

north of the boundary line between Utah and Idaho. It contains sixteen ten-acre blocks, and is perhaps as beautiful a townsite as can be found in Southern Idaho. It is being built up quite fast, and fine thrifty shade trees are planted along the sidewalks of the principal streets. A Stake Academy building is also in course of erection, which, when completed, will add considerable importance to the town. A new meeting house is even contemplated in the near future, and altogether the Saints of Preston seem to be an industrious and prosperous community. The soil within the limits of the ward is rich and productive; the farming lands are irrigated from Worm Creek (which cuts through the ward from north-east to southwest) and Cub River. To convey the water from the latter stream a canal was constructed a few years ago at a cost of \$30,000. The water supply being still inadequate to the demands, a new canal is now in course of construction to convey the waters of Mink Creek to Preston. When this is completed there will be plenty of water to irrigate all the farming land in the ward, and new settlers—Latter-day Saints—are invited to come and cast their lot with the people, get some of the land still uncultivated and help complete this new canal, which will cost about \$25,000. There is room and land for a large number of Saints yet, and I have not for a long time seen a new settlement in the mountains that I would rather recommend to my friends who are seeking homes than Preston. Elder Wm. C. Parkinson presides as Bishop, and Brother Mathias F. Cowley, one of the Stake Presidency, also resides there.

Taking leave of the good people of Preston on Wednesday morning, I traveled with Thomas Sponberg, a young man who had been dispatched by Bishop Parkinson to convey me to Mink Creek, through well cultivated farms, northward, and soon reached the top of a ridge which is considered the north boundary of Cache Valley proper. From the summit of this ridge, looking back, a most beautiful landscape is presented. A fine, level country stretches for miles and miles southward, dotted with farm houses and ranches, lucern fields and pastures, all within the limits of the Preston, Whitney and Fairview wards. Traveling a little farther northward we suddenly found ourselves on the edge of the high cliffs bordering on Bear River, and looking downward, a fine little valley through which the river takes a meandering course presented itself to our view. Descending over a long, steep and rough dugway, we soon reached the bottom lands, where a little log meeting house stands about halfway between the bluffs and the river. There a number of Saints had assembled according to appointment, and I addressed them for about an hour.

The nineteen families of Saints residing in this little valley are organized into a ward known as the Riverdale Ward, with Leonidas Meecham as Bishop. They live on

ranches and farms situate on different points of the river commencing at the mouth of Mink Creek and extending west to Battle Creek Station, a distance of eight miles. The central point of the ward, where the meeting-house stands, is about four and a half miles north-east of the Preston townsite and three miles east of Battle Creek Station on the Utah & Northern Railway. The people of Riverdale have suffered considerably in times past for lack of water to irrigate their farms, although there has always been an abundance of that element passing by on its course to the Great Salt Lake; but the trouble has been to conduct it from its original channel into the farms. In times of low water the river has left the mouths of their canals high and dry, and the grain has consequently been left to burn up for want of moisture. Steps, however, are now being taken to build a substantial dam across the river, whereby a permanent supply of water for irrigation purposes will be secured. The little valley has an average width of a mile, where the greater portion of the settlers are located.

From Riverdale we drove twelve miles in an easterly direction over a mountainous road to the centre of Mink Creek Ward, where I spoke to an appreciative audience of Saints in the afternoon. The ward contains sixty-eight families, nearly all Scandinavians, who reside on Mink Creek and its tributaries, the largest of which are Strawberry Creek, Birch Creek, Bear Hollow and Station Creek. There is some excellent land along these streams, but most of it is very hilly and rolling, which makes it extremely hard to irrigate. The people, however, appear to be well pleased with their location, and do not seem to appreciate the unfavorable expressions which are often made by visitors regarding their country. One advantage the people of Mink Creek surely possess. They have plenty of good water for all purposes. There is a theory existing in regard to Mink Creek to the effect that it is probably nothing less than a subterranean outlet of the Bear Lake, which lies directly east across the mountains. One plausible argument advanced in favor of this theory is the fact that when all other mountain streams in the neighborhood get very low in the latter part of the summer, Mink Creek continues quite full, and in following it to its source its main feeder is found to consist of an unusually large spring gushing out from under a high rock at the foot of the higher mountains.

The centre of Mink Creek ward, the point where the meeting house stands near the junction of Birch Creek and Mink Creek proper, is about fifteen miles by road northeast of Preston, twelve miles south of the centre of Mound Valley Ward, in Gentile Valley, and four and a half miles above the junction of Mink Creek and Bear River. The Saints are scattered for a distance of ten miles up and down the streams. With the exception

of narrow strips of bottom lands along the creek, here and there, as the farms are situated on the slopes of the mountains; for there is actually no valley.

On Thursday morning Bishop Rasmus Rasmussen, who has presided over the Mink Creek Ward since its first organization in 1877, started with me toward Gentile Valley. After following the Bear Lake road up Strawberry Creek for about five miles, we turned to the left, climbing the mountain or dividing ridge between Strawberry Creek and Gentile Valley. On the top of this mountain stands a solitary log cabin, far away from all other human habitations, and in a position that it necessarily must be exposed to the full fury of the storms so frequently raging on the tops of the Wasatch Mountains. Upon inquiry we learned that this was the home of our friend Emanuel Petersen, of Copenhagen fame, a man who has spent nearly his entire life in a crowded European city. What a change in the mode of living and surroundings!

After passing this hermitage we soon came to another ridge, from the top of which Gentile Valley broadened out to our view, and descended a very steep hill which made us query why the people of Gentile Valley do not make a road down the canyon, through which Bear River flows to the mouth of Mink Creek. We soon reached the upper settlers in the valley, and when we came to the meeting-house we found a congregation already in waiting there, for we were a little late because of the bad road. After speaking to the Saints of Mound Valley Ward, Bishop Rasmussen returned home and I crossed to the west side of the river, in company with Bishop Robert H. Williams.

ANDREW JENSON.

MORMON WARD, Gentile Valley, Bingham County, Idaho, May 9, 1890.

#### SYMPTOMS OF SURRENDER.

A LEADING "Liberal" journal has the temerity to criticize the City Council for some of its recent transactions which have the appearance of jobbery. It showed a good deal of backbone, in charging alleged corruption against officials of its own party. Now there are symptoms, in the shape of sickly jokes, of a weakening of the journalistic spinal column. The latest allusion in point appeared in the paper referred to this morning. With a humor so sickly as to almost render it pathetic, it announced, not altogether hilariously, that in future criticisms of the City Council it would probably use the Russian language. The objects of the animadversions would, in that case, remain in ignorance of the fact that their conduct was being called in question.