

There are two ward organizations in Gentile Valley, namely Mound Valley in the east and Mormon Ward on the west side of Bear River. Both extend through the entire length of the valley from north to south. Mound Valley Ward, presided over by Bishop Robert H. Williams, contains forty-two families of Saints, and Mormon Ward, presided over by Bishop Ernest F. Hale, thirty families. Both wards have a north and south district and hold meetings and Sunday Schools in two different places in each ward nearly every Sabbath.

There are three postoffices in the Valley, namely Cleveland and Gentile Valley on the north side and Sago on Trout Creek, on the east side.

The Mormon Ward meeting-house on the west side of the river may be considered the most central point in the valley. It is a respectable lumber building, by far the best meetinghouse in the valley, situated on an elevation overlooking the river. This point is about 32 miles by road northeast of Oxford, and 27 miles by way of Riverdale northeast of Preston; also 24 miles southwest of Soda Springs.

Having preached to the Saints at the Mormon Ward meetinghouse on Tuesday evening, Bishop Hale started with me for Chesterfield on Saturday morning, but after traveling about three miles he placed me in charge of Elder Geo. M. Smith, who with a light conveyance and a pair of fast-traveling horses brought me to this place in three and a half hours—a distance of 32 miles from Brother Smith's ranch on Bear River. I was soon made welcome at the house of Elder Judson S. Tolman, and yesterday I addressed the Saints at Chesterfield in their new meetinghouse.

Chesterfield Ward embraces all the Saints (81 families) residing on the head waters of the Portneuf River. Like the people of Gentile Valley, they live in a very scattered condition on their farms and ranches, principally on the main branch of the Portneuf, Topance Creek, Twenty-four Mile Creek, and Eighteen Mile Creek. The junction of these four streams form the Portneuf river. There is some very good land here, and the Saints, considering the short time they have been here, have made good progress, and their public enterprise is shown in the erection of one of the finest meeting houses in the Oneida Stake. It is a brick building, 50 by 32 feet with fine vestry on the west end, beautifully situated on an elevated piece of ground which was surveyed into a townsite about five years ago.

This townsite contains 35 10-acre blocks, divided into lots of 2½ acres each; it is somewhat hilly and broken, but most of the lots can be improved. From the point where the meetinghouse is located a fine view is had of the principal part of the Portneuf Valley. The townsite is 25 miles northwest of Soda Springs, 11 miles north of Squaw Creek, the nearest railway station on the Oregon Short Line, 40 miles southeast of Blackfoot, the county seat, 25 miles southwest of old Fort

Hall and 35 miles north of the centre of Mormon Ward in Gentile Valley. As yet the townsite has no buildings erected on it except the meeting-house and a store kept by Brother Ira Call. This is owing to the fact that the land is not yet in market because of a mistake in the government survey, but as soon as a legal title has been secured, many of the people purpose to move on to the site. As it is now the Saints are scattered for a distance of ten miles and more between Eighteen Mile Creek on the southeast and Christian Nelson's ranch on the main Portneuf on the northwest. Three families of outsiders reside within the limits of the Ward, one of which has caused the brethren considerable trouble.

Portneuf valley is actually a continuation of Gentile valley. In coming from the latter valley northward the traveler simply ascends on to a high bench, which continues for about twenty-five miles and which at this point divides the waters falling into the Great Salt Lake from those running into the Pacific Ocean through the Portneuf, Snake and Columbia rivers. Reckoning that the Portneuf valley commences where Gentile valley ceases to be known by that name, it measures about forty miles from north to south and is from three to twenty miles wide, its widest part being where Chesterfield is located. The elevated bench referred to above is full of volcanic rocks and is entirely destitute of water save for a little stream called Squaw Creek which rises in the mountains west, but after running a few miles in an easterly direction sinks on the plain near the railway station bearing its name.

ANDREW JENSON.

CHESTERFIELD, Bingham Co., Idaho, May 12, 1890.

AGAIN THE UTAH BILLS.

Washington, May 19.—The Senate Committee on Territories this morning resumed consideration of the Cullom bill to disfranchise the Mormons of Utah. It was expected that Judge Jere Wilson would make an argument against the bill, but he was prevented by illness from being present. Delegate Calne introduced Mr. Frank J. Cannon, editor of the *Ogden Standard*, saying that though Mr. Cannon had not come to Washington on this business, as a young man, born and raised in Utah, and one who was deeply interested in the question involved in the bill, he had come before the committee at his request to speak in behalf of himself and of the class to which he belonged, viz., the young Mormons of Utah. Mr. Cannon then addressed the committee.

He showed that the opposition of the social forces was the only thing necessary to complete the so-called regeneration of Utah. Without criticism of previous acts of Congress, he asserted that true wisdom consisted in letting well enough alone; that in all matters of regeneration and prescription there

was a danger line to pass, which would be fatal. Congress had already reached that line in its special enactments for Utah. Another step must seriously injure the plan of bringing it into accord with the rest of the country and must work an irreparable injury to the magnificent business progress and prosperity of the Territory. The young men of the Mormon faith had accepted the conditions imposed by the government; they were giving every reasonable pledge that they would not disobey the special laws of Congress relating to polygamy, and they would not aid or abet others in disobeying such laws. It was a poor reward which this bill proposed to bestow—to inflict the same political deprivations on the men who were obeying the law as had been imposed upon offenders. "Such a measure would destroy the whole idea of justice," said he. "You punished our fathers for an act and now you would punish us for a thought. You would take from us the franchise simply because a certain revelation exists in books of the Church—a revelation for which we are not responsible and over which we have no control."

At this point Senator Payne interrupted with the question: "Who can eliminate that revelation?"

Mr. Cannon quickly replied, "The same authority which brought it into being."

Being asked if the revelation was mandatory, Mr. Cannon replied: "A great many men in the Church upheld from the beginning the view that the revelation was permissive, not obligatory, and Bishops and Apostles had been chosen who had not entered the relation of plural marriage."

Senator Cullom—You believe in the revelation?

Mr. Cannon—I do. And I also believe in the divine command to "render unto Caesar the things which are Caesar's." I believe in the tenet of our faith which requires us to submit to the laws of our country in which we live. Therefore in obeying the law of Congress which forbids the practice of plural marriage I believe I am not violating the creed of the Church.

Mr. Cannon mentioned the Liberal victories in Ogden and Salt Lake where the gentiles had gained control by majorities at the polls. The Liberal is expected to carry Salt Lake and Weber counties next August by means of their numerical preponderance. But in many of the counties they could not do this, and the instigators of this legislation wanted to gain control by means of this bill. He cited the case of Logan to show what the effect would be, saying: "Here is a city of 6,000 population. It has probably fifty male adult Liberals. The bill proposes to give the administration of that important city to the minority of fifty. The rest of the 6000 are quite the equals of the fifty in business capacity, in moral integrity, in patriotism, and in all the qualities which go to make up the worthy and devoted citizen of the republic. In all their local affairs the vast majority in Logan would become