

any kind whatever, to signify the presence of that execrable trap for destruction of horses. I drove on the most traveled track on the road, from which I judge that the wire must have been put up that very afternoon, so if a warning had been put up it would most likely have been there.

Arriving at Levan with my profusely bleeding and wounded horses, I soon found that not a few others had met with a similar, and some with a great deal worse fate, at the same place. I was informed that Mr. Leavitt was the man who was engaged in putting up this kind of so-called fence, without a warning or a sign to indicate it.

This is to ask you to be kind enough to insert this, and give a public answer to this, my question, in the NEWS.

Is it lawful to stop the high road by such a cruel invention as above described, without a notice or warning of its presence of any kind? If there is not a law protecting travelers on the high roads against fences that hardly can be seen in high daylight, if there is no pole or board on top, then we are sadly in want of one. Men so disposed can then overrun the country with two barbed-wire fences, stretched on poles or posts 90 feet apart, and cause a great amount of damage, for which, then, nobody can be called to account.

Very respectfully, yours,

C. A. MADSEN.

We publish the foregoing as requested, with the exception of some personal references, but as there are always two sides to a question, we do not feel at liberty to say much in answer to the queries of our correspondent until we hear something on the other side. If the road described is a public highway, of course no one has a right to fence it up or obstruct free travel. A highway is defined by law as a road, street, alley or bridge laid out and erected by the public, or if laid out or erected by others, dedicated or abandoned to the use of the public. Roads laid out and recorded as highways by order of the County Court, and all roads used as such for a period of five years, are highways. A road ceases to be a highway when it has not been worked or used for a period of five years. Obstructing a highway is declared by Statute to be a public nuisance and the person guilty of committing it is liable to prosecution for misdemeanor as well as to an action for damages. The public have the right to passage on a highway and may remove any unlawful obstruction thereto.

We regard barbed wire fences as a barbarous and improper protection to inclosures when along or near a public street or highway. For division fences and inclosures where persons or animals are not likely to be injured they may answer a good purpose, but some material, as boards or poles, ought to be used for a top rail when individuals or animals are liable to come in contact with them, as a sign that can be readily distinguished. Bills have been introduced in the Legislature several times to enforce this regulation by law but they have all been defeated. Stock men wanted it, farmers as a rule did not. A lawful fence is one that being four and a half feet high of any kind of material, is pronounced lawful by two or more fence-viewers.

The aggrieved parties can note these facts and take measures accordingly. It seems very strange that any sane person would take the course described by our correspondent and there must, we think, be some mistake in the particulars. Two barbed wires strung across a public road with posts ninety feet apart and no sign or warning of the obstruction is a startling and dangerous invasion of public rights and is almost incredible. Further explanations are in order.

THE BOGUS DEMOCRACY.

THE so-called Democratic Convention held in this city on Tuesday, was not by any means a great success. It was devoid of enthusiasm; and, except for the protests of one or two gentlemen present, it might be truly said devoid of common sense. The adoption of a resolution declaring that John T. Caine is not a Democrat, was an unmistakable sign of idiocy. It would be just as sensible to resolve that Chester A. Arthur is not a President, that Joseph Cook is not a Congregationalist, or that John B. Gough is not a teetotaler. It was equally foolish to resolve that no "Mormon" could be a Democrat. It requires no resolution or vote or argument to show that no "Liberal" of the Utah stripe can be a Democrat.

The delegates to the so-called Convention met simply to air their opposition to the "Mormons," and that was all there was of their proceedings. The resolutions with the exception of that relating to Hon. John T. Caine, were the same as those issued by the self-appointed committee of bogus Democrats that called the convention. We have already commented upon them and shown their absurdity. The remarks of Ben Sheeks, Esq., which will be found briefly reported in the account of the meeting, were sufficient to have demonstrated to men in their senses the folly of putting forth the first paragraph of the resolutions as a declaration of Demo-

cratic doctrine. But the meeting was chiefly composed of raging anti-"Mormon" fanatics who would not listen to reason and cared no more for real Democratic principles than for true liberty and consistency.

The notion that a decision of the Supreme Court of the United States must not be questioned and that any attempt to obtain a reversal or change of such decision is factious and revolutionary, is not only anti-Democratic but idiotic and opposed to legal principles and the doctrine and practice of both the great parties of the country.

There is no need to enlarge on this matter. The Democrats of Utah have had no convention this year. The few fanatics who met at the call of an unauthorized committee showed by their acts and resolutions that they have no claim to the name they assumed, and if their delegates to the Convention at Chicago are admitted the National Convention will be greatly imposed upon. Anyway it is a matter of very little moment to the people of Utah, but the true Democrats of this Territory have not done their duty in suffering their organization to decay, and in permitting a bogus element to act under their name and title without a counter movement or a protest.

ENCOURAGEMENT OF HOME ENTERPRISE.

ONE way in which manufacturers are encouraged in places where the problem of Domestic Economy is practically worked out is shown by the following extract from "The Boot and Shoe Recorder" of Boston. It is only one instance of very many that are constantly occurring in various parts of the country, outside of Utah. "A committee of the citizens of Concord, N. H., has completed arrangements with H. L. Porter, of Lynn, whereby the committee is to build and lease to him for five years, free of rent, a shoe factory of sufficient size to accommodate 500 hands. The factory is to be completed by October 1, and the city government voted to exempt the stock and machinery from taxation for ten years." This is a substantial example of public spirited enterprise that is likely to hasten the growth of permanent prosperity in any community that may follow it.

SHOULD BE OBEYED IN THE SPIRIT OF IT.

A FAVORITE saying of Bishop Hunter's—"Pay your tithes and offerings and be blessed"—has become a household phrase among the Saints. It is a truism. Its correctness has been demonstrated times without number. It is needless now to reiterate the promises attached to obedience to the law of tithes and offerings. They are enumerated in the ancient scriptures and specifically defined in the revelations given through the Prophet Joseph Smith in this dispensation.

Probably the great majority of the Saints are most scrupulous and conscientious regarding their obedience to the general law given to the Church in relation to temporal things, and obtain the promised reward. Their faithfulness in this respect is manifested by their works and the prosperity surrounding them. They obey the law, and reap the blessings that are predicated upon conformity with its requirements. This is the only way by which a realization of promised heavenly gifts can be attained.

In acting in harmony with the law of tithing, so far as the products and fruits of the earth are concerned, the offerings should be made in the kinds and in the season thereof, and this not grudgingly, with a niggardly hand nor of the poorest quality. Although there are many noble examples of conscientiousness and liberality in this regard, doubtless there are departures from this rule that should bring the blush of shame to the cheeks of those who constitute the exceptions.

What kind of a spectacle does a man present who, during the heat of the day, carts around the products of the soil among the stores of the city, disposing of them for money, or perhaps goes around in the more outlying sections of the town peddling them out to people at their houses, and after having sold all it is possible for him to get rid of, goes to the Tithing Store with the remainder, or what might be not inaptly termed the refuse? Probably all of the more desirable products are gone and a portion of the commoner sort left, such as lettuce, spinach, etc., and these in a wilted and consequently partially unsaleable condition. It persons who do this are laying the "flattering unction to their souls" that they are conforming to the law of Tithing, they may as well at once disabuse their minds of such a palpable fallacy. Such offerings are not only unacceptable to God, but they are deserving of the contempt of properly constituted men. It is turning the storehouse of the Lord into a dumping ground for semi-refuse, which is disgraceful to the contributors of that class.

The same applies in all cases of people sending to the Tithing store materials they consider unfit for their own consumption, or handing it over after having exhausted every apparent means of obtaining a few dollars for it. Such people would do as well and per-

haps better, not to do anything at all than to act on such a parsimonious principle, as nothing at all is in many respects more acceptable than mockery.

Every law of the Gospel should be conformed to in the spirit of it; otherwise salvation and blessings do not accrue. A man's saved or unsaved state depends upon his spiritual condition, and this is evinced by his works, professed faith without works being dead. All these things are without constraint or compulsion, and the quality of faith is manifested by the nature of the works performed. If the Saints obey this law in the spirit as well as the letter, this land will be a Zion to them; not otherwise, for this is the promise predicated upon obedience of that character.

Bishop Preston desires it to be understood that it devolves upon the Ward Bishops to instruct the Teachers as well as the people generally regarding these matters, and it is the special duty of the last named class of ecclesiastical officers to instruct the Saints regarding them in their visits to their homes, that the whole responsibility may be placed upon each individual member of the Church, it being left to the people to act upon correct principle or otherwise as they may elect. But neglect on their part, or misunderstanding among them should not be the result of any lack of explanation from the quarter from which it should issue.

Every good Saint will tender his tithes and offerings in the kind and season thereof, and not with a sparing hand, that there may be enough and to spare to carry forward the various departments of the work; that the people laboring on the public Church enterprises may have what they need to sustain them, and that there may be means to supply the wants of the poor and the indigent, that their cry may never ascend into the ears of the Lord against His people.

CORRESPONDENCE.

SALT LAKE CITY, June 5, 1884.

Editor Deseret News:

Appropos of the suggestions contained in a communication to the NEWS of the 3rd inst., relative to reservoirs, which seem to be practicable and absolutely needful now and have been for a long time, I would suggest some items well worth the consideration of parties, "if any there be," who feel it necessary to store up anything.

There is a place called Little Valley, on the east of City Creek, which nature has already formed into a reservoir, waiting until man should choose his time to conduct a great deal of the surplus water of City Creek into it, and by closing the upper part by cleaning out the hollow for material, a great quantity of the needful element could be stored for future use. The expense would be small as compared with other reservoirs which the writer has seen in his travels in many countries. In fact, he has never seen such a fitting place for a reservoir.

If advantage is taken of this suggestion at an early date, he will find other natural and perfectly safe places where, without any danger of bursting and flooding, water can be stored for a time of need.

There are also streams of living water of considerable size, running in subterranean channels, which can be taken hold of and conducted to the bench lands, and if so managed, would be a great help to the people. Let the exploded idea that so many souls have made their homes on the benches of Salt Lake City, with the understanding that they were never to have any water be "forever silenced." It never was so arranged nor accepted. Let the energies of our "City Father" be directed for the benefit of the people, following up the latest move made by the Council, which is good so far as it goes.

AQUA.

Missionary Work in Canada.

LABORING ALONE.

KOMOKA, Middlesex Co., Ontario, Canada, May 27, 1884.

Editor Deseret News:

Since writing to you last, March 7th, Elder G. W. Beckstead and myself have labored in the vicinity of London, Hamilton and Chatham, Kent County, and other points lying between Lakes Huron and Erie. On the 18th of March, Elder Beckstead, on account of sickness, was released from his mission to Canada, and returned home to Zion. Since that date I have labored alone, being the only missionary in the Dominion of Canada, with but

FEW FRIENDS

and many enemies to the cause that I was sent to advocate and represent, which sometimes caused rather lonely feelings, but possessing for myself a knowledge that God had restored the fullness of His Gospel, and that Joseph Smith was the honored Prophet and Seer to establish it with Apostles, Prophets, miraculous gifts and all the original blessings and having proved that the same cause produces the same effects in all ages of the world, both in blessings and persecutions, I was the better prepared to endure what most of our Elders have to witness.

MORE MEETINGS.

Up to the departure of Elder Beckstead March, we had held 21 meetings, mostly in Dundas, Colton and Stor-

mont Counties, over 300 miles East of this point, and at Hamilton we organized a branch of the Church composed of scattered members, blessed 5 children and ordained one Priest. Since that time I have held 21 meetings, making 42 in all, and have done a large amount of private preaching and given out many tracts. To-day a young man, Thomas Chatlain leaves here to join our emigrating company at Chicago and proceed to Zion, having received necessary tickets from our emigration agent J.H. Hart, of New York.

AN INCIDENT.

I am holding correspondence with some who are favorably inclined. One case I will mention, as a similar incident does not often occur. In 1833 another boy, and I received the Gospel in Michigan, and in 1834 we received Patriarchal blessings under the hands of Father Joseph Smith senior, Patriarch. I remember peculiar points in those blessings which from the present correspondence will likely be fulfilled. This brother and myself emigrated to Missouri and to Nauvoo, from where he returned to Michigan. In 1840 he married raised a family. He writes:

"I am thankful that you was so kind as to answer me so promptly. Thank you for the matter you sent me. I perused it all and must say that it digested well. Some one also sent me a DESERET NEWS (containing Conference minutes) and it very much interested me. The last time I saw you you was at Tuford, Genesee Co., Michigan, where I heard you preach 15 years ago. I have been connected with the Baptist Church 30 years and held some honorable positions, but I am not satisfied with all the doctrines. I can see the prophecies fulfilled. Write to me often and give me all the news you can."

Much is done by correspondence, Martin Harris while at Kirtland, Ohio, said to me. "When I read your letter I had a witness for the first time that I must gather with the Saints to Utah." Brethren write to your friends and send them the DESERET NEWS.

Since my last letter I have Baptized 3 persons, a man and his wife and the man's brother, and blessed 4 children and there are some believing of whom a few will probably be baptized. I have met many difficulties and close times but the Lord has always opened up the way.

E. STEVENSON.

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