

cannot be done, just as the people please.

I will relate a few circumstances or incidents that have taken place here, but I will not name particular places, nor individuals. Mr. B. goes into the canyons, without any leave or licence, and without even asking for a grant; he makes his way up a canyon, and finds, on each side of him, both firewood and fence poles. He climbs the mountain, for two or three miles, works a road, and gets to the timber, poles, and wood, at an expense of from one to five hundred dollars. He commences to get out poles, and keeps his men and teams laboring there from day to day. Now how long will he remain there before news will come into the city, that Mr. B. is getting timber and poles at such a point, and that it is a most excellent chance there? Well, some of the citizens will say, "Has brother B. worked a road up there?" "Yes." "Can we get up with a team?" "Yes." "Then let us go and get some wood and poles." How long would it be before the eyes of a portion of the community would be turned directly to that spot? How long would it be before they would go to the very place where brother B.'s road branches off from the main road, and go up the mountain (of course they could see no other track than where Mr. B. was getting out *his* wood), and get poles, wood, and timber? They would not stop to look on the mountains around them, and make new roads for themselves. No, they can only get wood, poles, and timber where brother B. is getting them, after he has been at the trouble and expense of making a road. When they find brother B. there, he says, "You cannot come into this canyon, for I have worked the road myself, to facilitate the getting of my wood and poles here." Another person comes along with twenty or thirty wagons. Mr. B. says

to him, "Look yonder, there is plenty of timber, and as easy to get at as this that I call my own." Friend H. replies, "But I will be damned if I don't get wood where you get it." Mr. B. says, "And I'll be damned if you *do* go there." This is the language of men who sit here before me today, and so near me that I could put my hand upon them. They go up in the canyon, and there quarrel with each other. Let friend S. once pass by the road that Mr. B. has made, and he may go on up the canyon ten miles, surrounded with wood, and not get a stick of timber, for he and friend H., with his train, and others, never can see and understand how they can get poles in any other place than where friend B. has made a good road leading to where he gets *his*. Is this so? You Elders of Israel will go into the canyons, and curse and swear—damn, and curse your oxen, and swear by Him who created you! I am telling the truth. Yes, you will rip, and curse, and swear, as bad as any pirates ever did.

Suppose these characters do as the old Quaker did when he whipped the man: he took off his coat, and said, "Religion, do thou lie there, until I whip this man." The boys, or many of them, who go into the canyons with wagons and teams, do the same: they lay down their religion at the mouth of the canyon, saying, "*Thou lie there, until I go for my load of wood.*" I expect, in all probability, it was the case with Elder Hyde, for he never would have thought that he ought to be saved for going into the canyon *once*, if he had had his religion along with him.

I do not wish to say much upon this subject, I am not spirited in it, nor do I care much about it. I want to show to this community a plan by which these matters of business transactions can be brought to some kind of a system, to the better accommoda-