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THE QUIET HOUSE.

O, mothers, worn and weary,
With cares which never cease.
With never time for pleasure,
With days that have no peace,
With little hands to hinder
And feeble steps to guard,
With tasks that lie unfinished.
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight;
Where never sound of little feet
Is heard from morn till night;
No tiny hands that fast undo,
That pull things all awry,
No baby hurts to pity
As the quiet days go by.

The house is all in order
And free from tiresome noise,
No moments of confusion,
No scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away for ever
Just as they last were worn.

And she, the sad-eyed mother,
What would she give today
To feel your cares and burdens,
To walk your weary way!
Ah, happiest on all this earth,
Could she again but see
The rooms all strewn with playthings
And the children 'round her knee!

THE BANNOCK STAKE OF ZION.

BY ANDREW JENSON.

Feb. 4, 1884, the Bannock Ward was organized into a Stake of Zion, under the name of Bannock Stake, with Thomas E. Ricks as President, and William F. Rigby and Francis C. Gunnell as his Counselors.

April 26, 1884, the first Stake quarterly conference was held at Rexburg, on which occasion Rexburg was organized as a Ward, with Thomas E. Ricks, jun., as Bishop and John L. Roberts and Andrew S. Anderson as his Counselors.

May 13, 1884, the first crop report of the Stake was taken, showing a total of 1,582 acres of land planted during that spring.

April 30, 1883, the population of the Stake, as shown by the statistical report, had increased to 875 souls.

May 30, 1884, Apostles Wilford Woodruff and Heber J. Grant arrived at

Rexburg, where they preached to the Saints on May 31st and June 1st. On the 5th of June they met with the Saints at Lyman, and organized that branch into a Ward—the second Ward of the Stake. On the 9th they visited the Saints between the North Teton and Henry's Fork, and organized them into a Ward called Wilford. On the 10th they organized the Teton Ward, and on the 11th Parker Ward, meeting with the Saints at these places.

July 31, 1884, the second statistical report of the Stake showed the total number of Saints to be 1,420.

At the second quarterly conference, held at Rexburg, Aug. 16, 1884, at which Presidents John Taylor, George Q. Cannon and Apostles F. M. Lyman and George Teasdale were present, the following brethren were chosen as members of the High Council of the Bannock Stake of Zion: Austin G. Green, David Robinson, Alexander N. Stephens, James H. Mason, Brigham Ricks, Heber Ricks, Phineas Tempest, William Troop, George H. B. Harris and George D. Black; alternate members: Andrew A. Anderson, William J. Young, Charles Keppner and Edmund Paul.

All these brethren were ordained and set apart to their respective offices, at once, except Thomas Brown and Casper Steiner, who, being absent, were not set apart until Oct. 18, 1884, when a Priesthood meeting was held at Rexburg.

At the same quarterly conference held at Rexburg, August 16th and 17th, the Menan (Cedar Buttes) and Louisville Wards were partly organized; this increased the number of wards in the Stake to six. On this occasion the following letter of instruction were given to the Saints in the Bannock Stake:

"To the Saints in the Bannock Stake of Zion:

"Having been asked some questions by President Ricks in regard to the timber and hay land in this valley or among our settlements, we beg leave to present the following in answer thereto.

"You have your city lots surveyed here and public squares laid out. You have your lots provided for meeting houses, school houses and tithing offices, as well as farm lands for missionary purposes. You are operating together in your general public arrangements in building meeting houses, school houses and other public enterprises in the interest of the whole community.

"You have also laid out some big fields

and in your combinations have fenced them; you have made some very excellent water ditches; and have in contemplation the construction of others; these are all of a public nature and in the interest of all; each person is supposed to have contributed his portion in the interest of the whole community.

"The same principle should be carried out as far as practicable with regard to other matters. You have timber and bay lands, and so far as these can be arranged as to make an equitable distribution of the timber and of the grass lands it would be as just, as proper and as strictly in accordance with the principles of equity, as any of the aforementioned.

"You'll stand on an equal footing in regard to these matters, and all should operate together in the interest of all and for the benefit of the whole.

"Were you acting singly and individually, any of these lands would have been of very little consequence to you, and of no special profit, and if these settlements had not been organized in the manner they have been, they would have been of no special advantage to parties claiming them.

"It is the combination, the concentration and the united effort alone that make them valuable, and no good Latter-day Saint, in possession of correct principles, could seek to take advantage of this combination to aggrandize himself at the expense of the public. Such action is not compatible with the ideas that are entertained and will be carried out in the building up of Zion, where equitable principles must prevail, and all covetousness and individualism must be obliterated.

"Serious objections have been raised to the settlements on the timber and lowlands, in consequence of the prevalence of mosquitoes thereon. Why not divide those lands up, on some equitable principle, among the people and only go there when it is necessary to look after the hay and timber, and in this way gather together on your townsites, according to counsel and leave the mosquitoes to their own dominion?

"And why would it not be better to divide up those lands among the settlers on the higher lands so that each one would have a portion of timber and grass land, and thus place all on an equal footing? This might be done either by purchase or exchange of lands, furnishing those on the lowlands with good positions on the highlands, while the people on the highlands would then have a proper proportion of the lowlands both for hay and timber, and the people of the lowlands have the same privilege and facilities as those on the highlands, and an equitable adjustment be made in the interest of all parties under the direction of your presiding authorities.