

Correspondence.

Kill the Rabbits.

SPRING CITY, Dec. 10, 1875.

Editor Deseret News:

It is well known that these little animals have increased in the Southern and Middle portions of the Territory, and possibly all over it, to an alarming and almost incredible extent, since our Indians have betaken themselves to agricultural pursuits. Consequently they do not hunt them for food as heretofore. The wolves also are mostly killed off, which formerly fed upon them to a great extent, leaving the rabbits in almost undisputed possession of the country. The great increase of our settlements has so materially reduced the area of our native rabbit brush plains and converted them into grain fields that the poor rabbits have neither room nor shelter for their rapidly increasing numbers. Therefore they are forced to depredate upon our growing crops, and last year they were as destructive on our grain in Millard and Iron Counties as the grasshoppers and crickets in former years.

Sanpete County did not wholly escape their ravages. If they are permitted to live until the opening of Spring, there is no telling the amount of mischief they may do to our farming interests another year.

Hence, if our young men and boys who are fond of a little sport would mount their ponies, club in hand, and ride through the fields, rabbit and sage brush country on the fall of the first deep snow, and follow up the practice immediately after every suitable snow storm through the winter, they could slay their thousands at every hunt. This would soon diminish their numbers, so that no very great damage could be done by the few that might escape the vigilance of the boys.

Respectfully,
ORSON HYDE.

Extravagant Fashions—Retrenchment and Economy.

PROVO, Nov. 8th, 1875.

Editor Deseret News:

Having lately spent a few days in Salt Lake City, and seeing many things that appeared to me and all reflecting minds absurd, it set me to ask the question, Where are we drifting to as a people by following the various fashions of the world? Often times and times again have we been told from the stand not to follow the foolish fashions of the world, but to make our own fashions, and what heed has been given to those teachings? I answer, scarcely any, and when we consider what the consequences will be of such a course, we are led to conclude that they will be not only to lead the young but the old, by indulging in those untoward extravagances, ultimately to financial ruin, to ruin both of body and soul. Fancy a man having three wives and several daughters, and they must dress in the fashion, or brother or sister will not notice them. Fie on such notions. Be wise and mind them not. Dress neatly and comely, as becomes Saints of God. To be dressed fashionably, as it is called, what will it cost? What is the cost of a lady's dress compared with the cost fifty years back? If I remember right, the first silk dress I bought my wife then was only ten yards, and that made dress and bonnet. Not such as are now the fashion, but what was then called an open cottage bonnet. Now, to be dressed fashionably, there must be from fifteen to twenty-five yards or even more, to say nothing for the bonnet, for such things were seldom seen now-a-days. Many ladies sweep the streets as they walk, and because the skirts are so large they must pin them back until they can scarcely step over the gutter. But say they, it will teach them to take short steps when they dance. Shoo upon such nonsense. Then again, suppose a man having a large family and desires to send his children to Sunday School. When told to go, some of the little ones will say, "I do not like to go. I am so shabby to what Miss— is, and they will turn their noses up at me, and won't sit or stand by me."

We have the Young Ladies' Retrenchment Societies, so-called, and our young gentlemen's improvement societies, but as yet what reformation has been made towards stopping such untoward extravagance and folly?

While staying in the city I was visiting a family where the foregoing subject was brought up, and I was told of a young lady having joined the retrenchment society, and who, after being there, came home and took off all the extra trimmings and furbelows, and made them look plain and neat, but what was her chagrin when she attended the next party and saw those retrenchment young ladies decked out as usual and scarcely noticing her! Now fancy what her feelings must have been not only to be looked cold upon by those young ladies, but slighted by the gentlemen because of her dress! Shoo upon you young men, for you do not know real worth, but make those who manifest it what is called, I understand in fashionable circles, a wallflower.

Now, brethren, young and old, seeing the absurd fashions of dress, etc., which are raising class distinction among us, instead of our being one, what ought we to do who have renewed our covenants? Set our feet upon such things. I should like to suggest that the brethren, young and old, commence the reformation at the forthcoming holidays by only noticing and dancing with the neat and comely young ladies who will throw those foolish fashions aside, and they are those who will make good wives and mothers. Let the fashionable creatures, the butterflies, go where the wallflowers are, and you would soon see both retrenchment and economy practiced by young and old. I would say, in conclusion, to the young ladies, I would make wallflowers of the gentlemen who stand around the corners, drinking whiskey, smoking tobacco, idling their time away, and mimicking the ape and the dandy, for such are not nor ever will be, except they reform, fit for husbands or fathers. Wishing you all with myself a merry Christmas and a happy New Year in every sense of the word, with peace and plenty, I remain,

G. D.

Patrons of Husbandry.

CLYDE, N. Y.,

December 10, 1875.

Editor Deseret News:

Having an opportunity of informing myself somewhat concerning the order of the Patrons of Husbandry, perhaps a communication to the News on the subject might be of interest to its readers.

The tendencies of the age are toward aggregations of power for protecting the interests of those concerned, and often to further those interests by aggressions on the defenceless.

Civilized society is rapidly becoming a system of organized antagonisms for the accomplishment of important issues. As history furnishes no parallel for its present condition, final results must remain matters of conjecture only so far as inspiration opens up the future.

The Granges appear to have originated in the efforts of a few men of broad and liberal views to harmonize the feelings of North and South by organizing the tillers of the soil for the furtherance of their mutual interests.

These men met in Washington, D. C., on the 4th of December, 1867, and formed the nucleus of the present national organization. There are now thirty-five state and territorial organizations, 24,290 subordinate granges, with a paying membership of 762,263 persons, within the limits of the United States. During the current year the business of the National Grange has been removed to Louisville, Ky., as more central and convenient.

It is emphatically a class organization, and doubtless takes the lead of modern institutions, having for their object a combination of financial and social interests, in rapidity of growth and strength of material.

As to the objects of the organization I would prefer to let it speak for itself. The following extracts from the "Declaration of Purposes of the National Grange" elucidate their leading principles. Their motto is, "In essentials, unity; in non-essentials, liberty; in all things, charity." Specific objects—"To develop a higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes, and strengthen our attachments to our pursuits. To foster mutual understanding and co-operation. To reduce our expenses, both individual and corporate. To buy less and produce more,

in order to make our farms self-sustaining." * * * * *

To systemize our work, and calculate intelligently on probabilities. To discountenance the credit system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy. * * * * *

We desire to bring producers and consumers, farmers and manufacturers into the most direct and friendly relations possible. Hence we must dispense with a surplus of middle men, not that we are unfriendly to them but we do not need them. We are not the enemies of capital, but we oppose the tyranny of monopolies. We long to see the antagonisms between capital and labor removed by common consent, and by an enlightened statesmanship.

"We are opposed to excessive salaries, high rates of interest, and exorbitant per cent. profits in trade. We emphatically and sincerely assert the oft-repeated truth taught in our organic law, the Grange, National, State, or subordinate, is not a political or party organization. No Grange, if true to its obligations, can discuss political or religious questions, nor call political conventions, nor nominate candidates, nor even discuss their merits in its meetings. * * *

The office should seek the man and not the man the office."

There is a general effort to confine membership to farmers, horticulturists, and stock raisers, or those who produce from the soil. They evidently mean business. The organization is rapidly increasing in numbers and in concentration of effort for the protection of their common interests.

They pay cash for what they buy, unless where a direct interchange of commodities is convenient. They endeavor to deal directly with manufacturers in wholesale quantities and at wholesale prices. The Granges must soon comprise a large proportion of the conservative element of the country who have a direct interest in its permanent prosperity and in the stability of its institutions. They are extending the social intercourse of the tillers of the soil and teaching them to think and act together. If they can keep themselves free from a spirit of speculation and from political intrigues, they will doubtless accomplish much good for themselves and the country.

Class combinations must eventually lead to a combination of classes. These are but steps in the future progress of mankind. To make this progress there will doubtless be many revolutions, some gradual and quiet, others sufficiently violent to purify the social elements and fit them for improved conditions.

JAMES A. LITTLE.

Preaching—Debts—Scepticism—The outlook.

SPRINGFIELD,
Livingston Co., N. Y.,

Dec. 8, 1875.

Editor Deseret News:

Brother Feramorz Little and myself leave here to-morrow. Elder J. W. Fox, Jun., is with some friends in Jefferson Co.

We have attended religious services in sectarian churches whenever we have had an opportunity. While we have heard some good things pertaining to the duties of life, we have not met with anything doctrinal that seemed tangible or that could feed a soul that was hungry for the bread of life.

This is the place where Elder F. Little spent many of the days of his boyhood and youth. He assisted by his labors to build the old Methodist church here, and having a strong desire to bear his testimony to the truth from its pulpit, he sprang the question whether he could have the privilege of occupying it for an evening. The case stood—The presiding clergyman, Elder Dayton, and the radical church members, vs. the more liberal minded trustees and church property owners. The latter won. We preached in the church last Sunday evening. There was a large attendance, and we were listened to with the most respectful attention. We corrected some false impressions concerning our people, and left them many important truths for consideration.

In examining a report of the board of supervisors of this county I found that several of the townships have a bonded debt varying from five to one hundred thousand dollars each, created to assist in

building railroads, in which they took stock in payment. This has been a general system of assisting to build railroads regulated by State law. The people are now carrying the extra burden of paying the interest and principal of these bonded debts, with generally but little prospect of realizing anything for their investment.

For States, cities, townships or other corporations to be out of debt is evidently an exception to the general rule. Taxes are everywhere burdensome, with little prospect of their decreasing.

A reckless spirit of speculation leads the country, fictitious values are created, things tend to their natural level, under restraint they accumulate force, then comes a spasmodic effort, a crash, called a financial crisis.

Intelligent men admit the decrease of conservative force in the social elements. They are constantly growing more loose and disjointed.

While the professedly pious continue austere and exacting, the faith of others in their sincerity is weakening. Religious skepticism is everywhere on the increase.

Even in quiet rural districts where but comparatively little change has taken place for many years, and where the even tenor of life is only occasionally ruffled by outside influences. It is admitted by those whose positions enable them to understand some of the undercurrents of society, that there is an increasing lack of innocence and virtue among the young, and of confidence in the domestic relations.

Political honesty means to neglect no opportunity to fatten on the public crib, and to suborn every influence to the furtherance of party interests. In common with the most of our people, I have had some knowledge of the existence of these evils, but I did not expect to find them so apparent, or that their existence would be so generally admitted by intelligent thinking men here. Ask them what they think the result will be, and while they hope that something will turn up to improve the condition of affairs, all admit the future to be dark and forbidding.

JAMES A. LITTLE.

Incidents Connected with the Assassination of Joseph and Hyrum Smith.

Editor Deseret News:

I read, with great interest, an article that appeared in a recent issue of your paper—a graphic though sorrowful account of the murder of Joseph and Hyrum Smith in the Carthage jail, together with events preceding and coming immediately after, and as there are a few incidents intimately connected therewith, recurring vividly to my mind, and with which no other person living was connected, I hastily record them for the benefit of your readers, and give a connecting link between two important incidents.

At the period of the difficulties in Hancock County, I was residing at Macedonia (once Ramus), in the eastern portion of said county, where the late A. W. Babbitt also resided.

The next day after the arrival of Gov. Ford in Carthage, Bro. A. W. Babbitt asked me to go with him to Carthage and see the Governor, and if possible learn something of his intentions.

We arrived at Hamilton's Hotel, in Carthage, near sundown. There were then encamped, in tents and otherwise, upon the Public Square, from ten to fifteen hundred men, accounted as soldiers, and under command of officers. Immediately upon visiting Gov. Ford, he asked us to go to Nauvoo with an important message to Joseph Smith, which he assured us looked to a settlement of the difficulty, and, as other companies of military men were nearly every hour arriving, swelling the so-called military, the Governor expressed a fear that soon the crowd might become uncontrollable, and he wished to make arrangement for disbanding the troops and stop those on the way.

We agreed to go, and immediately hitched horse into the buggy and started across the side of the public square, but before we had proceeded many rods our carriage was fairly surrounded by angry and violent men, and our progress stopped. The rabble, swearing with the most profane oaths we should never go a step farther, drew pistols and knives upon us, demanded

of my companion the message of the Governor, and swore they would take our lives if we did not instantly comply. This we hesitated to do and began arguing the point to gain time, but only increased their anger and increased the number that surrounded us to near 1,000, who, with yells and shouts of blasphemy and threats cried out, "Shoot them, kill them," &c., and with their babel of noise drowned all we could say.

About this time J. B. Backers-toss crowded his way to us, climbed into the carriage, and made a harangue to the mob, ordering them to disperse and let us pass, but this had only the effect to produce mocking laughter and hisses.

All this transpired in front of the window of Governor Ford's room, and soon too he pressed his way to us and, getting up in the carriage, succeeded, after quite a time, in getting the uproar toned down so as to be heard. He then told them he was their chief commander, and commanding every man to his quarters, threatening with instant arrest all who did not obey.

In about five minutes our way was opened and clear and we waited not for bidding to proceed. We had expected death, so accepted our deliverance from the infuriated mob as a miracle. As the mob parted from around us in great anger we easily overheard threats against our safety, and that we should never reach Nauvoo with dispatches, so we were on our guard. It was now sundown and the heavens dark with angry clouds and a light rain began to fall. It was three miles out on the road before we could turn off into open prairie. We knew that a mob of desperadoes intended following to assassinate us. We drove away from Carthage at a moderate gait, but as soon as we gained a point out of sight from town we put whip and traveled as fast as we could, and when we came to open prairie we turned off the road to strike the road leading from La Harpe.

It was now completely dark and the rainfall increased to a moderate shower. Fearful of sloughs and ditches, one walked ahead to feel the way while the others drove.

In about half an hour after thus leaving the road we plainly heard the thundering footfall of a troop of horsemen riding at greatest speed towards Nauvoo. I sprang to the horse's head, stroked him, and held his mouth that he should not signal our hiding place in the darkness by neighing. When the troop had passed on, we crept our way along, through the constant rain, all the livelong night, having nothing to eat.

When daylight appeared, (and it seemed to us, wearied, cold and wet, that it never would come) we found ourselves not many miles from Warsaw. Changing our course, we hastened our steps and in two hours arrived at the road at the east boundary of "Joseph's farm." It having been raining for weeks, the mud was at least a foot deep. This we started to wade, leading the horse, but in his weak condition he soon fell in the deep mud. We managed to raise him, let down the fence, and turned him loose in the field, leaving the carriage in the mud hole. By this time we were not only completely drenched with rain, but also with soft mud. Thus we waded through, and came up with the outpost guard, which we passed after some delay and scrutiny. When we came to a small creek, we lay down in the water, rolled, bathed, rubbed and washed our garments as far as possible, wrung them out as well as we could, and wearily proceeded, and soon came upon another guard, which we also passed after some delay, and soon ended our four miles walk in the mud and about thirty over the prairie, by arriving at Snider's Hotel. I entered the house, but so completely exhausted that I fell to the floor, and was insensible to all that occurred until the evening shadows gathered. Then I partook of food.

Bro. Babbitt had, immediately after my arrival, called upon Prest. Joseph Smith and presented the dispatch from Gov. Ford, and when I saw him at supper he told me that Joseph would that evening hold a council and determine what to do.

Next morning I was informed that Prest. Joseph Smith and his brother would go to Carthage and deliver themselves up prisoners on a charge of treason, under promise of protection from the governor, and that all troops should be disbanded and sent home, and that he