

associated with this is a provision which is an outrage upon the people of Utah and especially on the residents of Ogden and Salt Lake City. Under this law not a pound of beef, mutton or pork that is not slaughtered in or adjacent to the two cities named can be sold therein. Provo butchers may kill their hogs, and the grade of flesh may be the highest and best that the animal can produce; Logan may slaughter her cattle, and they may be the prime of the choice Cache Valley beef; Salt Lake and Weber counties, outside of the favored zone of the inspection yards, may prepare the best quality of mutton for market; but not a pound of any of this can be used in Salt Lake City or Ogden, unless the point from which it comes shall voluntarily choose "to adopt the sanitary provisions of this act;" and if anybody can tell from the act itself how that can be done, he is smarter than most of those who have read the document. A resident of either of the two cities cannot buy a leg of mutton, a roast of pork, or a quarter of beef from his farmer friend without laying the latter and himself also liable to a penalty of two hundred dollars fine. At the same time imported hogs, which often have been brought to this city in such an unwholesome and diseased condition that they had to be hurried to the crematory because of the pollution with which they filled the air, can be dumped into the chief cities of this Territory without let or hindrance so far as this law is concerned. All they need is the tag of the loose Chicago inspection such as the filthy cargoes above named had, and they are free to this market, while the home meat butcher and slaughterer outside of the "inspection districts" for this city and Ogden finds the Chinese wall of the law an effectual barrier against them. Meat slaughtered outside of the city cannot be brought in here, inspected and sold.

The inspection provision of the law makes no improvement in the condition inside of the city. It evidently was directed at crushing out all slaughterhouses not contiguous to the place where the inspection should be had. It provides that all animals intended for consumption in this city shall be inspected at the inspection yards the "day before being slaughtered;" they also must be inspected after being slaughtered. This provision would shut out all slaughtering except at the inspection yards or close in the neighborhood, as slaughterers could not ship their animals 10 to 14 miles down, and back the same distance the day before killing, and then treat the meat similarly afterward, in order to get it before the inspector. This provision is so injurious to general business that it is questionable whether the courts would hold it to be a rightful subject of legislation in such form as it is.

One of the duties imposed upon the inspector is to determine the ownership as well as the health of animals. He is a sort of peremptory court, without other legal knowledge than comes in the education of a competent veterinarian, to decide at once whether or not the person bringing live stock is the owner thereof. In addition to these extra-judicial powers he is required by the law to take any animal

which he believes is in the unlawful possession of any person, and to sell the animal at the market price. No matter if the real owner be there and demands his stock, the inspector has got to sell it at given figures. After the sale, he shall make diligent search for the owner, and the proceeds, less the cost of sale, etc., go to him, while the animals go out of his possession unless he has purchased that which was his own and that at the market price, and he also is mulcted the cost of a sale that never was necessary.

There are other objections that might be urged against the law, but these are sufficient to show that it is an extremely bad measure, and the sooner it is wiped from the statute books and a properly drawn inspection law placed thereon, the better it will be for the people. It is urged in behalf of the law that it was approved by those who have "the city's good at heart," and is in line with "modern methods." "The city's good" and the methods which Salt Lake, Ogden and the whole Territory need are more in line with honesty and fairness than anything which is revealed by the features of this inspection statute.

It was the evident purpose of the framers of the law that there should be but one place of inspection at one time for either this city or Ogden, for the examination of all animals to be locally slaughtered for consumption. If the instigators of this monopolistic idea are applicants for the favored location they should be given, in the interests of the public, a cold shoulder. If they are not, then no reflections should be cast upon the applicants. The City Council, however, can arrange this matter of inspection so that the municipality cannot be chargeable with aggravating the faults of the statute. No extra expense would be required therefor. An inspection point for two days in the week could be made at one location, and for four days at another, or such other division of time made as would be equitable. The inspector could go as well to one place as another. This would lighten matters in one respect, and would be within the city's power. But the inconsistent, outrageous and, we believe, unconstitutional provisions of the new inspection law would remain just the same, and will do so until some Legislature, wiser than the last in this respect, wipes the objectionable measure from the statute book.

ONE OF THE SIGNS.

A young man of humble appearance and a decidedly foreign accent is at present visiting the southern suburbs of this city. On being admitted to a house he informs the residents that he is a special messenger of the Almighty, sent to inform the people in this valley that Christ has now appeared and commissioned him and others to warn them of impending calamities and to direct them to repent, be baptized and study the word of God. He positively refuses to answer any questions as to when, where and how the alleged Divine appearance has occurred, stating that it is not consistent with his commission to answer any questions whatever; his time is so limited that he must barely

state his message and then proceed to the next house. He seems to understand his duty to be that of a watchman sounding the alarm in every direction and then hurrying off, leaving his hearers in the dark both as to the nature of the threatening calamities and the way to escape them.

It is supposed that the young man in question is connected with the religious craze in a settlement still further south, where an eccentric person for some time has claimed to be the Lord and succeeded in gaining a few followers. Little is known about the delusions of these individuals, but the information is gathered from a reliable source that one feature of their creed is the denial of the resurrection. Even the Biblical account of the resurrection of our Savior is regarded as a falsification, added to sacred writ by later transcribers. But while denying this, they firmly believe in re-incarnation, and on the strength of this view, one of them claims to have had existence on the earth, first as Reuben, the eldest son of Jacob, and then as Andrew, one of the twelve Apostles of our Lord. Another is said to inform people that he first appeared as the fourth son of Cain; then as Benjamin, the youngest of Jacob's twelve celebrated heirs; then as King Mosiah and finally as a plain tiller of the ground in Cottonwood.

What gives to this local delusion, and others like it, their only claim to serious notice is the fact that the atmosphere all over the world is being filled with rumors of the appearance of our Lord. Schweinfurth is a name familiar to all newspaper readers, and he is only one among many who lately have claimed divine attributes. Browne, Coxe's right hand man, explains the industrial army movement on the principle of the re-incarnation of Christ in the leaders of the marching hordes, and his allegations were, only a few days ago, repeated by a hermit who suddenly appeared in one of the eastern cities claiming to have a direct command from Christ to lead a band to Washington. The dispatch conveying the incident stated that the queer looking person had gained a wonderful influence over the unemployed laborers. There seems to be an epidemic of rumors of Divine appearances, and the situation is sufficiently peculiar to suggest very serious reflections in the minds of the thoughtful.

It is well known that our Lord in His memorable discourse on the signs preceding the fall of the Jewish state, the destruction of the temple and "the end of the world," among other things predicts that "many shall come in My name, saying, I am Christ." This happened in a remarkable manner as the calamities thickened around the Jewish country and capital. Theudas, Judas of Galilee and later Bar-Cochba, and a host of others arose in various parts of the world among the Jews, claiming to be their Messiah; and Bishop Newton points out that never were such claimants more numerous than at the time when the destruction was nearest at hand. With the prediction of Christ still before us, that the signs should be repeated at "the end of the world," and the fact