

well known to make it necessary for me to offer a description. I believe that there are some acts performed in these canyons, of which the actors are ashamed, and they would rather I would pass over these points, and the hard words they have made use of; they would much rather have them forgotten by all who have a knowledge of what they have done and said in the canyons.

There are a great many whose experience exceeds the experience of brother Hyde in this matter. His short experience, he says, teaches him, that if he had the power in his hands, he would decree that all men who go into the canyons for wood and timber should be saved. This may be the mind of others, and to them it may serve as an excuse for outraging the principles of righteousness, but to another class of men it would be no excuse at all. I believe it would be just as necessary for the boys, when they have mounted their sleds on the top of the hill, to curse, and swear, and fight, and quarrel, while they are riding down with all ease, and without any trouble, as it would be to curse, swear, and fight while drawing their sleds up the hill to enjoy another ride. You know, boys enjoy themselves very well while their sleds are traveling down the hill at a great speed; it is hurrah with them, and all is right; but in dragging their sleds up the hill, they fall down sometimes, and bump their heads, and bruise their knees against the hard snow, and they have no sooner recovered their foothold than down they go again, and so they get into confusion. Now it appears to me to be just as necessary for them to quarrel in riding down the hill, as it is for them to quarrel in drawing their sleds up the hill, as for any good it accomplishes in either case.

It is an uphill business to go into these canyons and get wood, to say the least of it. If I am able to

present what I would like to present, and what I have previously had in my mind, and exhibit it in a few words, and in its true colors, I believe an expression upon it from this Conference will have a salutary influence upon the community; that is my opinion, and the reason why I now present the subject before you. I will call upon my brethren who sit here, to let their past experience answer a question, or perhaps more than one. Are you not dissatisfied, and is there not bitterness in your feelings, the moment you find a canyon put in the possession of an individual, and power given unto him to control the timber, wood, rock, grass, and, in short, all its facilities? Does there not something start up in your breast, that causes you to feel very uncomfortable? You may be ready on the right and on the left to say, "No, I am not aware that it affects me any." This may be the case with a few, but while we find one here and another there of that class, do we not find multitudes of the other class that would be very irritable upon that subject—a facsimile of a roily fountain much disturbed, or like the troubled sea that casts up mire and dirt? Why I judge the matter in this light is because of what I have learned previously to this day, concerning the real feelings of the majority of the people touching this matter. There were a few instances, some two or three years ago, of the legislative council assigning canyons to individuals. Now it is in the hands of county officers to dispose of such matters. Are the people satisfied with these assignments? They are not. Could they be satisfied were they placed under different circumstances in relation to this matter? They could. Have we power as a people to introduce an order of things that will give general satisfaction? I will say, that it depends altogether upon circumstances. It can or it