

provided they would promise in advance not too hit too hard. The general opinion seems to be that in the end the "wicked will flee when no man pursueth." Although such persecution is expensive and very annoying, so long as justice can be obtained in the Supreme Court, I think the counsel of moderation and "submission" to pettifoggers will be observed. I think that even Boreman "coming down among us having great wrath, knowing he hath but a short time" can be put up with. Especially so when we consider the last named fact, the Saints can afford to "wait a little longer." Not only the male portion, but even the indignant ladies can afford to bear with the old man "yet a little season." I will endeavor to keep you posted of passing events as often as a press of other matters, especially battalion history, which for a few months will engross much of my attention, will permit.

Respectfully,
DANIEL TYLER.

Since writing the above the panel of the grand jury has been completed. There has been considerable double dealing in the matter. Yesterday, I understand, the court ruled that a man's religious belief was not a ground of challenge for a grand juror, but would be in a polygamy case on the petit jury. After a night's sleep, however, it seems that the judge has concluded that the decision of the Supreme Court was in error on this point. Parties who were passed yesterday having been ruled off on the ground of belief to-day. Yesterday a certain juror, or rather candidate for the grand jury box was asked as to conscientious scruples in polygamy cases, answered he had none where the evidence proved guilt. Did he believe in plural marriage? Yes. How then was it that he would have no scruples? His duty was to obey the law of the land and let those who made the laws and those who administered them bear the responsibility if thereby the law of God was violated. Judge Van Zile asked the juror if he believed that plural marriage was a command of God? He answered yes. Did he believe God had revoked the command? He did not know; he had not been to see, nor had he heard of such a revocation. A general chuckling followed, and the Hon. Attorney, with that rather silly-looking smile which seems to be part of his nature when ill at ease, informed the judge he had no further questions. Other names were called, and passed or rejected as the case might be, and the juror supposed he was all right, but this morning his name was not found on the roll of accepted jurors. His name seems to have been put upon the reserve list, for he was subsequently called up for further examination. Did he know that the revelation on plural marriage was of God? Yes. How did he know it? By the spirit of prophecy and the testimony of the Holy Ghost. This answer, though in few words, was accompanied with power.

About at this point the attorney was again at the end of his row, and as a dernier resort again appealed to the judge, asking that this juror be rejected. The judge thought he would not be a very good grand juror and he was dismissed. Probably the judge took the view that the ruling of the Supreme Court in the Reynolds case did not apply where parties had a knowledge—that "religious belief" was no crime, but that the knowledge of the truth of religion was as criminal as its practice. It is but simple justice to say that the above named juror was Bro. John P. Chidester, of Washington.

Well, in conclusion, there was nothing unusual in the judge's charge—that is to say for him, only that the polygamic mania seems to have grown to huge dimensions. On other points, except those collateral to the last named, he appeared quite sane. On that of stealing stock it could hardly have been bettered. I understand the grand jury to stand ten gentiles to five "Mormons." It is to be hoped that the law and equity and not religious distinction will control the actions of that honorable body.

D. TYLER.

Crops—Drouth—A Bear Hunt, &c.

RANDOLPH, Rich Co.,
August 30, 1879.

Editors Deseret News:

We have had an extra dry season for this part of the country. Some

few exciting conversations about water, but that is all it amounted to this season. Our hay crop is light, but the grain looks first rate and we think will turn out a good average yield, the wheat especially being good for this valley. We also expect our grain threshed earlier this season than it has been formerly, for we understand some of the brethren at Woodruff are getting a new threshing machine. We have had formerly to depend on machines coming over from Bear Lake Valley, and they would not come until the threshing was all done there, because they knew we had to wait for them anyhow.

A few years ago we all wished for mild winters. The last two have been mild, hardly enough snow for one good sleigh ride. Now our wishing is the other way, for we find that hard winters with plenty of snow are the salvation of this country, although if we had plenty of water I believe we could raise better crops after a mild winter than we can after a hard one, at least such has been the case in the past. Feed on the range is short and dry yet stock looks well, with some as fine beef as a good butcher would want to see.

On Sunday morning last a large grizzly bear broke into Bishop R. H. Stewart's sheep corral on Otter Creek, about three miles from here, and killed thirteen sheep. That evening Bishop Stewart, Bros. William Howard and Alma Lutz stayed at the ranch, well armed, expecting Mrs. Bear (it was a she one with three cubs) back again, but she did not come. When they got home next morning one of the brethren in the settlement told them he had seen the bear with her cubs early in the morning going into some brush, about a mile above the settlement. They immediately went back again and sent a dog into the brush, not but what the brethren were brave enough to go in themselves, but as the dog had no shooting to do they thought he might just as well have a hand in the fun as not, so they sent him in; but he proved to be a great coward, for it was not five minutes before the brethren thought dog, bear brush and all were coming. That was the last bear hunt that dog wanted for the present. Although he escaped unhurt, but the bears were there and how to get them out was a mystery, until one of the brethren suggested fire, which was soon lighted, and as the wind was blowing quite a gale, it soon brought the bear family in sight. Then commenced (what we called afterwards) the fun. The party in the meantime had been joined by Bro. N. P. Christensen, which made four of them. Just a bear apiece, and for coolness and caution I don't think any four men (common ones you know) would beat them, for if one of the party was out of sight behind the brush, no one would shoot, no matter how good a shot they had until they knew the rest were out of danger. Well they had success in getting them all, the old one measured seven feet long and weighed from four to five hundred pounds, she would have weighed considerably more, but she was not as fat as she might have been on account of the cubs, which were not quite as tall but quite as heavy as a common three or four months calf. The old one showed fight several times, but on a cub being wounded, she would turn and run for them. The party awarded Bro. Howard the large one and they took a cub apiece. There are several incidents I would like to mention about the shooting, but I am afraid I have already overtaxed your valuable space.

I, for one, and all the brethren I have heard talk about the matter, fully endorse the sentiments of the News, which were published lately in regard to the would be murderers of our best men, and those who plot for the overthrow of our Church and religion, which thank God will never be accomplished.

Yours respectfully,
ANDERSON.

Land Claims.

SALT LAKE CITY,
Sept. 3, 1879.

Editors Deseret News:

I would call the attention of your readers to the fact that under existing regulations, parties cannot prove up on their land claims until they file and publish a notice of their intention so to do. Now, as many no doubt intend proving up

at Conference time, it will be seen that their notices should be filed at once. I will furnish a blank notice free on application either at my office, or through the mail on addressing Box 587, and will also give full instructions how to proceed.

Respectfully, etc.

CHAS. W. STAYNER.

Mobocracy in the South.

JOHNSON COUNTY,
Paintsville, Kentucky,
August 27th, 1879.

Editors Deseret News:

On the 17th of June a party of Elders, 13 in number, also accompanied by D. H. Peery and family, the latter intending to spend the summer in Virginia, left Utah for the Southern States. The Elders were all young and inexperienced, but manifested a willingness to promulgate the principles of truth. Three of the party, including myself, separated from the company at St. Louis, going as far east as Cincinnati by rail, then taking steamboat up the Ohio River 160 miles. From there we traveled on foot down to Johnson County, Ky., 60 miles, arriving at our field of labor on the 27th. There we found one of our Elders who had been laboring in this vicinity for about seven months, with a small branch of the Church organized, who, after our arrival, was released to return home. We have labored to the best of our ability, not forgetting to thank God for his blessings and asking him for wisdom to direct us.

As we keep adding to our numbers the spirit of persecution gets worse and worse. A better idea you can form by the following note, which was handed to me last Sunday, while over in Lawrence county (where we have several members and a good prospect for more). Bro. Bills, Bro. Brown and myself were there for the purpose of holding several meetings, and as we were visiting one family the house was surrounded with from thirty to forty men, women and boys, who we thought had been to church, but their services consisted in speeches and threatenings against the "Mormons;" this is the conclusion they came to, I give it to you, a copy, without altering the spelling or construction.

McDonald Bills & Butterfield
Aug 23. 1879

Men of Utah Dear Sirs

We desire you to get ye up and get you out of this place we want you to get away from our country as we do not believe in the doctrines you teach. We believe that that doctrine if allowed to be taught will be a curse and a slander, to our people therefore we ask you civilly to get away and we will only give you a reasonable time to make the start judge that time for yourselves the time shall only be a reasonable time we will also be judge we mean business get away and dont return for if you do it will not be well with you for you are an adulterous set and none els there fore we will not warn you any more If this is not complied with your punishment shall be great

Signed
J S THOMSON

To the above we replied, We do not recognize mobs, and being in a free country, would leave when

we got ready. Were sorry, however, to see so many galled by unprincipled preachers. We were going to hold a meeting this afternoon and wished them all to come and hear us. They all departed threatening what they would do. We held our meeting according to appointment, and were listened to with marked attention, baptizing one young man at the close of meeting, without molestation.

Brother Brown, who is prosecuting attorney pro tem of Johnson Co., has the most of their names and will forward them to the prosecuting attorney of this district. Two ministers, one a Methodist and the other a Baptist, were among them. These lawless acts are traceable to writings of anti-Mormons and apostates from Utah; one of these mob preachers carries such stuff under his arm to church the same as if it were the Bible.

We are all well this morning, praying that Zion may arise and shine.

Your brother in the Gospel,
FRANCIS McDONALD.

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