

When we started on our journey we knew very little about Indians, but we exercised towards them such a spirit of justice, and such vigilant watchfulness, that we lost very little, and suffered very little on account of difficulties with them during the many years that we were crossing these plains.

Before we left Nauvoo we had covenanted, within the walls of our Temple, that we would, with one heart and one mind, abide by each other, and aid one another to escape from the oppressions with which we were surrounded, to the extent of our influence and property, and just as soon as the brethren were able they formed a perpetual emigration fund in Salt Lake City, and in 1849, Bishop Hunter, with five thousand dollars in gold, was sent back with instructions to use that and what other means he could gather in helping those to come here who were not able to come before; and from year to year this work has continued, being a grand system of brotherly love and united cooperation. In a few years after reaching here we sent a hundred teams back to the frontiers, each team being a wagon and four yoke of oxen or six mules or horses; and as we increased in strength, we sent annually two hundred, three hundred, four hundred, five hundred, and finally six hundred, to bring home those who wished to settle in these valleys; and even at the present time, our system of emigration has been extended across the sea, to gather all who wish to gather with the Saints. There are many thousands of people in these valleys who, had it not been for the organization of the Latter-day Saints and the kind and fatherly care of President Brigham Young, would never have owned a foot of land, or any other property, but they would have been dependent all their

lives upon the will of a master for very precarious subsistence.

Our plan of settlement here was entirely different from that we had adopted in any other country in which we had ever lived. The first thing, in locating a town, was to build a dam and make a water ditch; the next thing to build a schoolhouse, and these schoolhouses generally answered the purpose of meetinghouses. You may pass through all the settlements, from north to south, and you will find the history of them to be just about the same—the dam, the water ditch, then the schoolhouse and the meetinghouse. Crops were put in, trees were planted, cabins were built, mills were erected, fields were enclosed, and improvements were made step by step. This Territory is so thoroughly a desert that unless men irrigate their land by artificial means they would raise comparatively nothing. The settlements at the present time stretch some five or six hundred miles, extending into Arizona on the south and into Idaho on the north.

We have had some difficulty with the Indians, resulting principally from the interference of outsiders. Those of you who have read the history of John C. Fremont's journey through Western Arizona, may remember that he gives an account of some of his party killing several of the native Piute Indians. From that time the war seems to have commenced between the Indians and the whites. Some of you may also remember the declaration, in regard to the Indians, made by Mr. Calhoun, one of the early governors of New Mexico. He informed the government that the true policy in regard to the Digger and Piute tribes, in the western part of the Territory, which then embraced Arizona and portions of Utah, was to exterminate them,