protested. The governor ordered the troops withdrawn. He was disobeyed. The federal judges induced Johnston to attempt to march a large part of his army into Salt Lake and seize Brigham. The governor called out the Utah militia and Johnston did not come.

J. S. Black, United States Attorney-General, sent the federal judges an opinion, condemning their action in calling for

troops, ordered the troops withdrawn, to remain subject to the commands of the governor. Then the judges broke up their courts. One of them, Cradlebaugh, with Judge Sinclair, had been determined to have the Mormon leaders tried for treason, refusing to admit that President Buchanan's pardon of them had wiped out their alleged crimes. Finding that he could not get those men into court he said to the grand jury as he discharged it: "If this court cannot bring you to a proper sense of your duty it can at least turn the savages held in custody loose upon you!" That, too, he did—adjourned court *sine die* and let the prisoners go. Anti-Mormons, including United States officials, stirred up the Indians to make war upon the Mormons, bribing them with guns, ammunition, blankets, etc. It took the Mormons ten years to overcome the trouble then made among the Indians.

The people were excited to a painful degree and under a less powerful head would have rushed into conflict that could have ended only in their annihilation and the extermination of Mormonism. But Brigham controlled and saved his people and made for Mormonism a place among the world-religions. In those trying times, Brigham Young showed himself a wonderful leader and a mighty man, whose equal the world has not often seen. Through it all he held his people up to his own faith in American liberty, and on the 4th of July, 1859, the Mormons held a grand celebration. Then came *the* rebellion and civil war. The Mormons had won against force, but they were soon to find themselves confronted by the hydra of politics.

Much has been said about the Mormons sending no soldiers to help the Union in the war, and I had been led to believe that they refrained from feelings of disloyalty. I had even been assured by an anti-Mormon of Salt Lake that they offered to recruit a regiment for the South. When I asked why the offer was not accepted, I was told that General Albert Sidney Johnston, to whom the offer is said to have been made, refused to accept the men, because it would turn the North against the Mormons, and cause their destruction.

The weakness of this story is seen in the fact that Johnston was the man who had been for years the bitter enemy of the Mormons, and had they wanted to send troops to aid the South, he

would have been about the only rebel to whom they would not have gone.

Furthermore, it is not surprising, when we consider what the Mormon had undergone between 1854 and the breaking out of the civil war, that they did not feel called upon to offer their services. But I find that in 1862, Ben. Halliday, who was running the overland mail, went to Mr. Lincoln and asked for troops to protect the mail against the Indians. Mr. Lincoln said he would see what could be done, but asked Halliday what he would advise. The reply was that if he were president he would telegraph to Brigham Young, asking him to raise a company of men, have them mustered in as United States troops, and send them out. Mr. Lincoln would see what could be done. In a short time Halliday called upon him again. Mr. Lincoln said it was utterly impossible to spare men from the front. Halliday again suggested the request to Brigham. Mr. Lincoln said: "I'll do it." He did, and within thirty-six hours from the time Brigham received his dispatch, a company of one hundred men was enlisted in Salt Lake, sworn in as United States troops, and were on the march through the canyons. Later a second company was raised in the same way and as promptly. Looked at in every way, I can see no evidence to prove the charge that Brigham and his people were disloyal. But for years they had been fearfully harrassed; their prosperity had largely been destroyed; their work had suffered, and they felt possibly that their first duty was to recuperate from the rebellion that had been forced upon them at the point of the bayonet.

In 1862, Utah again sent delegates to Washington asking admission to the union of states. She was answered by the passage of the anti-polygamy bill. A part of the Mormon faith was made a crime in the territories; the corporation of the Mormon church was annulled, and all church property above a value of \$50,000 escheated to the nation. Still the Mormons went on digging ditches, irrigating the sage-brush desert and making fruitful farms.

The party republican war begun against the Mormons through the enmity of Fremont and Benton, in 1856, and renewed in Congress in 1862, and later, is almost ended. But in 1862



men who did not know the Mormons, said they would rebel against the anti-polygamy law, and the California volunteers were sent to Salt Lake. But there was no need of troops. The Mormons will resist when another attempt is made to drive them from their homes, and when that time comes, if come it must, what vigor of life yet remains in me will go with them. That there was no rebellion among them then was clearly seen and understood when they joined freely and sincerely with the troops in Utah to celebrate the second inauguration of Mr. Lincoln, in social festivities. It was seen again when a few weeks later, the Mormons united with the military in their tribute of respect and sorrow over the nation's martyred son.

The years 1865-6-7 found the Mormons busy protecting themselves against Indians. It cost them over a million dollars, and the nation has never reimbursed them. Can it be wondered at if—with their church corporation destroyed and millions of dollars worth of property confiscated; their men unpaid for a ten years' struggle against Indians; their women disfranchised; all their polygamous men made felons and disfranchised; their rights in the regulation of elections taken from them; every one of them barred out of the jury box; all forced to submit to trial before men who are bitterly prejudiced against them, while the mob that murdered some of their people in Missouri and Illinois, and drove the survivors away, were paid for their infamous work and permitted to steal property worth, as a non-Mormon said, in 1850, not less than \$20,000,000—can it be wondered at, I say, if, considering all this, the Mormon people feel that the nation has been unjust to them? I think not, and I believe the honest men and women of the country need only to learn the truth to concede that I am right.

Finding that all the world and particularly the Americans were against them, the Mormons were forced nearer to each other for self-protection. They inaugurated and carried to its first great success in this country the system of co-operation. They established co-operative stores and factories, and their great "Co op" or Zion's Co-operative Mercantile Institution, of Salt Lake, with its branches, is one of the wonders of the mercantile world. It has done as high as \$6,000,000 of business in a single

year, and is still in most successful operation. But the appearance of this movement was greeted with a greater outcry from the anti-Mormons than was ever raised against their polygamy. It was seen that they were to keep their money among themselves and as it was money that the gentiles came to Salt Lake to acquire, this movement was received as a direct blow against them. The cry was raised that the Mormon church would not allow its people to trade with gentiles. There may or may not have been truth in this charge, but this I know that many a gentile firm has grown rich on Mormon custom and this fact ought to be sufficient answer to the charge that the church tried to coerce its members.

In 1869 Schuyler Colfax came to Salt Lake the second time. On his first visit, in 1865, he had manifested a warm interest in the Mormon people. In 1869 he declined to accept a public reception tendered by the Mormon city council. He too had become an anti-Mormon. At that time what was known as "The New Movement," an attempt at what was called "a reform" inside of the Mormon church, was attracting attention. It was not an anti-polygamy movement, for most of the men who joined it from the Mormon ranks were polygamists. It was in the main a movement against the power of Brigham Young. Colfax yearned for this movement, even though it had no plank in its platform, no revelation from its seers and revelators, against that one tenet of the Mormon faith that the nation had been denouncing and fighting for two decades. Colfax took this new movement babe in his arms and blessed it. He had great confidence in it. He believed that it would soon become a giant that would "knock Brigham out" and split and kill Mormonism. But Colfax did not know with what stronger than hooks of steel a great leader binds himself and his followers together. While a man of the Old Guard remained, he never faltered in his allegiance to even the dead Napoleon. While Brigham Young lived nothing could shake the allegiance of those who had for years felt the peerless attraction of their great leader. Even those who believed they could reform him in what they deemed an over-assumption of power still make willing concession that "Brigham was a great man."

He was ; and when the world sees him as he was ; when the clouds of falsehood condensed above the quagmires of hate have been scattered by the sun of truth and the world is permitted for the first time to see the man, it too will declare that Brigham Young was a great man ! From 1847 to 1870, through trials that would have left an average man defeated and broken before he had fairly entered upon them, he was a William of Orange, a Cromwell, and, to his own people, a Washington.

His enemies have never wearied of pointing to the great walls he had built in Salt Lake as evidence that he was preparing to defy the government. Those walls would be no obstacle to an army, and they were built in the years when thousands of poor Mormons were coming into the country without means of subsistence. Brigham was opposed to feeding paupers, and to make a way for wise charity, he kept hundreds of poor men at work building cobblestone walls, that he might support them by the church funds. Well would it be if all charity were as wisely bestowed. He made men industrious, and filled Utah with thriving farmers, by teaching the importance of industry.

In the stormy days of that infamous "war" he was a king among men—"aye, every inch a king !". He was the invincible protector of a people who had done no wrong ; who had been guilty of no crime save that of holding a faith that was repudiated by a crystalized and corrupt theology. Such kings as he

"Repress the bold,  
And while they flourish, make an age of gold."

He found Utah a desert ; he made it a garden. From the despotisms of social life in other lands, he took tens of thousands of people unto whom life offered nothing, for whom a Christianity of caste had nothing but stones and scorpions, and made them prosperous, loyal citizens of the fruitful valleys of this divine mountain land.

He lived and died a lover of the Constitution of his native land, and left behind him a great, strong, united people who, when the ambitious Catholic priesthood and the intriguing combination of protestant priesthoods have clutched the Constitution of our country to destroy it and banish freedom from the land,

will be among the foremost to spring to the rescue and drive back the vandal hosts of tyranny! For all these reasons, I say Brigham Young never was, the Mormon people never were, are not now, and I have faith that they never will be, disloyal to the Constitution and the flag.



Below are *fac similes* of the signatures of the three men who led the Mormon people through that "infamous Utah War" without the shedding of "one drop of human blood."

Brigham Young

Heber C. Kimball

Daniel H. Wells

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