

and from the Clear Creek and Black Blue Mountains on the west to the Hausel Mountains on the east, about twenty-six miles. The greater portion of it is in Utah, while the northern end extends into Idaho. It is a poorly watered valley, the only creek of any importance within its borders being Deep Creek, on which Snowville is situated, and a few springs at various points.

The town of Snowville is in Box Elder County, Utah, about sixty miles northwest of Brigham City, by way of Corrinne, Point Lookout and Blue Springs, twenty-eight miles northeast of Keltou, the nearest railway station on the Central Pacific Railway, and two miles south of the territorial boundary line. A rock school house, where the meetings are also held, is the only public building in the town. The private dwellings are all log houses of the primitive kind, but there are a number of good Saints living in these humble habitations who deserve great credit for the way they have stuck to their posts in the midst of many discouraging circumstances; for ever since 1876, when the place was first settled by our people, there has been a continued warfare with the rauch-tens, who from the very first objected to the location of the settlement, claiming the range and creek for their own special benefit, and who since have employed every means and strategy to break it up. Besides this, the settlement has suffered much from the ravages of grasshoppers and rabbits. The latter were at one time so numerous that it became a common saying among travelers that in passing through Curlew Valley it was necessary to fend a man ahead of the teams with a whip to clear the road of rabbits before the wagons could pass.

But Snowville has now brighter prospects. Bishop Arnold, with the true characteristics of a hardy and fearless pioneer, assisted by a number of his faithful brethren, has taken a determined stand and by the blessings of the Almighty will weather every storm and overcome every difficulty, until their little town shall compare favorably with any settlement of the Saints in northern Utah.

On the morning of the 26th Elder Kimball and myself continued our journey. By way of Ansel Springs (where Dille's ranch is situated), Bene Springs (where the water is bad), Blind Springs (where Joseph Mormon Harris, a nephew of Martin Harris, the witness, has a ranch, and Point Lookout, we traveled 55 miles in a southeasterly direction to Bear River City, where we arrived late in the evening and were kindly entertained by Bishop Carl Jensen.

The next morning (Sunday, April 27th) we traveled four miles to Honeyville, when I parted with Elder Kimball, he going to Brigham City and I boarding the train and starting off for Franklin, Oneida County, Idaho, where I attended the Stake Conference on that and the following day. Apostles Francis M. Lyman and Marriuer W. Merrill, were the principal speakers and their instructions were all of a practical

nature. The Saints were advised to keep out of debt, to be honest in all their business transactions and live within their means.

The Oneida Stake embraces all the Saints residing in the eastern part of Oneida County and southern districts of Bingham County, Idaho. It consists of fourteen organized wards and one branch (Pocatello), with the following membership:

	No. Souls.	No. Families.
Chesterfield	304	61
Clifton	342	65
Franklin	464	127
Fairview	262	39
Garden Creek	130	20
Marsh Valley	237	50
Mink Creek	404	68
Mormon	176	30
Mound Valley	272	42
Oxford	229	49
Pocatello	173	22
Preston	592	110
Riverdale	143	19
Weston	541	106
Whitney	214	32
Total in Stake.....	4933	840

The Stake is presided over by Geo. C. Parkinson, a young man 32 years old, who resides at Franklin. His counselors are Solomon H. Hale, a son of Jonathan H. Hale (of Nauvoo fame) and a man of much experience, who resides in Mormon Ward, Gentile Valley, and Matthias F. Cowley formerly of Salt Lake City, who resides in Preston. President Parkinson informed me that the organization of four or five new wards in the Stake was contemplated in the near future.

The Oneida Stake was first organized June 1, 1884, out of the northern wards of the Cache and Box Elder Stakes, and about two years ago it was divided into two, the western portion, including the Malad Valley settlements, being set off into a separate organization called the Malad Stake of Zion.

ANDREW JENSON.

THE CITY ATTORNEY'S POSITION.

IT SEEMS that an article which appeared a few days ago misapprehended the position of City Attorney Merritt upon the subject of the reversion of the Tenth Ward Square to the city. When he remarked before the City Council that a bill in equity would lie to have a decree directing the reversion, he intended to be understood that the result would be the quieting of all questions concerning the validity and binding force of the trust under which the city parted with the property. He further intended to be understood as expressing the opinion that, in an effort to recover the property, the city would be defeated, as, according to his view, the trust was valid and all its stipulations had been complied with.

It further appears that the City Attorney suggested this action in equity for the purpose of pointing out to certain members of the City Council the proper course to pursue in order to have finally determined

the questions that had been raised relative to the subject, and not that he had any confidence in the corporation being successful in the suit. This statement of the attitude of the City Attorney relative to this matter is made because it is just that it should be correctly understood by the public. Col. Merritt is a lawyer of ability and repute, and his position on the question relating to the D. A. & M. society grounds is, as usual with his opinions, sound.

ABSURD REPRESENTATIONS.

IN the *American Sentinel*, a religious journal of New York, the following editorial paragraph appears:

"China ought to be the ideal national reform country. A Chinese mandarin can order a man's head to be cut off at any moment. But within three months he must forward to the emperor an affidavit from two persons declaring that the execution was in the interest of religion and morals. He has no difficulty in getting such affidavits, as he can cut off the heads of any who refuse to make them."

China has an orderly and systematic form of government; in fact, a matured civilization, which has stood the test of centuries. Such a condition would be an impossibility in connection with that described in the above paragraph.

To say that a subordinate official in any nation may inflict capital punishment at his caprice, without any responsibility attaching to the act, and without any procedure to determine whether or not such a punishment should be inflicted, is equivalent to saying that that nation has no system of government at all, and is in a condition of anarchy and dissolution. This statement of the *Sentinel* about China is false upon its face. It cannot by any possibility be true, and this conclusion needs no testimony from any Chinaman to sustain it. It is the result of the operations of common sense.

This statement about China has a familiar flavor to a Utah reader, arising probably from the fact that it has been so often paralleled by writers who have treated on this Territory and the "Mormons." Assertions have freely been made derogatory to the latter, the absurdity of which was quite as palpable as is that quality in the quotation from the *Sentinel*. By the way religious journals seem more addicted to this class of falsehoods than secular ones do.

To persecute the unfortunate is like throwing stones on one fallen into a well.