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THE DESERET WEEKLY.

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MEETINGS IN ARIZONA.

Interesting Account of a Local Pilgrimage with Attendant Incidents.

Following is the report of a journey and labors of a company from Snowflake, Woodruff and St. Joseph under Pres. L. H. Hatch, to hold a ward conference at Tuba City, about two hundred miles west of Snowflake.

The company numbered twenty-nine souls. The first evening out from St. Joseph the following organization was effected: Captain, John Bushman; chaplain, John A. West; chorister, Mark E. Kartchner; secretary, A. L. Rogers. Prominent in the company were some of the officers of the Stake, as follows: Pres. L. H. Hatch; Superintendent of Sunday Schools John A. West; his counselor, A. L. Rogers; president of the Elders, W. Ellis Stratton, and Reuben Parkinson, his counselor; Sister Phebe Kartchner, president of the Y. L. M. I. A.; Brother Mark E. Kartchner, one of the alternate members of the High Council and home missionary; Bishop John Bushman and wife, of St. Joseph; also Sisters W. J. West, Clara O. Rogers, Minnie Stratton, Addie Savage, the two daughters of President Hatch, besides young people and children to make up the company.

At Winslow a telegram was sent for from President J. N. Smith concerning the health of his daughter, whose sickness had prevented him from being one of the party. He replied that a favorable turn had taken place and there were hopes for her recovery.

The journey to Tuba City was made in four days from St. Joseph, and six from Snowflake.

The songs of Zion were sung and prayers were offered faithfully for the success of the mission, for the welfare of those who remained at home and for the interest of Zion in every land. The evenings were spent around the camp-fire relating missionary experience, singing and reciting, which tended to make the journey enjoyable.

On arriving at Tuba City we were most hospitably entertained by Bishop Brinkerhoof and the members of his ward.

Five meetings were held at Tuba City and one at Moenkopi. All the vacant offices in the ward were filled and a good spirit prevailed. Brother Orville E. Hates was appointed Presiding Elder of the Moenkopi branch of the Tuba City ward.

All the people here are in the enjoyment of good health. We found no excitement about the Indians.

The people seemed to have a desire to serve God, as expressed by many of them that were called to speak during the meetings.

President Hatch and the brethren and sisters that spoke seemed to be full of the good spirit, good will, and blessings to the people of that Israeli desert land, and it was abundantly returned by the people of the ward, who did all in their power to make us comfortable in the good things of the earth and in genuine brotherly love and kindness.

In the course of the remarks the people were exhorted to set good examples to the Indians, to cultivate a friendly relation with them, not gamble with them, nor do anything that would disgrace the name we bear. The truth of the Gospel was testified in power; the people were warned against any who did not acknowledge Brigham Y. as the man called of God at was to act of old to lead this people to the mountains.

In cultivating the earth, work should be done in the time of it in order to secure the best results. Parents should seek to make the home attractive to their children. A lively interest should be taken by all in the Sunday School, in the quorum and society meetings.

At the meeting appointed to be held at Brother Hates' place on the evening of the 14th, nearly all the people of Tuba accompanied the party and were again fed with the word of God. President Hatch was especially endowed with great power upon this occasion, and blessed the people.

After the close of the services the multitude was loth to part and many visits and entertainment followed which lasted until a late hour. Some of the party visited the grave of Lot Smith, who was killed by Indians. It was in a lonely canyon; one part of the road was almost impassable to wagons. Brother Smith was one of the leaders of the African mission. He established what might be called the Egypt of Arizona and hundreds were fed from the world's bins and tables and sent on their way rejoicing. He was shot near the place where young George A. Smith was killed.

On the return to St. Joseph, on the 18th, a ward conference was held.

The four meetings which were called on that day and evening were largely attended and the same spirit was made manifest as upon all former occasions. All vacancies were filled that were needful in the ward. With the earnest and cheering blessings again of President Hatch the meetings were closed. The traveling party was here broken up, a part remaining in St. Joseph, the rest returning as they wished to their homes, after an absence of two weeks. All felt well paid for their time and expense and the little sacrifice they had made, for they had blessed and comforted a good and pure people and in blessing they had been blessed.

MARY J. WEST.

SNOWFLAKE, A. T., September 1st, 1892.

STAKE CONFERENCES.

Appointments for Quarterly Conference Until April, 1893.

Utah and Juab Stakes—Saturday and Sunday, October 15th and 16th, 1892; and Saturday and Sunday, January 14th and 15th, 1893.

Weber Stake—Sunday and Monday, October 16th and 17th, 1892; and Sunday and Monday, January 15th and 16th, 1893.

Box Elder, Tooele and Oneida Stakes—Sunday and Monday, October 23rd and 24th, 1892; and Sunday and Monday, January 22nd and 23rd, 1893.

Wasatch Stake—Saturday and Sunday, October 29th and 30th, 1892; and Saturday and Sunday, January 28th and 29th, 1893.

Cache Stake—Sunday and Monday, October 30th and 31st, 1892; and Sunday and Monday, January 29th and 30th, 1893.

Bear Lake and Summit Stakes—Saturday and Sunday, November 5th and 6th, 1892; and Saturday and Sunday, February 4th and 5th, 1893.

Emery and Uintah Stakes—Sunday and Monday, November 6th and 7th, 1892; and Sunday and Monday, February 5th and 6th, 1893.

Sanpete and Star Valley Stakes—Saturday and Sunday, November 12th and 13th, 1892; and Saturday and Sunday, February 11th and 12th, 1893.

San Luis, Morgan and Bunnies Stakes—Sunday and Monday, November 20th and 21st, 1892; and Sunday and Monday, February 12th and 13th, 1893.

San Juan Stake—Saturday and Sunday, November 19th and 20th, 1892; and Saturday and Sunday, February 18th and 19th, 1893.

Millard and Sevier Stakes—Sunday and Monday, November 20th and 21st, 1892; and Sunday and Monday, February 19th and 20th, 1893.

Panguitch and Snowflake Stakes—Sunday and Monday, November 27th and 28th, 1892; and Sunday and Monday, February 26th and 27th, 1893.

Davis Stake—Saturday and Sunday, December 3rd and 4th, 1892; and Saturday and Sunday, March 4th and 5th, 1893.

Kanab and St. John Stakes—Sunday and Monday, December 4th and 5th, 1892; and Sunday and Monday, March 5th and 6th, 1893.

St. George, Malad and St. Joseph Stakes—Saturday and Monday, December 11th and 12th, 1892; and Sunday and Monday, March 12th and 13th, 1893.

Oneida, Parowan and Maricopa Stakes—Sunday and Monday, December 18th and 19th, 1892; and Sunday and Monday, March 19th and 20th 1893.

Beaver Stake—Saturday and Sunday, December 24th and 25th, 1892; and Saturday and Sunday, March 25th and 26th, 1893.

F. D. RICHARDS,
JOS. F. SMITH.

How Not to Begin.

If you want to write a newspaper letter about the progress of agriculture in the United States do not begin it, "It is said that he who makes two blades of grass grow where one grew before is the benefactor of the human race." That old chestnut was worn out about the time of the American Revolution. It never was much of a saying anyhow. If you want to report a horse race, do not begin by quoting that Bible passage about the strength of a warhorse's nostrils being terrible. Everybody knows it now. Neither begin by saying that the horse was known in Bible times and from the most ancient period of history. Nobody cares a fig whether he was known or not, or when he did or did not begin to be talked about. Do not commence either to give us any of those old gag anecdotes about the Arabian's love for his horse. We don't want to hear them.

A distinguished gentleman lately wrote a magazine paper on the present status of higher education in the south. Those who labored through the paper to find out what higher education in the south was like at present found that six or eight pages of the thing were taken up with describing education in the south before the war. Who but an antiquary cares a brass pin about what education in the south or north was like before the war? The living present is what we want war in everything. Only when the past will serve us of today either as an awful warning or as a good example have we time to read anything about it.

And whatever you have to write about, don't lug in anything about the silvery moonlight glimmering upon the waters, or the green fields, or the ruins of an old cheese factory. We had enough of that a century ago. Never talk of golden sunlight, or fleecy clouds piled high, or the voice of the murmuring breeze among the leafy trees. We've had enough of that too. Don't begin with any hackneyed quotation to launch yourself off with under any circumstances. You will go off anyhow. Plunge directly into your theme, the more abruptly the better. Say at once that No. 2 red wheat is eighty cents a bushel and then quit.

Alive While We Do Live.

Why not live forever? asks Dr. M. Mauries at the beginning of a learned paper in the St. Louis Globe-Democrat. Well, who wants to live forever? Half or a hundred years of taxpaying, house bands, corns and presidential elections is enough to satisfy the most ardent admirer of life on this planet that there is not much in it.

A far more reasonable question than that asked by Dr. Mauries would be, Why not be well while we do live? There are a thousand reasons why man cannot live forever and ought not to if he could, but there is no satisfactory answer to the question why he should not have perfect health while he is alive. The persistent cold taking of the race, toothache, rheumatism, consumption and neuralgia are all wrong—as many life sucking carcasses that have grown up around the human body and hurry it to an untimely death after an agony of suffering inescrutable. Disease is certainly wrong and unnatural. Nature never meant it, and there is no cause in it.

The remedies prescribed for disease grow more numerous year by year. So do the illnesses. So far as we can judge, the human race, although life is longer on the average, suffers more physically than it did a thousand years ago. Where is the science which shall cause us how to live all over while we do live, and not keep dying a little at a time for half a century?

The editor of Scribner's Magazine thinks the next change in our political machinery will be the enfranchisement of the "noisy crowd in the galleries" from the great lounging concourse. Then the sober—that is to say, sober minded—delegates who go in for principle as against enthusiasm in politics will be able to hear themselves think and follow out their best judgment. Not so, Mr. Editor. It is all very well for a magazine editor in his quiet, cozy sanctum to feel his head swim when he contemplates that crowd, but we don't wear it abolished. Political conventions are all other conventions want the greatest possible airing. If a man's judgment and principles won't stand the test of hurrahs that raise the roof, they are not good for much. The line of course must be drawn between enthusiasm and rowdyism, but the enthusiasm must not be repressed. We have little enough of it left in this age of calculation and toil. And besides, as the editor himself admits, the shouting for a candidate does not mean his nomination.

The status of civil service reform in Canada may be guessed from the fact that the Intercolonial railway, which is run by the government, is operated at an annual loss of $300,000. It is said openly that this loss is due to politics in the road's management. The Dominion government is now negotiating with the Canadian Pacific road to take the Intercolonial off its hands, thus relieving it of its white elephant.

Western Practicalisms.

That is both a humorous and suggestive article which E. W. Howe, of the Atchison Globe, writes in The Forum.

He says frankly that he believes industry, economy and good conduct will bring better rewards in a western town than in any other communities on the globe. At the same time it seems impossible for the inhabitants of the young western towns to realize the vital importance of honesty, simplicity and order. They are all on the boom. It is the boom business that hurts things throughout the whole west. Mr. Howe says, "I am an advocate of getting rid of boom values as soon as well as in towns."

He finds, too, that "a promise will bring more in the western market than in any other market in the world." The great need of western country towns is manufactories. The people themselves could establish them if they would, but oftentimes they do not, but merely sit still and clamor for "eastern capital." The particular industry of western towns is going into debt and voting bonds that posterity will have to pay for. "The county in which I live has paid more interest than it ever voted bonds, and the debt is still unpaid." Mr. Howe is of the opinion, however, that the real opportunities for money making in the west are better now than they ever were before.

Western social life is injured by an impression that people ought to quit "society" as soon as they are married. "Western society is made up of young people who are always more or less embarrassing except from the standpoint of good looks." Further, the unrestrained liberty allowed between engaged couples and young people of the opposite sexes is dangerous and demoralizing. "Our parlors are too often loafing places for men who use all their arts against the best interests of women and society."

Another peculiarity of western life is that nobody expects to live all his life in the locality in which he is at present. In Mr. Howe's warm the citizens threaten to move to a larger place near by, where they think they will be better appreciated. In that town the people threaten to move to Chicago, and in Chicago they threaten to go to New York. All seem somehow to forget that "making money is a matter of industry and saving, seldom of location."

NERVOUS DEBILITY.

Dr. R. C. KNOX NERVE AND HEART TREATMENT, a specific for Nervous Prostration, Nervous Headache, Nervous Dyspepsia caused by alcohol or tobacco, Wakefulness, Lost Manhood, Impotency, Spermatorrhœa, Loss of Power in the Sexual Organs, Sleeplessness, Nervous Twitching of the Eyelids, Nervous Chorea (St. Vitus's Dance), Nervous Headache, Fits, Nervous Neuralgia, Nervous Weakness, Mental Depression, Loss of Memory, Premature Old Age, Paralysis, Locomotor Ataxia, Paralysis, Insanity, Hypnotism, Spermatorrhœa, Impotency, Sexual Weakness, Lost Manhood, Wakefulness, Lost Power in the Sexual Organs, Sleeplessness, Nervous Twitching of the Eyelids, Nervous Headache, Fits, Nervous Neuralgia, Nervous Weakness, Mental Depression, Loss of Memory, Premature Old Age