

people of the Grouse creek ward built in the beginning of the present year.

Grouse creek valley lies in the extreme northwest part of Utah and consists chiefly of a rolling and broken country, with only narrow strips of fertile, arable land along the creeks. Consequently the people here, like in Park valley, live very scattered, as their farms extend up and down the two forks of Grouse creek for a distance of nearly nineteen miles. The Grouse creek ward consists of twenty-one families, or 128 souls, belonging to the Church. There are also a number of outsiders in the ward, but they are, as a rule, very friendly and get along well with their "Mormon" neighbors. Charles Kimber, Sen., an elderly man, presides over the ward, with Philip and Wm. Paskett as counselors. Grouse creek center—the place where the meeting house stands on the east branch of Grouse creek, immediately below the now extinct town called Cookeville—is thirty-five miles northwest of Terrace, on the C. P. Ry., and about forty miles southeast of Oakley, Cassia county, Idaho, by way of Goose creek canyon. It is also 145 miles by wagon road, via Park Valley and Snowville, northwest of Brigham City. By rail part of the way (from Corrinne to Terrace) the distance is 135 miles. Wood is plentiful in this part of the country as well as in Park valley, where groves of cedar cover large tracts of the uncultivated lands. Near the Grouse creek center is a fine stone quarry, where building rock of a fine, light color is obtained, and among the curiosities of the valley may be classed the beautiful specimens of petrified cedars which are found on the ridges between the two parks of Grouse creek and in other places. Scarcity of water is the principal reason why this part of the country is so sparsely settled. The range is good, and the surrounding hills are full of stock—horses, cattle and sheep. The people live mostly in log houses, but a number of them are preparing to erect more substantial dwellings of rock.

After sharing the hospitality of Brother Samuel Kimball we commenced our return journey from Grouse valley on the morning of the 12th and traveled fifty miles to Rosette, the west settlement in Park valley, where we held a meeting in the evening in the house of Jonathan Campbell. The next day we drove forty-five miles to Snowville, where another pleasant meeting was held, and today we have traveled fifty-five miles to this city, arriving here at 10 o'clock p. m.

We have had a very pleasant time with the Saints in their settlements "on the borders," who are seldom visited by brethren from other Stakes, and we found them as a rule a God-fearing, kind-hearted and hospitable people, who, while trying to redeem the desert and to make comfortable homes, are endeavoring also to live their religion and perform their duties as Saints. Our meetings were generally well attended, and the Spirit of God predominated. The ladies who accompanied us rendered efficient aid by their singing and recitations, which were highly appreciated by the people with whom we visited.

ANDREW JENSON.
BRIGHAM CITY, May 14, 1891.

KANOSH INCONSOLABLE.

An instance that ponderous bodies move too slowly has recently occurred right here. About one and a half miles west of Kanosh is a massive lava mountain, locally known as Black Rock, at the foot of which are several large blocks of the same rock, that to ordinary mortals appear to have rolled down from the larger body. Upon one of these detached blocks, weighing many tons, are, or were, human footprints, having the appearance of being made when that calcined rock was in a plastic state. The three or four prints were evidently not made by the same foot; and the impress is perfect, the plastic matter being even pressed between the toes, which in one instance were tipped, as if some delicate nymph has sought to avoid sinking in the mire whilst being led on by the masculine hand of her lord. One might well imagine that it was upon this very rock the first pair had stepped into this mundane sphere, when earth was young. To attribute these foot prints to human mechanical skill would be to make more than a Michael Angelo of some unknown.

Well, one of our enterprising citizens with a scientific turn of mind conceived the idea of letting the nation know and come into possession of these footprints on the rock. He opened up negotiations with the Smithsonian Institute of Washington, but that ponderous body took considerable time in asking for drawings, models, appointing a territorial professor to make a visit here, and discussing with our fellow citizens the question of profit and loss. In a neighboring town a little man with a large head full of practical ideas closed his shop one Saturday morning, put his hammer and chisel in his pocket, drove sixteen miles, and with a will he smote the rock until sundown, when he carried off the foot prints in triumph, leaving us but a dismal hole in the rock where once an inspiration stood. We are left in wonder at how one little man could accomplish so much in so short a time. By some it is looked upon as a species of vandalism, for this rock has been a sort of lovers' shrine, and the sternest of mothers have never been known to refuse Augustus the honor of taking Leonora to view the footprints on the rocks. Many a troth has been plighted near this rock; but now the poetry of love has gone from the spot for ever! Had their devastation been wrought by the Smithsonian Institute, we might have looked on with some degree of forbearance. But for one little man to have wrought this havoc is almost unbearable. A void is created and will remain until the restless cherub shall lead on to other shrines where the old story can be told anew, and the iconoclast be forgiven by happy hearts in forgetfulness.

Moral: "He who would possess the footprints himself must strike the blows."

A happier theme is the fact that Kanosh today possesses a splendid brass band. I am pleasantly reminded of this whilst writing by a serenade from the boys, led by Professor William Pugh, whose thoroughness as a teacher is exemplified in the spirited music I have just

listened to. The thanks of the community are also due to Brother John Black, for it takes something more than wind to make good music, and John has been the chief financial agent in making possible this plea, sure of a brass band in Kanosh. We are blessed with plenty of water this spring, and the farmers' hearts are filled with gladness and thanksgiving at the outlook of an excellent harvest. We have the grandest prospect for all kinds of fruit that we have had for many years; and one's mouth almost waters at the thought of the luscious feast in an abundant peach crop. We hear of quite a prospect of a grasshopper crop also, but hope they will not do great damage. The Kanosh "Clippers" will make a descent upon Deseret this week, with the intention of conquering the "Blues" and wresting from them the champion base ball bat, and bringing it to its early home.

A. BIRD.
KANOSH, Millard County, Utah.
May 18th, 1891.

IMPORTANT INSTRUCTION.

Editor Deseret News:

There has been a movement inaugurated among this people which I consider of grave importance, and one which as yet I have not seen noticed in the press. So I take the liberty of explaining a little in regard to it, and to notice in one instance at least what I have seen as the result of such a movement.

I refer to classes which have been organized by a sister who joined the Church in her native country, Denmark, some six or eight years ago; these classes being organized and carried on for the benefit of wives, mothers and grandmothers, as well as for the great benefit and blessing of girls over the ages of sixteen years. The instructions are not confined to obstetrics, although, for lack of a more comprehensive term, the name of an "Obstetric class" is given to the labors of the sisters. But, unlike the classes held in the city by our lady physicians, no special effort is made to make midwives of those attending the class. The great plan is to interest mothers and prospective mothers in the fact that in order to become wise and healthy mothers of sound and healthy children, something more is needed than for them to be simply tools in the hands of doctors, who too often seek to mystify the female mind in order to obtain absolute control of the physical person, or for them to drift in the same narrow, ignorant channel our grandmothers plodded down to their graves in seeking to navigate.

The physical life of woman, from the cradle to the grave, is taken up in proper order, and the clearest and most intelligent directions as to the laws of life and health are given by the teacher of these classes. One most important feature of this work on Sister Sorenson's part is the unusual fact that her thirty years' experience in her native country taught her the solemn and little understood fact that the individual that strays from nature's pathway, must by nature's own simple and perfect law find the slow and painful way back thereunto. She is a devout be-