

EMERY STAKE CONFERENCE.

The Quarterly Conference of the Emery Stake of Zion convened at Castle Dale Saturday, Dec. 5, 1885.

On the stand were the Presidency of the Stake, Bishops of the various wards and other presiding and local officers representing the different associations and organizations of the Stake.

At 10 a. m. the meeting was called to order by President C. G. Larsen, who, after the usual opening exercises arose and welcomed all the people and said he was very thankful for the favorable weather and every blessing enjoyed, and not the least for the peace and liberty yet granted us to meet on such an occasion as this. Our neighboring settlement, Huntington, had been put somewhat under restrictions, on account of considerable sickness among the people there, which had been called contagious and as wisdom and caution dictated, people from that ward had been counseled to stay at home.

John K. Reid, who had acted as Stake Clerk from the organization of this Stake, was, by unanimous vote of the people, honorably released from said position at his own request, and Oluf J. Anderson was honorably released from being a member of the High Council and voted in to fill the place as Stake Clerk.

Orange Seely, first Counselor to President Larsen, addressed the congregation, saying that from all appearances it looked like our opposers intended to compel the resentment of the Saints by heaping upon us all the wickedness and abuse possible; but, thanks be to God, our leaders are preaching and teaching to us the peaceful things of the kingdom of God, and if we are willing to do our duty, we shall be able to remain faithful through all trials that may meet us on our further journey in life.

R. Justesen, second counselor to President Larsen, was the next speaker; he was exceedingly grateful for the broad plan of salvation revealed to the human family. Well might it be said that a heavy cloud was at the present hovering over this people, but when he thought of the many dark hours that this people have seen before, he was reminded that there was never a night so dark but what a day dawned after it. When the big army advanced toward Utah in 1857, the "boys" were called upon to go and stop its further advancement; but it was told them that if they would go in obedience to the call and with their hearts filled with the fear of God, no shooting or destruction of human life should be necessary, which to him seemed rather a singular if not an impossible outcome of the affair, but the victory was thus at the time given the people of God without even a gun being fired with the intent of shedding blood. He was confident that the same would be the result in the pending controversy between this people and their declared enemies if the Saints only trust in God and regard their religion.

In the afternoon the Bishops of the different wards reported the condition of the same, showing a good condition in all things pertaining to the progress and well-being of the people. Good health was enjoyed all over except in Huntington Ward.

The Primary Associations and Sabbath schools were reported as effective factors in the "nursery of Zion;" the day schools received proper attention, one or two being in operation in each of the wards except Muddy, which had not succeeded in getting an efficient teacher. Ferron Ward had erected a fine meeting house, built from brick, the roof and cornice being already on. Up to the present the house had cost about \$2,800, which, for a ward of about 300 inhabitants might be pronounced extremely good, but a good deal of credit for that enterprise was due to Brother M. W. Molen, who is a resident of that place.

The clerk read a communication from the First Presidency of the Church to President C. G. Larsen, stating that if agreeable to all parties concerned, the Moab Ward would be stricken off this Stake and attached to San Juan Stake, as that ward is somewhat difficult to visit from this place on account of two troublesome rivers to cross, namely Green and Grande Rivers.

President Larsen asked the Saints to manifest their feelings on this point, and the change was unanimously approved of.

President Larsen addressed the Saints in a very forcible way upon going to law, one brother with another, saying every one who did so would be held accountable for it, and would have to make public restitution. He also recommended the enforcement of the law against thieves and other transgressors that may prey upon us or may be found in our midst.

Patriarch R. Logan, being called upon, said the old ship Zion had now for over fifty years stood the breeze and the foaming sea, and was still afloat, and would go into the harbor of safety. He encouraged to good deeds, good thought and kind talk, and concluded by invoking the blessings of the Almighty upon all the Saints.

On Sunday morning, December 6, after the usual opening ceremonies, the clerk read the statistical reports, which showed a total of 2,465 souls, divided as follows: Castle Dale 359, Orangeville 331, Ferron 239, Molen 156, Muddy 119, Huntington 83, Price 416—an increase by births of 56, and by new members received of 40. The remainder of the forenoon was occupied by giving good counsel and admonition to keep firm in the faith and observe the

covenants made with God and one another, that the divine favor be enjoyed, which will prove the keenest sword and the most effectual shield in all the battles we shall have to engage in.

In the afternoon the house was filled to overflowing by eager listeners. After singing and prayer the sacrament was administered and then the general and local authorities of the Church were presented to the people and unanimously sustained. After this several speakers occupied the stand and bore a powerful testimony to the divinity of the latter-day work.

The remainder of the time was improved by Prest. Larsen, who urged upon the Latter-day Saints of this Stake to watch over their children and remember that the tendency of the age is to vice and corruption. He warned the people against living beyond their means, and charged them to be wise and prudent, pay their honest debts and not run blindfolded into new obligations before they were sure that they had bread for their families and seed grain for the coming season. He concluded with the assurance that the Lord will take care of his "own work."

O. J. ANDERSON,
Stake Clerk.

CORRESPONDENCE.

FROM HERE TO SAN JUAN.

BLUFF CITY, San Juan County,
Utah, December 8, 1885.

Editor Deseret News:

We arrived here on the 6th inst., just at dusk, and found the good people of Bluff all well and very much rejoiced to see us. Our journey during the last few days was very hard on our teams, much of the road was sandy, and our grain for teams began to be short, but we came in in good shape, all of the company feeling well.

The country from Orangeville, Castle Valley, is not of much account, unless it be to hold the earth together; the hills and valleys are bare and almost free from any covering, except rock and a good-for-nothing clay. There is a stretch of country between Wilsonville, on Cottonwood Creek, and the first "Holes in Rocks," which is a beautiful bench of good sandy loam, covered with fine grass. Here is

A FINE PROSPECT FOR DRY FARMING. We met two brethren who had been out putting in some wheat as an experiment. From this place the whole face of the country has but one appearance, and that is desert and arid till Green River is reached. The road for miles runs along and on top of the grade which the D. & R. G. Ry. company put up before they decided to run down Spanish Fork Cañon, making a first class road.

AT GREEN RIVER

there can be made some fine farms and orchards. The soil is excellent and climate unsurpassed; a few have raised water from the river by the wheel process and produced excellent crops of corn and some vegetables which are almost as fine as I ever saw. Brother Job Smith had just completed a machine for raising the water from the river to the east bank, some 26 feet, for Brother Packard, formerly of Brigham City, at a cost of about \$300. It will water 80 acres of land. There is still some land to be had and any amount of water in the river still unappropriated. Here I met "mine host" Major H. M. Beardsley, keeping the hotel of this place. He and his lovely wife seemed to be happy in their new home, and the Major was busy as usual in making improvements both useful and ornamental. He told me that the D. & R. G. Railway company were heart and hand with him in improving the surroundings of the hotel, which, when completed, will make a fine winter resort for the invalid who may be seeking a mild winter climate.

The road from Green River to the "Little Grande" section house, 16 miles, is very fair—some sand for the first mile or two, but after that the road is good. Some feed is found on the east bank of the river, but none on the west. We used the ferry in crossing, not deeming the ford safe for teams and wagons. Cattle ford below the railroad bridge safely.

From Little Grande to Court House Springs, a distance of 20 miles, the road is quite fair, being mostly over rolling clay hills and valleys, with no food to speak of near the line of travel. At Saleratus Wash, two miles from the section house, water for animals can be found. At Court House Springs good feed and water are found. Thence to Grande River, 15 miles; the road is down grade, rocky and sandy, and the feed good. We found more water running down the river than there is in Green River.

We crossed the river and rolled on about two miles, and came to

MOAB,

a nice little town, situated in Little Grande Valley. The residents have raised very fair crops here the past season. Some of the best corn has been raised here that I ever saw west of the Missouri River; also excellent sorghum, and some of the finest apples raised by Brother Warner of this place. He also informed me that he had quite a crop of very fine pears and grapes, of which he has a nice variety. I could not see anything to hinder the people here from making themselves comfortable homes in a very short time, with labor and perseverance. The climate and soil is all that can be asked. The upper part of the valley, about six miles from Moab, is destined

to become a very fine place in the near future. They have a fine tract of rich land and plenty of water for it, as I was informed. This beautiful little valley contains about 8,000 acres of land and a fine site for a town near the center; the soil a rich sandy loam, well adapted to the culture of fruit and vines of all kinds. There is plenty of timber in the Lasalle mountains, about fifteen miles distant to the east, with a very fair road already opened to it. Brothers Holyoak and Warner have a small saw mill and coopper in operation and think of moving the saw mill up nearer the timber. Here is one of the finest locations for 50 families of moderate means that I know of so near Salt Lake City—only about 40 miles from the line of the D. & R. G. Railway, at Thomson Springs. I do hope some twenty young married men will see it to their advantage to move in there this winter and be ready to raise a crop there next summer. Some five families who are there now moved in a year ago last August, almost destitute, but now they are comparatively comfortable, having raised a fair crop, and all have comfortable log cabins to live in. This also is a fine country for stock there being no necessity to provide feed for them during the winter.

Bishop Randolph Stewart presides here, and is ably assisted by Brothers Burnham and Holyoak, and the whole ward now appears to be in a good, healthy condition, and in a fair way to prosperity. The effect of the late visit of Apostle F. M. Lyman and Counselor Seely, of Emery Stake, is quite apparent. They did much good, and the people feel renewed and strengthened in their faith. May they ever abide in the counsel they received during the visit of these brethren!

THE ROAD FROM MOAB

to the Blue Mountains is not as good as it ought to be, to encourage emigration to San Juan. Rocks and sand would describe the major part of it. We found no trouble as to water for ourselves or animals, and feed also was tolerable good; the road passes over a grand winter range for stock. In summer the animals feed on the Lasalle and Blue Mountains, and in winter on these extensive mesas or low plains.

At Cain Springs we had one wagon turn over into a deep cut. The late rain had made the bank give way and the wagon rolled over and lodged in a fine bed of soft mud and about one foot of water, breaking one wagon bow and two glass jars filled with peach preserves, damage about \$1.50. A Brother Wilson, from Moab, in company with some two or three other brethren, happened to be here on a hunting tour, and came to the rescue. They jumped into the mud and water and worked like beavers till the whole matter was set right, and before dark we rolled into camp, feeling first rate.

From Cain Springs to the foot of the hill or hills, on the way to Peterson Ranch, at the northern base of the Blue Mountains, the road is tolerably fair till these hills are reached; then it is up hill business indeed for some three miles. Loaded teams need to double, we were from early morning till one o'clock p. m. making these three miles. A dug way can be made that will entirely obviate this bad piece of road.

From this place to South Montezuma, the road, feed and water are good, and for twenty miles the traveler passes over one of the finest grazing countries I ever saw. From South Montezuma the road is up grade for six miles to Devil Cañon, still passing over a fine range for stock, and here we reached the summit of the highest point on the road to Bluff City. We passed over a little snow for about half a mile, and then commenced down grade, for forty miles to Bluff City on the San Juan river. Nearly the whole distance it is a fine winter range for stock. On the summit we passed for three or four miles through a fine belt of good saw timber.

Five thousand dollars would, if properly expended, between here and Moab, a distance of 160 miles, make the road quite passable, so that the good people of the north who might desire to come and see our fine country, need not jeopardize their lives. We hope the legislature this winter will

CONSIDER THIS ROAD MATTER

and kindly remember the situation of San Juan county as regards roads and bridges. A little assistance now will help the country to develop soon into a wealthy and populous country, for no matter how fine a country we have if people from other parts cannot get to it or the roads are so bad that we cannot get our products away to market, the country cannot grow. If San Juan county can be nursed a little now she will soon be able to help herself and assist others, through a rapid increase of her taxable property, for she is rich in natural resources.

We want twenty young married men to assist in developing this part of Utah. Also the same number for Burnham Ward in New Mexico; fifteen families for La Plata on the river La Plata in New Mexico; also twenty families for Mancos, Col., 30 miles from Durango, Col. Here are fine opportunities for the young to come south and grow up with the country.

F. A. HAMMOND.

ROADS AND ROAD SUPERVISORS.

FAIRVIEW, Dec. 25, 1885.

Editor Deseret News:

In traveling over our county roads it is an easy matter to tell whether the Supervisor is interested in his office or not. In some districts water courses

are nicely bridged and the roads graded up, while in other districts the impression is left that the supervisor makes enough out of his position to patronize the railroads instead of using his own.

Going south from Salt Lake City what an agreeable contrast is found from the almost impassable sloughs of 30 years ago. Now it is difficult to tell from the draught of the team whether you have a light or heavy load, as the latter requires but little exertion to keep it moving. If we travel when the patch of land at old Bingham Junction has been irrigated and the same between Willow Creek new fields has not, the road to the Point of the Mountain is good. Here, unless the team is heavier than the load, the illusion of a light load is dispelled. This heavy sand lays between two of our most wealthy and populous counties and is the main thoroughfare for all southern travel. We cover a mudhole or soft ground with gravel, but the idea of covering a bed of sand seems never to have dawned upon roadmasters, and yet the latter is as essential as the other, and more so in dry weather. In the material used for repairing roads there appears to be a diversity of opinion, and it is suggested that the Legislature define "what is gravel." If they should, we hope it may be a happy medium between fine sand and boulders. Some of our towns have to depend upon the water in their ditches for watering stock and culinary purposes, and in freezing weather, through lack of a proper understanding as to whose duty it is to control the water, the appearance of the streets in such towns would almost lead one to suppose that the inhabitants had forsaken the ordinary pursuits of life and turned their streets into a vast skating rink. If the supervisor is complained to and he in turn interviews the supposed watermaster the answer will probably be that he only directs the water in irrigation season, and is not even paid for that. If, when more than one or two persons take water from a natural channel they were compelled by statute to appoint some person to be responsible for the condition of their ditches and crossings, one important difficulty that supervisors have to meet would be removed.

If any of these suggestions should be the means of drawing attention to the reform needed it will be duly appreciated by an

OLD SETTLER.

NO MORE MORMONS!

[From Brick Pomeroy's Democrat.]

A weak point in the President's message is his recommendation that Mormons be prohibited from coming to this country! Judging from the marked difference between the matter and the manner of utterance on the Mormon question and all other questions touched upon generally so ably in the message, that portion was the work of a woman. It certainly was not the emanation from the mind of a statesman.

In dealing with the Mormon, who as a class are among the most virtuous, temperate, best behaved, industrious and mind-their-own-business people of this country, the President will do well to attack it outside of God and the Bible. In the first place, assuming the Bible to be true, God has nowhere spoken against Mormonism any more than against Methodism. If we select out the very small percentage of Mormons who are polygamists and deal with them as such, we find that God has shown more favors to polygamists than to other people. He has not only tolerated and protected the plural marriage system, but for hundreds of years selected His chosen mediums for greatness from polygamists.

Not one word has God ever uttered against polygamy, monogamy, or single marriage as not of divine origin or command. On the contrary, it is the direct outspoke of man when he found that males outnumbered the females in the camps and locations where men aggregated as armies abounded, and where there was not even a sufficiency of women to permit the men to have each one wife, let alone two or more. Therefore if it will to omit referring to God as opposed to polygamy or even giving command against it.

On the other hand, God has given positive commands against adultery and fornication! And yet this country is continually full and slopping over with adulterers and fornicationists. The woods is full of them. They come down from the pulpits, break the laws of God and man, then go back into the pulpits from their nest-hunting and preach. They swarm about camp-meetings, circus-tents, gin-mills, sailors' boarding houses, the retreats of legislators, the offices of law makers, the Treasury Department, and even accept chairs in the Senate, in Congress and in the White House. Men who have won renown as adulterers and fornicators, and who would bleach out their own numerous offenses against the laws of God and man by bathing in the blood of polygamists. In this connection it is safe to assert as susceptible of proof that nine out of every ten active, outspoken opponents of plural marriage in this country are males and females whose early lives were more or less given to debauch and disregard of all that was respect for or sympathy with the beautiful marriage relation. It is this positive fact that makes the suggestions of reformers from whose heels are dripping the slime of sin fall

to the ground with other worm-eaten fruit.

But we are not dealing with the question of polygamy or plural marriage. We are not for it nor against it. The peaceful relations assumed by others do not concern us in the least. Old bachelors whose only children are illegitimate, and old maids, are not fit educators on the subject of child culture or home influences, as they are not educated to what they talk about. Personally we care not a whit whether our friend be single, married or very much married so long as he is not a seducer or a bastard-bringer against the laws of private and public decency. With any relationship man and woman enter into that brings peace, honesty, happy homes, loving and united families and well-behaved children, we are satisfied. We believe it to be more honorable to marry than to burn. That it is more honorable to have two wives than to have one wife and one mistress. One wife who has to put up with the odds and ends, and one mistress whose fingers are strained only to lift the leaf-lard. That plural marriage and legitimate children born in any form of wedlock is better than one family of legitimate and a larger following of illegitimate hiding children. To be sure, the one wife and one or more mistress fashion is cheaper to the pious fraud known as man, than is the plural marriage relation in which a man cannot throw his surplus progeny off upon the public and into public charity institutions, but must care for them himself.

There are greater evils than polygamy in this country. It is better to begin with greater ones first. Tackle the longest rods in the forenoon, unless it is the intention to leave them over for seed. That President Cleveland is not well informed on the Utah or Mormon question is apparent. Were he well posted he would not give utterance as he does. In the first place, Mormonism is one of the hundreds of forms and varieties of religion of the world.

As a religion it has an absolute, constitutional right to existence and protection in this country, and to the same opportunities of growth as have all other forms of religion that people may or may not believe and embrace.

Let the law attack all lawbreakers alike. Let it purify homes and pulpits, and colleges, and legislative halls, and Presidential mansions alike; or abandon the idea of justice. Let it sweep in the monogamist, who keeps a mistress and raises bastards, equally with the polygamist who has two wives and no mistresses or bastards. Let us as a people be just.

There are polygamists in Utah and in this city. There are more polygamists in Washington, D. C., than in Salt Lake City, U. T. There are more colored polygamists among the Baptists, Methodists and Presbyterians of the South than among all the white people in the United States. Then why not give up all other matters and begin a general war upon polygamists everywhere? The Mormons went to Utah, a portion of Mexican Territory, years ago. That Territory came into the Union with its high mountains, its salt lake, its fertile soil, its Mormon pioneers, its Mormon monogamists and Mormon polygamists.

All these many, many years has the government of the United States permitted, defended and encouraged Mormonism with its addenda of truth, peace, disposition to agriculture, temperance, economy, sobriety, and, last and not least, its fretting of plurality of wives. Under this state of government protection as guaranteed by the Constitution, there are, under all the circumstances, most wondrous few polygamous marriages between those who agree to such conditions. These marriages are as legal and Heaven-ordained as are any other in this world that are divorceable and far more creditable than the profligate debauchery, and seasons of adultery that mark a portion of the lives of tens of thousands of men in this as in other countries.

The result of these marriages are wives and children. Families that are as lovable, and happy, as deserving of legal and all other protection as are the families of monogamists.

Then what?

Congress passes a law declaring that these families may be torn apart by so-called agents of justice! That women who were true, lawful, loving wives for years before the passage of that act, can be arrested by officers of justice, and made to testify against husbands. In no other part of the world is there so monstrous a law. It commands a man to turn out into the street, one wife if he has two; one branch of his offspring, if he has two, and to be guilty of "crime against a portion of his family." It punishes for what the law now declares to have been an offense before the law came into existence! Under the Constitution there can be no *ex post facto* laws passed and all such enactments, therefore, are legally inoperative, except at the point of arbitrary or military power.

The position taken by the President is therefore inhuman and unconstitutional, and therefore undemocratic and unjustifiable. The wait for a law excluding Mormons from this country is neither manly nor constitutional. The Mormon has the same right to come as has the Catholic; the covenantor; the communist; the celestial; the atheist; the infidel; the Hindoo and Mohammedan. It was for this the Tree of liberty was planted.