

CHICAGO LETTER.

"Junius" in a Contemplative Mood—The Different Parties—"Our Bane and Antidote are Both Before us"—Another Anti-Mormon Tract at Six for a Dollar—The Rejected Masters, Etc.

News Special Correspondence.]

CHICAGO, March 7, 1887.

"If scenes of rottenness could entertain, Of fifth, of fifth I'd sing an endless strain."

Some bard of a bygone age, not in harmony with his surroundings, commenced with these lines a poetic epistle to a friend. And if one were so minded, he might at the present day in Chicago sing of fifth, rottenness, and impurity, until his muse would have to call for a patent clothespin to tie up her nostrils. In trade, in religion, and in politics impurity, dishonesty, and treachery are the marked characteristics. Cotton seed oil, grease, and Bridgeport sewer droppings are blended together and sold as "leaf lard." In this way some of our citizens

BECOME MILLIONAIRES

and then pass for energetic, thieving and enterprising industrialists. In truth it must be denominated enterprise, that faculty which enables a man to convert a mud puddle into lard and then sell it as such with impunity. When religion and law tolerate this kind of business as legitimate, then it is time for thoughtful men to become serious.

As to our politics, it is at present in a very chaotic condition. We will have at this spring election some half-a-dozen parties in the field. The labor party has nominated a full municipal ticket, and has indignantly spurned alliance or fusion with any of the other parties. The Prohibitionists have done the same thing. It is probable we will have two Republican parties, a Democratic party, and perhaps an "American" or know-nothing party. I was expecting that an

ANTI-MORMON PARTY

might crystallize from the action the soup-house Christians who abound in and around Farwell Hall, have been taking recently. Well, perhaps there is time enough yet for all this, and who knows but some of Utah's great carpet-bag lights might yet receive a Presidential nomination on an anti-Mormon ticket?

Enough of this. The time has arrived when the DESERET News must look upon the scallawags of Utah, and the preachers of Chicago, and the cowardly office seekers of the United States, as mere street-corner rubbish; not worthy of serious or important consideration, but yet deserving attention. A generous minded man will kick an orange peel from the sidewalk into the gutter out of humane and honest considerations, and it is attentions of this kind that must be bestowed on the Utah office-hunter and Chicago religious humbug in future. They must be kicked.

INTO THE GUTTER.

metaphorically speaking; they are obstructions to progress and stumbling-blocks to honesty, and must be contemptuously attended to for the sake of humanity. Except "to illustrate a moral or adorn a tale," matters and persons in the world of dust must receive the go-by. Mormonism is now a question of world-wide celebrity. It has entirely outgrown the boundaries of mere locality, therefore its disciples must grow with its growth and strengthen with its strength.

Heretofore the Mormon has been regarded as something that would crumble into atoms the moment some little pressure was brought to bear on him. This feeling is giving way, and persons begin to think that perhaps the Mormon after all is not the mere dust that he is characterized. The firmness of purpose, sternness of resolve, and fidelity to religion and principle which he has shown in the last crusade against him begins to

JUMMAD RESPECT

and challenge admiration. But the present time is the most critical in his history. The passage of the Edmunds-Tucker bill will now draw on him the eyes of the civilized world. Now is the time for him to prove the faith that is in him. Now is the time to show the dignity, sublimity and grandeur of lofty thought and generous feeling. Now is the time to rise above petty strifes, puerile petulance, and envious rivalry. This last bill, instead of overweighing him, should add new dignity to his position. It has taken him out of the pools of mere local rivalry in religion and politics, and elevated him into an object worthy of special service by our National Legislature. I only wish I had the tongue of Demosthenes or the pen of Lord Byron, that I might impress the great people of Utah with the grandeur and poetry of their position, and show them how they can now make themselves a theme

FOR FUTURE SONG.

or a subject for ridiculous satire. By firmness and principle they can do that and by cowardice and treachery to each other they can do this.

Though not an orator nor a poet, yet I feel that I have a duty to perform in this Utah question, and that honor and conscience demand its performance. I cannot preach a brilliant discourse, nor can I unravel the intricacies of philosophy, but I can call to my aid a man, aye many men who can

do all these things and much more. I can submit a formula which will enable every citizen of Utah to understand his position, and also fit him for the new developments working against him. This formula means simply to educate himself for the occasion. It was written by Edmund Burke, a name to which kings and presidents, preachers and parasites, educators and instructors, must bow.

HERE IT IS:

It must be acknowledged that the methods of disquisition and teaching may be sometimes different, and on very good reason undoubtedly; but for my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation, is incomparably the best; since, not content with serving up a few barren and lifeless truths, it leads to the stalk on which they grow; it tends to set the reader himself in the track of invention, and to direct him into those paths in which the author has made his own discoveries, if he should be so happy as to have made any that are valuable.

This is just the system to be followed in Utah in educating for the coming struggle. By the simple process of investigation and comparison it can be seen how much superior is the religion sought to be overthrown to those endeavoring to replace it. A little critical thought will show that the agents of this crusade are merely

TOOLS OF SATAN.

and used to develop in Mormons a fullness of perseverance, of organization, and of intellect.

Every thinking person knows that the last Utah bill is a monstrosity in American statesmanship. It was enacted on the same principle as was pension legislation—a kind of I-go-you-one-better business for political capital. Here we had the inconoclast Puritan on the same platform with the retrogressive Cavalier, and both displaying their old family characteristics as forcibly as they did two hundred years ago. There is the Puritan ready to receive ideas, but swallowing them as water birds would little minnows. Here is the Cavalier still inaccessible to ideas as he was in the days of the hog-headed Stuarts. Both united may accomplish what they could not by strife, the disruption of the republic. Here comes in what Mr. Lowell calls

POLITICAL COWARDICE.

that is, persons voting for bills merely to catch voters, and also to be in the political fashion. If Congress has come to this degraded standard, it is not Mormonism that will suffer by the evil. If legislators have not the honesty and capacity necessary to handle the Mormon question they will not have the qualities necessary to handle questions of more import to the country.

To show that the anti-Mormon crusaders are convinced that legislation will not effect their cherished object, I will quote a sentence or two from their literature. R. S. McArthur, editor of the *Baptist Quarterly Review*, writes an appeal to the public regarding a work published recently by one Lamb, a kind of preacher and parasite. It appears this work was written to show that the

BOOK OF MORMON

belonged to the realms of fiction, and McArthur says: "The author wishes to distribute gratuitously ten thousand copies of his work. He has exhausted all his financial resources in its preparation, and he now depends upon the friends of humanity to make it possible for him to distribute large numbers free of charge among Mormons. A contribution of one dollar will place six copies in six Mormon households." In the first place there is nothing very strange in trying to disprove the authorship of the Book of Mormon, or of any other book. The same process has been gone through with the Bible ten thousand times. It has been gone through with every author of note from Homer to Shakespeare. Why, it is only a week ago since Mr. Lowell told the Chicago lard-dealers that Richard the Third was not written by Shakespeare, but that the play was adapted from one written by

SOLOMON SPAULDING

a generation earlier. But what seems most curious in Mr. Lamb is the fact that if he really believed the Book of Mormon to be fiction, he should with this belief firmly planted in his mind, spend his fortune and his time trying to prove that fiction is fiction. It seems to me he might employ his time more profitably in trying to prove that Martin Chuzzlewit was a reality, or he might prove satisfactorily that Matthews, of Albany, is not a colored man, as Senator Ingalls fallaciously believes. It could be proved to Ingalls' satisfaction from precedent. The fact is the father of Matthews was first married to an African lady; she died, and Matthews *pere* married a

CAUCASIAN FROM KANSAS.

The first issue of this union was a son, and inherited the color and curly hair of his defunct step-mother. This issue is now Matthews, the man whom Ingalls would not let into office because of color. If Mr. Lamb may turn his wonderful logical powers to questions of this kind he might raise himself above Guiteau in the realms of authorship. Again Mr. Lamb has wasted his financial resources in getting out the book. Did he ever have any resources? What were his resources when he was a kind of factotum for DeWitt. Who ever heard of him before he commenced

feasting on the Mormons. Then he wants his books in the hands of Mormons at 16¢ cents a piece. What pains some people take to show to the world they are innocents. Mr. Lamb is ONE OF THEM.

There are some dozen books of the Lamb pattern announced during the last few months, and there are as many more in process of publication. What means this revival of anti-Mormon literature on the heels of the Edmunds-Tucker bill? Surely that bill ought to be enough for this year anyhow, and if the Mormons escape it, why then bombard them with the logic of Lamb, and the wit of Field. What is still stranger all the recent literature is intended for circulation in "Mormon households." If any of these books should reach its destined end, let the Mormon into whose hands the book falls remember the advice of Edmund Burke, and put it into practice in the perusal of the Lamb or Field volume, and said volume will then afford as much amusement as one from Bill Nye or Eli Perkins.

THE REASON

of all this cry now about circulating rubbish among Latter-day Saints is simply that it is believed the Saints honestly believe in their religion and cannot be bulldozed by a few carpet-baggers into disavowing it, but by circulating a lot of trash of this kind hope to weaken their faith, and the Edmunds-Tucker bill will do the rest. The man whose faith can be weakened by the Lamb book never had any faith to weaken or to lose. I see no better remedy to strengthen a weak faith than one of Lamb's books or Kate Field's lectures.

JUNIUS.

WASHINGTON.

Not Much to Write About—Congress Defunct—Is the Bill Really a Law? The President's Fair-mindedness Etc.

News Special Correspondence.]

WASHINGTON, 7, 1887.

There can be little of interest to write about now. Congress adjourned on the 4th, as the telegraph has already notified you, and before that adjournment the anti-Mormon bill had become a law. It had been thought all along that the President would either sign or veto the bill. There can be little doubt that he questioned its constitutionality, and that seriously, and it is also certain he remained in a very unsatisfactory condition as to what he should do regarding it. The greatest anxiety prevailed during the whole time it was with him; and that anxiety increased as the time for

FINAL ACTION

for or against the bill, or its becoming a law by the lapse of time, approached. On Thursday a report was current that the bill had been signed, but as the day wore away and no word was received concerning it, the rumor gradually became discredited. During the early hours of the night, however, definite word was received that the bill had not been signed, but had become a law by the expiration of the 10 days' limitation. The bill making the trade dollar a legal tender received the same treatment and became a law by the same process, one of the local papers stating that there were provisions in both bills to which the President objected, but that while he did not feel justified in defeating the will of Congress by vetoing them, he could not give them his approval.

A QUESTION

was raised on Friday as to the correctness of the assumption that the ten days' limitation expired on Thursday, the point being that the last day ran over with the legislative day into Friday. If this were true the bills had failed, because they died with the Congress. The *Critic* of Friday evening treats the subject editorially in this language:

WHAT IS A "DAY?"

The Constitution of the United States uses the word "day" without qualification or definition. The fathers and founders of the nation probably gave their successors credit for knowing the meaning of so short and simple a word, and foresaw no possibility of dispute as to what constitutes a day.

They might, perhaps, have inferred from the wide range of opinion as to the duration of the six days of Genesis, that there might be some conflict of judgment as to the meaning of the "ten days" of the Constitution.

Whatever were their views, the adjournment of the Senate at 10:55 a.m. yesterday "until 11 o'clock to-morrow," and its reconvening five minutes later, is calculated to

CAST A DOUBT

upon the meaning of the word "day," and the proceedings of the forenoon to-day at the Capitol of a Congress which necessarily expired by limitation and could transact no business after the close of March 3, increases these doubts.

The matter is not free from serious questions. The trade dollar bill and anti-polygamy bill were hastened from the Capitol to the White House less than a fortnight ago so that they might be in the President's hands for ten full days prior to adjournment.

The object of this was clearly that, under constitutional provision, he held the bills for ten days, Sundays excepted, without action, they became laws. If, on the other hand, the bills were in his hands, unacted upon and their fate unsettled when

CONGRESS ADJOURNED, they would, by constitutional provision, fail with the expiration of the session.

These two bills, both measures of great importance, became laws at the close of the day of March 3, without approval, if Congress was in session at that time. If on the contrary Congress had adjourned at that moment the bills failed.

March 3 presumably ended at midnight, and the President regards these bills as having thus become laws. If, however, March 3 expired at midnight, the terms of office of the Speaker and members of the House, and one third of the members of the Senate, terminated and Congress expired at that hour.

If Congress expired at midnight last night the

SUBSEQUENT ACTION

upon appropriation bills is invalid and the actions of Congress since that hour meaningless. If March 3 ended at midnight, Congress did so; if March 3 did not end at midnight the ten day period closing with March 3 did not terminate.

The President recognizes ten calendar days, ten midnight to midnight days, as the constitutional definition; Congress recognizes ten legislative days as defined by precedents; neither has the authority of the Constitution, and it cannot be found that either has specific statutory authority for their conclusion.

This is the point fully put. It may be just as well to state that, in the opinion of several able lawyers, the point is not well taken, but still

IT IS A QUESTION.

Regarding the failure of the President to veto or approve the bill, this may be said as to his position: He could not approve it because of his doubts as to its constitutionality, and he did not care to decide it unconstitutional when the courts were open and where its validity could and would be tested. This latter position would be just as well taken were it signed, but he did not wish to give his sanction to a bill which he believed to be vicious.

Perhaps the clever ones in your section will now explain how they became so sanguine that the President would lose no time in approving the measure. For cool, inexcusable and

DELIBERATE LYING

the gentlemen who have been bolstering up the courage of the 60-cent leaguers are certainly unrivalled. Outside the prediction that the bill would become law, they have failed in every prediction, because not knowing anything whatever about the final result they have persistently and vehemently made declarations which events have proved false.

Now that the bill is a law, it may be well to state that the President is understood to have expressed himself as determined that it shall not be executed in a spirit of vindictiveness, and I believe it is his desire that the people should know this determination. Moreover, his non-approval leaves him uncommitted and free to

PURSUE ANY POLICY

which duty may demand. The more I think of it, the more I feel that the President has really pursued a wise and mainly course, and while for a time I had thought it would be an exhibition of cowardice, to fail to take action, I am satisfied that wisdom has guided him since he must feel assured that the courts will fairly point out the grave breaches of Constitutional law which the bill is presumed to make.

The very day the bill became a law he pardoned Joseph H. Evans, which, as the endorsement reads, leads to the belief that he does not have the animus which it was designed that the political lickspittles of Utah should infuse into him. WALTON WOLD.

BARTLETT'S DEATH.

BEING WOUNDED AND HELPLESS, HE DIED OF HUNGER AND SUFFERING.

Andrew Park, Esq., writing from Fairfield, Utah County, gives the details of the death of David Bartlett, a brief account of which has already appeared in the News. It seems that deceased was in the employ of Samuel and Lewis Carson, herding sheep; he was left alone with the herd on the 2d day of March, and on the 7th, the Carsons went out to find better feed for the sheep; Lewis went fifteen miles south of Fairfield to what is known as Broad Canon, and Wm. went to the camp; when Lewis returned to camp he found that the sheep were in a very scattered condition, and Bartlett, a Browning rifle and two dogs were missing. Thinking something had happened Lewis came home, got Charles Flack, went back again and set up a search for the missing man. But night came on without finding him.

Early on the morning of the 8th Lewis and Charles resumed the search, going up the main ridge on the mountain left of Thorp's Canon; while riding along, Lewis thought he heard a dog bark; they listened a few moments and it barked again. They immediately went to where the sound came from, and found the little dog lying beside the dead body of the shepherd. Lewis immediately returned to Fairfield, and on hearing the sad tidings, the Justice of the Peace had a jury summoned and with others started for the scene of the accident. On arriving the jury held an inquest over the body, an account of which proceedings has already appeared in the News columns. When found he was lying on his back, with his right leg very badly broken; the examination showed that the ball had entered the back of his leg about four inches above the knee joint, ranging a little up the limb and coming out in front. The cause of the accident was ascertained to be as follows: As he was walking along the

steep side of the mountain he had slipped and fallen, probably trying to catch himself with his gun, which caused it to be discharged, resulting as stated. Some blood was found on the rocks where he fell, and two loaded cartridges; he was tracked seven yards along the side of the mountain, where he had sat down and cut a hole in his clothing with his pocket knife to see the wound; the knife was found there, also part of a cigarette that he had been smoking; a few feet from there he made a fire with limbs which he had broken off a dry cedar. It is supposed by the appearance of the place, he had been there about two days; from there he had gone down the mountain about fifty yards to some green cedars, having evidently begun to feel very hungry by that time. It was found where he had been eating cedar berries to keep from starving; he had picked them off the tree as far up as he could reach. The sufferings he endured must have been awful, as it seems he remained in that painful condition from the third until the night of the sixth or morning of the seventh. The only indications of this party could find was a rock with three straight marks on it; he had evidently thus been keeping count of the days he had been there until he got too weak for further effort. On examining the gun it was found to be rusted; close to the muzzle, it being too close to his leg for the air to escape from the barrel. The deceased was an industrious, hard-working man, and was highly respected by all who knew him.

FIRST DISTRICT COURT.

PROVO, March 15.

The balance of the jury was completed this morning, and sworn in the case, that of Daniels, Shields et al. (Tintic lynchings). The jury is as follows:

Albin House, Charles Malstrom, Geo. Goodwin, Joseph Hatch, Thomas E. Thurman, Charles E. Goodwin, Wm. P. Bennett, Adam Lundberg, P. M. Poulson, Samuel Jenkins, Charles Carnes, Lewis S. Robinson.

The prosecution will open the case this evening.

The examination of Dell Hockman, charged with killing L. R. Ketchum in Snake Valley, Millard Co., took place yesterday afternoon before Commissioner Hills. James Low testified that he first met defendant in February last, knew deceased (Ketchum) eight years, saw him Feb. 20th last in Snake Valley, at Ketchum's ranch; did not see him after his death; heard shooting next morning after he reached the ranch; went out and first saw John Green, who had been shot; then in a second or two saw Ketchum lying on the ground. He was not dead; we took him into the house; saw defendant with a six-shooter in his hand; he got out of bed, fired two or three shots from the door, then went out and got a rifle; he shot in a northerly direction, Ketchum being north of the house; did not see him when the shooting began; Green was between them; heard defendant say as he came back, "the s— of a b— has killed Green." Ketchum was shot in the right side, a little above his hips; other shots were fired when Hockman went to the door, but do not know who fired them; it sounded like balls were striking the house; Green was shot twice in the left breast, and once in the right arm; saw Ketchum the following morning; he was still living; have heard he since died; Ketchum asked me to look and see where he was shot; I did so and told him he had been shot clear through; I attended him that day; Mrs. Ketchum was there; Ketchum had on one side of him a shotgun and pistol; when I saw him on the ground they were ten or twelve feet from him; he was about twenty-five yards from the door of the house; Green was lying about half way between; Ketchum stated to me that Dell Hockman shot him; a Mr. Estus and Jemie (Mrs. Ketchum's brother) were the only ones in the house when the firing began; after the shooting defendant went into the dwelling house; the shooting was about forty feet from the bank house.

Cross-examined: The shooting started about sunrise and as soon as I heard it I jumped up and started to go out; Mr. Estus advised me to go back; I was told Mr. Ketchum was expected; I went out before defendant; about two shots were fired before defendant got out of bed and went to the door; he then came back and got his six-shooter, then the third shot was fired; altogether eight or nine shots were fired; I did not see Ketchum fire; there are three bullet holes in the door, and quite a number of buckshot in it; about an hour after defendant showed me where he had been hit by a bullet and said, "this was a close call;" there were holes in his clothing freshly made; defendant did not put on any clothing till the shooting was over.

Further examination was postponed for other witnesses till Friday evening next.

Bishop Fallows in a recent sermon in Chicago, declared that the misery of the world was brought about by "religious idiots"—those Christians who are now and always will remain children. The good bishop declared that there was never so much evil in the world as now. The family altar and communion table were both neglected and, in short, the world is going to the devil as fast as possible.