

chase cattle to take along for beef. Forty-five head of fat three-year-olds were bought at the Frisco ranch, for six dollars per head, amounting to \$270. The next morning we broke camp, driving our cattle before us. We found them wild and hard to drive. They would charge at us and our horses, and in crossing a bushy mountain we lost 15 head. The next day we lost three, and on the 30th concluded to kill what was left and save our beef before losing any more. Wood for fire was plentiful. Crotches were cut and driven into the ground, upon which scaffolds were made, the meat cut in thin slices and laid on them and nicely jerked. The next morning the pioneers went forward leaving the camp to complete the drying and then to follow our trail.

That evening we camped in a canyon, where we found cut on a tree the name "Peter Lebeck, killed by a bear, Oct 17th, 1837." I made a note of his death in my diary, calling to mind when the dead would be baptized for. Near by lay the skull and bleached bones of a grizzly bear.

Aug. 1st, we entered a large valley called Tulare valley. Here we saw herds of antelope and some elk. Crossing the valley we came to a lake, which our Indian guide told us we could not cross with our animals. Here our guide left us, saying he was not acquainted with the country beyond this point. We remained here until overtaken by the company behind, when all hands moved up the valley six miles and camped. The lake, as we supposed, was now a river and abounded with fish, but O, how plentiful were the hungry mosquitoes!

Being without a guide, Captain Everett went to an Indian village, in sight. The next morning he returned to camp with several Indians, one of whom promised to go as a guide for a few days. On the 3rd we continued our journey up the river. The traveling was bad owing to the great amount of alkali and other mineral substances encrusting the earth. It was like traveling over hard frozen earth.

On the 4th we crossed the river, 50 or 60 yards wide, by making a raft on which we transported our baggage. Some of the boys waded the river and carried some of their things on their heads. Our animals swam it. The next morning the redskin who agreed to go as guide refused to travel any further unless we would hire his entire company, eight in number.

Leaving the Tulare valley on our left we traveled without a guide over hills and lofty mountains and camped in a canyon where water was so scarce the camp was all night watering their animals.

On the evening of the sixth and after supper the camp was called together. Father Pettegrew, Levi W. Hancock and several others addressed the meeting in regard to traveling in order and keeping the commandments of God, to be united and to hearken to our officers, etc; for in truth there was and had been a little friction among brethren. But at this meeting I believe everything was made right and smooth. From this time on we had several prayer meetings. On the 9th we reached a beautiful river, where we were visited by Indians who said they believed us to be good men and that they would not steal our horses. The next morning we

passed through their village, where we saw large quantities of fish and various sorts of roots hung up in the sun to dry.

On the 11th we crossed a dry plain to a river. Many suffered with thirst. A few gave out and could go no further. Full canteens of water were carried back, when they revived and all came into camp. The next day Captain Everett went up the river to examine the route and look for Walker's pass leading over the mountain. In the evening he sent word for the camp to move up the river ten miles, where he would meet them the next day. Accordingly the next morning we moved up the river, and in the afternoon were met by Captain Everett and men, who reported that the camp could not cross the mountain with their animals and that there was no pass or anything like it.

Lieutenants James Pace and Andrew Lytle, two of our principal officers, together with Levi W. Hancock and Father Pettegrew, immediately called a meeting of the whole camp to know what to do and what course to go, etc. It was decided to give up the Walker pass as we had no guide nor good map, for the old one we had did not give the names of the streams—in fact, we did not know where we were. The vote was unanimous to take Fremont's route and go by way of Sutter's Fort.

Accordingly the next morning we retraced our steps a few miles, and crossed the river, about seventy-five yards wide. It was deep and the current swift. On the 18th we reached another beautiful river, and in the country over which we passed the soil rich and game of various kind abounded. Wolves were so tame they would not run from us, but would suffer us to pass within a few yards of them, while they would either stand and watch us or lie down in the grass as if to hide from our view. But they sometimes gave us trouble by cutting our animals loose at night when staked out with our riatas or raw hide ropes. Coyotes are great thieves and would steal the meat out of our camp kettles at night. I have had my bridle drawn away from under my head at night by a thieving coyote.

On the 21st we made an early camp and had a meeting to know what to do in regard to fitting out a few persons in camp who had not the means to fit themselves out. It was decided to send four men ahead to Sutter's Fort and ascertain what Sutter had to sell, his prices, etc. On the 24th of August we reached a settlement of Americans. It looked good to behold them and their milch cows and the large piles of thrashed wheat. In one pile, we were told, there was two thousand bushels. This was clean grain ready for the sack. Wheat was worth two dollars per fanega (about two bushels). Here we learned for the first time the location of the Church—that the Twelve Apostles with 300 Pioneers had reached Salt Lake valley, and that 500 wagons were close behind. This was glorious news and we were more than anxious to reach home.

The next day we reached the American river, about a mile and a half from Sutter's Fort. In the evening the camp held a council meeting, where it was decided, and especially it was the counsel of Levi W. Hancock to the Seventies, that those who had not the necessary outfit to take them through to Salt Lake valley should remain here, as \$25 to \$40 per month was offered. A num-

ber concluded to stop and go to work, fit themselves out and come on in the spring.

On the 26th camp did not move. Captain Everett and others visited Sutter's Fort, where they found a blacksmith shop and got some animals shod at the rate of one dollar per shoe, made and nailed on. They also learned that Captain Sutter had plenty of flour, such as it was—California style, coarse and unbolted—for eight dollars per hundred pounds, and wheat, plenty of it, for one dollar a bushel. On the 27th the main camp concluded to remain and get a number of their animals shod, while the pioneers proceeded slowly ahead to pioneer the way through the Sierra Nevadas.

H. W. BIGLER.

## SUNDAY SERVICES.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, September 16, 1894, commencing at 2 p. m. Elder Angus M. Cannon, President of the Salt Lake Stake, presided. The choir sang the hymn commencing:

Our God, we raise to Thee  
Thanks for Thy blessings free.

Prayer was offered by Elder James H. Anderson. Singing by the choir:

O, my Father, Thou that dwellest,

Elder Seymour B. Young was called to address the congregation. He stated that he desired to say only that which was inspired by the Holy Spirit. The Saints had met to worship God, and therefore should draw in the wanderings of their minds and lift up their hearts in prayer that the Holy Spirit might rest upon them that their worship might not be vain. If the Saints loved each other whom they have seen, by following that principle they could learn to love the Lord whom they had not seen. A few Sabbaths ago Mrs. Foster, who had been granted the privilege of addressing a congregation in the Tabernacle, gave it as her view that in framing a constitution for the State of Utah there should be a provision giving the suffrage to women. Elder Young felt that if such a provision were not in the constitution it would not be up to the high standard of American freedom. He also would like to see in the constitution a provision for the prohibition of the liquor traffic. In making this suggestion he felt that he was speaking for the welfare of all the people.

Elder Young referred to the financial stringency, remarking that the people of the nation provided a way for just such a condition. In 1890, for instance, there was expended for liquor in the United States, \$1,500,000,000; for textile fabrics, \$900,000,000; for bread, \$450,000,000. Or, for bread and clothing \$1,500,000 less than for alcoholic stimulants. Thus had the people prepared themselves for financial depression; and the liquor habit had increased since then rather than decreased. To this fact was largely due the condition of destitution which existed today; the blame was to a considerable extent upon those who encouraged the liquor traffic by licensing it. It had been urged that prohibition in a civilized community was an impossibility. The speaker knew of no benefit in the use