

RICHFIELD, July 12—81: You are hereby notified that the following order was made by the county court of Sevier county at its regular June term, 1885: "It is ordered that in all criminal prosecutions before justices and United States commissioners hereafter, without special order by the county court, the county would pay no fees or expenses whatever. It was the unanimous sense of the court that the Territory is responsible for such costs. By order of the county court, S. G. CLARK, Clerk."

What do you think of that?

#### A TAXPAYER.

Replying to the correspondent's inquiry as to whether it is the duty of the Territory to pay all costs in criminal actions, we will say that the law of Congress so provides in the following language, in section 2 of what is known as the Poland bill:

The costs and expenses of all prosecutions for offenses against any law of the Territorial Legislature shall be paid out of the treasury of the Territory.

As we understand it, however, the Territory never pays, the claims therefore before each succeeding Legislature being evaded.

Under a Territorial statute each county gets the fines imposed upon and paid by offenders within its boundaries, and is required to pay the expense of prosecutions in cases arising in the county. The first named provision is not objected to by the county courts, but the other usually is, although not in all cases. The objection has been held by the courts to be good, as the Territorial provision is in conflict with the congressional statute, and therefore is void. There is no doubt that such a condition is grievous wrong, but it is that which exists, and the Legislature is the only body in the Territory holding the power to alter it, which could be done in conformity with the section quoted.

As to the order of the Sevier county court, it cannot operate as a bar to justices and United States commissioners proceeding in criminal cases, since the county court has no jurisdiction over them. It may, however, refuse to pay their bills, and in several counties in the Territory does so. In others, as a matter of equity, the bills are settled—a proceeding which is within the discretionary power of the county court to take.

In the case of United States commissioners, when they proceed in criminal cases, the United States pays them and charges the amount to the Territory. Hence the practice of taking accused persons before commissioners instead of justices of the peace. If a trial is had and the accused is convicted and fined and pays the fine, the commissioner or justice may take expenses out and then turn the balance of the money into the county treasury. Thus in a few cases the justices can get their pay, while in a few more the commissioners are comparatively all right. But as committing magistrates the work too often has to be done for nothing.

Nor can the commissioner or justice safely refuse to issue a warrant or institute criminal proceedings when there is a good showing made that a crime has been committed; for section 4477 of the Compiled Laws provides that every wilful omission to perform any duty enjoined by law upon any public officer is punishable as a misdemeanor.

Although the costs referred to are

chargeable to the Territory, the county courts of several counties realize the justice of acting within their discretionary power and paying bills necessary to keep the wheels of the criminal law moving. The counties get the benefit of the fines paid by offenders, and therefore several of them are willing to spare a portion for the prosecution of offenders rather than have these go scot free, or compel justices and commissioners to work for nothing. This we think is a reasonable view to take; but the appropriateness of doing so is wholly within the county court's discretion. As the matter stands, the law is in a bad shape; and were it not for the magnanimity of some county courts, exercised for the public welfare, there might be danger of being "turned over to the lawless element," as our friend suggests. Any fair and efficient court would, however, come to the relief of an officer in cases where it was urgent to issue a warrant in haste lest the criminal should escape.

#### A GIRL-ANGEL.

Bollinger county, Missouri, is at present the scene of a peculiar religious movement in which two sectarian ministers and a young girl seem to form the central figures. The lady, whose name is Ida Deckard, is only sixteen years old. At irregular intervals she passes into a trance and believes that in this condition she obtains visions of heaven or hell and receives divine messages to deliver to the inhabitants of the earth. Sometimes she is unconscious for days. She has already gathered around her a little group of faithful followers, who see in her a messenger from above and are resolved to regulate their conduct in accordance with the directions she may impart to them from time to time.

A World reporter, who claims to have investigated this abnormality, says the meetings of the people are marked by many strange features and in some respects are really impressive. As the evening shades fell from every direction—his graphic description continues—could be heard the voices of singers—now on the mountain top, now down in the ravine, yet all the time approaching nearer the meeting point, which is an old, gray log school house, situated high up the mountain side.

The burden of their favorite song ran something like this:

My father took a light and went to heaven.  
O Lord I am on the happy way—  
Oh, how long an I yet here to linger?  
Bless the Lord, I am happy on the way.

The first stanza changes to mother, brother, sister, and so on.

Soon a gathered a group of seventy-five or eighty women and men. The Rev. Schrader and the "angel" being among the arrivals. The Rev. Schrader opened the meeting with prayer, and then proceeded to carry out their program without Bible or hymn book—in fact, guided by nothing save the messages which he affirmed that he had received from on high through his "angel." With mighty words he proclaimed the destiny of a fallen race, admonishing worldly men to join his band of worshipers, accept the warn-

ing sent through the "visions" of the "angel," mixing with this many peculiar references and mysterious explanations given to John on Patmos.

As he warmed to his theme in response to the excited exhortations of the "angel" the believers groaned and emitted hoarse hallelujahs. The lamentations and the shouts of praise made a strange medley of sound. In this corner they were singing one song, in that corner another, while yet another group were on their knees around some tearful sinner, trying to make him repent.

Suddenly the scene changed and Christian love became the theme, and with shouting and singing, and overturning of benches the now thoroughly frenzied believers threw their arms around one another and greeted one another with the "holy kiss."

The members of the sect believe that the Bible must be understood spiritually and that salvation is obtained only by walking in the light of revelation as given through the "angel"-girl. They feel confident the work will spread and grow to immense proportions.

In the ecclesiastical history of nearly every Christian country phenomena of this kind appear. In times of superstition cruel persecution has often been resorted to as a means of suppressing them, although closer investigation long ago discovered their origin in a diseased nervous system. In the trance, the patient is in all appearances more dead to the outer world than in ordinary sleep; yet, thoughts or dreams—whatever it is—go on so connectedly and vividly that the ecstatic feels convinced that he has been present in another world. What is most remarkable, however, is that such manifestations generally precede or coincide with periods of great religious awakenings, and sometimes are the beginning of revolutionary outbreaks.

Among the characteristics of the last days of the present era, as foretold by the inspired men of old, is the renewal of communication with heaven. The Prophet Hosea speaking of the time of the gathering of Israel in the last days announces as the word of the Lord, Hos. 12: 10:

I have also spoken by the Prophets, and I have multiplied visions, and used similitudes by the ministry of Prophets.

This fact necessitates a rule by which mankind shall be enabled to discern between visions and revelations of divine origin and those from any other source. Such rule was given to ancient Israel, when the divine authority of Moses was established against those who were pretenders. Similarly in the New Testament the Lord declared that His followers will flee from a "stranger," "for they know not the voice of strangers." The principle of this is fully stated in the revelations to the Church in this age, and it is one of the greatest importance at a time when false Christs and false Prophets are multiplying and on every hand is heard: "Lo, here is Christ, or there." Through Joseph the Prophet, the Lord says:

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For