

and during the time of the Indian troubles, when the surrounding settlements were temporarily abandoned, and the people fortified themselves in Rockville, that place contained over three hundred families. Now it consists of the narrow valley, in which it is situated. It has a number of comfortable residences, surrounded by beautiful orchards and vineyards. As in the other lands the farming land is very limited, as most of what once was long ago went down stream to augment the sandmasses along the Gulf of California. The Rockville ward consists of 37 families, or 251 souls, under the presidency of Bishop Gottlieb Hirschi. It includes the little village of Shunesturg situated on the south fork of the Rio Virgen, about four miles above Rockville.

Springdale is the upper ward on the Rio Virgen (the settlements in Long Valley excepted). This ward consists of 18 families or 119 souls, living in a scattered condition along the north fork of the Rio Virgen. It is quite a prosperous little place, as the people here have not the trouble in controlling their irrigation water like their neighbors who are situated on the main stream. Springdale is a very romantic spot in the mountains, the surrounding canyons, perpendicular bluffs, lofty peaks and innumerable other natural formations, forming one of the wildest and most interesting landscapes in America. The central point of Springdale (first settled in 1862) is about four miles northeast of Rockville and 46½ miles northeast of St. George. Wm. R. Crawford is the Bishop, and he is the only official of that grade in the Church that I have met so far who wears his hair so long that it rests upon his shoulders in regular cowboy style. The now almost defunct settlement known as Northop, situated at the junction of the north and east forks of the Rio Virgen, two miles above Rockville, belongs to the Springdale ward.

Above Springdale about seven miles, is the place designated on some maps of Utah as Zion. It consists of a lovely little place shut in on all sides by lofty perpendicular mountains, but nobody lives there now. The people in the south call it "Not Zion," owing to a circumstance connected with one of the visits which President Young made many years ago to the settlements on the Rio Virgen. Having learned of the existence of this romantic spot, the President set out with his company from Rockville to visit the same, but after traveling several miles up the canyon through which the north fork passes, he suddenly stopped, and, addressing his traveling companions, said: "Brethren, this is not Zion." He then turned around, followed by his company, since which the place has been called "Not Zion."

Having spent a pleasant time with the good people in the settlements named, holding well attended meetings in each place, I returned to Toquerville, and from there started for Harmony in the morning of April 25th. About eight miles north of Toquerville I passed through Bellevue, which years ago was quite a village, but now only occupied by three families, over whom Elder Andrew Gregersen presides in a branch ca-

pacety, the place being under the jurisdiction of the Toquerville ward. Continuing my journey up Ash Creek, over the famous Black Ridge, which separates the lower Dixie country from the colder and higher regions, I soon reached the old John D. Lee location on Ash Creek, where there is only one ranch at present, thence I passed the site of Old Harmony to the present town of that name, which is pleasantly situated in an open valley, at the base of the Pine Valley mountains, at an elevation of about 5300 feet above the level of the sea. This place is cool and healthy, and the people prosperous. Thirty-one families and 119 souls constitute the strength of the ward, and William A. Redd is the Bishop. Harmony is forty-two miles, by round-about road northeast of St. George, fifteen miles from Bellevue and twenty-one miles southwest of Cedar City. A public meeting held at Harmony, and another special meeting with the older settlers of the place finished my historical labors in the St. George Stake of Zion, which of all the Stakes I have visited so far, has been the most difficult to write up, owing to the very extensive territory over which its numerous wards and branches are scattered.

The St. George Stake of Zion embraces all of Washington County, Utah, a part of Lincoln County, Nevada, and the extreme northwest corner of Arizona. It consists of twenty-one fully organized wards, some of which are divided up into a number of branches. Whenever the members of the Stake Presidency or others have to visit all the wards and branches in the Stake, it means a journey of nearly five hundred miles over the worst roads imaginable. The numerical strength of the Stake last February was as follows:

One Patriarch, 224 Seventies, 175 High Priests, 315 Elders, 36 Priests, 52 Teachers, 282 Deacons, 2157 lay members and 1416 children under eight years of age, making a total of 4658 souls, divided into 811 families. The largest ward in the Stake is the St. George Fourth Ward with 625 members or 105 families, and the smallest is the Price Ward with 64 souls or 13 families. I spent nearly seven weeks traveling in the St. George Stake, and was everywhere treated with that kindness and hospitality which is characteristic of genuine Latter-day Saints. The special meetings which I held were as a rule very well attended, and the instructions imparted appreciated and accepted in the true spirit and meaning thereof. For many years to come I shall hold the good people of Southern Utah in the highest esteem, and ever pray for their welfare and prosperity.

ANDREW JENSON.

SALT LAKE CITY, July 4, 1892.

COIN MONEY.

THE *American Banker*, published in New York, in its issue of July 2, 1892, contains the proceedings, or official report, of the annual meeting of the Missouri Bankers' Association for 1892, held at Sedalia on June 9 and 10 last. Among the papers read at the meeting is one by John Cary Russell, cashier of the National Bank of the Republic,

of St. Louis, on coin money—ancient, present and future. The paper is well considered, contains much information of general value and interest, and as published in the *American Banker* is as follows:

"It is recorded in the Bible that 2000 years B. C., Abraham sent out one of his servants to secure a wife for his son Isaac; he gave him earrings of gold and bracelets of silver; these the servant gave to a beautiful young woman and asked her to become the wife of Isaac. The gold earrings and silver bracelets proved so great a temptation that she accepted Isaac and forthwith became his wife; Abraham purchased the Cave of Machpelah for 400 pieces of silver—the first commercial transaction with silver as a medium of exchange, on record. Ahimelech gave Abraham 1000 pieces of silver, and Abraham came out of Egypt rich in cattle, silver and gold. We also read that the Israelites, on their coming out of Egypt 'borrowed' silver trinkets, earrings, plate and jewelry and gold of the Egyptians and thereby received pay for their years of slavery.

"From the first a great deal of silver and gold was used in the shape of jewels, earrings and bracelets, which could either be worn or sold as the necessity of the owner demanded. From the Egyptian monuments we learn that they weighed gold, had balances to weigh it in, and that their silversmiths were wonderful workers in the precious metals.

"The Egyptians were great traders with other nations, their own country not producing metals; they would sell corn and receive their pay in silver and gold. The Egyptian records show that they were not among the early coiners of money (Marco Antony probably introduced coinage into Egypt).

"We read in the Bible where Jacob sent his sons down into Egypt to buy corn, and after they had bought the corn that Joseph put their pieces of silver back into their sacks, thereby returning to them the price of the corn. We also read that in the Temple services money was used to purchase doves and animals for sacrifices and to redeem the first-born son. All this money was used as merchandise, being cut up into pieces of certain weight, and for a long time called pieces of money, afterwards shekels and half shekels. The word shekel meant weight. Silver and gold were used in all the known nations at this time as a medium of exchange and as merchandise, and it went into the manufacture of plate, decorations of houses, Temples, jewelry, etc.

"It was not long before the image of the ruling king was stamped upon the coin, and this was what led to its extensive use as a circulating medium. It came to be taken as representing the government of the period, and it began to circulate on account of the image of the king and the name of the kingdom which was stamped on it. When the kings saw this, they being a little vain, concluded that any kind of metal would circulate with their image and the name of their great empire upon it; so they put their image and their government stamp on copper, tin and other base metals, and tried to circulate it as money, and to a