

manly and to raise them to a higher level by making His spirit manifest in them, that through it they might work greater achievements in the arts and in the sciences. [Reference was made to the good and evil use of knowledge and the graduates were admonished to live honest, upright lives that in their entrance upon the journey of life, civilization would be made the better and communities the stronger for the example which they would set their fellow-men.

In conclusion Elder Richards congratulated the graduates on having completed their University studies. He assured them of a bright future provided they went forth with full purpose of heart to so conduct themselves as to be a credit to the State and an honor to the institution from which they had just graduated.

After the singing of The Bridge by the glee club and benediction by President Kingsbury the assemblage dispersed.

A NEGLECTED CEMETERY.

EPHRAIM, June 8, 1897.

The celebration of the birthday of our beloved, now departed Prophet and Pioneer leader, Brigham Young, was attended to by the Primary association of our children and a few of their parents on the natal day. The beautiful assembly of such a host of healthy, well-dressed children, was in itself a sight worthy devoting an hour to, and to listen to their singing, recitations and sentiments of respect, expressed with regard to the great man, who, to this people, has been a Moses indeed, and an Evangelist also to the people of various other nations.

Watering is now going on night and day, as the Lord has blessed us with plenty of it, but if we had a scarcity of this important element it would be just the same, for then it would be necessary to utilize it with the more economy.

The prospects for the farmers are now splendid, and even the stock-owners and the sheep-men are cheerful, regardless of their various political views as to the causes that have brought this favorable change.

We also had our Decoration Day here, but few, if any, of the people of Ephraim, could with any degree of satisfaction visit our deplorably neglected cemetery on such a day. Not a tree is planted there, nor a living flower or a green spear of grass to be found growing in that desert-looking last resting place of so many noble men and women, some of them being the pioneers of this city who laid the foundation for that prosperity which their living descendants now enjoy; yet these can not afford to let ever so small a stream go to help adorn the city of our dead, no not even enough to keep one tree alive or to quench the thirst of mourning children that may visit the grave of their parents on that or any other day. The contrast between the cemeteries of Ephraim and Mantle has become so glaring that we now, more than ever, feel the just reproach which we receive from people that pass by them both. And yet there have been several strenuous efforts made to come up to the line of progression, also in this respect.

A petition, signed by about one-half the citizens of Ephraim, was presented to the present city council one year ago but by some means a division was created as to the location of a new cemetery, and the whole project became a failure. Elder F. M. Lyman spoke on this subject at one of our conferences, pointing out the disrespect shown our dead by such neglect, but with no better result, and it is therefore in the same condition today as it was forty years ago, with the exception that there are more graves and less greasewood.

If our now departed Prophet, Brigham Young, had been alive, and his keen, practical eye had happened to notice this forsaken piece of ground with so many quite respectable monuments raised among the greasewood, he would very likely have given our people a lecture that would have been as effectual as when he advised the people to make the road from Ephraim to Mantle straight.

But it is not only lately that the more progressive citizens have seen and made efforts to correct the mistake named, but as far back as thirty years ago our Stake president, Canute Peterson, then just called by President Young to be Bishop of Ephraim, tried to make the people see the propriety of making a new city cemetery in a more convenient locality, which could then have been had without any outlay for the ground or water, but some of the people opposed him so much on that proposition that he desisted, yet with a hope of seeing the people make progress in regard to their views on that subject. As before stated, he was also one of those who lately petitioned the city council for a new cemetery, and all the time he has used his influence for that object whenever there was any sign of a waking up to a more respectful consideration of our dead relatives.

The arguments advanced by the opponents are of such a nature, that it is almost a shame to state them. President Peterson was met with the pertinent remark first: "Are you going to begin with resurrecting the dead?" Later on it was this: "My father, mother, brother, etc., are buried there, and that place is also good enough for me." Others would say: "If we get a new cemetery, we have to go to different places when we want to visit the graves of our dead, and suppose there should happen to be two funerals on the same day, and one corpse was to be taken to the old grave yard and the other one was to go to the new one, what a confusion it would make? Besides this the new one might in time be the most attractive and thereby the old one become neglected." Just as though it was not neglected enough now. They seem to think nothing about the convenience and comfort of the living, but argue like this, that any kind of ground is good enough for the dead.

Our unfortunate cemetery is now about two miles from the center of our small town, and without the privilege of using any of the water that flows through the fields, that surround it on all sides. On one occasion a proposition was made, to allow five acres of water right for the cemetery, but of the more than 4,000 shares, not five could be spared for that purpose.

Some of our citizens will, no doubt,

find a great deal of fault with this exposition of their views and actions, but seeing that your views are in harmony with the progressive citizens of Ephraim, I am ready to take the consequences, even if it should make them so vexed and angry, that they will consent to and assist in getting a more suitable place for the dead.

C. C. A. CHRISTENSEN.

SEVIER STAKE CONFERENCE.

RICHFIELD, Utah, June 1, 1897.

The quarterly conference of the Sevier Stake of Zion was held in the meeting house at Monroe, Saturday and Sunday, May 22nd and 23rd, 1897. There were present of the quorum of the Twelve Apostles Elders John Henry Smith and Anton H. Lund, the Stake presidency, a large number of bishops and other leading men, as well as a large attendance of Saints from various parts of the Stake. A part of the time during the meeting was occupied by the Bishops in giving reports of the condition of their respective wards, but the greater portion was used by the Apostles, who exhorted the Saints to faithfulness and diligence in the performance of their duties and obligations; also instructed them relative to their best interests; both as regards their spiritual and temporal salvation, encouraging them to sustain the Priesthood and listen to and take counsel from those in authority. The brethren also gave some excellent instructions to those present relative to their social relations with one another, and urged all to lead a life of honesty, purity and virtue.

The weather during conference was very favorable, and all had a very pleasant and enjoyable time.

SIMON CHRISTENSEN,
Stake Clerk.

JOHN BUCKLE'S FUNERAL.

The funeral services of John Buckle were held yesterday afternoon at his late residence in the Tenth ward. The obsequies were under the auspices of the Independent Order of Odd Fellows with which organization the deceased had long been actively associated. Interment was in the family burying ground at Mt. Olivet cemetery.

The services at the residence and the ceremonies at the grave were alike witnessed by a large number of friends in addition to the relatives. The home was thronged with those who came to pay their last tribute of respect to the deceased while many were unable to gain admission. The Rev. Alfred H. Henry, Pastor of the First M. E. church, chaplain of the Utah lodge, conducted the services and a male quartette furnished the music. The Rev. B. F. Clay, pastor of the Central Christian church and Elder Joseph Christensen of the Church of Jesus Christ of Latter-day Saints were the speakers. Both gentlemen spoke feelingly of the departed, and dwelt at length upon his integrity and moral worth as a man.

The remains were then escorted to their final resting place and laid away in the grave that had been made ready to receive them.