

do with the great principles of right and wrong established by our American government. But I will leave this subject. The Devil!

We have assembled here in our semi-annual conference, what for? To take into consideration any subject that may be for the advantage and wellbeing of the whole. That is one object. To give advice and counsel to the people of God, that may be under the sound of our voices. To get the united sanction and voice, with uplifted hands to the Most High God, in sending forth missionaries to the various nations of the earth. What for? To convert them to the everlasting gospel.

We have been told, by a circular letter, which has been issued officially, and sent to various nations, that because the people believe in the doctrines of the Latter-day Saints in Germany in Scandinavia, in Gt. Britain, etc., that the United States are very anxious to get all these governments to band together against what? To prevent the religious people who believe in these doctrines from emigrating from their own lands, to the land of America. Will these governments respond? Will they aid the great government of the United States, to persecute religious people by trying to prevent them from emigrating from one country to another? I do not know but what they may; it is very doubtful, however, whether they are so far lost to the great principles of religious and civil liberty, which modern nations are so proud of. It is very doubtful, in my mind, whether they will go back to the old dark ages of persecution, and be united as Herod and Pilate were, in preventing religious people from emigrating to other nations. It would be difficult, under the color of consistency, to hinder it. How are they going to know whether emigrants are Presbyterians, Baptists, Methodists or Latter-day Saints, when they embark at the European ports to come to this great continent of America? or how are they going to know what religion they belong to? Are they going to have their ambassadors, their consuls, and great men, appointed on purpose, paying them large salaries, and instructing them to be at every port, and also to make every man swear, when he embarks on board of a vessel, that he is not a Latter-day Saint?

Now, I do not believe they are going that far; and if they do not, how easy a matter it would be for emigrants, to say nothing about their religious sentiments, while sailing across the great ocean. Or could we not keep our peace so long? Would it be difficult for the Latter-day Saints to shut up the fire of truth in their hearts, so that no one would know them to be Latter-day Saints for 10 long days? I expect that would be the difficult part of the undertaking. We feel to rejoice so in the gospel, in the great plan of salvation, that we can hardly hold our peace for ten days; though if it were really necessary, I think some of us could manage to do so.

Well, supposing we landed safely, and held our peace, and should take the railroad cars for Chicago, whose business is it? And supposing we concluded then to take the cars for Omaha, whose business is it? And at Omaha, supposing we should take it into our heads to come further West, and should then purchase a ticket for Ogden, have we not the right to do so? Is our government going to employ runners and spies to find out every man's religious views, who passes over the various railroads? I am inclined to think not; I do not believe they have reached that stage yet.

But now concerning the justice of these matters. Supposing that we do preach what the world call "Mormonism" from the time we embark, until the time of our landing, because we believe in the Lord Jesus Christ, because we believe in repenting of our sins, and because we believe in baptism by immersion for the remission of sins, and because we believe in the plural order of marriage, as taught in the Bible, have they the right to shut down the gate against us? When I say a right, I mean a Constitutional right. Is not this country open to all nations? Is it not called by every people, "the asylum of the oppressed of all nations?" They have not yet passed a law forbidding the Chinaman from emigrating to this country. Have the Latter-day Saints sunk down reefs beneath heathenism, that we

must have the gate shut down upon us, and heathens by tens of thousands come swarming to our land? I do not, I cannot believe that the good sense of the American people can tolerate such persecution. Amen.

Correspondence.

CHESTER, Sanpete County,
November 5th, 1879.

Editors Deseret News:

I bespeak your recommendation to the entire "Mormon" community, of the panorama painted and exhibited by C. C. A. Christensen, of this county. It was exhibited on Monday evening last, at Mount Pleasant, the occasion of a complimentary benefit to Elder C. H. Wheelock, by him unasked, unsolicited, but none the less deserving.

The paintings are shown, not as art portrayed a la Ottinger, but they are the delineations of our painful and over-true experience vividly pictured to the experienced ones and to the thousands of the young and new comers. These scenes are beyond compare of words; but in this latter respect the explanations given by Elder C. C. A. are excellent in its details if not in its delivery. It was a double lesson. Some personal experience was given by Brother Wheelock of Carthage Jail and its horrors. A large audience was in attendance. Prof. Hasler's Mount Pleasant choir rendered beautiful music, particularly "Hail to the Prophet," after the scene of Carthage Jail. Certain it is that great labor, cost and research has been gone to by those true "Mormon" missionaries, and in every place they may come they should have patronage, besides a vote of thanks.

I sometimes fancy we are hardly appreciative enough by word to encourage pioneers in a better style of delineation, or any public work. Gold is sometimes only as brass, but the merited word of praise is the diamond engraver on the tablet memory of the struggling artisan. The gentlemen are coming north purposing to extend into Cache Valley.

I forbear mention of the mail robbery in this county on Monday evening last as its details have doubtless reached you ere this, but it was a well meditated matter, and indications are, its originators are or were in close proximity to its chief and heaviest deposit of registered matter.

I had an interview with the mail driver and learned from him such particulars as he in his scared condition could give. I think I counted from duplicate furnished by the postmaster at Ephraim, of registered matter in transit 12 letters, one I knew was tolerably freighted.

We are so far civilized even here that scenes of drinking, carousals, gambling orgies, Sunday outrages, liquor sellings to all ages and colors are in force and if not connived at are emboldened by the act, word, twist and sophistry of the perverter of the law so much so that sometimes our justices sit and hear the acts of our legislature most flipantly criticized and told what they should or should not have done, and asked to pass judgment or set aside their enactments, as irrelevant to this or that case, when they are as plain as a pike staff.

Castle Valley and its Facilities

HEBER CITY, Wasatch Co.,
October 30, 1879.

Editors Deseret News:

As perhaps some of your readers would like to hear something about Castle Valley, I will give a brief account of my trip through that country.

We came to the summit of the mountains northwest of Castle Valley about noon, October 19. The valley viewed from this point looks very rough and broken, deep washes running in every direction, forming a series of narrow valleys and gullies varying in width from ten feet to several miles. The valley is surrounded on the north, east and west by towering cliffs, some of them rising up almost perpendicular for thousands of feet, but to the south there seems to be a broken mass of low mountains as far as the eye can reach. The mountains or benches throughout the valley are level on the top, covered generally with a dense growth of piñon pine

and cedar. The sides of these benches are very steep, in fact, they are quite perpendicular for a distance of fifteen or twenty feet from the top, then slope off at an angle of about 60° to the level bottom of the cañon or valley below, a distance of probably 200 feet. There is no vegetation growing on these slopes, owing, no doubt, to the character of the ground, which is composed of loose rocks and sand. The soil at the bottom of the cañons and valleys is a light colored sandy loam, and seems to wash very easily as the creek beds are often 25 or 30 feet below the surface, the banks on either side being perpendicular.

The valley along which the Little White River flows varies from a quarter of a mile to a mile and a half in width. The river at this point, about four miles below its entrance into the valley, is quite small, affording but little more water than the average of the mountain streams in Salt Lake Valley. Along this stream for a distance of about eight or nine miles, there is some very good farming land. The river keeping the west side of the valley all the way, gives settlers a good chance to make farms on the east side. There are several claims made along the stream but there has been nothing done, as yet to improve them, with the exception of here and there the foundation of a log cabin. There was but one man in that section of country when we were there. He had been living there alone all summer. He had raised some very good potatoes and melons and a little corn, showing that the land there will produce excellent crops when rightly attended to.

Leaving White River, we traveled southwest to Huntington, a distance of 20 miles, over a rough, dry country, destitute of water, except when it rains, then I should judge from appearances all the low places are flooded. Huntington Creek runs southwest for a distance of four or five miles after leaving the mountains, then takes a course nearly due south, and empties into Cottonwood Creek. The creek bottom is from 100 yards to half a mile in width, the greater portion of it being covered with willows; a few cottonwoods are seen growing along the banks of the stream. The soil along the bottom is very fertile and produces excellent crops of corn, potatoes, wheat, oats, etc. On the south side of the creek, up near the foothills, is their proposed townsite. It is situated on a level bench containing about 1,000 acres of land. A canal is in course of construction to bring water out upon this bench.

A saw mill is being built in Huntington Cañon, about 10 miles from the settlement, where, I am told, there is timber enough to keep it running for at least fifty years. There are at present about 15 families living on Huntington Creek, and about 10 more are expected this fall.

Cottonwood is about 10 miles south of Huntington. In this enterprising little settlement, there are about 25 families, and more coming or expected to come. There are two canals finished, to bring water out of the creek on the south side, to irrigate their farming land. Their proposed townsite lies on the north side of the creek. The upper canal, it is estimated, will irrigate 1,500 acres of land, and the lower 1,300 acres.

Fire wood is plentiful in both Cottonwood and Huntington, as the foot hills are covered with piñon and cedar. Building timber will have to be hauled about 25 miles to Cottonwood, and about 10 to Huntington. There is no grist mill in the valley yet, but one is expected this fall or as early next spring as they can get over the mountain with it. There is a saw-mill in Cottonwood Cañon, about 25 miles from the settlement. All their lumber will have to be hauled this distance. It is about 40 miles from Cottonwood to Mt. Pleasant, Sanpete Valley, by way of the trail, and about 60 miles by the wagon road.

Respectfully yours,
WM. BUYS.

LAND CLAIMS!

PARTIES about to make final proof, or who have any kind of land business to attend to, will do well to call at the office of Chas. W. Steyner, south of Z. C. M. L. Salt Lake City, U. T., before going to Land Office or elsewhere. He will give information how to proceed, free of cost.

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THAT inasmuch as the Tooele County Co-op Stock Association is about to dissolve by limitation, all parties having claims against the Company will present them on or before the 28th day of November, 1879.

ABEL PARKER, President.

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