

OUR CHICAGO LETTER.

Governor Murray's Country—News from Utah—The Utah Press Dispatcher—Joseph Smith's Predictions Being Fulfilled by the Present Condition of Society—A Crisis Approaching—Utah's Duty—"Mormonism" Compared with Other Creeds—Appeal to Citizens of Utah.

CHICAGO, March 13, 1886.

Editor Deseret News:

That Utah dispatcher has been conducting himself very becomingly during the last month or two. There were many days that we did not hear at all from him, and those days on which we did hear from him, the news was communicated in a short, formal manner. Whenever he has anything humorous or sensational to communicate he entrenches himself behind your excellent Governor, and from this vantage point fires off his verbal artillery. In fact, he goes so far as to put certain words in the month of the Governor, who is quoted as saying: "This Territory has been permitted to defy laws and courts long enough. It must either cease to do so, or with my consent it shall no longer cover its disregard of the laws of MY country under forms of Territorial statutes." Brave words and sublime sentiments in truth! This is patriotism worthy of Hofer, the Tyrolean, or Rienzi, the Roman. It looks as if Patrick Henry or Thomas Jefferson once more visited these mundane realms.

MY COUNTRY

sounds splendid, but won't Joe Cook and Dock Newman, and Mr. Bunn have any share in this country? This is an anti-monopoly age, and even patriotism is capable of distribution. There are others who are Americans and who desire to call this their country, and his excellency should not exclude them. It is evident there was little consideration for the feeling of George Francis Train, and Dennis Kearney when the above sentence was spoken.

It was the great Napoleon who said that there was only a step from the sublime to the ridiculous, and the truth of this saying has never been questioned. The Governor of Utah speaks nobly, but when it is understood that he is the protege of Mrs. Rutherford B. Hayes, the saying of Napoleon comes forcibly to mind. Mr. Hayes was a patriot of no uncommon order. He drew \$200,000 that would now be a burden to S. J. Tilden. He also gave away some 80,000 offices which would have shortened Mr. Tilden's life to distribute. If Mr. Hayes had spoken of MY country there would have been some reason in it. But then his henchman in Utah speaks for him, and now, after stealing the government of the country, they want to steal the country itself. Draw it mild, Mr. Governor, this is

OUR COUNTRY,

yours, and mine, and Mr. Tilden's, and Mr. Hayes' and even the Messrs. Edmunds and Hoar, and Woodburn, and Cassidy have a claim to this common country of ours. Don't fancy that because the citizens of Utah don't prostrate themselves before your luxuriant whiskers, that they are disregarding the "laws and courts" of our country. The citizens of that Territory worship brass not beads, and if a man appears among them with worldly possessions amounting to a box of paper collars, a mustache comb, a lead pencil, and a quill toothpick, you must not expect them to become idolaters of such a man. It is true such men are often euphemistically called statesmen, and are entrusted with governmental responsibilities. They used to be so-called in the despotisms of Europe, but our irreverent Yankees would call them carpet-baggers. Here is a little item of

NEWS FROM UTAH

which is calculated to have a paralyzing effect on us innocent citizens of Chicago. Let it speak for itself:

"It is reported this evening that a syndicate of ten men has been formed for the purpose of buying out the Mormon co-operative store here, taking shares of stock at 80 cents on the dollar. It is surmised that a double purpose is involved—escape from the operation of the proposed Edmunds bill placing the property of the church in the hands of trustees, and to raise a large fund of money for use in Congress to defeat legislation."

Such news as this two weeks ago would be refreshing. At the present time it is an anachronism. Who cares to read this when we have more sensational matter? There is Senator Jones mad to love up in Detroit, and we have Horace Greeley's son-in-law consoling madly around after Mary Anderson. The St. Louis strike, the Chicago prize fight, Sam Jones and Sam Small, and a hundred other things are before us, and yet that Utah idiot wants us to read his

"SURMISES."

We are a forbearing people. It is no wonder Gen. Sherman compared our public schools to common taverns when such fruit as the Utah dispatcher is the result.

Mr. Blaine, in his last book, quotes from the speeches of some English members of parliament, portraying the corruption and venality of American legislators, and very properly Mr. Blaine expresses his indignation. But of what avail is Mr. Blaine's indignant

beside the assertion or rather surmise of the Utah dispatcher? This Utah scribe is presumably an "American gentleman," and yet his opinion of the National Legislature of his country is that it can be bought over with a penny subscription from Utah. This is patriotism of a high order when a "surmise" can brand the American Congress as an old Jew's clothing store. There was a time indeed when carpet-bags flourished in Congress, and when anchors were laid to windward, and when legislation was sold, but happily those days are past, and Gen. Grant's carpet-baggers are past with them. The Utah dispatcher must have a very exalted opinion of our National representatives when he surmises as he does. Such a fellow ought to be bombarded with rotten onions, and then promoted to the superintendency of that skunk ranch recently established in Wyoming. It is a miserable bird that fouls its own nest. That most unclean of warblers the hog would not do it. But a hog is away ahead of a Utah press-dispatcher.

THIS "SURMISE" BUSINESS

should not go unquestioned. It is part of a miserable scheme to trample honest opinion and to defeat justice. It is one of the odious tyrannies of the American press, and borrowed from the medieval tyrannies of priestcraft. It extends to other questions than the "Mormon" one. If a man is honest enough and brave enough to demand fair play for an unpopular sect, or an unfashionable religion, it is one of the detestable customs of the American "organ" to brand him as a mercenary spokesman, a paid advocate of that sect or people. With the aid of this press, even a Utah tramp can malign the first citizen of this Republic. It is a certain fact that this dispatcher did not have the traditional box of collars when he went to Utah, and see what a prominent personage he is now. Oh, carpet-bagism, thy name is Edmunds! It is a favorite hobby with anti-"Mormon" writers to dwell on the

PROPHCY OF JOSEPH SMITH

relating to the disasters which would occur in or about 1890 A. D.. These writers often make merry on the supposed folly of this prediction and adduce it as one of the evidences that Joseph was a false prophet. Here is what the New York Post of a few days ago says on the present critical condition of society in this country. It reads:

"Although the avowed Socialists are an extremely small part of even the most densely populated cities, the belief is entertained by careful observers that their ideas are spreading among the trades unions, which have been for the most part their avowed opponents hitherto, and if some great strike or convulsion of industry should result disastrously to the strikers the main body would adopt the creed of Socialism for better or for worse. Socialism has a great many queer fancies, but the division of property is at the bottom of them all. This signifies the overturn of law and the temporary stoppage of civilization."

This does not read so entirely opposite to the prediction of Joseph Smith uttered some half a century ago. The year 1890 is not far off, and but a few years often bring about serious changes. The fact is, the press and the pulpit are driving the people to desperation. Both these agents are demoralizing and debauching the community. Men in office are not discharging their duties always honestly. Capital is driving labor into negro bondage. Take our Chicago MacCormack, who uses every means to cut down the wages of his men, yet supports a religious newspaper which advocates the confiscation of "Mormon" property, the disqualification of "Mormon" believers for citizenship, and furthermore this same MacCormack has offered \$100,000 in cash to support churches here, the principal duty of which seems the overthrow of "Mormonism." Is it any wonder labor is driven to desperation, when such is the action of capital?

There is no doubt but that we are

APPROACHING A CRISIS

in the history of this country, and also in that of England. It is difficult to fathom the infinite, so we must only await the result, and in the meanwhile say "Thy will be done." Utah has a duty to perform in this critical time. She has no excuse to shirk her duty. She has been told about it, time and again by men specially favored of heaven. Through her civilization is to be perpetrated, and order again restored after the general chaos. And any citizen of Utah who now flinches from his duty is a coward, a knave, and an idiot, and he will at no distant day regret his recreancy. 'Tis true his religion may now be unpopular. It may be not in line with what is called public opinion. But these are not evidences of error, Methodism, Romanism, Presbyterianism, and many other isms are popular enough. They are on the side of this public opinion. But when one tries to grasp them, he finds but shadows, mere spectres. If one assaults them he finds he is kicking at empty space, and he never tries the operation a second time. Kicking at vacancy is the most exhaustive exercise the dorsal regions can be subjected to. That is the reason these sects are let alone. There is nothing in them, and no one cares to stand on the highway to debate with an imbecile or a dude. How

DIFFERENT WITH MORMONISM!

Here is something vital, something to kick at. In fact, it is kicking a hat with a brick in it, to tackle this religion. After the first

assault, one goes more carefully to work the second time. And this is why his attention is engaged and his faculties aroused to assault the hat a second time.

The old saying has it that truth is bitter. Citizens of Utah, your religion is unpopular because it is truth, and because it does not coat the fashionable vices of the day with money. There are thousands of hard things said about you, but the day will come when these sayings will recoil on their authors. Your duty in the present crisis is to stand shoulder to shoulder: proclaim before God and man that you will be true to each other, true to the memory of your departed friends, relatives and brethren, true to the honor and majesty of human nature, true to your religion, your country and your spiritual directors. Heed not the ribald jeers of drunken jacks in office. Spurn the fulsome cant of alleged religionists. America is your country, the Constitution of the United States part of your sacred volumes; the fathers of this Republic are among the category of your Saints; then why should you retreat or recant. If God has the power to make a jackass of Senator Edmunds, he surely had the power to make a Prophet of Joseph Smith.

JUNIUS.

ESTRAY ANIMALS.

An Act providing for impounding animals and prescribing regulations of pounds, and for disposing of estrays:

SECTION 1. Be it enacted, etc., That each County Court shall, where not already done, appoint a poundkeeper for each precinct in the county, whose term of office shall be two years and until his successor is duly appointed and qualified; said poundkeeper shall qualify by filing bonds and taking and subscribing an oath of office; the amount of bonds shall be determined by the County Judge and filed with the County Clerk.

SEC. 2. Each poundkeeper shall receive and take good care of all animals properly committed to his charge, and use due diligence to find the owner, or owners thereof, by record of marks and brands, and otherwise, and shall receive and file all bills of damages duly presented, and enter the amount in a proper book provided for the purpose by the County Court.

SEC. 3. If any neat cattle, horses, mules, sheep, goats or hogs shall, first—break through a lawful fence or do damage within the enclosure or premises of any person in any county or portion thereof where the inhabitants have declared, or may hereafter declare in favor of fencing their farms; second—break through a lawful fence within an incorporated city or town, or any lawful fence enclosing any city lot, orchard or stackyard and do damage therein; third—do damage upon the premises of any person, whether said premises are protected by a fence or not, the person aggrieved thereby may recover damages either by an action against the owner of the trespassing animals, or by impounding them in the precinct pound.

SEC. 4. Any county or precinct thereof may, at a general or special election, called for that purpose by the county court, by a vote of two-thirds majority of legal voters, voting at such election, declare in favor of fencing their farms, and allowing their animals to run at large. In such cases, subdivision 3 of this act shall be inoperative during such period decided upon by such vote, and damages may be recovered whether said farms be protected or not; Provided, the owners of the aforesaid animals shall be liable for all damages said animals may do to any crops growing in an adjoining county or precinct that may have declared by vote its exemption from the provisions of section 3 of this act.

SEC. 5. The party aggrieved by animals trespassing, in order to be entitled to recover damages by impounding, shall, within twenty-four hours after it is known to him that the trespass is committed, get some disinterested male citizen, over 21 years of age, to appraise the damages and give a statement thereof in writing, setting forth the amount, time and place of the damage, the name of the person damaged, and, if known, the name of the owner of the animals, with a description of said animals, which statement must forthwith be sent to the said owner, or if he cannot be found, or if found, shall refuse to pay all costs and damages, then said statement, together with the animals, at the expiration of forty-eight hours, shall be placed in the charge of the pound keeper of the precinct in which the trespass was committed; Provided, that if the owner of said animals deems the appraisals too high, he may choose another appraiser, who with the first, shall make a new appraisal; or when they cannot agree they too may choose a third, and proceed and make another appraisal, which shall be final. Said appraisers shall be allowed a reasonable compensation for their services, to be paid by the owner of the trespassing animals.

SEC. 6. Whenever animals are impounded, the poundkeeper shall, within twenty-four hours thereafter, give due notice in writing to the owner, if he be known, a description of the animals and a statement of the time and cause of impounding, together with the amount of the damage, and costs, and in case the owner shall not be known he shall forthwith advertise for sale by posting up notices in three conspicuous places within his precinct, and by

advertising in some newspaper having general circulation in the county. Said notices shall give a description of the animals, including all marks and brands, and shall state the time and place of sale, and that if not claimed and taken away within ten days from the date thereof, he will sell the same to the highest cash bidder. If the owner of said animals within two days from the date of said notice sent him, fails to pay the damage and costs, the poundkeeper shall immediately advertise such animals as hereinbefore provided in this section. If the owner of such animals impounded as aforesaid, shall not, within said ten days after advertising, pay the damage as aforesaid, and all costs accruing on said animals, the poundkeeper shall sell the same as provided in this section.

SEC. 7.—All horses, mules and neat cattle, regardless of age, except sucking calves, found running at large, and upon which there is no brand, shall be deemed estrays, and all horses, mules, and neat cattle, branded, the owner of which, after reasonable search, cannot be found, and which have been running at large on any range within this Territory for two years or more, or any hogs running at large upon the premises of another person not the owner, are hereby declared to be estrays.

SEC. 8. The pound keeper of each precinct within this Territory shall use due diligence to obtain and take into his possession all estrays running within his precinct and at the end of ten days thereafter, he shall, after having given due notice of the time and place of sale, and the number and kind of animals to be sold, sell the same to the highest cash bidder, singly or in lots, at his discretion. Whenever any estrays are received by him, except as heretofore provided in this section, if they are unbranded he shall immediately give ten days' notice of the time and place of sale of said estrays, together with a full description of the same, by advertising in some newspaper published within the county, if there be one, and by posting up notices in three conspicuous places within his precinct, but if the estrays received as aforesaid are branded he shall proceed as provided in section 6 of this act, when animals of which the owners are unknown are impounded for trespass.

SEC. 9. He shall keep an account record of all animals received by him, their age, color, sex, marks and brands, whether estrays or impounded for trespass, when and to whom sold, the amount received therefor, and the costs thereupon, which record shall be open to the inspection of the public at all reasonable hours, and quarterly he shall make returns to the County Court of his county, showing the number of animals sold, the amount received therefor, and the costs thereupon, which report must be duly verified before some officer authorized to administer oaths.

SEC. 10. Upon the sale of any animals as hereinbefore provided, the poundkeeper shall execute the bill of sale, transferring said animals to the purchaser or purchasers thereof, which shall be substantially in the following form, filling in the spaces as may be necessary:

Know all men by these Presents: That in pursuance of an act entitled "an act providing for impounding animals and prescribing the regulations of pounds and for the disposal of estrays," I have this day sold to \_\_\_\_\_ for the sum of \_\_\_\_\_ dollars, he being the highest bidder \_\_\_\_\_ head of \_\_\_\_\_ described as follows, to wit: \_\_\_\_\_ Witness my hand this \_\_\_\_\_ day of \_\_\_\_\_, 188\_\_\_\_\_.

Poundkeeper of \_\_\_\_\_ County, Utah Territory.

Such bill of sale shall transfer and vest in such purchaser the full title to the animals thus transferred. If any animal thus sold shall, within the period of six months immediately ensuing after the date of the execution of bill of sale, be claimed, identified and proven as the property of any person, it shall be the duty of the county court to forthwith pay the money received for such animals to their owner, less the amount of costs and damages assessed against the same; but in the event said animals shall not be claimed, identified, and proven within said time, then said money shall become the property of the county, and shall be used by it for the purposes hereafter provided.

SEC. 11. The proceeds from the sales of said animals shall be paid into the treasury of the county in which said sales are made, to be used by it in the payment of persons employed in detecting violations of the laws of the Territory of Utah. It shall be the duty of the treasurer of each county to keep in a separate fund, to be known as the "Live Stock Fund," all moneys paid to him under the provisions of this act, and to pay the amount only upon orders from the County Court, duly attested by the County Clerk.

SEC. 12. The fees of the poundkeepers shall be as follows: For registering horses, mules cattle and hogs, fifty cents per head, and ten cents per head for sheep and goats; for executing a bill of sale, twenty-five cents; for selling animals at round-ups and drives, ten per centum of the amounts received therefor. Fees for feeding animals shall be governed by the market price of forage and pasturage at the time and place of the same.

SEC. 13. Any person other than a poundkeeper taking up animals under the provisions of this act and retaining them more than 48 hours shall be deemed guilty of a misdemeanor and shall be liable to a fine not exceeding

one hundred dollars for each animal so retained and all damages that may accrue thereon.

SEC. 14. Any person taking his own animals or that of any other person out of the custody of the person holding them for damage done by them, or out of any pound by stealth or by force, or shall intercept or hinder any one while in discharge of his duty, under this act, may be fined any sum not exceeding one hundred dollars.

SEC. 15.—Any person whose animals are impounded may maintain an action against the poundkeeper for claim and delivery of personal property. If upon trial it shall appear that the animals were lawfully impounded, the defendant shall have judgment for such sum as shall be found due from the plaintiff, for the damages for which the animals are impounded, together with all the legal fees, costs, charges and expenses, and the costs of the action, or instead of such judgment for a return of the animals to the defendant, and he shall hold and dispose of them in like manner as if no action had been brought.

SEC. 16. If it shall appear on the default of the defendant, or otherwise, that the animals were taken without sufficient or justifiable cause, the plaintiff shall have judgment for his damages caused by the unjust taking and detaining, and for his costs of suit.

SEC. 17. If the aggrieved person shall proceed by action against the owner or person in charge of trespassing animals, he shall get two disinterested persons of his precinct to appraise the damages and to give him a certificate therefor in writing under their hands; which certificate shall accompany the complaint as a part thereof, and under no circumstance shall he recover of the defendant in such action unless such appraisal and certificate shall be made within ten days after the time of such trespass was committed nor to a greater amount of damages than the amount named in such certificate.

SEC. 18. That sections 1, 2 and 3 of an act pertaining to damages done by animals and defining a lawful fence, approved February 17, 1869, are hereby stricken out with the exception of the enacting clause, and an act establishing district and precinct pounds and prescribing regulations for conducting the same, and for disposing of stray animals, approved February 13, 1873, is hereby repealed. Nothing herein shall be construed to interfere with the rights of incorporated cities and towns to regulate impounding of animals and disposing of the same.

LEAF FROM A MISSIONARY'S EXPERIENCE.

A dream and its fulfillment—A dumb boy able to speak after being baptized.

Elder Elias S. Kimball, writing to his relatives in this city from Georgia, where he is laboring as a missionary, gives an account of a recent visit to a district in Lumpkin Co., in that State, where most of the people were red-hot Methodists and professed the purification of both soul and body; and alludes as follows to his call upon a family by the name of Payne, to whom he was a total stranger:

"On coming up to the door, I seemed to be known by the family, whose expressions of affection were quite touching—Payne shedding tears. I wondered at this, not being able to account for it, and so did a neighbor who was present, who soon got up and left, thinking, no doubt, that I exercised some strange influence over the Payne family, and considering me some 'great one.'"

"Payne and his wife were cut off the Church about three years ago by the Elders. He and Perry Cautrell got into some difficulty over a business matter, and he would not comply with the Elders' advice, consequently was cut off. Cautrell emigrated, but has since apostatized.

"After being cut off they began seriously to consider the awful condition they had placed themselves in, and were desirous to again be admitted into the fold of Christ, but did not know how to go at it. In this frame of mind, just about the time I was called away from East Tennessee, he went to bed and had a dream. He dreamed that the voice of the Lord said unto him: 'Write to the authorities of my Church, and I will put it into their hearts to answer your letter, giving you the necessary information how to regain your standing in my Church,' etc. He thought he did so, and saw an Elder sent, whom he saw come up to his door with valise and umbrella in his hands, who remained with him and baptized his family and himself and went with him to Gainsville, 15 miles, when he and family boarded the train and reached Zion, where he met the Saints and was shaking hands with them when he awoke. The voice told him the person who would come to him, would have authority to officiate in His name.

"Their strange actions on my arrival were thus explained. I baptized him, his wife, daughter and four sons, and blessed their three youngest children—girls. The balance of the dream is not yet fulfilled. Payne says I am the identical man he saw in his dream, and he knew me when I came up to the door. Elder Robins, President of Georgia Conference, wrote to Payne that Elders would be sent to