

scrubby cedars until we go down a steep and dangerous dugway leading into a deep gulch, where we are hemmed in on all sides by some of the most barren and desolate looking clay hills I have ever seen. Following a succession of canyons, gulches, washes and ridges, over a rough and steep road, we at last reach the top of the mountain, which separates the headwaters of the Pahreah and Escalante creeks. In looking westward from this point over the country we have just passed through, we can not help but wonder how human ingenuity ever could conceive of making a road there.

Looking to the northwest over an abyss that at once suggests to the mind a thought of the sectarian bottomless pit, the southern extremity of the Escalante mountain rises boldly before us, as it suddenly "breaks off" to conform to the slope and shape of the general character of the country south of the "Rim." The Escalante mountain, which constitutes the rim of the basin for a long distance between the East Fork valley and the Escalante country, is the highest mountain in this region.

Continuing our journey from our point of observation, we now commence to descend gradually and soon reach what is called Upper Potatoe valley, in which there are a number of ranches, one of which we made our headquarters for the night, as the shadows of evening overtook us too soon to reach Escalante, the roads over the mountains being so extremely bad that our progress was necessarily slow. We were kindly treated by a part of Bishop A. P. Schow's family, to whom the ranch belongs. As a rule we find ranch people good-hearted and hospitable, and as they are not often visited by people from a distance they are pleased to have the opportunity to entertain strangers.

Early in the morning of the 7th we continued our journey down a tributary of the Escalante creek until we reached the main stream, which we then followed until we arrived at Escalante, where we had a hospitable reception in the house of Bishop's Counselor Thomas Heaps. As this was Sunday, Brother Hansen and I attended the Sunday school, the general afternoon meeting and a special meeting appointed for the evening, and had a very enjoyable time in speaking to and associating with the Saints at this place. The meetings were well attended, considering that so many were away on their ranches.

Escalante is truly an oasis in the desert. The fine orchards and green fields of the settlement, contrasted with the surrounding wastes and deserts, at once suggest thrift and industry on the part of the inhabitants, and reveal the blessings of the Almighty, who has crowned the labors of the Saints with success. This place was first settled in 1875, and at that time the Escalante creek only contained water enough at times to make a good-sized irrigation stream, and the half-dozen families who first located on the creek thought there would only be facilities for them and a very few friends who were interested with them in opening up a road to the valley, and making the first irrigation ditch. But since then, in

direct answer to prayers and supplications on the part of some of the Apostles who visited the settlement in 1882, the water in the Escalante has increased in a most marvelous manner. To say that there is at present five times the amount of water that served the first settlers would hardly do justice to the facts, and there are now 108 families or 741 members of the Church in Escalante, which makes it the second ward in size and importance in the Panguitch Stake of Zion. A. P. Schow presides here as Bishop, with Edwin Twitchell and Thomas Heaps as Counselors. The Bishopric and the people work in harmony together, which has a great deal to do with the rapid growth of the settlement and its present prosperity.

The town of Escalante is regularly laid out in five-acre blocks and with streets six rods wide. It is situated on the right bank or south side of the Escalante creek, about a mile west of where that stream enters a very long and rough box canyon, through which it finally finds its way to the Colorado. Most of the townsite slopes gently northward to the creek, while the south part slopes to the sixty-mile waste, known as the Potato Valley desert, reaching clear to the Colorado river. Escalante is about sixty miles by the nearest road east of Panguitch, thirty-nine miles east of Henrieville, twenty miles southeast of where the road crosses the "saddle" of the Escalante mountain, eighteen miles north of the boundary line between Garfield and Kane counties, and sixty miles north from the "Hole in the Rock," the nearest point on the Colorado river, where a road (not used now) was made by the San Juan missionaries a number of years ago. The country lying east of Escalante is barren and desolate, consisting chiefly of broken and rugged sand hills and a formation of red and white sand stone, cut up by gulches, box canyons and washes to such an extent that it can only be traversed with the greatest difficulty. Large tracts of it have never been trodden by human feet. There is, however, a little valley along Boulder creek, quite a distance northeast of here, where the Escalante people think a new settlement will be formed in the near future. The Saints here are nearly all farmers and stock raisers. About one-third of the people spend the summer months on their ranches, which are located along the different tributaries of the Escalante. Could stockmen from other parts of the country be kept out and the ranges reserved for the exclusive use of the settlers, stock raising here would be a most profitable business, but as it is, sheep and cattle men from the north bring in their flocks and herds to such an extent that the local stock-owners are very much imposed upon. There is a mill at Escalante—a traveling mill, as one of the brethren suggested, for it has "resided" in several other settlements before it came here—but it does not turn out the best grade of flour, as its machinery is of the old style; hence, in order to obtain good flour from the excellent grade of wheat raised at Escalante, the people have to take it sixty miles, to Panguitch, for grinding.

The climate here is good and mild,

notwithstanding the high altitude; but as the country slopes to the south, the warmer currents of air from the more southern and lower country on and beyond the Colorado reaches Escalante across the Potatoe valley desert and keeps off the cold winds from the upper country lying across the mountains on the north. Thus we have here more of Dixie than the Rocky Mountain climate.

Lower Potato valley proper, in which Escalante is situated near the east end, is about six miles long and from a quarter of a mile to one mile in width. The sixty-mile desert lying between two long mountain ranges on the south and reaching clear to the Colorado river, may be termed a continuation of the valley, but is not so considered locally. Potato valley derives its name from an extensive growth of wild potatoes found on the creek bottoms and hillsides. Escalante is named after the great explorer and trader of that name, who came through here many years ago and whose name was found by the early settlers cut in a projecting cliff.

In my former communication, treating upon the advantages of Cannonville, I forgot to say that an effort is being made to convey the waters of the East Fork of the Sevier across the Rim of the Basin on to about 2000 acres of good fertile land lying in what is locally known as West valley, near the village of Clifton. A townsite has already been laid out here, and Latter-day Saint settlers are invited to come there to help build up the new town, which promises to become a very desirable place. Further information concerning this locality can be obtained from Andrew J. Hansen, Cannonville, Garfield Co., Utah. I leave for the Marion ward today.

ANDREW JENSEN.

ESCALANTE, Garfield Co., Utah,
June 8, 1891.

CHRISTIANITY AND HEATHENISM.

A cause of premature alarm on the part of many Christians, and of premature rejoicing on the part of some enemies of Christianity, is found in the spirit of historic inquiry which marks our time. This inquiry covers a wide range. It may be fittingly considered in its relations to comparative religions. The opening of great areas of heathendom to the introduction of Christianity is at the same time the opening of Christendom to the possible introduction of some elements of heathenism. This Christianity must expect: this Christianity should welcome. Here, as in other realms, the fittest must survive. The true ground of the worship of God is not his omnipotence, but his goodness. Mere almightiness might bend the knee, but could not secure the reverent love of the heart. We worship God because he is the infinitely best being in the universe. If there is a better being than God that being must be our God.

If Christianity cannot endure when subjected to all forms of practical testing the comparison with other religions then Christianity must go, ought to go, and certainly will go. The world