

## FASTENING TEAMS.

## Timely Suggestions Respecting Hitching Posts in the Streets.

SALT LAKE CITY, Oct. 26, 1888.

Editor Deseret News:

I am pleased to notice an effort on the part of the City Council to check the number of runaway teams, which, in a majority of cases, are the result of carelessly leaving them in an unfettered condition, and thereby jeopardizing life, limb and property. But in noticing the very meagre provision throughout the city for the accommodation of those who have teams, and of necessity doing business, not only on Main Street but in all parts of the city, and also observing quite a few whose teams were left for a moment (yet observed by an officer) were taken before an alderman and fined, these considerations forced me to the conclusion that a few suggestions might not be out of place.

First—If the owner of every team is to be held responsible, and liable to be fined for leaving his team unhitched while delivering or doing business, there should be a hitching post in front of every store and private house where teams are wont to go, or a line infixed where no such provision is made. To omit this would be not only unjust to the owners of the teams, but the public would also continue to be exposed to the inevitable runaways.

Second—Instead of the meagre number of unsightly hitching posts on Main Street, I would suggest that a uniformity of posts be recommended, at equal distances apart, down each side of the main business streets of the city; and also in front of all private houses where teams are known to deliver goods.

Third—To leave the owner or driver of every team without an excuse for leaving his animals unhitched, I would suggest that on every post a good strong chain be attached, with a clasp to fasten it to the bit of the horse. When this is done, then enforce your ordinance; until then, abstain from the infliction of a fine.

These considerations are written in a kindly spirit, and with a desire to benefit both the owners of teams and the safety of the public.

GEORGE GODDARD.

With reference to the correspondent's suggestions as to hitching posts, we quote the following section from the Revised Ordinances of Salt Lake City:

SEC. 34. All persons owning buildings within the limits of said city are hereby required to set one or more posts in the street, if said streets be eight rods wide, twenty-five feet from the front line of their lots; and if said street be five rods wide, said posts shall be set twelve feet from the front line of their lots. When the water ditches interfere, a variation may be made sufficient to clear such ditch: where streets are of less width than five rods said posts shall be set one foot from the outer edge of the water ditch; said post must be set in a good, substantial manner, suitable for securing horses or other animals.

## THE RED BUTTE QUARRIES.

## The Facts Regarding The Trouble Over Them.

\* The stone quarries in Red Butte cañon, having become a topic of public discussion, a News representative has investigated the matter with a view to ascertaining the facts, and as a result the following statement has in substance been obtained from Hon. John W. Young.

Some years ago the Salt Lake Rock Company acquired title to a little more than three sections of land in and near Red Butte Cañon, embracing that on which rock had long been quarried, and also certain water rights. After the corporation acquired title to the land on which the quarries were situated, the public, of course, had no legal right to continue to take stone therefrom, as had been the case while the land belonged to the public domain, though many persons continued to do this. In course of time Hon. John W. Young, became the leading stockholder of the company, though at the time he purchased the stock he knew nothing of any fiction in the matter. After he became a stockholder in the company he opened negotiations with the government which resulted in the passage and approval of an act of Congress, under the terms of which the Rock Company conveyed to the government certain water rights for the benefit of Fort Douglas, and also conveyed to the government three sections of land to which the Rock Company had acquired a legal title. In return for these concessions to the government, the Rock Company were granted certain advantages, among which was the exclusive right to take building material from the three sections, the fee of which the company was re-transferring to the government, and from three other sections contiguous thereto. Thus the Rock Company possesses, by virtue of this grant from the government, the exclusive right to take building material and minerals from six sections of land in and near Red Butte Cañon, a right which was secured in return for a valuable consideration, and under an act of Congress.

The Rock Company also secured, at the same time and in the same manner, the right to construct wagon roads, railroads and trails on those six sections, but these sections were withdrawn from the market, and are not subject to disposal to private parties. The withdrawal from sale by the government of these six sections of land of course obliterates any and all squatter's or other rights which private parties may have acquired in, to, or upon them.

Notwithstanding that the Salt Lake Rock Company has the exclusive right to take building materials and minerals from the lands in question, certain parties have continually disregarded that right and have hauled off large quantities of building material which belonged to the Rock Company. The Rock Company has made some efforts to defend its rights and property, one act of self-defense being the closing of a wagon road a short time ago, at a point on the lands covered by the franchise above set forth. That road had been constructed by the Rock Company for its own use, and it acted upon its right to close the same, as it was in every sense, a private road. The reason for closing it was that trespassers were using it to haul away rock which belonged to the company.

Parties who, for many years past, have been in the habit of hauling rock from Red Butte Cañon, naturally feel put about at being deprived of the privilege of doing so any longer. But they have no legal right to exercise that privilege, in view of the contract existing between the government and the Rock Company; nor can they justly blame the latter for insisting that its rights be respected. In order to mitigate as much as possible the inconvenience which may be experienced by parties who have hitherto earned a livelihood by working the Red Butte quarries, the Rock Company is trying to furnish employment to them in preference to other laborers, and as a matter of fact, a much larger number of men are being employed at the quarries now than ever before.

## THE PRIZE ESSAY.

## The Origin and History of the Art of Barbering.

BY CHARLES W. STAYNER.

How seldom we compare the personal privileges and bodily comforts enjoyed by us in this generation, with those of our ancestors, who lived in the early part of the present century; not to say anything of those who moved in more primitive times. Perhaps in nothing is this more fully exemplified than in the luxury of barbering.

The gentleman who sits in an elegant tonorial saloon of the present period; and lounging in an easy "lay-back" chair, before a French plate mirror, nuzzles upon his business affairs, while the soft fingers of the modern manipulator pass agreeably over his well moistened visage, and a sharp, hollow ground razor musically removes the stubble growth from his cheek and chin, has perhaps no conception of the humble origin and painful history of the art of barbering, which in its present perfection, especially in America, fills such a public want in our advanced civilization. This, of course, has no reference to a penny shave in an English back street, during which the old-fashioned razor makes out five strokes, two on each cheek and one on the chin, and the victim goes without washing; but we mean a regular fifteen-cent shave in a first class establishment—like the Temple Barber shop.

In very ancient times, beards were allowed to grow untouched by the razor, and what shaving was done was performed upon the head; and the operation, or rather the abstaining from its performance, seems to have involved some religious significance, as in the case of what was called the Nazarite vow. The shaving of the head, while it was evidently the origin of the art of barbering, seems to have been deemed improper, at least for those holy people who made this peculiar covenant. Unlike the men of the present day, the ancients were provided with a very profuse growth of the capillary covering, and to relieve the head from its weight of hair, and also to provide against the intense heat which afflicted them in their nomadic method of living, they considered it a luxury to shave the head in whole or in part. This was denied to the Nazarites and they vowed to let the hair remain. It must be obvious to all reflecting persons, that if the Nazarites who were thus forbidden to shave their heads, had lived in our day, they need not have considered their vow in this regard to be any great sacrifice, neither would it have been of very much value; for in a short time the hair would have left of its own accord, and at the age of thirty-five, or sooner in most instances, we could not with the best opera glasses, have told a Nazarite from a Gentile in the "ballet seats" of the Salt Lake Theatre.

But the religious importance of the vow, as shown by biblical reference, is well worth our notice.

It will be remembered that when an angel appeared and promised a son named Samson to the wife of Manoah, that the heavenly personage used these words: "No razor shall come upon his

head, for the child shall be a Nazarite unto God from the womb." The subsequent strength of this son of promise, the scripture says, departed from him when his locks were shaven off by his wife's barber while the giant lay asleep (see Judges xvi. 17-19). That was the dearest shave or hair-cut ever inflicted, at least the dearest in the record of barbering that has reached the writer of this article. It even beats the charges at the Palace and Palmer House, with all the extras at Union retail prices. They are as dross compared with Delilah's charge for barbering her husband, and by a hired Philistine at that. No man could have got such a price; surely, as they say "women can do more than men, but Samson never went to her shop again."

It seems, however, that in apostolic times the sentiment was changed in the matter of letting the hair grow, for Paul says "doth not even nature itself teach you that if a man have long hair it is a shame unto him." (1 Cor. chap. xi, v. 14)

When the mother of the great prophet Samuel went into the Temple, and entered into a covenant with the Lord in regard to the child before his birth, a part of the promise she made was: "And there shall no razor come upon his head." His powerful career as a prophet from childhood to old age is a matter of biblical history, and need only be referred to, to prove he was favored of God, but what influence upon his great life his perpetual growth of hair produced, we are not able with present information to determine.

The art of barbering has found its place in both poetry and prophecy. The scriptures make figurative mention of the razor and of shaving, as for instance (Psalm lli, v. 2) "Thy tongue deviseth mischiefs; like a sharp razor working deceitfully." Also in Isaiah vii, v. 20 "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard." Then in Ezekiel, fifth chapter and first verse, the prophet is commanded as follows: "And thou, Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard." This shows that barbers went by their present professional name at this early period, 594 years before Christ.

In what artistic or non-artistic manner the Goddards, the Jameses, the Hennefers, the Squires and the Diehs of those days performed the several acts required by their business, we are not informed by holy writ. But judging from public opinion of the superiority of our times, we may safely suppose and unhesitatingly state that the appointments of a B. C. barber saloon were not as inviting and luxurious as those of the Temple barber shop. Although perhaps as near to such a sacred edifice and in the midst of as holy a city. But at the time of which we write the Jews were practicing great wickedness, and their captivity under Babylonish rule as predicted by Isaiah in the figurative language quoted above was near at hand. Let us hope the figure ceases here, and that the power of modern Babylon will not be able to perfect the illustration by an absolute repetition of history.

In more modern times, several centuries only before our day the art of barbering had reached the dignity of surgery as well as shaving, and to be perfect in his profession, a barber had to become a phlebotomist. In fact, in the days when bleeding was considered essential to the recovery of a patient, barbers were the surgeons who performed the operation. They were called barber-surgeons, and were incorporated with surgeons in their protective guilds.

The barber's pole, which is still used as the sign of the art, was originally designed as a representation of a bandaged limb—the red stripe indicating a ribbon or strip of linen wound in spiral form around the arm, and saturated with the blood of the patient. The addition of a blue stripe in some instances is a more recent idea, and either indicates a patriotic love for the tricolor combination on the part of the proprietor, or a taste for variegated paluting in the breast of the artist. In the seventeenth century barbers were appointed like physicians and surgeons for service in hospitals. In providing for such an official for a certain institution at that time, the rule was made to read: "There shall be a barber, who shall cut and pole the hair of all scholars, and look to the cure of all who may have any need of his art."

The last provision seems to imply great confidence in the ability of the barber. It almost infers an imperative care for the patients of the institution. A physician is generally required to prescribe with care, a surgeon to operate with skill, but here is a command to see to the cure of those who have need of the barber's art. Such a provision in the medical practice of the present age would be quite a benefit to society. It would effectually settle the diploma question, with which our Solons have struggled for several sessions of the legislature, and which has always gone over because our non-diploma-physicians will persist in curing people and letting the public know it. "If a doctor cures a patient, what more can he do?" they say, and it is not bad logic. The benefit is in no way increased by an official parchment, and of what use would the learned document be to the doctor or the family if the patient unfortunately lay dead before them? To compel the physician to "look to the cure" of his patients is certainly of more service to a sickly

community, than to assure the bereaved by an official writing that their medical attendants was able to produce a cure after failing to do so. However, this was the requirement in regard to barbers in those days, and it was not until some time afterwards that the duties of surgeons were separated from those of barbers as now performed by the latter. Many will testify, however, that barbers cling to their old profession as tenaciously as they do to their insignia of the surgical art. In fact, bleeding seems to come more handy to some of them than barbering. When people are habituated to certain practices it is hard to forsake them, so when a barber picks your cuticle with his razor, don't swear at him, but remember how recently his profession demanded this of him officially, and be thankful that you don't have to leave his shop carrying a facsimile of his sign upon your person in the shape of a bandaged left arm. And it is evident that if some barbers held such privileges now, you would be lucky to have anything left with which their razors could come in contact.

It may be interesting to our readers to mention how the business of barbering originated in this city, and something of its present condition. In 1831, four years after the arrival and settlement of the pioneers, William Hennefer, now a barber on Second South Street, opened a shop in the basement of a building on a site now occupied by the Thirteenth Ward Co-op. At that time City Creek went rushing past the front of the premises in its natural channel, ten feet wide, and a narrow foot-bridge furnished a means for customers to cross it when they wanted Mr. Hennefer's services. He moved twice in vicinity and finally into the Stuart building; but his place of business was the only barber shop in the city for two years, during which Jew and Gentile, Mormon and Monogolian, if any there were, who needed a shave or a shampoo, congregated in his primitive retreat, and discussed their respective tenets while they enjoyed the tonorial treatment accorded them. Prices were the same as now for shaving, and hair cutting was 10 cents cheaper. Most people paid cash, except the titling hands who paid Church orders as now. Some steady customers paid monthly or at longer periods in produce.

It is presumed that Mr. Hennefer's experience in this particular, was something similar to that of Artemus Ward. Offers of curious kinds were made by customers in regard to the variety of pay. And doubtless he was as liberal as the genial-hearted showman, who took anything from a squash to a sucking pig, providing he could only eat it. It is said that in those trying times, when a young fellow went to a party, he took his girl on one arm and a pumpkin under the other, and if the produce came to more than the ticket, he got his change in little squashes or perhaps cucumbers, which his partner could take home to her mother. In 1833 John Squires, he who has just been pardoned by President Cleveland of the offence of living with two wives, established the second barber shop in Salt Lake City. He was President Brigham Young's barber till that gentleman's death, and was the only man ever known to take the President by the nose in his lifetime. He used to go with him on all excursions among the settlements, and shaved the company during their journey. His sons, of whom he has quite a number, are all excellent artists with the razor, and one of them is an artist also with the easel, and some of his pictures have considerable merit.

There are in this city at the present time sixty-one barbers, and all seem to be making a living. Some of these are superior to any barbers the writer has found in the States or in Europe, and probably surpass any in the world. In fact it has been a surprise to persons going from here east, and especially at the hotels, to find that their Salt Lake barbers were in some instances much superior to those doing a large business in great cities. And it is also source of pleasure to note that the patron of a Salt Lake barber shop is never embarrassed by the proprietor's solicitations to purchase patented preparations for the benefit of the hair, scalp, skin, beard, and other component parts of the purchaser's anatomy. The writer has known cases in New York where the patron of a hotel barber shop was induced to spend from \$3.50 to \$5 by the importunities of the Philistine who fixed his hair. And I was afterwards informed that the man was compelled to press these purchases or endanger his position as an employee of the establishment.

Before closing it is proper to state that many men have risen to positions of great trust from the ranks of the barber's profession. Their calling gave them opportunities for study, of which they availed themselves, till they were proficient in other branches and rose to eminence. As a class they are intelligent, and perhaps more familiarly intimate with distinguished people than the laborers in any other sphere. They can profit by this acquaintance and can thus gain in more ways than one, by their patronage.

Among those who have risen from the realm of barberdom to spheres of a more ambitious character are Rev. Jeremiah Taylor, the great theologian; Sir Richard Arkwright, the noted inventor of spinning machinery; Lord Chief Justice Tenderden, the great jurist of England; John Hunter the well-known artist, and many others who have made their mark in the world's history whose names do not now occur to the writer.

## TELEGRAPHIC NEWS.

LONDON, Oct. 29.—The *Pall Mall Gazette*, writing about the Sackville-West incident, expresses the opinion that the excitement caused in America is largely stimulated for political effect. Except for the chance of changing the Irish vote by abusing England, it thinks no one in America would care two straws what Lord Sackville wrote, said or thought.

The *Globe* holds that the most satisfactory deponent of the arrangement would be to send instructions to Lord Sackville to keep his opinions to himself while at Washington. American political tactics, in its opinion, are outside of the notice of any foreign power.

The *St. James's Gazette* maintains that Lord Sackville cannot remain at Washington. It says he should have known better than to walk into the net spread before his eyes.

The *Standard* believes Lord Sackville has intimated his readiness to resign.

NEW YORK, Oct. 29.—A Washington special: That the United States government has taken such steps as will certainly result in the retirement of Lord Sackville from office as British Minister is without doubt. This is about the only statement concerning the outcome of Lord Sackville's unwarranted impertinent meddling in the pending political canvass that can be made on positive authority here. In all other particulars everybody conversant with the facts maintain a discreet, studied silence or speaks evasively. In spite of the disinclination on the part of the authorities to talk, there is still every reason to believe this government has not demanded the recall of Lord Sackville. It has not gone so far, the simple reason being it expects to see the British Minister take his leave without putting the United States to the necessity of making such a demand. It is known in high government circles that the opinion is held that after the plain fact of the minister's correspondence with the undiscovered Murchison has been laid before Her Majesty's government, there will be only one course to pursue, and that will be to call Lord Sackville home. It is thought by some Lord Salisbury may possibly permit Lord Sackville to resign in consideration of the fact that he had served his government more than forty years before making such a colossal blunder. But that would be simply a more considerate way of ordering his recall, and the result would be the same. The plain facts are now in Lord Salisbury's possession, and the American authorities confidently await the inevitable retirement of Lord Sackville that must follow.

Minister West absolutely declined to affirm or deny the truth of the large number of rumors which have found their way into print, the impression created by his refusal being that he has had instruction from his government to that effect. The most he would say is that the generality of the published rumors surprised him very much.

WASHINGTON, Oct. 29.—Secretary Bayard held several conferences with the President today concerning Lord Sackville's letter and other matters relating to affairs of state. Another message was sent to Minister Phelps, and it is believed a cablegram was received from him at the Department of State during the afternoon, but nothing can be learned.

INDIANAPOLIS, Oct. 29.—Ex-Senator McDonald in an interview expressed his opinion that the West letter will help instead of hurt the democratic party because its chief effect will be to show the desperation of the republican party. Said he: "The letter will have no effect," adding, "there is nothing in it that can do us any damage."

WILMINGTON, Del., Oct. 29.—To a reporter of the *Morning News* Secretary Bayard said today in regard to the letter of Lord Sackville-West:

"It was written a month ago, and they have had possession of it three weeks. Under other circumstances it would be of no importance. I first heard of it when Blaine used it in his New York speech. I gave no attention to it, as I knew that everything was fuel to Blaine's fire. It was a splendid thing to do, and when Minister West showed me the original letter, I expressed surprise that he should have replied to it under the circumstances. He replied, 'Well, I did it.'"

NEW YORK, Oct. 29.—A local political sensation was started this afternoon by the *Evening Sun*. By the State law all public offices are ordered closed after 12 o'clock noon, Saturday. Notwithstanding this law the registration offices were kept open last Saturday all day, and over 32,000 persons registered. As it is impossible to separate those who registered before noon from those who registered later, the *Sun* states the entire list may have to be thrown out. The *Sun* interviewed fifty leading lawyers, and states the registration office is a "public office," and within the scope of the Saturday half holiday law.

LONDON, Oct. 29.—Advices from Bonny River, Africa, gives a revolting story of savagery and cannibalism. The Okrikan tribe, in revenge for some injury, invited a party of Ogonis to a friendly palaver, and then entrapped and massacred them. A cannibal festival of a most horrible and indescribable character followed. Then an attack was made upon the undefended villagers and most barbarous outrages committed. Over 150 persons, including women and children, were killed and eaten.

NEW YORK, Oct. 29.—In the United States circuit court today Judge Bene-