

CASTLE VALLEY.

PARTICULARS OF A TRIP AND VISIT TO CASTLE VALLEY.

For the following we are indebted to J. F. W.:

"The journey to Castle Valley, a hitherto remote, desolate region beyond the line of frequent travel, is now made with comparative ease in one day from Salt Lake City. Taking the D. & R. G. train at 7.40 a.m., by courtesy of the General Agent, Mr. Lamborn, we skirted up the valley of the Jordan, often on the river's bank, through the narrow and around the northern shore of Utah Lake to Provo, where lunch is taken, and the little train pursues its way past Springville and over a wide expanse of bench land, lying below the mountains. The Spanish Fork Canyon is entered and the road becomes quite picturesque as it passes by the rugged gorges, opening on either side. In many respects, particularly in the chimney rocks, the mountain scenery resembles that of Echo Canyon about the 'Witch's Rocks' and in the vicinity of the town of Echo.

At Clear Creek station the ascent commences to be quite difficult and continues so to the summit; from the latter point, however, the train glides over the smooth steel rails very rapidly to Pleasant Valley Junction, where we arrived at five p. m., and were hospitably entertained by Mrs. Southworth, former landlady of the Lake Point Hotel. At this station, the last opened for regular travel, we boarded a lumber car on the "construction train" and sped round the point of the mountain where Fish Creek and White River join to form Price River. Along the sinuous bank of the latter, the long train of cars, having loaded with ties, dashed by the tie companies and saw mills in the canyon at fearful speed. The road is so crooked that horseshoe curves are frequent and we found it quite interesting to keep track of the North Star, appearing first on one side of the car and then the other with such rapidity as to be bewildering to the star-gazer. The scenery in Price River Canyon is very beautiful, reaching its highest attraction at Castle Gate. The latter is the opening made by the stream through a wall of rugged rock rising on one side like a slender promontory reaching into the sky. This promontory, extends from the mountain down to the roadside where it is cleanly cut from base to summit, 500 feet above, appearing like a thin slab of red sandstone set on edge.

At Price, to be called hereafter Castle Valley Station, where we arrived at 9 o'clock p.m., we were welcomed by Bishop Frandson and Counselor E. W. McIntyre. A ward has been organized here with about 35 families, scattered along the river for several miles. They, however, have located a townsite and are now engaged taking the water out to cover it. The prospects are that quite an important town will spring up at this point, as the railway company will erect a round house and perhaps some shops; it will be the market and shipping town for Castle Valley and the broad extent of land capable of cultivation when the water is brought on to it will alone surround the town with the elements of prosperity and wealth.

In the morning we left Price for Huntington, distant twenty-seven miles. The beautiful weather, balmy, warm and spring-like made the journey very pleasant, while the wonderful, ever changing scenery was a source of constant delight. The following description of this road was written by Brother Johnson, a member of the Young Men's Association at Huntington:

"The road between Huntington and Price River, Emery County, Utah, is over rolling hills and hollows, and interspersed with deep gorges and washes that have been caused by the action of the turbulent waters that had gathered from the adjacent hillsides during thunder-showers, and rushed frantically along in their wild career to the Gulf of California, far away in the Sunny South.

On either side of the road at intervals can be seen table lands or mesas, which are composed principally of slate rock covered slightly with a light blue clay. And the scene might become monotonous but for the splendid range that stretches as far as the eye can reach in every direction, dotted here and there with herds of stock ranging from one bunch of sand or Gramma grass to another, a distance of many miles.

There is also another feature of this road worthy of note, and that is, the tendency it has to create a hope within the weary traveler as he wends his way over sand-ridge and desert plain. He can always see a gentle rise of ground just ahead, and he hopes he can obtain a good view when he gains the top, and so he can (of another hill). But when he does get sight of the river he has gained the top of just a baker's dozen of these hills and crossed as many valleys or flats, and 20 miles north and 10 east. The Twin Peaks are about half way between the two traveled streams Huntington and Price.

At Huntington conference was held. The meetings were numerous attended by Saints from all of the settlements in Emery Stake except Moab, on Green River, 150 miles away. The new log meeting house, the best of the kind we have seen in the Territory, accommodated the people comfortably. The instructions given were eminently practical, Apostle F. M. Lyman engaging with his customary interest in the spirit and business of the conference. A High Council was chosen, many ordinances attended to and the Stake and Ward organizations so far perfected as the circumstances of the people at present require Saturday evening a conference of Y. M. M. I. A. was held.

On Sunday evening we drove to Castledale, ten miles, and held meeting, and were hospitably entertained by President C. G. Larson and family. On Monday we continued our southern journey to Ferron, distant fifteen miles, where we met with the Saints and spent a very enjoyable day at the comfortable home of brother M. W. Molen. The next day we drove early to Orangeville, ten miles on our return and held meeting in the new school house, which was packed to its utmost capacity. After dining with Bishop Robertson we drove on with Judge Elias Cox to Huntington, where we attended the regular meeting of the Young Men's Association and listened to the interesting exercises.

By our return to Price we had seen enough of the Castle Valley country to convince us of its future outcome. There is land and water enough to supply a large population, the productiveness of the soil has been tested, and was found last year to be very profitable, as high as forty bushels of wheat to the acre being raised. The towns already platted and those contemplated, start with fair prospects, and through the blessing and favor of Providence the Saints of Emery Stake, who now number nearly 1,400, have every reason to expect large additions to their numbers, and that the barren wastes of Castle Valley, which they have secured, will yet bloom and 'blossom as the rose.'"

THE MORMONS AND POLY-GAMY.

SERGEANT BALLANTYNE EXPRESSES INTELLIGENT OPINIONS ON THE SUBJECT.

The following is taken from an account of an interview between a representative of the Denver Tribune, and the eminent barrister, Mr. Sergeant Ballantyne, which occurred on Sunday last:

"In the relations between the imperial government and the interior State," he said to a Tribune reporter yesterday, "it is not intended that domestic affairs shall become the subject for legislative reform or direction. Such a law as the one recently passed could not be applied in a State, and that fact being admitted by your best constitutional authorities, what sufficient reason is there for its application in a Territory? There is none. What is exemption for a major faction should also be protection for a minor part. The Territory should be as free from unconstitutional restraint as the State, and you will find that the Edmunds law cannot be enforced in Utah when it comes to the test. If polygamy is a wrong or an evil, it can only be eradicated by provisional legislation of your constitutional fathers. You are not armed with this instrument, and per consequence you can only treat the subject with social discussion and social influence. It is beyond your power, under the fundamental principles of your universal liberties and independence, and under the recognized freedom of domestic customs throughout the world, to suppress polygamy by class

legislation, which the Edmunds bill most assuredly is.

"One of the discriminating injustices of the bill was particularly brought to my notice," continued the Sergeant. "That is the disenfranchisement of the Mormon women, and, by the way, it is the cause of a savage feeling against the government. Mrs. Smith, a venerable lady of 80 and odd years, and a widow of one of the prophets, who is the owner of a large estate, lamented the loss of her suffrage bitterly. 'Here am I,' she said, 'an old woman who has always lived an honest and pure life. I am a large property holder, but this law denies me the privilege of voting in behalf of my interests, while yonder female, the keeper of a brothel, flaunts by me to the polls, and is allowed to cast a ballot. Now, is that just government? While I believe that a woman is best employed at home, and is deserving of no recognition at the polls, I had to agree that this was drawing a line of public right without regard for either public policy or public justice.'

The Sergeant manifested a deep interest in the subject as he talked, and finally branched out into the benefits of polygamy, in which he appears to honestly believe.

"The Mormons have good and strong arguments in support of their religion, practices and organization," he said, "to which full hearing should be given by those who seek to correct them. They are really accomplishing what the people in England aim to do in fighting what we call the social evil. The diseases of dissipation and licentious practices are unknown among them. They are a clean, pure and healthy community. It is a mistake to hold that the faith fosters lust. On the contrary it is founded on a principle of religion, which combats lustfulness. A plurality of wives is the primary element of the Mormon religion. And the reason in the custom or faith, or whatever you choose to term it, is found in the scriptural advices, which aims to protect the wife against the approaches of the husband after the period of conception. I have heard this separation of man and wife, after the period stated, urged as a decency and as being otherwise beneficial, from the pulpit of the High Church of England. The plurality of wives morally saves the husband and physically protects the mother. The Mormons adhere strictly to this provision of their religion, as drawn from the Bible, and severely punish the one who dare disregard it. It is the maintaining belief and practice of Mormonism, and they universally protect it as such. Then, as the means of peopling a new country, polygamy is deserving of commendation and encouragement. The increase in population is rapid, and I find there is no deterioration in race or decadence in the health or strength of the augmented generation."

"Did you find any phase of evil in Mormonism?"

"None that was not counterbalanced by good. I did not investigate to any depth the question of *imperium in imperiis* or separate government within the imperial rule, and would not feel secure in expressing an opinion on it. It may be dangerous to some extent, but I could not see that evil had resulted in Utah. The fact is, recurring to the subject of polygamous repression, I don't believe it was purely the origination of your national legislators, who must have known that their determination on the Edmunds bill had an unconstitutional result. The opposition to the Mormons, you will find, is a religious one, that has taken the form of the historical persecution. As in the precedent cases, the persecution will result ultimately in an expansion of sympathy and an enlargement of the Mormon church. If polygamy must be wiped out to satisfy the religious denominations that war against it, means other than unconstitutional legislation will have to be devised."

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