

book of fairy stories an inspired work?"

Excited individual on other side, with the spittle running down his greasy beard.—"Look at your Rothschilds' reclining in their carriages, whilst we are ground under foot, but (with a terrible roll of his eyeballs) the time will come!"

Party in the crowd, referring to us.—"It makes my heart bleed to hear apparently young, intelligent men, talking such rot."

And so the pandemonium increases in volume of sound and babel until the doxology, one-half an octave too high, soars above the tree tops, and we give way, to be pounced upon by individuals who have a very awkward way of putting questions and who endeavor to sweep the walks with us, upon doctrines in general. As it is against the law to hand around any literature in the public parks our park meetings are not conducive of such good results as might otherwise be. However, it is there that we have our best meetings despite the spirit of the devil that pervades the very atmosphere. For the mere fact of five young beardless boys having the temerity to walk into the atheists' camp, orate and cut up the atmosphere into cross sections, if it does nothing else, causes a little curiosity. On the street corners we do not get such success. Londoners are a callous, pleasure-seeking people, and when it comes to street preaching, from the crowd-drawing standpoint, we are not in it with the various allied church missions, etc., with their brass bands, choirs, etc., who with all these inducements fail to draw a crowd. It is a walking congregation that we have to preach to. A crowd in London at its best is a general signal for pickpockets. We have come over here to preach the Gospel and if the people don't want it, it is not our fault, and so sometimes we have to turn in and try and convert a stray dog that is squatting upon the curbstone in blank amazement, and when he retires in disgust, why, we switch our energies on to the lamp-post. In the country districts things are different, and our boys get large audiences. In London it seems that the people don't want the Gospel at any price, and one stands appalled when he reads that in this modern Babylon there are three million souls who never enter a church.

To the boys who are contemplating a mission in the near future—for goodness sake study all you can, for you will need it. And even then, when you come back to your lodgings after your first meeting, you will rush frantically for your Ready Reference with the bazy idea of memorizing the lot at one fell swoop. Don't get away with the idea that words will always and without effort be put in your mouth, for one can't get water from a dry well.

GEO. E. CARPENTER.

SOME "FIRST" CLAIMS.

Everyone acknowledges now, that it is fifty years since the Pioneers first entered the valley, and many of the dear old souls find their memories defective in regard to the exciting incidents of that arrival; then the interest in doing, was, we are assured, quite intense, and in this jubilant time there is quite a pardonable ambition which comes out in self assertion and half glorification which all are proud to see and understand. As a matter

of course, at this late date more or less discrepancy is exhibited, and yet many an interesting scrap of history would be lost, and time would be wasted in harmonizing statement after statement, consequently the following claims are presented without critical or crucial comment, in the main correct, no doubt, yet preserved for and subject to revision if considered of material importance. Read and let onarthy throw its mantle over the long past years and memories; the Pioneers are honored for what they did, and while every man or woman is entitled to proper credit, it matters less who did it, than that it was done.

It is claimed by Lyman Curtis that John Brown's battalion company or part thereof came through Emigration canyon breaking the roads and camped on Mill Creek, or Emigration square (as it was afterwards called) on July 22, 1847, they had used picks, shovels, scrapers and plows for road making, and later they came up to Temple block.

The first of the Pioneers to arrive in the valley (on the 22nd) were Elders Orson Pratt and Erastus Snow, President Young being detained by sickness consequent on undue exertion.

The famous Brigham Young or Pioneer company arrived July 24th, 1847, which constitutes the true, and official entry, to be remembered and honored forever. This camp formed on Temple block.

The first woman to see the valley after the Pioneer company, was Ann Elizabeth Lemon (Dearborn) who being a good housewife, rode several miles ahead of the company to which she was attached.

The first party now living to enter the valley after the Pioneers, on the 19th or Sept., 1847, Sanford Bingham and wife, with others now dead, came in on horseback ahead of the company they left on Little Mountain.

The first birth in Utah, Wm. Harker, Echo Canyon, September 26, 2 a.m.

The first male child born in the valley, Lorenzo D. Young, September 26th, 1847.

The first girl born in the valley, Young Elizabeth Steele (Stapley) in a government tent on the southeast corner of Temple block, August 9th, 1847, 4 a.m. Mrs. Stapley has been a mother to five sons and two girls and grandmother to seven. This distinction is also claimed by Mary Brown for her child, Mary.

The first twins born in the valley to Sister Snow, one of these is yet living.

The first death (by accident) was a little boy drowned in City Creek, the son of G. W. and Matilda J. Theriakill.

The first accident resulting in death, was John E. Ockey, aged 5½ years, at the sawpit early in October.

The first natural death was that of Nancy Rich, mother of Apostle Rich, October 5th, 1847.

The first marriage, it is claimed, was solemnized between Mary E. Hadlock and ——— Shurtliff, President Taylor officiating. The bride wore a white silk dress brought from Vermont. This is also claimed for A. H. Conover and Lucinda Wilson; no dates for either.

The first sythe was hung and the

first mowing done by Hanson Walker soon after arrival, July 24, 1847.

The first team to plow in the valley was driven by Levi N. Kendall (so he says).

The first plowing was done by Datus Ensign and Burr Frost, so says Luther Ensign, the beam of the plow broke after a few rods, and the next claimant for that honor is George W. Brown, who began on July 23, 1847, on what is now called Main street. The same claim is made for others. This plow was owned by John Eldredge. Ten acres plowed that day by those who took part. Wm. Carter claimed the lead and years ago as recognition carried a miniature plow in procession.

President Woodruff planted half a bushel of potatoes on the afternoon of the twenty-fourth, immediately after his arrival.

The first potatoes planted, July 27, were a partial failure, one-half pint being the crop, from the size of a pea to a sparrow's egg. Nine and a half bushels were raised from these next year by Lorin and Aaron Farr in the now Sixth ward and Brintons.

The first western importation of potatoes was made by Captain J. Hunt, who brought in a bushel and sold them at \$1 each; two bushels were brought in from Los Angeles on a pack animal by E. K. Fuller.

In the spring of 1843 John Van Cott who had raised a few potatoes the previous year was offered thirty dollars in gold for a bushel.

The first seed wheat imported from the West was five bushels by Capt. James Brown in the fall of '47. The following early spring Capt. Hunt brought in seed wheat from the West.

The first saw pit was erected by Wm. W. Walker and Aaron F. Farr in Red Butte; from their product, the first panel doors and three light sashes in 1847.

The first saw mill was erected in Mill creek by Samuel Thompson.

The first molasses mill and molasses from corn stalks were made by Samuel Rolfe.

The first water wheel and flour mill was worked on by John F. Dilworth.

The first rain in Utah, as the Indians said in twenty years, was in answer to prayer, Oron Spencer mouth.

The first chair ever made in Utah was by John Lowry in the Old Fort.

The first rocking chair made in the old fort in 1847, by Philo Johnson from birch grown in Red Butte canyon.

One of the first plows made in Utah, now owned by Nathan T. Porter.

The first threshing machine was built by Joseph S. Murdock, Heber, Wasatch county.

The first United States flag raised in Utah, John P. Wriston with others Wriston was evidently one of the indefatigables; he claims to have been the first Mormon to see Colonel James Allen, the recruiting officer for the government; to have helped at Mount Pisgah to plant and fence 1,000 acres for the poor; to have arrived here July 26, 1847, in time to help make the first dam in City Creek; the first ditch to the now Fourteenth ward; to planting first potatoes on ground plowed by G. W. Brown; to run the lines of survey each side of Main street; to point two-thirds of the stakes used for survey