

## CONFERENCE AT PARIS.

A conference was held in Duffin's Hall, Paris, Oneida County, Idaho Territory, on Saturday and Sunday, Jan. 9 and 10, 1875.

On the stand were President C. C. Rich, of the twelve Apostles; Presiding Bishop, Wm. Budge; and Bishops Henry J. Horne, of Paris; George Osmond, of Bloomington; John A. Hunt, of St. Charles; E. N. Austin, of Liberty; and Peter Jensen, of Ovid Wards.

President C. C. Rich stated that in order to complete the organization of this stake of Zion it would be necessary to organize the High Priests, Elders, Priests, Teachers and Deacons into their several quorums, which he desired to have accomplished forthwith, and he wished the bishops of each settlement to make out a list of the names of all those holding the priesthood in their wards, and to what quorum and office they had been ordained, and forward them to Bishop Budge, and an organization would be effected as soon as these names were handed in.

Elder Dudley Merrill represented Bennington. The people mostly were living their religion.

Bishop Peter Jensen represented Ovid, 40 families, generally striving to do right. Expected to start a day school in a short time. The Relief Society was in active operation.

Bishop E. N. Austin represented Liberty. The people were doing well. Had meetings on Sundays and on Thursday evenings. New schoolhouse nearly completed. Day school well attended.

Bishop H. J. Howe represented Paris. Many were trying to live their religion, while others were careless. Had regular meetings, a good and large Sunday school, and a day school, well attended, with expectation of starting another in a few days. Had a co-operative store on a good basis, with upwards of seventy stockholders, and doing a good business. A large frame schoolhouse was being built in the south end of town, also a co-operative tannery in connection with other settlements. The Relief Society was in a flourishing condition.

Bishop Geo. Osmond represented Bloomington, 68 families and 374 inhabitants. Nine births, four deaths, and one marriage during 1874. Grain raised last year, 22,000 bushels, mostly oats. Good large schoolhouse built. Sunday school scholars, 104. Day and night schools fully attended. Relief Society in active operation. People improving. No cases before the high council, and few teachers' trials. Had no blacksmiths or carpenters in the ward. Young men were averse to learning trades.

Bishop John A. Hunt represented St. Charles. Had regular meetings on Sundays and on Thursday evenings. Had a prosperous Sunday school, a day school in operation, and another about to start. Relief Society was doing good. Majority of the people attended meetings. Raised good crops the past season, and tithing paid pretty punctually in kind. People generally felt well. A co-operative sawmill established the past season, and it was intended to build a meetinghouse and some good dwelling houses as fast as circumstances would permit. Had plenty of carpenters and joiners.

Bp. H. H. Dalrymple represented Preston. The settlement was small, had no regular meetings. Had not raised a crop, but would continue trying. The people were poor, but desired to do right.

Bishop Hyrum S. Rich represented Fish Haven. He had but recently moved there, and the people appeared to be trying to live their religion.

Bishop George Osmond addressed the congregation.

Bishop Charles Robinson represented Montpelier. People generally felt well and were prospering. Meetings well attended. Had a day school. Relief Society was doing good.

Bishop Wm. Budge confirmed the reports of the bishops. But a reformation was needed, many were careless and did not properly value their standing. There was too much drinking and rowdiness, although the elders had endeavored to prevent it. Our young men were in many respects good, brave, and intelligent, but they yielded to the corrupting influence of strong drink, smoking, and swearing, in opposition to all better counsels and influences.

President Rich also addressed the congregation.

On the second day of the Conference President C. C. Rich said the Priesthood was communicated to man from heaven, and should be honored, by all those who professed to be Saints, in everyday life. It should be honored in our dancing halls, at public entertainments, and elsewhere. There was too much whisky drinking and other irregularities and improprieties, and confusion generally. Dances should be conducted in order and sobriety, and it would enhance the enjoyment of all present. The man was the head of the family, and he should honor his Priesthood. It was a wife's duty to obey her husband, and children's duty to obey their parents. In most cases good and holy men had good mothers who enjoyed the Spirit of God. But a wife who gave way to an evil spirit might expect her children to be actuated by the same spirit. In the best regulated families kindness and affection prevailed, and it should be the aim of every individual to do no evil in the community. Efforts were being made in two wards to introduce whisky shops. If any persons in the church were engaged in that business, it would be doing a good thing for them and the community to cut them off from the church. We had fellowshiped too much. The bishops had been too lenient. The dead branches must be trimmed off, or we should not be justified. A man who got drunk deprived himself of his reasoning faculties, dishonored his priesthood, and would ultimately fall under condemnation. The priesthood required nothing of anybody but to do right. The co-operative tannery was an experiment, and when it was proved a success, he wanted to see a co-operative sheep herd organized, for something must be done to stop the destruction of sheep, as they were depended on for clothing. It would be more profitable to raise wool and manufacture it into clothing than to dispose of grain at past ruinous prices to purchase goods manufactured thousands of miles away. He trusted the people would co-operate in taking care of their stock.

Bishop Budge spoke on the respect due to the priesthood, it being the authority of God invested in men. It should have a bearing upon all classes, young and old, and in all the social and domestic relations of the Latter-day Saints. The dances of late had been of a very disorderly kind, and he was directly opposed to such exhibitions. The temples were being pushed ahead with vigor, and means were needed to assist the brethren in their labors.

Prest. Rich proposed that those contributing to the fund for the temples should send their contributions to Bishop Budge.

The several authorities of the church were presented and unanimously sustained, also the following local officers—

Charles C. Rich, as president in that region; Wm. Budge, as presiding bishop; and the following bishops in their several wards, Wm. Burton of Evanston Ward, Saml. Pike of Almy, Wm. H. Lee of Woodruff, Randolph H. Stewart of Randolph, Ira Nebeker of Lake Town, Josiah Tufts of Meadowville, Hyrum S. Rich of Fishhaven, John A. Hunt of St. Charles, Geo. Osmond of Bloomington, Henry J. Horn of Paris, Peter Jensen of Ovid, E. N. Austin of Liberty, H. H. Dalrymple of Preston, Chas. E. Robinson of Montpelier, Joseph W. Moore of Bennington, and H. A. Lewis of Georgetown.

The High Council were then presented and sustained as follows—

G. W. Sirrine, John A. Hunt, Neils C. Edlefson, Alonzo Bingham, Thomas Sleight, E. N. Austin, Minor Wilcox, Neils Wilhelmson, Geo. Osmond, Andrus Beck, Solomon Wixom, John U. Stucki, Hyrum S. Rich.

The following names were presented and sustained as home missionaries—

Lake Town Ward, John Nebeker and Ira Nebeker; Fish Haven, Hyrum S. Rich and Hugh Findlay; St. Charles, John A. Hunt, N. Wilhelmson, Nathan D. v. s., Mosiah Booth and Daniel Jacobs; Bloomington, George Osmond and Wm. Hulme; Paris, H. J. Horne, Thos. Sleight and Robert Price; Liberty, E. N. Austin and Bro Morgan; Montpelier, Chas. Robinson and C. Hagerson; Bennington, Joseph W. Moore and Dudley Merrill; Preston, H. H. Dalrymple.

President Rich said he expected the missionaries would be actively engaged during the Winter, and he wished them to preach by the promptings of the Holy Spirit, not to be tedious in their discourses, but to speak what the Spirit dictated and then stop.

Bishop Budge spoke upon the importance of temporal matters, the erection of temples, payment of tithing, public works generally. Last year between \$2,000 and \$3,000 back tithing had been paid in that stake. Surplus stock would pay most kinds of tithing, and such disposal of stock would be a relief to those indebted and a benefit to the church. Those indebted to the P. E. Fund should exert themselves to the utmost to pay the same. It was a debt of gratitude, and on its payment depended the emigration of hundreds of poor and faithful Saints. He recommended the observance of the advice of Prest. Rich in regard to obtaining records and enrolling the names of all members of the Church in the respective branches.

Some rules were read for the controlling of dancing parties in Paris.

Prest. Rich advised the Saints not to sustain or sympathize with any man who took a course leading to evil, otherwise the power of such would be increased to their own injury and that of those who sympathized with or sustained them. If a man was given to drinking, swearing or smoking, and was as well treated as those who abstained from such things, the influence would be evil. Every good person would sustain a young lady who would refuse to dance with a man in liquor. If they would do this, there would soon be a reformation amongst our young men. Those who were guilty of such evils were not safe companions for a woman, in time or in eternity, unless they reformed, and there was a great risk in that. Our young people read too many love stories. The love that came from God loves everything that was good. That was the love we should cultivate, for there was a good deal of so-called love that was not good, but was the exhibition of an intemperate passion. The most accomplished scamp could make love to a young woman just as well as a good man could, but that should not be sufficient for a young lady. She should scrutinize the man, weigh his moral character, and ascertain how well he would fulfil his promises. We should have an eye on our future prospects, for we had the power in this life to damage them for ever. He recommended the people to sustain the DESERET NEWS and the *Juvenile Instructor*, and not sustain papers which had no interest in sustaining the people. We should abstain from the use of bad and foul language, and cultivate refined feelings, which were a source of joy and happiness, much more so than vulgarity and rowdiness. We should not allow ourselves to be run over by evil characters. We should be to blame if we submitted to an evil principle. We should not circulate evil reports. A man who would not honor his brother would not honor God. We had it in our power to be the happiest people on the face of the earth, if we would but embrace those principles that led to happiness.

It was resolved that the Conference sustain Bishop Geo. Osmond as superintendent of Sunday schools for the stake.

Bishop Osmond urged the Saints to patronize the *Juvenile Instructor*.

A priesthood meeting was appointed a week from Saturday.

ROBERT PRICE,  
Clerk of Conference.

## CO-OPERATIVE HOUSE-KEEPING.

Every enlightened human being has doubtless mirrored in his soul the picture of an ideal "home"—a home which to him is the embodiment of all that may be desired in earth life—a haven of peace and happiness where all the higher faculties of the soul are brought into exercise; and where love is the mainspring by which its activities are carried forward. And the failure everywhere so apparent of being able to realize this Heaven upon earth in our homes, as now organized, has led multitudes to the honest conviction that marriage is a failure, and that the bright dream of love is destined ever to end in disappointment and sorrow.

And yet so tenacious are we of present usages and customs that any attempt to point out their defects and propose a remedy is looked upon as the work of an iconoclast whose desire it is to break up our home life altogether. We are well aware that our home is not the paradise it might become, yet perhaps have never analyzed the obstacles in the way of its meeting the demands of our nature. And if we should do so, it is not an easy task to remove organic defects, so we go on from year to year, from generation to generation, bearing the discomforts with patience or impatience, with resignation or grumbling according to the temper which we find within us.

If an oracle from Heaven would present to us a plan for a social structure which should be able to meet all the demands of the perfected human soul in its earth life, it would not be found appropriate for humanity in its present state of imperfection. We must therefore grope our way through the slow process of human evolution, improving our social status little by little, trimming a little at this point, enlarging a little at that, removing the rubbish from this place and smoothing the irregularities there, bettering our condition as we advance at each tardy yet ponderous revolution of the wheel of progress. But to meet the needs of humanity to-day we must deal with society just as we find it, and, well knowing that no radical change for the better may be effected, we must be content with minor improvements, and those which are attainable at the present hour.

There are different classes in society, whose needs, although similar in many respects, must be met differently.

Wealthy capitalists can make no more charitable use of their money than in keeping up an expensive home establishment, and employing a large number of hands to carry it on, thus giving the means of support and comfort to many who need the value which service brings. Every such home is a co-operative association wherein the capital of the one offsets the remunerative labor of the many.

Then there is a numerous class in society who are "well-to-do" in life—own their own homes, employ servants to do their work, and were it not for the corroding care and anxiety, and the utter dependence upon our imperfect system of domestic services, would not feel the need of any change, at least as far as the female portion of the household is concerned. And yet there are many, even amid this favored class, who have need of reformation. And while they do not want their homes any the less attractive—while they could not dispense with any luxury which that home has been accustomed to afford them, yet the prematurely furrowed brow and silvered hair, whitened faster by the constant strain of nerve power than by the lapse of years, betoken the need of opportunity to husband the life forces. O! if we women could realize, could comprehend fully the cruel wrong we are doing our loved ones, whose lives are being extinguished day by day in their counting houses, their offices, their work shops, that they may afford to support us in ease and luxury, I say, if we could by any possible means be brought to comprehend the cruel injustice of our acts we could not consent to throw away in needless extravagance that which has been purchased at such a fearful sacrifice. A world of work must yet be done in this important field of reform as regards woman's dress before we shall be able, from an enlightened understanding, to exercise justice and mercy towards our husbands and fathers.

But this is aside from the special purpose of my present writing. Whenever co-operation can be successfully carried on it is always at less expense than the sum of individual expenses in our present system of housekeeping, and if any plan can be devised which will work smoothly and satisfactorily, it will thereby relieve the care-worn mother and overworked father of a portion of the burden which now comes to them. I have before me an able article from the pen of the gifted philanthropist Mrs. Cynthia Leonard, who has presented a plan of co-operation. I will take the liberty to quote a portion of the article.

"If we could form co-operative housekeeper's associations, a grand revolution could be speedily brought about, and housekeeping

be carried on with at least one-third less expense, and with comparatively no trouble to the housekeeper. For every house to have its kitchen and its washing, ironing and cooking days is just as far behind the times, in such matters, as it was for every woman to spin and weave her own cloth, and for each man to do his own blacksmithing, shoemaking and tailoring. Suppose our cooking, washing and ironing was all done outside of our houses. This would enable us to do with one room less in the house, and that always the dirtiest; and with one fire the less, and the kitchen fire is always the most expensive. We would be rid of that terrible bugbear 'washing day,' the smoke and odor of cooking, and the traces of grease and dirt that always follow in the wake of a so-called servant girl. When this thing can be accomplished, a large airy dining room, a parlor or cooking stove (with a reservoir at the back for hot water) in which gas or kerosene oil could be used in summer, and a pantry with sink for washing dishes will be all that is necessary for an outfit. Then with a professional sweeper (for carpet sweeping is a profession that but few understand), to go through our homes once or twice a week, to sweep and dust, which could be done for ten cents a room, you have nothing left to be done that the most refined lady in the land would refuse to do if it were necessary for her to work.

"The table is spread for breakfast, and at the appointed moment the breakfast arrives, is taken from the delivery oven and is placed smoking hot on the table. The breakfast has been ordered the night before, when the supper things are called for. In an hour or two after its delivery, the breakfast things are called for, and when taken the dinner is ordered; and nothing is left to be done in the house but to wash the dishes (minus greasy pots and kettles) and do the chamber work. In houses where but one servant is employed now, none would be needed, and where two or three are now required, one would be able to do it all, and do it better.

"I would suggest that a company be organized, making five hundred shares at one hundred dollars a share. The officers may be a president, a secretary, a treasurer, and a board of managers. I would then advise that a building be erected for a cook-house, at the cost of about twenty-five hundred dollars, when all completed, with an excellent vegetable cellar and a room built expressly for meat; the first floor to consist of a large cook room in the centre, with a stove built expressly for such use with oven for each kind of baking. Out of this room would lead all the others—a pastry room, a reception room and an office; the clerk and book-keeper to occupy this office.

"If, after the laundry was established, we had money enough left to buy a week's provisions in advance, that would enable us to get our meals ready cooked for less money than we now pay for the raw material aside from the expense of cooking it.

"I would suggest the hiring of a meat cook, at a thousand dollars per year; a pastry cook, at eight or nine hundred; a vegetable cook for six hundred.

"We could form an organization, extending all over the country, to protect employers from the imposition of inexperienced servants, pledging ourselves not to employ a girl who could not bring a good recommendation from some responsible party, unless she was a graduate from our cooking establishment. Here they could go through a regular course of training, and have every advantage of a thorough knowledge of the business they intend to follow. Then I would propose that we petition our State and county agricultural societies to offer among their highest premiums those for the best specimens of cooking. We would not be long in bringing cooking to a science, and ladies who now affect to be entirely ignorant upon the subject would be fond of the knowledge they now scorn.

"A delivery oven could be built similar in shape to a tobacco peddler's wagon, about ten feet long, four wide and three or four feet high, lined with a zinc chamber four inches deep, to be filled with boiling water at the top and drawn off at the bottom. This would keep hot in winter weather from two to three hours, long enough to deliver meals over a large circuit.