

the Senate saloon late Saturday evening to treat a man with the nose bleed. To ascertain the correctness of the rumor, a News reporter called on the doctor and learned from him that he had been called into the saloon on Wednesday evening and not Saturday. He identified Phelps as the man who summoned him, and McMillan the bartender as the party whose nose was bleeding. McMillan, he says, was very weak from loss of blood and it was said that he had been losing blood from 5 o'clock until 11, a period of six hours. Dr. Root treated the man, but found it necessary to plug up his nostrils before the flow of blood was stopped.

Theodore McKean, an old and well-known resident of this city and State died at his residence in the Sixteenth ward at 12:25 p. m. Friday, July 9 after an illness of ten months.

Elder McKean was born at Toms River, Ocean county, New Jersey, and came to Utah in an early day and led an active, busy and useful life. He served in many important capacities, both ecclesiastical and civil, having been a missionary, and member of the High Council for several years. He was also a member of the Territorial Legislature, sheriff of Salt Lake county and for a time superintendent of Z. C. M. I.

The funeral of Elder Theodore McKean, was held from the Sixteenth ward meeting house yesterday, Sunday, beginning at 12 o'clock noon. There was a large attendance of relatives and friends. The services were conducted by Elder Frederick Kesler, Bishop of the ward, and commenced with singing by the choir.

Elder Joseph E. Taylor read the last testimony of the deceased to his family, in which he declared his knowledge of the truthfulness of the principles of the Gospel and enjoined them to faithfulness. The other speakers were Bishop John R. Winder, Elder Angus M. Cannon, president of the Stake, Bishop R. T. Burton, Elders George B. Wallace and C. W. Penrose, Frederick Kesler and President Joseph F. Smith. At the cemetery the grave was dedicated by Elder Kesler.

Theodore McKean was born in Allentown, Monmouth county, New Jersey, Oct. 26, 1829. The family residence was at Tom's River, but Mrs. McKean was on a visit to Allentown. His parents were Washington and Margaret Ivins McKean. He was sent to school when very young, and at seven years of age was placed in a boarding school twenty miles from his home. There excessive application to books weakened his physical structure so that for a time his health was in a very critical condition; in fact through all his subsequent school experience it was partially impaired. He proceeded, however, and under Professor Mann, in the Mount Holly academy, he studied the higher branches of learning, including the languages and surveying and civil engineering. After leaving school he had a mercantile training in his father's store and with his uncles, Thomas W. and Anthony Ivins, who were engaged in merchandising.

Brother McKean's first acquaint-

ance with the Gospel was in 1839, when he heard Elders Woodruff, Snow, Winchester, Appleby, Burnes and Rigdon preach, and his mother joined the Church. He paid little attention, however, to religion, until 1851, when he was baptized. In the year 1853 he made his way to Utah, arriving August 11 of that year. Shortly after he received a patriarchal blessing under the hands of Patriarch John Smith, in which there were made promises to him of privileges in "a Temple yet to be built," and which received their fulfillment in his experience over forty years later, in the Salt Lake Temple.

In September, 1853, he returned to the East on a business trip, coming through next spring with a train of merchandise for his uncle, the Ivins Brothers. The next September he started on another trip to the Eastern States, returning in 1855. The last named year he went on a mission, and for two years presided over the Toms River branch. While there he acted a portion of the time as deputy sheriff and did considerable surveying to provide for his family. He returned to Utah in 1857. After then he took part in defending the people against Indians in Tooele county. During the Move he went south to Springville.

In 1859, he became a member of the Salt Lake City Council, and was re-elected and served sixteen successive years. He was also made Territorial road commissioner, by the Legislature, and in turn held the position of county surveyor, sheriff, treasurer, city superintendent of waterworks, colonel of the Utah militia, Territorial marshal, deputy internal revenue collector and other positions.

With R. T. Burton and S. Taylor he discovered coal at Grass Creek, Utah, in 1860. In 1868, he became a member of the Salt Lake Stake High Council, and in the following year was called and went on a mission to the Eastern states. In October, 1875, he again went on a mission to the Eastern states. In 1872 he was made a director of Z. C. M. I., in 1873 vice president, and again in 1876, filled the office of vice president. He was counselor to Bishop F. Kesler of the Sixteenth ward from June, 1872, to December, 1884. In the latter year he became a home missionary in the Salt Lake Stake. He was secretary of the People's party from its organization until 1876.

Since 1884 his duties have been of a private character except in a religious capacity, where he served as High Councilor, worked in the Salt Lake Temple, did missionary work in England in 1891, and engaged in other labors as long as his physical condition permitted. He died full of faith in the gospel, and with a firm testimony to his family and friends of the divinity of the Gospel restored to earth in this dispensation.

LOUISIANA CONFERENCE.

BANKS of Red River,
June 4th, 1897.

We know that the communications from various missionary fields are interesting to many readers of the News. We include ourselves among those who are much interested in them. As the Louisiana Conference has not been heard

from for a long time and as we believe that not many less than thirty anxious mothers (at this writing we number thirty here) are watching your column for news of it we now have pleasure in writing your estimable sheet. We will begin by stating that their sons are all O. K. in very deed.

Since our last writing we, until now, have been laboring in what might be termed, "French America." It is possible to travel among people in Southern Louisiana for days and not find one person who can speak the English language. Indeed they speak no language. It is only a dialect of the long forgotten French. The people here are wont to call it a "Creole Gumbo." You might know without our statement that such a field is not the most desirable. While this field has not been very prolific in its yield, it has afforded great opportunities for work; and the experience that has been rolled up here by us we are sure will redound, when justice reigns supreme, to our credit. Had we been hunting discouragement this would have been a splendid field in which to search; for it followed close upon our every effort and very frequently plead for admission into our beings. The breastwork of fortitude, behind which the Elders fought, however, was almost impassable, and each time as the designing thing presented itself to the fire of indomitable will it was repulsed. Hope was the brightest thing upon which our gaze could rest so we looked steadfastly upon it. It promised great rewards. At the time, we were quite sanguine but were unable to see wherein we were so benefited. We are about through with them for a season and as some of the Elders have already reached fairer fields we know by their weekly reports that their almost futile efforts among the French is as bread cast upon the waters and is returning to them after many days. A man of speed wears weights upon his feet until such time as he desires a maximum of momentum when he discards them and he indeed runs the faster. The weight of past experience no longer hangs heavily upon us and we hope for an increase of speed with which we will be enabled to "Run with patience the race that is set before us" and we hope to run it with marked success.

Elder Cornwall, Joseph A. and John Wood have just completed a canvass of Baton Rouge. We travel without purse or scrip here. At first the privilege of canvassing the city was denied them until a license of \$5.00 would be forthcoming. They didn't have a cent but they believed God; put works with their faith and after persistent effort and the seventh call upon the heretofore unmoved mayor and alderman, succeeded in gaining consent to canvass the city which they did. Thus does the Lord bless the humble efforts of his servants.

The people here are very much concerned over high water. It is still rising.

The corn and cane crops have been planted and much of it is up and looking green. Cotton will be planted soon.

Spring is out in her best new gown and Nature smiles.

S. L. SWENSON,
R. E. CALDWELL.

New Mexico has a population of about 200,000, about half of which is American.