

good services of Bishop Clark, who generously drove us to Mink Creek (thirty two miles), at which place, through the kind intercession of Bishop Rasmussen, we were driven from Mink Creek to Franklin (twenty miles) by Brother Keller. We stayed for the night at Supt. Webster's and this morning had the pleasure of a ride on the railway to Salt Lake City, arriving home safe and sound after ten days' absence.

We have abundant cause for thankfulness and gratitude to our Heavenly Father for the outpouring of His Holy Spirit in our assemblages and also towards His servants in each Stake we have just visited, who have in all our meetings taken a deep and personal interest. Surely the cause of our children is a popular one!

GEORGE GODDARD.

SALT LAKE CITY, July 3, 1894.

TRESPASSING CATTLE.

PAYSON, July 5, 1894.

I wish to call the attention of the farmers and the public in general to what I consider a great injustice practiced by some people upon their neighbors. I refer to those who send boys to herd their cows on the streets of our fields; also some who live on their own land and make a practice of tying cows to fences and to stakes driven in the ground on these streets, that their cows may get all the feed they want without any cost, regardless of the great damage done to neighbors' crops through the rope being too long or the stock getting away. They seem to justify themselves by reasoning that since it is right for the farmer to allow his horses to eat the grass on the streets, these men should have the privilege of pasturing their cows there. That this reasoning is not sound may be seen when we understand that the streets were left for the convenience of men who go in the fields to work, taking their teams. After they get through using their horses they have other work to do, such as hoeing, watering, etc., and while doing this they must of necessity have a place to tie their animals. While I regret that this is a necessity, because unprincipled men will take advantage of it to let their animals run on their neighbors' crops, yet I do not see how it can be avoided. The question is, does the necessity exist for men to pasture their cows or their animals on the streets, under circumstances other than those named above?

Again, these men, having their land fenced, tie their cows outside the fences, consoling themselves, no doubt, that their own crops are safe, and what the animals get will come from the street or the neighboring land. It is plain that all this unjust business should be stopped.

I think the best way to make use of the feed that grows on the streets in the fields is for the owners to cut and haul it off and feed it out to their animals at home, after the horses have used what they want. Or, to stop the practice of pasturing cows or horses in the field, other persons may be given the privilege of cutting and using this feed; by either of these plans the fields would be kept free from weeds and wild clover.

The fact of the matter is that no

man has any right to stake or herd animals on his own land, where they are likely to break away and get on their neighbors' crops. The idea that the farmer must fence his land to keep them off is a fraud that has been practiced on him long enough. If a man wants to pasture his land let him fence it, or all that own land will be forced to fence to keep his animals off. This makes a great expense for fences and a loss of available land for cropping, converting it into a nursery of noxious weeds; whereas if the stock were allowed to run only on land that is fenced within a reasonable distance from our farms (the only just and equitable way), the weeds would be eaten up clean. Then in the joint enclosures of small farms it could be arranged for all the owners to turn their animals in after the crops are all out; but this is of necessity very late.

By referring to the stray and damage law passed by the last legislature, it can be seen what kind of justice they gave the farmers. They said it was a compromise. Well, yes; just such as wolves give to lambs when they get the same opportunity the legislators had. I hope such men will never have a place in our legislature again, as this is our only source of redress.

Enclosed you will find a clipping from the *Farm, Field and Fireside*, entitled "No horns in mine," which I hope you will publish, as I think it will help a good cause.

I remain yours respectfully,

JOHN DONE.

This is the way F. L. Gaston, Normal, Ill., dishes up "horns" in a recent Jersey Bulletin: In regard to the discussions about dehorning, there seems to be no more chance for all to agree than in the matter of prohibiting the sale of "horns" that make brutes of men. The greater the nuisance the more some will argue that we have no right to deprive others of their natural privileges. Were it not a fact that the "horns" men take make them even lower than brutes, there would be no occasion for us to try to prohibit their exercising their natural privileges. And if the horns on our cattle were not frequently used for doing injury to both man and beast, very few would advocate their removal.

For several years past our state and nation have been licensing the sale of "horns" that make brutes of men; now why not allow owners of bulls, by paying a license fee, to retain their horns, so if the bull feels like killing his master, or his master's horse, or his master's neighbor, he shall have the blessed privilege if his owner is only willing to pay the license fee, no matter whether it is high or low. For myself, I am satisfied men should be prohibited from buying or taking "horns" which make them go home and kill their wife or child or neighbor, and so far as my cattle are concerned, I wish they had not a horn on them. I have handled them both with and without horns and know they are much easier handled and do less harm to each other without horns. Have obtained the consent of my better half to dehorn all the male calves dropped on our place by using caustic potash on the little horn when the calf is only eight to ten days old, and I find it gives excellent satisfaction to

purchasers. I hope soon to obtain consent of my better half to also dehorn all the heifer calves dropped on our place; then we shall have Jerseys without horns.

If my neighbor prefers to have stock with horns on and is willing to pay an enormous license sufficient to cover all damage done by these same horns, perhaps he should have the privilege, and if human beings will sell that which makes a man kill his family or his neighbor, and our state and nation have a controlling interest in the cursed business, why not make the whole business responsible for the damage caused thereby? Let us dehorn our cattle and see how much nicer they behave, and let us feed the young America on pure, unadulterated Jersey milk instead of soaking them in beer and see how much better they behave.

WEST JORDAN WARD CONFERENCE.

Conference was held at West Jordan July 1, 1894. The morning session began at 10 o'clock, Elder Hyrum Goff presiding. Prayer was offered by Brother Wallace. Remarks were made by Elder Joseph E. Taylor, of the Salt Lake Stake presidency.

President Joseph F. Smith addressed the large assembly of Saints, giving very good and interesting instructions regarding the Saints living up to their duties so as to prepare themselves for the future.

The next speaker was President Wilford Woodruff. His remarks were upon the early rise of the Church, the trials the Saints had to pass through when entering these valleys, and how they were blessed now. He urged upon the people to be united as brothers and sisters, for the Lord was ready to bless His children in doing right, etc.

The choir sang and benediction was offered by Brother Samuel R. Bennion.

At the afternoon session at 2 o'clock Bishop John A. Egbert presided. Prayer was offered by Brother Charles Wilcken. The Sacrament was administered, and conference business attended by the Bishop. Elder Joseph E. Taylor then presented the names of the Bishop and Counselors and the different officers of the ward and the various associations, all of which were unanimously sustained. The annual report of the ward was read by the clerk, Joseph J. Williams.

President George Q. Cannon then addressed the congregation in a very interesting manner. He was followed in his remarks by President Wilford Woodruff. Bishop J. Egbert then made closing remarks, and the conference ended.

Benediction was pronounced by Bishop Heber Bennion, of Taylorsville.
MINA GOFF.

George Mooney, who broke jail at Colorado Springs a few days ago while under charge of grand larceny, was traced to Manitou and arrested. He was only in Manitou jail a little while when he again broke out. He took to the hills, but after dark came down for something to eat. Marshal Elerick was waiting and held Mooney until a detective arrived for him.