

machine shops here a few years ago this was quite a lively town, and its questionable population helped very materially four years ago to steal Salt Lake City, but now it is a poor shadow of its former self. As a conclusive proof of this I may say that the last saloon there had to close down a few weeks ago for lack of patronage.

Besides the Mormon population in Pleasant Valley there are quite a number of Gentiles, but so far as I can understand a friendly feeling exists between the two factions, and the election tomorrow will be carried on strictly on national party lines.

Active work in the Pleasant Valley coal mines was carried on as early as 1875, but as the coal had to be hauled out by teams the business was unprofitable until 1879, when the Pleasant Valley railroad was first built up to the mines. Then followed several years of prosperity, the output from the mines sometimes amounting to 900 tons a day from the Winter Quarters mines alone. At present there are about three hundred men employed at the mines, and the daily shipments amount to about 500 tons.

The first ecclesiastical organization in Pleasant Valley dates back to Dec. 22, 1881, when a branch of the Church of Jesus Christ of Latter-day Saints was organized here with David Williams as President. In 1888 the branch was organized into a regular Bishop's ward; and from 1888 to 1890 there were two wards in the valley, one at Winter Quarters, called the Pleasant Valley ward, and the other at Scofield. Owing to the removal of one of the Bishops in 1890, the two wards were amalgamated into one, and the present Bishop is Thomas S. Paruley who acts with Hyrum Edwards and John E. Ingles as counselors.

I may add that there is a respectable Latter-day Saint meeting house at Scofield, a lumber building 22 x 40 feet, nicely situated in the center of a block which is enclosed with a lumber fence. The buildings of the town consist of small lumber structures, and they are all in plain view, as there are no trees or shrubbery of any kind to hide them from the gaze of the visitor. Until the Lord shall be pleased to temper the elements to a considerable extent scofield will never rank as a fruit growing or grain growing neighborhood. Nothing in this line except a little rye has ever matured in the valley.

Last night I addressed an appreciative congregation of Saluts and strangers at Scofield and today I am historically engaged. The San Juan and San Luis Stakes are next on the program.

ANDREW JENSON.

Written for this Paper.

FAMINE! FAMINE! FAMINE!

DEEP CREEK, October 29, 1893.—The first famine we have any account of is recorded in the 41st chapter of Genesis, in the Bible. It is a pity that the day and year were not recorded. It would have been more satisfying if they had been given. As it is, it is a great strain to imagine just how long ago it has been. We are told, you know, that it is a great fault of the Bible, on the whole, that it has left out so many dates. I am afraid that it

would not be admitted in the Third judicial court as evidence with the dates out. But with us, we will take it as it is.

The book of Genesis is full of thrilling accounts of the famine that raged in the land of Canaan and Egypt and thereabouts. Perhaps it would be as well these hard times for us to turn to the good old book and read about Joseph's frugality, how he saved his father's house, with many of the children of Israel, from starvation. It would be well to read the 47th chapter from the 12th to the 26th verses and ask ourselves, will we be like Joseph or will we be like the people of Canaan? We have had many years of plenty, but who has breadstuff enough in the house for one month? Who has enough for one year? Who has enough for two years? Who has enough for the hard winter that is just now coming?

Since Adam lost his place in the Garden of Eden, and was driven out to earn his bread by the sweat of his face, he and his descendants have had a hard time of it to make ends meet. There have been famines all the time somewhere among some of his children. Let us look at the situation now. All Europe increasing their armament—taking their able bodied men for the ranks, leaving the old men, the cripples, the women and children to till the soil. Let war once begin there, and we will see how soon they will cry across the ocean for bread! How soon they will come and bring their gold, silver and precious things to exchange for our breadstuff!

The time for these things to happen can not be prolonged much longer. When men prepare to fight, as all Europe has for these many years, the time is not far off when they will not only seek for a chance, but will have it. When that time does come, woe to those that are not prepared with their bread! They will surely suffer. The last year's crop has been estimated for the world's supply, and on September first there was not bread enough for the world's supply for ten months. Who wants to do without for the other two months?

You have had a good crop in Utah this year, but should grasshoppers or crickets come next year, who among you have bread to last you two years? Wheat that now is selling so cheap will bring all the money the holder will want. We have no Joseph now, neither have we a Brigham, and if he did live he could not control the market as he did in the past days—the demand and the supply would govern now, and it would take all your money and possessions to keep from starvation. We have plenty of good advice—the same as we have always had—about storing up food. Why will we not heed it?

The world's last year crop is estimated at 104,000,000 bushels short. The whole of the human family are not going without bread for the two months' short, but it will come in places. Let not Utah be one of these places! A famine is a hard thing. Hunger! Deliver me from any more of it. We have had our share, at least all I want, and no children to cry for bread either. When we were at Pleasant Valley in the winter of 1858-59 the roads across the

desert became impassable for wagons, and all we got was by pack animals, and they were but few and far between. Our flour gave out. We took the sack down into which we had put what had been left on the plates—that was intended for the Indians when they came. This was sorted each meal, until all was eaten. Then we cut the mules' rations off; these consisted of chopped mill sweepings. This was baked without salt or yeast powder. It was tough at first but gradually it became sweet. And that, too, was but a small quantity—no sugar or coffee—a few bars of chocolate, and that soon gave out too. We brought up an old glue-out ox that had crossed the plains in one of Major and Russell's teams that season, and killed him. By this time everything was gone but the old ox meat, and that we ate without salt. We boiled it, and we could have washed our shirts in the soup, if we could have spared them from our backs long enough—for all the grease that came out of the meat. Ask any doctor what effect that kind of diet would have on a man, and you will find out how we fared. We got so weak that we knew that we had to change, so we roasted the remains of the ox in the ashes. On this we lived, three weeks.

No more famine for us! Since that time flour has rated high with us. Many will say—we have heard famine talked ever since we came to the valley. So you have, and that kind of talk has saved us in the past from famine. Save your wheat! rings in my ears and it is a welcome ring still; may it ring in your ears, until you have provided yourselves and your families for the winter, for the next year, yes, for two years. Wheat will keep, money will not, as there are so many ways to spend it. Let the laboring man, the mechanic—let every man purchase enough breadstuff to do him, while wheat is cheap. It will be a money-making scheme and a good investment.

The people of Utah should be more interested in wheat than silver. With wheat you can get the silver. The silver will be mined by men that will not produce wheat, but wheat they will have to have. Let every man curtail his expenses. Cut the theaters short. Cut the drinking short. Leave off the luxuries. Supply the necessities, and for a while with the savings of each week, purchase a sack of flour until you have enough for one year at least.

To the farmer—save your wheat; it will be worth more than 50 cents per bushel before another crop. Do as St. Luke said: Tear down your barns and build greater ones, so you will have room to store your fruits of the earth. On you rests the responsibility of a famine. Let there be none!

H. J. FAUST.

A traveler from the Bear river country reports that the Utes are again at their work of killing deer in the Blue mountain region, and also on the head of Snake river. He states that they seem to be aware of the game law equally with the white men and are avoiding all observation. Their movements of camp, when near an inhabited portion of the country, are all made at night.