

I was shown a number of good specimens by Don C. Robbins, who has made several locations there.

After leaving Hebron I reached the grade of the U. P. Railway extension, which is followed till Clover Valley in Nevada is reached. This valley is about four miles long and one mile wide and is occupied by about twelve families. During the past summer it was evidently a lively railroad camp.

Meadow Valley, Washington, is about ninety miles long, but occasionally widens out, and all the tillable land is utilized by ranchers. It is situated west of Clover Valley and south of Panacea. It was quite interesting to find in such a sparsely settled region a district school in session, with a comfortably seated little schoolhouse and all the modern appliances, including Yaggy's anatomical and geographical studies.

The town of Panacea is situated in Meadow Valley and was settled by a company of Latter-day Saints in 1864, when what is now Lincoln County, Nevada, was part of the Territory of Utah. The early settlers had many difficulties to contend with, first with the Indians and afterwards with the officials of Nevada who, when the line was made, harassed the people in various ways. Panacea now contains about fifty families, presided over by Bishop M. Lee. The water supply is obtained from springs about one and a half miles from the town. Two stores, the Co-op and H. Wadsworth's, cater for the trade of the people. The district school is held in the meeting-house and is well patronized. Miss Jennette Findley has charge of the grammar department and Mr. George Whitney of the primary department.

Ploche, the well known mining town, is the county seat and chief place of business in Lincoln County. It is situated on the north slope of the mountains and, at one time, was one of the liveliest mining camps of the west. At present everything is very dull, and gloomy forebodings are indulged in with regard to the coming winter. The only consoling thought which the merchants appear to possess is in anticipating the resumption of railroad work in the spring. Various reasons are assigned for the present dullness such as "dissatisfied stockholders," "change of management," etc.

Spring Valley is about fifteen miles from Ploche, and is one of the most northern valleys in the county. It is about four miles long and three-quarters of a mile wide, and is irrigated with water from the numerous springs, from which it derives its name.

The valley was first settled in 1867 by Brother William C. Moody, now of Thatcher, Arizona, and others. At one time about twenty families resided there, but only some six families are located in the valley now. These are chiefly engaged in stock raising. A new rock schoolhouse has recently been built. It will be quite finished by the spring.

Eagle Valley, about five miles south, contains about ten families, and like Spring Valley was first

settled by Latter-day Saints. A good-sized stream flows down the canyon from Spring Valley. The water is utilized on the farm and pasture lands, and fruit can be raised there, as the climate is milder than many of the adjacent valleys. The school-house is furnished in primitive style and needs considerable repairing.

About a week ago it was quite stormy, and the mountains are now clad in winter's garb.

#### PHOENIX.

PANACCA, Lincoln County, Nev.,  
December 8, 1893.

#### BRIEF SKETCH OF WANDLE MACE.

Elder Wandle Mace died at Kanab, Kane County, on the 10th of last August. A sketch of his career was forwarded to the News at the time, but never reached its destination. It has since been duplicated and hence the publication at this late date, it being a commendable custom to preserve data regarding those who figured in the early history of the Church:

"Wandle Mace, second son of John Mace and Dinah Campbell, was born February 19th, 1809, in Johnstown, Montgomery County, New York. His parents were not connected with any of the churches then extant, but were Bible readers and believers, and he was early trained to be a constant attendant at the Sabbath schools in New York City, to which place they moved when Brother Mace had reached his seventh year.

The deceased was a thorough mechanic, his lines being blacksmith and wheelwright, and was the inventor of several useful contrivances.

In 1833 his mind was wonderfully exercised about the subject of religion and he held many controversies with the leading men of various denominations about such matters, but could get no satisfaction from them, as he earnestly contended for the principles of the Gospel as taught by the Savior and His Apostles, and while in this frame of mind he met Apostle P. P. Pratt in New York City, and from him received the great truths of the latter-day Gospel revealed to the Prophet Joseph Smith, and the same he had been anxiously waiting for.

"Shortly after this Brother Mace was baptized by Elder Pratt, who shortly afterwards left New York, leaving his Brother Orson to preside. The latter ordained Brother Mace an Elder and appointed him to preside over the first Branch of the Church in New York City. He continued laboring in the cause of truth until the year 1838, when with his wife and three children he started by wagon to gather with the Saints, and arrived in Quincy on the 11th of November of that year, taking with him the family of D. R. Rogers, consisting of seven persons. They found many of the Saints just arriving from Missouri, whence they had been driven by mob violence. Many were the scenes of suffering and hardship

witnessed by Brother Mace and the citizens of Quincy. It was at this time, while the Saints were lying on the opposite shore, without food or shelter, that a Brother John Hawley braved the furies of ice and crossed the river with food and clothing furnished by the merchants and good people of Quincy, and many an earnest prayer was offered for the brave man who risked his life for his brethren and sisters.

Brother Mace was one of a committee to visit Commerce and enquire about the purchase of it for the site of the "Beautiful City of the Saints," Nauvoo. On his return he first met the Prophet Joseph, and heard him preach, and saw many marvelous manifestations of the power of healing under the hands of the Prophet. He then moved to Montrose with his family, then to Augusta, to build a mill, and then to Nauvoo, where he was appointed to superintend the framing of the timbers from the ground to the top of the tower of the Temple, stayed there until its completion, and assisted in its dedication, and received therein all the endowments of the Priesthood then revealed. He took an active part in the defense of the city. After being driven from it he and his family moved to Keosauqua, Iowa, and then to Keokuk, where his wife and daughter Emily died, the latter in 1853 and the former in 1854. After this he moved to Bluff City, or "Kanesville," where he entertained many of the Elders going to and from their missions. Moved to Florence, where his house was constantly open to the Saints and Elder, in 1856, and to Utah in 1859.

On his arrival in Utah he was employed at the nailworks of President Young; was called to Dixie in 1861, and helped to settle the town of Washington, undergoing all the hardships of the settlement of our "Dixie."

In 1872 he moved to Kanab, where his voice was always heard in the enunciation of the principles of truth and nothing gave him greater pleasure than to talk of the sayings and doings of the Prophet Joseph. Brother Mace kept his faculties almost until the last, and passed away surrounded by his family and friends, leaving behind him three children, ten grandchildren and his wife Rebecca, to mourn his loss.

#### DEATH OF JOHN HAMILTON.

Father John Hamilton, of Hamilton, near Cedar City, Iron County, Utah (a name widely known among the early settlers of this Territory, and especially those of the southern portion, among whom he has lived for the past thirty-nine years) passed away on the 3rd inst., at the age of 83 years, 4 months and 21 days.

The deceased was born at Saintfield, County Down, Ireland, on the 12th of July, 1807. He embraced the Gospel in his native land, and was baptized by Elder Theodore Curtis in 1840. He left Ireland on Dec. 31st, 1842, and arrived in Nau-