

of men; we would rather that we would repent and serve God, for cannot drive this great fact from that all mankind are the offspring of our first great parents.

Monday, in the second week of court, Judge Hayes sentenced a young man to seven years, hard labor, for a pair of pants, vest, coat and watch. The prisoner entered a man's apartment during the night, took the articles mentioned, and the prisoner's sentence said the prisoner: "Had the sleeping of that room been armed, he would have been justified in shooting dead." Residents of Rexburg and places would do well to remember Judge Hay's statement when Dye Henderson are out on their mid-promenades.

WM. H. DYE

figured very conspicuously the last weeks in and out of court. I am sure that he appeared before the jury seven times, each time giving evidence sufficient to warrant the jury in finding an indictment for unlawful cohabitation.

The case of the United States vs. Leatham, this Dye was the only witness for the prosecution; in his examination he stated that he had seen Mr. Leatham in bed where alleged second wife was living. Leatham's alleged second wife in bed on this particular occasion, replied "No, but I have routed him in bed many a time when he has been sleeping with her."

The facts are these: Dye never saw Leatham in bed at any time or place. He never was made acquainted with Leatham, much less introduced to two ladies as his (Leatham's) wife. But sometime about two years ago this same Dye was building a fence and a city lot opposite to where Leatham was living. The weather very cold and stormy, Mr. Leatham invited Dye into his house to get himself from the storm, Dye, nurse, accepting the hospitality of Leatham. Mr. Dye has just

RETURNED THE COMPLIMENT

to Leatham by sending him to the penitentiary.

Mr. Dye, Mr. Editor, is the same H. Dye who traveled through Lake and Davis counties about 12 years ago, as a book agent. Many of readers will no doubt remember Brother Leatham, who was guilty on the evidence of this case has ten children, the eldest is not ten years of age. He has but one as his first wife died some months ago.

The case against Brother Arthur Peck, one of the witnesses for the prosecution stated that he had seen Peck in company with two women and heard them both addressed as "Peck." In the cross-examination this witness, he was asked when and where he had seen Mr. Peck in the company of these ladies. He replied: "Nearly two years ago; it was one Sunday—last day, and Mr. Peck's wives were being baptized. Mr. Peck was there and handed them out the water. Bishop Thatcher baptized them."

When asked what Bishop Thatcher said when he was baptizing these ladies, the witness replied that Bishop Thatcher said: "I baptize you, Mrs. Peck, No. 1; I baptize you, Mrs. Peck, No. 2."

Brother Peck was, of course, found guilty. Why not? That witness knew how to convict any number of men of crime.

The case against Brother Porter it is clearly proven by the witnesses the defense that the lady who was married to be the second wife of Brother Porter, had lived at home with her parents during these last three years, during that time she had hired out several months at a time, to at least parties, that she was a young lady worked for wages, that she would not out to any party who desired her services, and that when she was not out, she was at home with her parents.

Brother Porter had had the misfortune to hire the lady in question for several months; this admission with sworn statement of one of the depositions that Mr. Porter and the lady in question had been seen together, and he had treated her the "same as men treat their wives," were what the jury wanted, to find a verdict of guilty.

The following is about

THE WAY THE PROSECUTION WAS CONDUCTED:

PROSECUTING ATTORNEY.—Do you know the defendant here?

WITNESS.—Yes sir.

ATT.—How long have you known him?

W.—Over three years.

ATT.—Do you know Mrs. Porter, the defendant's wife?

W.—Yes sir.

ATT.—Do you know a Miss Shaffer, a lady who is reputed to be defendant's second wife?

W.—Yes sir.

ATT.—Have you ever seen the defendant in the company of this lady?

W.—Yes sir.

ATT.—Where?

W.—At dancing parties and other places.

ATT.—Well, and how did the defendant usually treat this lady?

W.—Well, about the same as other men treat their wives.

ATT.—That is all, your Honor. Turning to the attorney for the defense. You may take the witness.

This, Mr. Editor, is about the only kind of evidence that juries in this part of Idaho, need to convict a Latter-day Saint.

Thursday evening (Oct. 22) found all our brethren charged with unlawful cohabitation disposed of with the usual verdict of guilty, with the exception of your humble correspondent.

The case against myself was to come before the court on Friday afternoon, Oct. 23. In the meantime the court had decided to pass sentence on the whole of our brethren on Wednesday, Oct. 28. I had attended court all the time our brethren were on trial, and I had seen enough to convince me that there was not the least shadow of justice for anybody arraigned before this court who had the name of being a Latter-day Saint. I had seen so much manufactured evidence introduced, and so much perjury on the part of the witnesses for the prosecution, that I had come to the conclusion that we were all arrested for the purpose of

CONVICTION, EVIDENCE OR NO EVIDENCE,

and that the 28th was the day set apart for sentence to be passed on me, although I had not yet had my trial.

Now, Mr. Editor, I had not seen my family for over four weeks before my arrest, and was very anxious to go home and see them, and make arrangements for their comfort during the time I should be confined in the penitentiary, as well as to attend to other matters connected with my business, that could not be attended to only by myself in person. To do this, would require not less than nine or ten days, and how to get the Judge to suspend sentence for that length of time was the next query. I consulted with my lawyers on the matter, and they advised, that I withdraw my plea of not guilty and enter a plea of guilty. They thought that by my doing so, the Judge would be more inclined to grant me the time I desired, than he would, were I to stand a trial and be found guilty, which of course, was a foregone conclusion. I acted upon the advice of my lawyers, and

PLEAD GUILTY,

the Judge granting me the time I desired to go home, and arrange for the comfort of my family.

I have been home, and am now—along with a number of my brethren—back again at Blackfoot, awaiting the pleasure of the court.

While staying here attending court we have made the acquaintance of quite a number who are members of the Church but have not had the privilege of attending meetings for months. Under the direction of President Rigby (of Bannock Stake) we organized a branch of the Church here, with Elder A. O. Ingelstrom as Presiding High Priest.

The following named brethren expect to be sentenced in a few days: I. B. Nash, N. Porter, A. Bjorn, A. Peck, J. M. Phelps, A. Leatham, A. L. Blackburn and G. C. Parkinson all, with the exception of G. C. Parkinson, having been found guilty of U. C. G. C. Parkinson is charged with aiding a criminal to escape.

So far none of our brethren feel like denying their wives and children, nor any principle of the Gospel of Christ. In God we trust, knowing that it is His work that is assailed.

A. E. BLANKBURN,
Of Rexburg.

MORE ON THE GRAIN QUESTION.

"U. N. V." REPLIES TO W. C. A. SMOOT, JR.

SALT LAKE CITY,
November 2d, 1885.

Editor Deseret News:

At the time my letter of the 13th ult. was published you remarked to me that a certain portion thereof needed qualification, the very portion which has called forth the letter in your Saturday's issue voicing the sentiments of "ninety and nine out of every one hundred of the merchants."

I purposely left that portion without taking advantage of your suggestion for a special reason, and that was in order to draw out some such expressions as those contained in the letter from the representative of the "ninety and nine out of every hundred merchants." I hardly dared to hope that I should be so successful, but my earnest desire was to bring the position of the farmers so palpably before them that they could decide for themselves whether they were wise or unwise.

I quote from the letter of the ninety and nine, "for they have extended credit to the farmer, and at a time when the credit was absolutely necessary, and was accepted with thanks; but the merchant, who looks upon the farmers as an honest, industrious class of men, expected them to pay their bills as promised, in wheat or cash, just as soon as their grain was threshed, allowing them current valuation."

IT IS THIS INFERNAL CREDIT,

Mr. Editor, that I wanted brought, together with other things, before the eyes of the farmers. You published a few weeks since a letter from the Southern States headed "Bondage in the South." That letter sets forth the condition in the South, which our farmers are approaching here. A combination of a few goods, high priced because sold on credit, the debt of an "honest

and industrious" man, the flooding of the market by the wheat of the farmer to meet the expectation of the crediting merchant, and here you have the condition of bondage in which our farmers are. Wheat thus sold at low prices—in some instances less than one half the cost as admitted by the "ninety and nine"—keeps the market down, and keeps the farmer in a continual condition of bondage, for

DEBT IS BONDAGE,

and no sooner has the old bill been paid by this forced sale of wheat than the bins are empty and a new credit has to be commenced. Let the farmers learn one lesson from the merchants, and they will not sell anything for less than cost, and if they cannot sell wheat (which they cannot for export) at cost, they ought not to raise a surplus, but raise just enough to supply the home demand at just such a price as it can be brought here, like any other merchandise, for instance, like starch, bacon, syrup or sugar, which we are importing at enormous expense. The "ninety and nine" would have the farmers think they (the farmers) are wise, so long as the present condition of things exists, but

ARE THE FARMERS WISE

when they sell wheat for export at one-half its cost, and at the same time import starch, bacon, syrup, sugar and other things that the elements here will bountifully provide? Most assuredly they are not, and the farmers' weakness and lack of wisdom is the merchant's strength.

The producers and manufacturers are the bone and sinew of the country; without their labors there would be no business for the merchants. Why, then, shall not the producers and manufacturers assume the position which their industry, enterprise and honesty would guarantee to them? They cannot as long as they give the merchants the opportunities suggested in the quotation from the letter referred to.

Mr. Editor, I have neither time nor inclination, nor will your space nor the importance of the subject discussed allow me to take notice of the spirit in which the "sentiments of the ninety and nine are voiced." I cannot afford myself to use any but a spirit breathing an earnest desire to do good to that portion of the people suffering, and likely to suffer, by the present condition of things which is mainly responsible for the class distinction growing among the people. In the midst of a community of farmers there will be two or three merchants: watching their course for a few years, you will see that while the farmers have improved up to \$2,000 or \$3,000, the merchants have improved up to sums ranging from \$20,000 to \$50,000. This excess of profits has come from what source? From the earnings of the producer. This means gives the merchants the opportunity of building fine houses, and filling them with handsome furniture and every convenience. It enables them to clothe their children in fine apparel and give them supposed advantages of education. The families of the farmers see houses, furniture and clothing better than they have themselves, and if not troubled with envy, a spirit of emulation is awakened within them, pressure is insensibly brought to bear upon the unwary farmer, and in the kindness of his heart he gratifies the pleasure of his family, which serves to deplete his resources and robs him of the opportunity of tiding over without credit. And so the gratification of one desire leads to more, and

BONDAGE IS THE RESULT.

Mr. Editor, this correspondence originated in a desire on the part of some few thoughtful persons to induce the storing of wheat, as the editorial caption to the letter of Saturday last proves: "The grain saving question." It was commenced with a view to get the people generally to comprehend the situation, and if possible to wake up merchants and other non-producers to the fact that the farmers alone are not in a situation to hold wheat on hand awaiting the time which all Latter-day Saints look for, when there will be a scarcity to feed the thousands not only living here but who will come here,

"FLEEING TO ZION FOR SAFETY."

But in the letter of the "ninety and nine" it appears that this important subject is in no way referred to, and I do not wish to allow it to be lost sight of in the correspondence growing out of the initiatory communications.

The fact exists that the cost of raising wheat is from \$1 to \$1.20 per bushel; the fact also exists that Utah, without any exportation, has only about four months' bread on hand besides what is needed for the current year between harvests; the fact also exists that the Latter-day Saints are morally responsible, from their foreknowledge of events to happen, for the storing of some breadstuff. The idea advanced in my letter suggested the propriety of

HOLDING THE PRICE OF WHEAT AT COST,

and instead of exporting, retaining the surplus here at cost price for future use; the only disadvantage of this would be that the consumer would pay cost price for his bread as he demands of the farmer cost price (and a profit) for the goods the farmer buys of him.

The farmers in Cache Valley can inform your correspondent who those are who offered 25c a bushel on standing and unthreshed crops with a mortgage to secure them.

With regard to the per capita supply of wheat for the United States, I cannot

make my arithmetic give nine as a result of dividing 325 by 55, but in this connection I will say on the authority of Rufus Hatch, the greatest grain operator probably in the world, and of others of statistical reputation, that the total wheat crop of America will not exceed 325 millions of bushels. If there is more than this it has yet to be developed.

Very respectfully,
U. N. V.

A PREACHING TOUR.

KELTON, Nov. 2, 1885.

Editor Deseret News:

President O. G. Snow, in company with six other brethren, left Brigham City Oct. 30th, on an annual visit to the settlements in the western part of Box Elder Stake. The party held one meeting at Bear River City, Oct. 30th, and three meetings yesterday at Snowville.

Wherever we go we find an abundant harvest and the blessings of heaven poured into the lap of the Saints, and they are rejoicing in the goodness of God.

We are camped here for noon en route for Park Valley. A good spirit, health and harmony prevail throughout the party. The trip is expected to last from 16 to 18 days.

N. P. ANDERSON.

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—Butte, Montana, still revels in a superabundance of footpads. On Sunday night a highwayman threw a stone at a gentleman walking along the street, knocking him down and inflicting a severe scalp wound. The thief then attacked the injured man, and attempted to take his watch, but the intended victim succeeded in making his escape—and so did his assailant.

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—A few days ago arrests were made at Butte, Montana, of two parties engaged in running immoral shows. One of the parties was discharged for want of evidence. The other case was clearly proven, and the Butte justice imposed a fine of \$1 and costs. Immorality must be at a premium in that burg.

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