

of the old settlers from 1847 to 1877, and the regular official observations which have been taken since, have established the fact that the lake still has periods of oscillation more or less regular, due to climatic influences, and that it is possible to predict from these observations the probable amount of rainfall which will occur during the succeeding season and also whether the lake will rise or fall. The lake from these observations shows three sets of periods of oscillation, one represented by three years, another greater oscillation made up of three of the three year periods, and another grand oscillation made up of about three of the nine year periods; and the greatest difference of elevation between these is about thirteen feet.

The lake is now within two feet of the lowest point ever known, and will probably go down to its former level within a few years. It will then begin to rise until it reaches a point near or above the highest point ever known, when the back water from the Jordan river submerged the suburbs of Salt Lake City. It is quite certain that the Great Salt Lake was never dry from the fact that we find no salt beds anywhere beneath its surface. It is quite certain, also, that for generations the lake will never rise sufficiently to imperil any portion of Salt Lake City permanently. It is possible, however, that in ages to come, through climatic changes the lake may reach its old outlet, and in that case Fort Douglas will be located on its shore and Salt Lake City will be buried several hundred feet beneath its surface. At that time the most interesting study of the inhabitants of Utah will be the antiquities which lie beneath the surface of the lake. It is possible, also, that if, as some suppose, this is a period in the history of the earth in which it is getting gradually dryer, that Great Salt Lake will never rise much above its present level, and that at some time in the future it will be entirely dry. Should that time ever come, however, Utah will be uninhabitable, for there will be no water to support life except near the summits of the lofty mountain chains.

Written for this Paper.

ANDREW JENSON'S LETTER.

BURNHAM WARD, San Juan Co. Nov. 23, 1893.—In company with Elder David Edwards I left bluff, on the San Juan river, early in the morning of the 21st inst. Our course lay up the river for a distance of twenty-five miles over a very sandy road, on which we passed the site of Montezuma, a "Mormon" settlement that went down the river nine years ago, or during the floods of 1884. We also passed the trading post known as Guillet's, and thence, after leaving the river to the right, we passed through the southwest corner of the state of Colorado, being a part of the Ute Indian reservation, and encamped for the night on the Mancos, a tributary of the San Juan, after traveling during the day fifty-five miles.

The next day we traveled thirty-five miles to Burnham Ward, also called Fruitland, and formerly known as Olio, in San Juan county, New Mexico, where we were kindly received by Bishop Luther C. Burnham and family.

The Burnham Ward comprises about twenty-five families, of whom the lesser half reside in Fruitland and vicinity and the greater half on the La Plata, an-

other tributary of the San Juan. The San Juan valley at the place where the center of Fruitland is located is about one and a half miles wide and about four or five miles long, tapering off to a mere canyon both above and below. The soil is very rich and productive and is especially adapted for fruit culture; hence the name Fruitland was suggested for the name of the post office when a change was effected a few years ago. At the point where Fruitland is situated the San Juan river runs in a westerly direction; across it is the Navajo Indian reservation; above Fruitland, about twelve miles, is the town of Farmington, justly renowned in this part of New Mexico for its extensive orchards and fine quality of fruits. Fruitland is sixty miles southwest of Durango, in Colorado, the only town of any considerable size in this part of the country. Besides the Saints who reside here there are a large number of non-Mormons in the immediate vicinity. Some of them attended our meetings held here during our visit, and listened with great attention to the preaching. There is room here for many more settlers, and the few Saints here are very anxious that their ward should grow. But although it is thirteen years since the first permanent "Mormon" settlers came in here, they are too few in number as yet to make a lively and interesting branch of the Church. Among the resident brethren here who are known to a great number of Saints in Utah and elsewhere may be mentioned Elder Ira Hatch, our famous Indian interpreter, and Elder John R. Young, who is extensively known in Southern Utah and other places.

The Saints on the La Plata live in a scattered condition in the narrow valley through which the stream mentioned winds its way in a southwesterly direction, until it falls into the San Juan nine miles above Fruitland and three miles below Farmington. The latter is a non-Mormon town. The La Plata Saints have been unsuccessful with their crops for the past two years; hence, when visiting them, I found most of the brethren away, freighting or working in different places in order to earn the means wherewith to support their families. Franklin Archie Young, a grandson of the pioneer Lorenzo D. Young, of Salt Lake City, presides over the branch on the La Plata, the other name for which is Jackson. There is no post office here yet, though one has been petitioned for, and the people consequently get their mail from Farmington, eight miles distant. The center of the "Mormon" settlement on the La Plata or the point where the meeting house stands, is fourteen miles east of Fruitland, and about eighteen miles south of the boundary line between Mexico and Colorado. Above that part of the valley occupied by our people, there are a number of non-Mormon settlers; in fact there is a string of ranches, extending clear up to the Indian reservation line, which is also the southern boundary of Colorado. If more Latter-day saints could be induced to locate on the La Plata, the branch here could become a flourishing settlement; there is a natural reservoir site between the rolling hills skirting the valley on the west, and by the expenditure of a little money and considerable labor, the high water of the creek could be husbanded and utilized

during the irrigation season. The soil on the La Plata is good, the climate splendid, and fuel plentiful.

ANDREW JENSON.

MANCOS, MONTEZUMA Co., Colorado Nov. 28, 1893.—Before leaving Fruitland New Mexico, on the 24th inst. Elder Brigham Young, the San Juan Stake Presidency (F. A. Hammond, Wm. Halls and Platte D. Lyman,) Elder Robert Watson, Charles Willden and others, arrived at that place, after attending conference at Mancos. Elder Young was sick, having been exposed to the inclemency of the weather in camping out nights. President Hammond, who is now somewhat advanced in years, was also tired and worn out after excessive traveling. The San Juan Stake of Zion certainly leads all other Stake in the mountains in point of magnificent distances. Whenever the Stake Presidency start out on a visit to all the wards in the Stake, it means a journey over rough, sandy and mountainous roads of four hundred and fifteen miles. The nearest settlement to the headquarters of the Stake is Montecello, fifty miles distant. Fruitland is ninety Mancos ninety, and Moab eighty miles away from Bluff, where President Hammond and his second Counselor, Elder Lyman, reside. Wm. Halls, the first counselor, resides in Mancos. In other words, the San Juan Stake of Zion embraces all the Saints residing in San Juan and Grand counties, Utah; Montezuma and La Plata counties, Colorado, and San Juan county, New Mexico. While the Saints residing in Moab, Utah, and Burnham, New Mexico, depend chiefly upon fruit culture as a means of living, the Bluff people derive their chief revenue from stock-raising, and the citizens of Mancos, Col., and Montecello, Utah, raise small grain and hardy vegetables for their support. And while the altitude of Moab and Bluff is about 4,500 feet above the sea-level, Fruitland is about 4,800, and Mancos and Montecello (ninety miles apart) about 7,000 feet above ocean level.

Elder Charles Willden was my companion from Fruitland to Mancos, a distance of about sixty-five miles; mainly through a hilly country covered with very extensive forests of cedar and pine. Coming up from the lower lands along the La Plata toward the so-called Parro Mountains, near the west base of which are situated the settlements on the Mancos, we encountered a severe snow-storm. In Cherry Creek canyon, where we encamped for the night, the snow fell about six inches deep, and the wind blowing through an opening in the mountains, made the night one of the coldest that I have ever experienced in camping out. Had it not been for the friendship of two young men, loggers, who lived in a tent pitched near a saw mill, who invited us to such shelter as their frail canvas could afford, the effects upon our not overly tough systems might have proven very serious, as we were not provided with sufficient bed-clothing to keep us warm. But by keeping up a fire all night, and hugging it very closely at least a part of the time, we managed to keep alive till morning, when we continued our journey to Mancos, where, by the kindness of friends, we succeeded in thawing ourselves out in time to attend the afternoon meeting, it being the Sabbath.