

Ridges; she was his wife's niece; last saw his wife's sister about three weeks ago; last saw Florence Ridges on Christmas, in Sugar House Ward; never saw her in Ogden; Florence came by invitation on Christmas; her appearance did not indicate that she was a pregnant woman; first heard of an alleged marriage last Saturday; never heard a rumor before; came to this city on Saturday evening; did not visit his wife's relatives; did not know his wife's mother was away from home; did not have time to call on her, as he wished to return to Ogden; did not know where Florence Ridges or her mother Agatha was, and had no information about it.

Milton Ridges was then called. He was 17 years old; had a brother four years old, and one a year and a half old; his mother's name was Agatha, his father's J. H. Ridges; he had five sisters, Florence, Clara Belle, Louie, Beatrice and Berenice; they lived with their mother; did not know where they were now; did not know where his mother or father were now; last saw them on Friday morning; they said they were going away, but did not say where to or when they would come back; saw some of them going away—his mother and two children. Saw his father on Sunday morning; he came and changed his clothes and went away; his father did not come back because the deputies were after him; witness did not know where any of them were; they took no goods with them; he now stayed alone at home; saw Florence about six weeks ago; did not know the day of the week; it was at home; she had lived some time at defendant's house; saw her there once, after Jan. 1st; had heard that Florence was married to Mr. Dean; heard some boys say so, but never heard it at home; did not know why she went away, nor where she went to; she was well when she went away; did not hear any of the family say they had seen or were going to see her; she was witness' elder sister; he was fond of her, and had asked his mother where she was, but had been told she did not know; his mother said Florence had gone to help Sister Dean; this was a long time ago; she was dressmaking; he told his mother he had heard that Florence was married, but she said it was not so; witness had never spoken to Florence about it; did not know when Florence went to defendant's; did not know she had gone to Logan; she was away a couple of days; she went to defendant's a couple of weeks after; never heard her speak of going to Logan; her sister had taken in dressmaking at home.

Cross-examined—Florence was related to the Pratt family; did not know of her visiting them; she probably did sometimes; it was nothing unusual for her to be away from home.

Mrs. Eliza Westman testified. She knew defendant by sight; did not know where he lived; she lived next to Mrs. Ridges' house; had seen Florence Ridges; had not spoken to her; last saw her six months ago; never saw her in company with defendant; was not acquainted with the neighbors; had not been in any of their houses.

Mrs. A. J. Ridges testified that she knew Florence Ridges; last saw Florence's mother six months ago; saw Florence three or four months ago; did not know where she was, or heard anything about her; did not hear she was married; was acquainted with the defendant.

Miss May Ridges was again called. She lived at home part of the time last summer; was with her sister part of the time; was not at home in June; did not know when her sister went live at defendant's; never heard of Florence having gone to Logan; had not seen Florence's mother or sister since Friday; saw her father going up the street yesterday; had not heard from him since, or from Florence's mother or family; did not know where they went, and did not have any impression or belief where any of them were; had not seen Florence for six weeks, or had any idea where she was.

Mr. Dickson asked that the hearing be adjourned for four days, that perhaps the witnesses might be found.

Mr. Moyle objected, as there was not a scintilla of evidence, or even a rumor among the neighbors, against the defendant. It would seem the witnesses were away because the District Attorney was inquiring into Mr. Ridges' family relations.

Mr. Dickson thought there was little doubt that the defendant was guilty of polygamy, not legally, perhaps, but circumstances pointed that way. Florence Ridges was a material witness, and she could give testimony of importance. The defendant was out on bail, and a continuance would not be a hardship. The officers had tried to get Florence, but could not.

Mr. Moyle said it was plain the disappearance of the witnesses was not due to the defendant's action.

Commissioner McKay said as the witnesses were subpoenaed to appear before the grand jury, a continuance was unnecessary, and the matter would be disposed of at once.

Mr. Moyle asked for the discharge of the defendant because there was no evidence to hold him. That she had assisted Mrs. Dean in dressmaking was no excuse for holding a man on a criminal charge; her other sister lived out as well; the explanation given for her action was perfectly reasonable. It had not even been shown that the defendant was a "Mormon," though it might be presumed, but still he should not be held for that.

Commissioner McKay said there was probable cause to believe the defendant

guilty, because of the conduct of the witnesses, which made a strong impression in his mind. He would therefore place the defendant under \$5,000 bonds.

Miss May Ridges, Mrs. Jos. H. Dean, Mrs. Adelaide Ridges and Milton Ridges were each placed under \$200 bonds to appear before the grand jury.

PANGUITCH STAKE CONFERENCE.

PANGUITCH, U. T.,
March 3rd, 1886.

Editor Deseret News:

The quarterly Conference of the Panguitch Stake of Zion convened in the new meeting house in Panguitch, on Saturday Feb. 17th, at 10 o'clock a. m. Presidents Crosby, Steele and Cameron being in the stand.

After singing, prayer by Patriarch Jos. L. Heywood and singing again, opening remarks were made by President Crosby, followed by Elder Edwin King, who has just returned from a mission to the North Western States, and who reported his labors and said he had been blessed with some success.

President J. L. Heywood reported the High Priests quorum as being on the increase and most of its members awake to their duties.

President J. W. Norton, of the Seventies, reported the 86th quorum of Seventies as not yet full but growing and being filled up with "live" members.

Seth Johnson, Bishop of Hillsdale, reported his ward as all trying to do something toward building up Father's kingdom, yet a number of his ward were on the move, "rather transient." Sabbath schools and other institutions were in tolerably good condition.

Benediction M. M. Steele.

The afternoon meeting opened with singing and prayer by Joseph Houston. Bishop W. J. Henderson, of Cannonville, reported his ward as being in a better condition than he had known before; the organizations were complete and doing much good.

Bishop A. P. Schow, of Escalante, reported of that ward that the majority were doing about as well as they could, their greatest trouble being that their meeting house was too small, but they had a new one in course of erection. The organizations of his ward were in good condition, except the Relief Society, which was somewhat divided.

Brother J. D. Wilcox reported Marion Ward as being in an unsettled condition. The Bishop was in prison for living with his wives, and both his Counselors were also absent.

Elders Thomas Heaps and John Myers then addressed the conference, exhorting the people to faithfulness and to fear nothing but evil.

Bishop J. C. Davis, of Panguitch First Ward, reported his ward in better condition than in the past.

Bishop H. S. Church, of the Second Ward of Panguitch, reported his ward; he said that some were trying to be Saints and others were indifferent, apparently, to the religion of Jesus. Societies and institutions were doing a good work, as also were the tear-ers.

Benediction by D. Cameron.

A Priesthood meeting was held immediately after the meeting of the afternoon, at which some changes were made in the High Council. Jno. Myers, of the High Council, was honorably released on account of his age, and George W. Sevy and Joseph Haycock having resigned, the three vacancies were filled by the calling of James Houston, Joseph Cameron and Thomas H. Cope.

John David Norton was called as President of the first Elder's Quorum, with Henry Lynn and Arembald Bell as Counselors.

Bishop Johnson having resigned, John H. Wilson was selected as Presiding Elder of the Hillsdale Ward.

Elder George W. Johnson was chosen as Second Counselor to Bishop W. J. Henderson of the Cannonville Ward.

Elder J. W. Wilson was chosen to preside in the Marion Ward in the absence of Bishop C. King and Counselors.

Sunday morning's meeting was opened with prayer by W. R. Sargent.

Elder H. D. Lisoubee was the first speaker. It was the first time he had ever met in Conference at Panguitch. He reported the Marysvale Branch of the Kingston Ward as having about 50 members, great and small.

The Conference was then addressed by Elder Twiches and several other brethren from other Stakes as also by Patriarch Jas. Henrie.

Benediction by Thos. Heaps.

At the afternoon meeting after prayer by Seth Johnson and the administration of the sacrament the general and local authorities were sustained and a vote of thanks tendered John Myers who had just resigned his position in the High Council on account of his age; the conference then sustained the changes made by the Priesthood meeting in the local authorities.

Presidents Cannon, Steele and Crosby then addressed the conference upon the vital importance of keeping the commandments of the Lord regardless of the consequences and exhorted the people to remain steadfast to the Gospel; also asked the people to continue their labors until they had completed the new Stake meeting house.

The conference then adjourned for three months, to convene at Escalante, with benediction by A. P. Schow.

The Young People's Conference was

held at 7 p.m., Feb. 23, and was a splendid meeting.

Respectfully,
W. P. SARGENT, Clerk.

KANAB STAKE CONFERENCE.

KANAB, Kane Co., Utah,
March 15, 1886.

Editor Deseret News:

The Kanab Stake Quarterly Conference was held, at this place, on the 13th and 14th inst.

There were present, Apostle John Henry Smith, Pres. Jesse W. Crosby, Jr., of Panguitch Stake; Pres. E. D. Woolley, Jr., Counselor Thos. Chamberlain, Bishops and leading men of this Stake.

The general attendance was greater than witnessed at any previous Conference held here, although the weather was rather unfavorable.

The speakers were much blessed in their addresses, and the people were much benighted and strengthened in their faith.

During Sunday afternoon Apostle Smith occupied the whole of the time in speaking to the young; his subject being principally faith in God, which he showed was more or less in all men, even the professed infidel.

The ward reports throughout showed general improvement and advancement.

Your Brother in the Gospel,
LAWRENCE C. MARIGER,
Stake Clerk.

CORRESPONDENCE.

WHO ARE THE COWARDS?

MEXICO, March 1st, 1886.

Editor Deseret News:

In the misrepresentations of the Latter-day Saints, by a venal press and lying false teachers, one of the most ridiculous charges that are brought against them is that of cowardice. Of all people of the world they demonstrate a bravery that is most praiseworthy, and one that is highly appreciated in the heavens, and will be by all when "Mormonism," as the anti-Christians and heathen call it, will be fully understood. I would like to ask, upon what grounds they can be

ACCUSED OF COWARDICE?

Let us examine the facts of the case. By asking a few questions. Is it an evidence of cowardice when, upon conviction, they embrace an unpopular faith? To come out of the world with its popular faiths and religious societies, to take up the cross of Christ—perhaps being the only one of a family—and give up all things for the Gospel's sake? To have the ties of kindred severed, to be looked upon as a "miserable dupe," a "religious crank" or a "fanatic," and to be coldly regarded by those who once professed the warmest friendship, as well as by one's kindred? Is it cowardice to leave all endearing ties of home and family relationship, and like Abraham of old, go to a strange country under a foreign government, to obey the commandment of God, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—leaving homes of comparative ease and refinement to commence life afresh, as it were under anything but favorable circumstances?

IS IT COWARDICE

to face the "dangers of the deep," run the chances of accidents and dangers of travel, and meet, in the battle of life, the toil and disadvantages of making a living under new circumstances foreign alike to education and training; to enter into new spheres, new conditions and all this for the love of God and the principles of righteousness? Is it cowardice to leave all the endearing ties of home, love and friendship to preach the Gospel of the Son of God, and, as a disciple of Jesus Christ, travel without purse or scrip, advocating his unpopular doctrine to those who "sit in darkness." Is it a sign of cowardice to calmly face the perils of travel and pestilence and the fury of mobs, who, led on by false priests, whose craft is in danger, advocate even murder and are ready to lead on mobs to shed the blood of innocence, as they have done in the past thus proclaiming themselves by their works to be the followers of anti-Christ, although professing to be the followers of "the meek and lowly Jesus?"

Is it cowardice to enter into

PLURAL MARRIAGE,

to obey a most unpopular law, that the followers of anti-Christ have fought most persistently from the beginning; to take the responsibility of two or more families, to support, to educate, clothe and provide for; in the fear of God and with an earnest desire to keep His commandments? And then when called upon, through the passage of unconstitutional, unlawful bills, to give up the wives given them of God, disown the children, pledges of love, given unto them in holy wedlock or suffer imprisonment or exile? Is it cowardice if they go into prison or exile, preferring the horrors of a prison and the forced companionship of malefactors and the worst kind of criminals, or the loneliness of exile with all its heartaches and inconveniences, to the dishonor of breaking sacred contracts or denying the revelations they know God has given in this generation for the salvation and exaltation of the human family?

Cowards! why they are the

MORAL HEROES

of the world; they demonstrate courage of the highest degree. Moral courage is the highest, the most noble courage. You cannot hire such men to go wrong; they are beyond price.

"You will not fight," say our enemies. Don't be too sure of that. But of this you may rest assured, that if ever such men do take up the implements of war, they will be as valiant in the battle field as they are to-day valiant for the testimony of Jesus.

The reason we do not fight with carnal weapons is because we are the disciples of the Lord Jesus Christ. For over half a century we have been proclaiming to the world that God, the Eternal Father, the Maker of heaven and earth, and the sea, and the fountains of waters, had revealed Himself and again spoken from the heavens, commanding all men to turn unto Him and worship the living and true God, repent of their sins, and be baptized by immersion, by one having authority, that they might receive the Holy Ghost and be taught of God; promising them that if they would do the will of the Father they should know of the doctrine as we did, for we had obeyed the doctrine and knew that it was true, because the Father had revealed it to us; and we knew that Jesus was the Christ and Joseph Smith was a true prophet sent of God. Now this knowledge is the secret of the power and unity of the Latter-day Saints, and the reason why anti-Christ is arrayed against us, and Satan stirs up his children against us; but our trust is in the living and true God—we fear and honor him. We do not fear man, because we do not fear death. We know we have found the pearl of great price. We love God and keep His commandments and hope, by His grace, to overcome and endure unto the end, whatever tribulation we may be called to pass through; but give up the glorious truth? By the grace of God, never, no never!

[From the Salt River Valley News.]

MESA CITY.

A FEW NOTES ABOUT ITS WATER FACILITIES, ETC.

The Mesa, or, as it is better known, Mesa Village, is almost west of Tempe ditch, being but three miles from that water course. Taking Mesa Village as a starting point, its surroundings can be placed as follows: Three miles north to the boundaries of Lehi, and distance east and south as far as water can be distributed thereon.

THE SOIL OF THE MESA.

Within a radius of three miles from the village the soil is of a light, sandy nature, heavily mixed with decomposed lime shells. Within this belt of sand, fruits and vegetables of every variety can be successfully and more lucratively raised than in any other portion of Arizona; and if the statements of California fruit-growers can be relied upon, the Mesa, they say, discounts the Pacific Coast in the fruit line. For instance, our raisin grapes, owing to the absence of fogs and heavy dews, are, in their drying process, free from rust and mildew, so fatal to California raisin growers. To show the prolific nature of our soil, I will cite the following: In the spring of 1885, Samuel Bagley and others put out several acres of Zinfandel grape cuttings, which bore, in several instances, not a few grapes, and which will bear heavily this season. Seedling peaches, nuts, fig cuttings and apricots bear the second year, and the only danger to our fruit trees is overbearing. Cereals, in so far as they have been tried, are a success; as high as 30 bushels of wheat being raised to the acre, and so of every other crop that can be raised in other lands or climates.

When the reader takes into consideration that the Mesa has only had a growth of seven years up to the present time, and that its first founders were only a handful of hardy "Mormons," that would not count beyond the teens, and comparing it then—the natural home of the rattlesnake, wolf and jack-rabbit—to its now blooming vineyards, orchards, gardens, grain, corn and alfalfa fields, well may the reader exclaim: "The change is surprising indeed!" Such, however, the world over, is the power of man's perseverance and energy, which converts trackless wastes into blooming and happy homes.

ITS WATER FACILITIES.

Without water, however, this transfiguration could not be accomplished. Nine miles east of the northwest corner of Mesa Village, on the Salt River, is the site of the Mesa dam. The canal running from this dam, though capable of containing but little water, in the beginning, has been gradually enlarged, until now it has a capacity of eight to nine thousand inches. Four thousand five hundred inches, or thereabouts, is the limit at present allowed, and with this amount of water some 16 sections of land are in whole and partially irrigated; and if immigration continues in the future as in the past, the above amount of land under irrigation will in the near future be doubled, and that, too, with very little more water than at present in the canal. It is an established fact that a few years of continuous irrigation so fills up the cracks and pores of loose soil, like Mesa, that the land will be so moist as to need little or no watering.

One point in connection with our

canal system I would wish to say a few words on, viz.: The great number of canals, the less profit and water is derived therefrom. This, I know, is nothing new, but it is a fact of such vast importance to our agricultural welfare that it cannot be too often or too urgently brought before the notice of the stockholders in every canal on the south side of Salt River—that the carrying of too many ditches is suicidal to our best interests.

Consolidation should be our motto, and by consolidation the following important advantages will be obtained: First—Three-quarters of a mile above the present site of the Mesa, a natural dam can be had that will defy tempests and floods. Secondly—Two natural water-powers can be obtained between the dam and the present Tempe dam, suitable for the largest of grist mills or factories. Lastly—it will be an economy of time, an economy of labor, an economy of finances, and, finally, all combined, means cheap and plenty of water for the poor sand-lapper—a consummation to be wished for.

THOMAS J. REILLY.

MESA, March 3, 1886.

GOVERNOR MURRAY'S REMOVAL.

"JACK MORMONS" CHARGED WITH PROCURING IT.

The following was published in this morning's *Tribune* as a special:

WASHINGTON, March 25.—It is believed that Governor Murray's removal is due to the backing given the Mormons by what are known as "Jack Mormons." Prof. Holden filed an opinion with the President to the effect that the Territory of Utah needed no legislation. He set forth that Utah needed only schools and churches. Postmaster W. C. Browe, while here, hounded with John T. Calne, and said that the bringing in of the soldiers to guard the city, the ordering of cannons to be brought into Salt Lake, and the placing of an additional battery at Fort Douglas, were all unnecessary measures.

It is stated that the chairman of the House Judiciary committee (J. Randolph Tucker, of Virginia,) and which committee has now under consideration the Edmunds bill as it came from the Senate, has a brother in this city who has been retained as the paid attorney of the Mormon Church.

Delegate Cain feels confident. His private secretary is exultant over the prospects that legislation can only be had by a hard and bitter fight.

Professor Holden and E. P. Ferry have done splendid work in relation to the silver and lead question, and good news may be looked for by the miners at an early day.

Professor Holden disclaims that he is an aspirant for gubernatorial honors. It is said that General McClernand has the best show for the position, and the names of Colonel S. A. Merrill and New York men are spoken of in connection with the office.

The list of applicants for the Marshals of Utah stands as follows: Wm. M. Ferry, Wm. McQueen, Frank Dyer and Mr. Wardfield of Montana, with many States and Territories yet to hear from.

Mr. Springer introduced the old veteran, General John A. McClernand, to the President to-day, who was very complimentary in his references to the eminent service of the General. He declines to state what was said by himself or the President on the subject of the Governorship, but it is known that he was formally tendered the place which his friends say he will decline, as the Governorship of Utah at the present juncture of affairs is not considered by General McClernand's friends as suitable to a man of his age and physical condition. It is understood he has expressed a disinclination to assume the annoyances and close application required of the Governor of Utah, but might probably accept the chairmanship of the Commission. Mr. Springer's interest is prompted by the fear that McClernand will run for Congress from his district.

The Edmunds bill has never been considered by the House Judiciary Committee.

WHY THEY ARE FEARED.

"Fall in! fall in! democrats, say the DuBois organs all along the line, and help us roll back the on-sweep of polygamy that is fast overwhelming our beloved Territory! Yes, democrats, fall in, please, and help elect Fred DuBois or some other republican to Congress. The black cancer is spreading fearfully, ain't it? There was some foundation for the anti-Mormon yell during the last campaign, when the Mormon vote could very near decide the election. But things have changed. The Mormons have been wrongfully disfranchised and are now herded helpless on a reservation, as it were, like a shattered tribe of Indians. Why do you ballot-box stuffers still fear those people?"—*Idaho Democrat*.

Why did the chief priests and scribes fear and oppose the Savior? The same answer will apply equally well to either question. Because those ancient persecutors and murderous plotters and their modern prototypes have been inspired of the evil one who sees in the existence of truth and its exponents on the earth a source of danger to his power which he and his emissaries always have opposed and will continue to oppose until they are bound and truth gains the complete victory, as it assuredly will.