

## Mormon Settlement at San Bernardino, Cal.

A correspondent of the *San Francisco Bulletin*, in a letter from San Bernardino, writes as follows concerning the Mormons there:

"In 1849, small parties of Mormons were sent into various portions of California by BRIGHAM YOUNG, for the purpose of selecting sites for new fraternities. These parties visited the Chino ranch, then owned by Col. WILLIAMS, and made proposals to purchase, which were met at the tune of \$200,000, and declined. Subsequently they visited this section, and treated with the Lugo family for the purchase of the San Bernardino ranch. Nothing definite, however, grew out of this interview, and in the Spring of the year following they returned from whence they came. In June, 1851, one hundred and fifty families, or about five hundred Mormons, under the leadership of CHARLES C. RICH and AMASA LYMAN, came through Cajon Pass, and encamped on the stream known as Lytle Creek, so called after the Captain of the families in advance, fifteen miles northwest from town. This band of pilgrims were well equipped, bringing with them wagons and teams, cattle, sheep, farming utensils, seed, &c. In less than a month the encampment had been transformed into a village, and hundreds of acres of ground were green with grain and vegetables. In the meantime, 'Apostles' RICH and LYMAN, two of the original 'quorum of Twelve,' had effected a transfer of the entire property of the Lugo family, and completed their negotiations in February, 1852, by paying down \$25,000 in cash, and agreeing to pay \$52,000 in installments, which latter terms were complied with to the strict letter of agreement. The following September the entire party at Lytle Creek, now numbering nearly nine hundred souls, most of this addition being members of the Church from Salt Lake City, moved into what is now known as San Bernardino. They had hardly moved into town when the Indians, who had already begun to be troublesome, stole their horses, sheep and cattle in broad daylight, and upon one or two occasions threatened the destruction of life and property. A consultation was held by the entire population, and it was deemed judicious to resist the savage marauders by acts of kindness. There being no abatement, but rather an increase of malicious performances on the part of their rude neighbors, late in the Fall the Mormons built an immense fort, providing adequate room for the comfortable and safe encampment of all the families in a hollow square. Palisades, *chevaux de frize*, ditches and all the paraphernalia of a fortification were constructed, and here they lived for two years, at the end of which time, through vigilance and kindness, the Indians were brought to friendly terms.

Even during their residence by night at the fort, in the Spring of 1853, a survey was made, and a large portion of land laid out in city lots. Squares of eight acres each were laid out, each square subdivided into eight lots, with provisions for streets eighty feet wide, running at right angles and with the cardinal points of the compass. This was the original size of the city—a mile square. Subsequently they laid out squares of five acre lots, each way, additional, making the city much larger and handsomer, and none the less symmetrical and unique. Water was soon brought into the place by canals, and everything gave promise of peace, prosperity and plenty. The town was made and incorporated a city early in the Spring of 1854; city officers were elected and appointed, and the young community flourished like a green bay tree.

As at Salt Lake City, great care had been exercised regarding space for garden and orchard. The houses were all built at a distance of twenty feet from the streets, and are shaded with ornamental and fruit trees, and surrounded by patches of shrubbery and flowers. In 1856 there were nearly 1,500 inhabitants. Dwellings, stores and mills dotted the city. Fruits of many kinds were being brought forth, and vegetables and grain of all descriptions were being raised in great abundance.

Their prosperity increased, and their religion flourished up to the Fall of 1857. At this time, owing to the impending conflict between the authorities of the Government of the United States and BRIGHAM YOUNG, the latter issued a call for all his people, far and near, to gather together at Salt Lake City.

Without a murmur, and with very few exceptions, the entire people obeyed the summons, and made active preparations for a general departure. Great sacrifices were made of houses, lands, stores and personal effects. Much valuable property sold for a song, while much was abandoned outright. Just enough stock and provisions were taken to make the journey and sustain life; and before March, 1858, the City of San Bernardino was almost entirely deserted by the Mormons, more than nine-tenths having made their exodus. The people who bought out the Mormons were a heterogeneous mass, and as many of them purchased for nothing, and had nothing to do with after acquiring property, most of the beautiful houses and gardens, and orchards and fields, succumbed to neglect, and dwindled into premature decay. It is in consistent keeping with human nature that an unintelligent acquisition of valuable property should be followed by wanton neglect and dilapidation.

In 1859 a large number of the original owners returned. To a great extent they were seceders from the Church of BRIGHAM YOUNG, and for a long time had no real organization. They declared themselves not only in no way connected with the fountain head at Salt Lake, but repudiated BRIGHAM YOUNG and his doctrines of polygamy, and claim that young JOE SMITH is the rightful head of the Church. In contradistinction to the Mormons of Utah, the Josephites of this place claim to be the True Latter Day Saints, and run a separate Church Government. They have several struggling communities in California and in the Atlantic States, and are proselytizing throughout the world. There are a good many of the people here who belong to the original Church, but who only associate with the True Saints in the necessary intercourse of business and citizenship.

The population of San Bernardino is about 2,500, one-third of whom are Mormons. The resident population are made up of Americans and Europeans. There are no Mexicans to speak of, and very few Indians. The Mormons have service at a tabernacle, and those of the Jewish persuasion worship at a private house. There are also two Protestant places of worship and a Catholic Church. As a general thing the people are orderly, and appear very little in the courts. There are also eight public schools, and institutions for private education.

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