

THE GREAT MORMON METROPOLIS.

A correspondent of the N. Y. Examiner writes what he saw of Salt Lake City, as follows:

The notorious and variously estimated city of Mormons is in the Territory of Utah, near the Great Salt Lake. The Union Pacific Railroad passes along the north side of the Lake. Immediately on coming in sight of the Lake, we left the cars, and by Wells & Fargo's stages went forty miles south, along the east side of the Lake to Salt Lake City. This city is located at the base of the mountains, on the east side of the River Jordan, near where it enters into the Great Salt Lake.

As a city it is a small affair. It has been about the same time building as San Francisco, but twenty cities like it would not equal San Francisco. There are single blocks or squares in San Francisco that are worth more than the whole of Salt Lake City. The chief excellence or object of interest at Salt Lake City is its water. By causing to run through the several streets of the city the streams that come down from the mountains, formed by the ever-melting snows that lie on the tops of the mountains in full view of the city, they have a constant supply of excellent water, not only for man and beast, but to irrigate and make healthy and beautiful every green thing in and around the city. The absence of this water would leave the city a forlorn and uninviting place. It has no buildings, public or private, that in architectural beauty, material or finish, will compare with the ordinary buildings in our Eastern cities, or in San Francisco. The old Tabernacle and the new Tabernacle stand near together in the same enclosure. The old is a mere shell, but of sufficient dimensions to furnish shelter for twenty-five hundred or three thousand persons, closely packed. The new Tabernacle is one hundred and fifty feet wide, and two hundred and fifty feet long, with seats and standing-room for eight or ten thousand persons. In form it resembles nothing that we remember to have seen. It is neither square nor round. It consists of fifteen or eighteen brick buttments on each side, each twenty feet high, and fifteen feet apart. Between these the audience-room is entered on either side and at any place, as the attendant may prefer, so that ten thousand persons can enter and depart in the time that five hundred would enter and leave an ordinary church.

On these buttments rests the entire structure or roof, for all above these buttments is one and the same structure, constituting all the walls and roof of the Tabernacle has above the buttment on which it rests.

A boat two hundred and fifty feet long, taken out of the water and turned upside down, would not in appearance resemble the Tabernacle, as it would lack more than half in width. Could Noah's Ark be reproduced, and brought and turned bottom side up on the above named buttments, we do not know that it would present an outside appearance essentially differing from the great Mormon Tabernacle. In addition to the Tabernacle, there is in each ward of the city a Mormon chapel. For each chapel there is a bishop, with two ward counsellors, and a corps of teachers. In these chapels the bishops and teachers meet the children and youth of the ward on each Lord's-Day morning, and teach them the doctrines of the church. On each Lord's Day evening, each bishop holds a meeting in his chapel for the people of his ward.

In addition to the several ward meetings, the people of the city meet each Sabbath in the fore part of the day in the old Tabernacle, where they are addressed by one or more of their leaders, and in the afternoon they meet in the new Tabernacle, where they together eat bread and drink water. Wine they say will be used as soon as they are able to make it.

We were present at the meeting in the old Tabernacle in the morning of the last Sabbath in June, and heard a nephew of Brigham Young, (a brother's son), preach. He spoke for his uncle Brigham, while he sat by him and occasionally suggested or prompted him. By him we were told that the temporal, social, civil and religious interests of the Mormon church were all one and indivisible. That the mission of some was to be abroad, propagating their doctrines and making converts to their faith, while others were in the extreme south of their Territory along the Big Muddy arising cotton to cloth, and others in the extreme north raising grain to feed the needy of the church. That their religion included faith in and obedience to all the revelations of God, whether by Jesus Christ, Joseph Smith, or any other by whom God might speak. That revelations by Joseph Smith were as much from God, and as sacred to them, as were those by Jesus Christ. That they received both, and all other revelations that God was pleased to make to them.

New revelations brought new doctrines. The doctrine of polygamy, or duty of having many wives, was not for the Gentiles. No one who rejected the revelation by Joseph Smith had any right to practice polygamy. Not until the Gentiles refused to receive the revelations God made by his servant Joseph, did God by special revelation make it the duty of the few who received the revelations to take to themselves many wives, and raise up a seed that should hear and honor him when he spoke by his servant Joseph, and by other servants as it should please him. It was the infidelity of the Gentiles that made polygamy a necessity, in order to multiply and strengthen the church of God—the true God—of the Mormons. As to civil authorities, some, he said, accused them of rebellion against them, but of this they were not guilty. They were all subject to the powers that existed. In their own City and Territory theirs was the power, as they were the people. To resist where they were the people, governing themselves, was to resist themselves. And when they should come to possess other States, and all the other States and the whole world, as in time they certainly

should, for God had so promised them, then and not until then, should they expect to govern all. Brigham Young afterwards told us there was but one settlement in the Territory that was not now in possession of the church, and that was but a temporary one.

At the close of the morning meeting Brigham Young invited us to preach to the people in the new Tabernacle in the afternoon.

At the time of meeting, in the afternoon, more than four thousand persons assembled. The officers of the church, as is their custom on every Sabbath afternoon, proceeded to distribute to the thousands present broken bread and water. Wine, we were told, will be used in place of water as soon as the church is able to make it.

We were told that we were expected to preach to the people while they were receiving the bread and water. This we declined doing. When the bread and water had been distributed, and all who would do so had taken of it, we proceeded, as we were able, to preach to the thousands present the gospel of Christ. Whether they or we profited most by the service we cannot say.

The thousands of faces into which we were looking for some forty minutes, while speaking to them of the way of life by Jesus Christ, were a volume such as we had never before read, and such a one as never can be read elsewhere than in the great Mormon Temple. We were here for the purpose of deciding in our own mind whether the Society we serve should or should not send a missionary to preach the gospel to this people, and we felt justified in seeing and hearing and saying all that would aid us in coming to a decision. We conferred with others than Mormons, for there are others there. We learned the results of faithful efforts of a Presbyterian minister and of his Sabbath school Superintendent, who were there, but are not now. We were told of the success of the devoted Episcopal minister in obtaining a place of worship, and of his having so far failed of success in teaching and preaching Jesus Christ that he had fainted, and was about to leave the city as a hopeless field.

We tried, in connection with Dr. Taylor, to obtain from Brigham Young a lot for a Baptist meeting-house and a parsonage for a minister, but were given to understand that "no close communion Baptists" were needed there.

As in religion, so in business, no one succeeds who is not a Mormon. No merchant, mechanic or other person is sustained in Salt Lake City who has not a Mormon sign over his door, showing that he is a Mormon, and that he pays one-tenth of his income to the Mormon church.

THE BAPTIST DEPUTATION TO RED RIVER.

Rev. Dr. Davidson has given two more letters on what he found in the far-west of British America. In one of these he shows the favorable side and in the other the unfavorable. We make extracts below from these, in the order in which Dr. Davidson gives them:

THE UNFAVORABLE.

"It has been our steady aim as a Deputation from first to last, to represent things as they really are; as we found them, and as others will find them who may now go to visit or settle in the vast region so recently acquired by the Dominion Government.

I may say then, *imprimis*, that one of the chief difficulties now to be met with by the immigrant settler is the presence of the Indians. Wherever there are settlements of white men, as in and around Winnipeg, White Horse Plains, High Bluffs, Portage, LaPrairie, Oak Point, or Point Du Chene, or Lower Fort Garry—there are to be found Indians residing in their skin-lodges, wandering around listlessly by day, and prowling about suspiciously by night, leading an aimless, lazy life, continually ready to beg, and always prepared to steal from the Whites and Half-Breeds. The Indian stalks about with a majestic mien, as lord of the soil; and his bearing is vastly different from that of the Indian in Ontario.

The Red Man of the North-West looks upon the white man as an intruder upon the vast domain of the Aborigines, and as a squatter upon their lands. He walks into your house if the door is unbolting, by day or night, without knocking; stares around; sits down, and stays as long as he likes. To order him or them out, (for they often come into the dwellings of the whites in groups; and Mrs. McBain at the Portage told me she had often had as many as 50 of them crowd *sans ceremonie*, into her house on a cold day,) is to give mortal offence, and breed ill-will, the result of which the white man does not care to brave. The rightful owners of the soil in the great North-West, at present, are the Indians and Half-Breeds. Their title to the land has not yet been extinguished by our Government, and well do they know it, as has been shown over and over again by the Indians ordering off those who were desirous of taking claims on Muskrat Creek and the Riviere Isle de Bois. The Indians of this region belong to the Saulteaux tribe, and to the Cree and Chippewa nations, &c. Thus far they have not massacred white men, and there is no occasion to fear any violent and bloody outbreak on their part, provided "the powers that be" act wisely; but if not, I for one, would not like to be held responsible for the consequences. In any outbreak against the whites growing out of the question of title in the soil, the Half-breeds will make common cause with the Indians, as they are semi-Indians themselves.

In my humble opinion the *first imperative* duty of the Government is to make a treaty, or treaties, with the present owners of the soil—settle the tribes on reservations, so that peace may be maintained, and the white settlers freed

from their presence. The Government are now making a serious mistake, and I tremble for the probable results. Surveyors are now sent out to survey the land before it is bought from the Indians, thus rousing their ire. *The mistake is an unpardonable one.* There are a sufficient number of Indians of various tribes in the North-West to drive out all the whites on the *double-quick*, if once they took the war path. The approximate numbers of the various tribes is put down at 33,836, thus divided:—Various tribes of common origin known under the generic name of Tinne, 7,535 souls; Blackfeet, 13,000; Assiniboines, 3,000; Crees of the Great Plains, 3,500; Ojibways, 200; Crees, south of Churchill River, 6,151. Besides these, there are remnants of different tribes, principally Crees, Algonquins, Chippewas, Saulteaux and Fetes de Boule, 2,524, according to the official estimate of the Lake Superior and Lake Huron Indians; in all, 36,560 east of the Rocky Mountains; to which may be added in such a case 5,000 Half-Breeds.

In the interests of *humanity* we have a right to demand that these 41,560 souls shall be honestly dealt with, prudently and speedily; otherwise, we may be scourged by an Indian War.

Another serious disadvantage, which for a time at least will be more or less severely felt in the "fertile belt," and particularly in some portions of it, is the scarcity of timber for building, fencing and fuel. If a railroad were built running from east to west, this drawback would in a great measure be overcome. At present the settlements hug the banks of the Red River and the Assiniboine, Rat Creek, &c., where timber can be readily procured, such as poplar, oak, elm, tamarack and ash-leaved maple. Mostly all the farms of the present settlers have a river frontage of fifteen chains, or sixty rods, and the farms run back two miles, or as far as a man can see, when looking under the belly of a horse, on the river bank. Good mills in the territory are very few.

There are no foundries or machine shops of any description that we could see or hear of, and the necessity of them is freely acknowledged, as farming implements have to be brought from St. Cloud by carts, a distance of 450 miles. The country is new and its resources are as yet undeveloped, but its capabilities are unquestionably immense.

The want of easy access to markets, is, and will be a drawback, till a Railroad is built through the Territory. At present there is a house demand for all the grain that can be grown, and the beef that is offered for sale, by the plain-hunters and emigrants from Canada; but if the land be blessed with favourable seasons, and produce is stored up for exportation, the want of easy access to the markets of the outer world will be severely felt by producers. The cost of freight to St. Cloud is now \$4.50 per hundred pounds. A barrel of flour costing \$6.00 in Minnesota, costs \$9.00 for carriage to Winnipeg, and sells there to-day for \$15.00.

There is at present no organized form of Government in the North-West, and law and order are at a discount, and were it not that the people are peacefully disposed, it is hard to tell to what extent lawlessness would go. They are looking forward hopefully to the establishment of good government, and the enforcement of law—the better class of them at least—and doubtless their hopes will be realized; but a grand blunder will surely be made at the outset, if the Governor appointed, shall import the members of his Council, or a majority of them, from these Provinces, instead of selecting them from the truly loyal men who are to be found in the Territory, and outside the officials of the Hudson's Bay Co. too. To form a Council out of old political hacks, and hungry office-seekers from Ontario and Quebec, will exasperate the resident settlers and create bad blood.

The most discouraging feature however, presented to the consideration of the intending emigrant hitherto, has been the devastation and desolation wrought by the locusts. In 1820, they laid the land desolate; but though since then, they have visited the country in greater or less numbers, in various years, they never again till 1868 destroyed the crops totally. This year they have ravaged the country lying south, but have done no damage in R. R. Settlement. It would be contrary to all the analysis of history to suppose, that such a scourge should continue for a long succession of years.

The common Schools of the Territory are parochial, and denominational, sustained by the voluntary subscriptions of those whose children attend them. The education imparted is very defective and imperfect. There is no Council of Public Instruction, no County Boards for the examination of Teachers and the granting of certificates of qualification, and hence there are no first-class teachers. The teachers may say, with the school *Domine* of the lowlands of Scotland, of olden time, "Its little we teach, and its little we get for it." Parochial *alias* Sectarian Schools must be done away with, and the municipal and common school systems of Ontario introduced.

THE FAVOURABLE.

The Saskatchewan is a mighty river, 1300 miles in length. "Except for 20 miles from its mouth upwards, where it is obstructed by rapids, this great river is navigated by bateaux, without interruption, for about 1000 miles to Fort Edmonton, near the base of the Rocky Mountains. Three hundred miles from Lake Winnipeg it divides into two branches, each about 1000 miles in length, and both navigable." This river drains an area of 363 000 square miles, so that we have here a mighty stretch of the richest land, in short I hesitate not to say that from all that I saw of the soil in Red River and Manitoba, and all I have read and heard from men who have resided on the Saskatchewan. I do not think any soil of such fertility can be found on the continent of America. This I believe is

really indisputable, and it forms one of the *permanent advantages* of the territory, as a field for future settlement by Canadians and others.

Manure is a drug in the R. R. Settlement, and west. The people do not think of putting it on the land, because it is abundantly rich enough without it. They cart it upon log bridges, throw it into low places on the roads, pitch it into gullies and holes, to get rid of it, as being a nuisance to them—not a benefit. Land which has had 50 successive croppings in the Selkirk Settlement is still rich and vigorous.

The crops that are grown in the North-West are spring wheat, which seldom rusts, and is never eaten out by midge or weevil; oats, barley, corn and potatoes, white beets, cabbage, cauliflower, &c. grow to a fine size. Better growing crops we never saw in Canada or elsewhere, than we saw in the territory this year. The editor of the *Nor'-Wester*, in his issue of August 3rd, writes:—"We sincerely wish that some of our friends in the Eastern Provinces were here at this time to see the splendid appearance of our crops. Barley is putting on its golden eyelow, and the wheat shows signs of following suit, and if the statistics of this year's produce of grain does not surprise the outsider, we know of nothing which will." Up to the 3rd of August the grasshoppers had not visited the British settlements; "we learn of them," says the *Nor'-Wester*, "in Nebraska, Kansas, Iowa and Missouri; but their greatest depredations are in the land of Mormonism."

The climate of the Fertile Belt is most salubrious; lying west—far west—of all our great lakes, the winds that blow over these blooming prairie plains are *soft and balmy*, not like the *raw winds* that blow upon us in Ontario. The air is pure, clear and invigorating, (unless when the smoke from prairie fires makes it otherwise.) Persons lie out all night on the ground, even in rain, ay, and even in the winter, and with ordinary covering take no cold. Were we to do so in Ontario or Quebec, as they do, it would soon end our days. The temperature is more *equable* in the region of Red River than in Old Canada anywhere. Winter sets in about the beginning of November. The streams are usually frozen over by the 15th and sleighing is enjoyed by the middle of December. From the time the snow falls till it thaws off in the spring, the winter is steady and the sleighing *continues*. No rains, or thaws such as we have here. Mud and slush in winter are there unknown—the snow is like down, the air is bracing and exhilarating, and though often, and for days together, the thermometer marks 40° below zero, yet reliable Canadians such as Rev. Messrs. McLean, Young, Black, and Fletcher, told us they did not feel the cold as much as they did in Upper Canada, chiefly because the cold was steady and the winds were not so raw, so cutting, or so piercing.

The beautyfulness of the climate is unquestionable. Consumption is unknown, unless as some one has moved in, and brought the disease in their system. Fever and ague are unknown to the native settlers. The foul miasma, engendered by decayed vegetable matter, found in the beds of ponds and mill-dams in Ontario, in the warm season, has no existence in the North-West, for the streams flow on unobstructed. Dams are things of the future, and hence fish swarm in all the rivers.

There is no question that bilious fever does prevail to some extent, and many other "ills that flesh is heir to," but on the whole the country is one well adapted to sustain a noble race of hardy vigorous men.

The prairie groves and sheltered river lands, of Assiniboia, Manitoba, and the Saskatchewan valley, form a perfect paradise for cattle. Stock-raising is hence a great institution. Cattle grow, thrive, and fatten there, spontaneously shall I say, with little or no expense to their owners. Horses and oxen that are worked, and milch cows, are housed and fed in winter; but young horses, mules, and horned cattle, are allowed to run at large, and pick their living outdoors in the winter, finding shelter in the underwood. Away out on the *open prairie* of the back country, of course shelter would have to be provided. Finer cattle, cows, and oxen, cannot be found in America—no, nor as good, take them all together. The question, "is there coal in the North-West," is one that is often asked, and a pertinent question it is, in view of the scarcity of timber. The answer is "yes there is coal." Immense coal fields are said to extend across the territory near the base of the Rocky mountains. Coal crops out to the surface at Ft. Edmonton and the Company's Blacksmith uses it in his forge. It juts out and comes to view in vast beds on the banks of the upper Saskatchewan, and it has been discovered in the Manitoba District, on the banks of the Assiniboia river. All that is needed to utilize these vast stores, which the benign Author of all good has placed there, is the presence and enterprise of civilized man to turn it to account and give them value. Eastward of Fort Garry, timber is in abundance towards the Lake of the Woods, and Rainy Lake and River, on to Lake Superior and eastward still. Westward there are vast beds of coal, and what is now imperatively demanded, is the building of a British Pacific Railway to connect the waters of the Atlantic ocean (or at least the waters of Lake Superior) with the waters of the Pacific ocean.

There is something infinitely evil in unbelief, if we only consider what it prevents. It stands, and it is the only thing that does stand between a sinner and the relief of the gospel. Let him believe, and he is saved. He that hath the Son hath life; and he that believeth hath the Son.

A gift *re-called* ought not to be called a gift; for it was never really given; and he whose heart is not kept by God may know full well that his heart was never really given into God's keeping; for God knows better than to return of Himself such gifts as that.