

tending north and south three miles. The school house, in which meetings are held, is about three miles southwest of Mesa. The Nephi ward may properly be termed a continuation of the Tempe ward, which was discontinued in 1887, and a large proportion of the members of that ward settled in that district of country which is now embraced in the Nephi ward. The Nephi ward was organized in September, 1888.

From the foregoing it will be seen that the Saints comprising the Maricopa Stake of Zion reside in one neighborhood, and that the distance from the Papago meeting house on the northeast to Nephi on the southwest is only about 7 miles. All the settlements are situated on the south side of the river and in Township 1 north of Range 5 east; Salt River and Gila meridian. The lands are irrigated from a number of canals, which tap the river at different points above the settlement.

The valley of the Salt River contains one of the largest bodies of irrigable land in the United States—over one million acres. Its surface is almost as level as a table and the soil is one of the richest within the confines of the Union. Near the river, it is, in places, a dark alluvial mold, well adapted for the production of cereals and grasses. Further back it is a rich loam of extreme fertility. It has been demonstrated that this rich and productive soil has a depth of from 10 to 40 feet throughout the entire valley. Everything grown in the temperate zone and semi-tropical climates can be raised here. All the cereals and grasses indigenous to the temperate zone and every fruit that ripens under semi-tropic suns thrives in the Salt River valley. Among the fruits produced are the following: Oranges, lemons, quinces, apples, pears, nectarines, peaches, apricots, olives, almonds, strawberries, grapes, figs, plums, dates, etc. Of cereals and grasses the valley produces wheat, oats, barley, rye, corn, buckwheat, cotton, tobacco, broom corn, hemp, flax, sugar cane, alfalfa, blue grass, millet, timothy and clover. Two to five crops a year can be produced in the valley. The planting season begins early in November, and the grain harvest is ended by the 1st of July. The climate is almost perpetual spring and summer; snow hardly ever falls, and frost is rarely seen. Roses are in bloom, fruit trees are blossoming and the grain fields are a sea of green when the lands of the more northern and eastern farmer are covered with ice and snow.

One of the most valuable productions of the valley is the alfalfa or lucern. In the warm, dry climate of this region its yield is somewhat phenomenal. It is cut from five to six times a year, yielding on the average $1\frac{1}{2}$ tons per acre to the cutting.

With the exception of some favored spots in California, there is perhaps not a region between the Atlantic and Pacific that possesses so many natural advantages for the prosecution of this industry. The soil is a natural fruit land, and has all those ingredients requisite for its production. Owing to the more rapid growth of vegetation the fruits of the Salt River valley are ripe and ready for market from two to four weeks earlier than those of California. On the 10th instant I eat a ripe apricot in Brother George Passey's garden, and I was assured that it was the first fruit of

that kind, which had ripened in the United States this season.

The fig gives two and sometimes three crops a year in Salt River valley. This tree, whose cultivation is successful in so few places in the United States, thrives wonderfully here, and grows almost as strong and vigorously as the native cottonwood. Cuttings set out have borne fruit within three months, the fruit being large, rich and luscious. Figs grown and packed have been pronounced by experts in the eastern markets to be most perfect, equal in every respect to those grown in Smyrna.

On the 8th instant Apostles Brigham Young and John Henry Smith arrived in Mesa, and on the 10th they reorganized the Maricopa Stake of Zion by reinstalling a new Stake presidency. Since the death of Charles I. Robson, the former president, in February last, Henry C. Rogers has had temporary charge of the Stake, together with the other counselors. Brother Rogers is again first counselor to the new president. On the same occasion the Mesa ward was reorganized. Brother Wm. Passey, who has labored diligently and faithfully in the interest of the ward, was honorably released with a hearty vote thanks, and James M. Horne, a grandson of Joseph Horne, of Salt Lake City, was ordained a High Priest and set apart as the Bishop of the Mesa ward.

I have now visited all the Stakes of Zion, including nearly all the settlements of the Saints in the Rocky Mountains, and am homeward bound via California.

ANDREW JENSON.

TRANSMUTATION BY LAW!

If ever there was a time in the history or practice of the Utonians when excellence in all products should be the rule, now is the very time, not as a matter of competition only, but as a basic principle of aim and action. It matters not what a man's occupation is, if he is a member of the Church he belongs to an ideal organization, one not of human origin or invention, but one which is divine, and the results of that membership are eventually the creation of an ideal character—the perfect man! When the spirit of this condition is enjoyed there is a continual striving after excellence, not in developing ideal traits alone, but in suppressing undesirable ones, so that there is a gradual leaning or drawing toward the right—the best—as increasing intelligence comprehends that best! All the privileges and opportunities of that membership are used as aids in securing the blessing of that ideal; temper, disposition, habits, tastes and general characteristics are scanned by that searchlight which is the light of life and the only reliable testimony to progress.

But it is not with the domains of social, moral, mental or spiritual advancement that we are so closely concerned at this present time. Having indicated the foundation, and being assured that the building is inevitably growing, the question is asked whether this spirit should not pervade those realms of action and life which are part of the man or woman anyhow, and as a consequence carry (or should) the indications of progress also. The query is, will a person thus allied with the Church, thus taught by its officers

and by its spirit, not feel that influence entering into the avocations of life? Will not one possessed of this thought, sensibly or insensibly become a better merchant, farmer, mechanic or professional, than he could possibly become without that ideal and association?

If a man were in earnest religiously and spiritually, and had conceived the idea that this must tell upon every day, as well as on the Sabbath, everywhere as well as in the church or meeting house, would he not as a merchant feel that moral restraint which would demonstrate itself in buying and selling? Would a cultured conscience palliate or excuse the taking of undue advantage? Could such an one wink at misrepresentation, at adulteration, at trade, chicanery or fraud? Would he want to have the reputation of being a hard case, a screw, one disposed to gouge, as one giving the least possible price when buying, and selling at the highest? Rather would he not be fair, honest, considerate and just as between man and man, or as modified in all transactions by the spirit of rectitude and truth? Would there not be liberality and soul, beyond that of the man who, when he made a quarter, nipped it till the eagle on it squeaked? Would not all his subordinates be treated as brethren, his employes as entitled to proper remuneration, his creditors as confidential aids to his success, and his debtors as equal or mutual partners, without extortion in any transaction? Would not the farmer, the horticulturist, the florist or the stock raiser, each acquire an ideal in their respective lines of labor? The first would want a good farm, or he would try to make it; he would like his crops of the best, first-class wheat, good barley, superior oats or corn; cane or beets richer, if possible, in saccharine than usual; hay of the finest quality and heaviest yield. Would not pride and interest in the primary lead to pride in the secondary? And if order and culture and increase were the result of intelligence, could not the ideal farmer tell how this was reached as easily as he could tell how he gathered experience and secured testimony in spiritual things? And could he not tell another how excellence was made to prevail—whether his success arose from the land, from the seed, from manuring or irrigation or from culture, or in part from each? And if thus informed could he not teach others how to reach the same measure of perfection he achieved? Would he not strive to put ideal wheat into the market, and if sold by sample, as is customary in some places, would not the bulk be at least equal to that? Would not his dried fruit, butter, cheese, or other product approximate toward perfection? Would he be really satisfied with less?

If a raiser of stock, would not its purity of blood be an essential question? If for meat, would not its quality be a consideration? If not strictly first-class, as he desired to be a first-class man, would he not prefer to be first-class in all things, making this his aim, and compelling subserviency to his conception, though that might grow from year to year? If that which he had or manipulated was as imperfect as he himself when "apprehended