

number of the slain is not stated; there has not been sufficient time yet to ascertain this; but enough is known to show that the killed and wounded are numerous.

It will be remembered, by many of our citizens, that, a few months since, a clergyman, of the Unitarian persuasion, Reverend J. C. Kimball, delivered a discourse in the Tabernacle. He was from Beverly, Mass., and we have been permitted to peruse an article from his pen, headed "A winter trip across the continent," which appeared in one of the papers of that place; and as it is somewhat of a novelty for "one of the cloth" to speak in a kindly way about the "Mormons," and consequently refreshing, we present an extract from the article.

It may be well to state that Mr. N. H. Felt is the "original Mormon" alluded to by the Reverend gentleman. Mr. Kimball, in conversation with Mr. F. expressed his gratification at witnessing the many good qualities manifested by the "Mormons," and said he would always speak well of them. Mr. Felt jocularly told him that he was afraid he would be like a certain minister from Cheyenne, who stated publicly here that when he returned to that place he would fire a big gun in defense of "Mormon" christianity, but from him there never had emanated the sound of a small pea gun in that direction. The following is the extract:

"Enjoyed especially my visit to Salt Lake City. Had letters of introduction only to a Gentile there, not of much use for seeing the real curiosities of the place; but was so fortunate as to fall in, the morning of my arrival, with an original Mormon, formerly from Salem, acquainted with scores of people I knew at home and anxious to make inquiries about his old friends, who with great good nature invited me to his house, gave me introductions to the Mormon elders, and showed me the Tabernacle, Temple, Theatre, Museum, House of Brigham Young, and not a few of the less material wonders of the city.

Accepted an invitation Sunday morning to preach in their Tabernacle, "as full-blooded a Unitarian sermon as I pleased," they said, "and the more so the better," as they "meant to be truly liberal" and "wanted their young folks to hear all sides." It was a lovely day, and I had an audience of over three thousand, men, women, children and babies, for nobody seemed to have stayed at home to rock the cradle or get dinner,—as intelligent, attentive, good-natured and Christian a congregation as I ever spoke to in my life, joining in some of the same hymns we sing at home with the utmost spirit, and coming to the preacher afterwards with many a kind and generous word about the service.

Attended prayer-meetings, Sunday concerts, theatre, day schools; visited the hot and warm Springs, was taken out to drive, and introduced to a number of families where there were a plurality of wives. Found the latter in every case to be intelligent, lady-like, ardently devoted to their faith, and apparently happy, in fact just about the same as good women everywhere, and laughing heartily at the stories that are told of their misery and degradation. The subject of polygamy was spoken of freely. They listened with perfect courtesy to all I could say against it,—there being just as much freedom to discuss it in Salt Lake city as in Beverly,—and argued for it on the grounds of nature, common sense, social happiness, morality and religion.

I must say that without liking the institution, I liked the men and women. There is no doubt but that they have been awfully lied about. Their city and all I saw of them appeared the model of quiet, sobriety and good order. Of course ministers always see the best side of things, are taken into the parlor and sitting-room, not in the back yard, waste closet, and storehouse. Judging, however, by what I saw, I came to the conclusion that if all the people with one wife would behave as well as these with two or three, it would be a much better world than it is now."

WE RECEIVED a circular this morning, which announces a grand meeting of the Howe family to be held at Harmony Grove, South Framingham, Mass., on Thursday, 31st of August, 1871. Hon. Joseph Howe, Secretary of State of the Dominion of Canada, will deliver an

oration on the occasion. The circular gives brief sketches of some of the American ancestors of the Howe family, for the purpose of awakening interest, and to direct the enquiries of their descendants. Every one of Howe descent is requested to bring to the family gathering, or forward by mail to Elias Howe, 103, Court street, Boston, or to Rev. J. H. Temple, Framingham, Mass., his own complete family record, and that of his immediate ancestors. Every one who may receive this circular is requested to consider himself a committee specially appointed to extend this invitation to every one that bears the Howe name, or is in any way related to the family. We have received the circular, but we scarcely think it would be prudent for us to urge all the descendants of the Howe family in this Territory to repair to this gathering, as if complied with, their departure would make money scarce hereabouts. We do not know many who bear the name of Howe; but we know many hundreds who are descendants of that family. A number of our leading citizens are among them.

WENDELL PHILLIPS has written a long article for the *National Standard* in defence of the Commune. The men who led the Commune, he says, were among the foremost, the purest and the noblest patriots of France—men who, unlike Thiers and his assassins, never bowed the knee to Napoleon. Speaking of the Commune, he says it had no connection with Communism. Indeed Communism, as a social theory, which did away with private property and proposed other grand changes, is dead in France. It would have been much better understood here and in England had it called itself "The Town Council," or "The Township," or "The City Corporation." For it only planned and struggled to play the same part in the regeneration of France which the great cities of the Middle Ages took in the organization of modern Europe, and which the corporation of London played in leading and saving England in 1640 and in 1688.

Of pillage he denies that there was any. He repudiates the sensation reports of correspondents who live on their lies. Respecting the cruel bloodshed he says it was bad, sad, lamentable. He blames Thiers for it. "Heset the example—refused all exchange of prisoners, shot every Communist, men and women, especially every leader; shut up crowds of women in a street or square, and mowed them down with cannon."

The burning of the Tuilleries and the throwing down of the Vendome Column he will not defend by saying that the Prussians burned the Strasbourg Library, and Thiers bombarded the Arc de Triomphe. He will not say that the brave men who could not save the *Cumberland*, gloriously blew her to atoms. Neither will he at this distance, he says, pretend to judge the wise and brave men who defended Paris and liberty so long, for this last measure, which to us seems despair, to them, he doubts not, was a wise and far-seeing policy. He thinks justice and liberty are more precious than architecture. He quotes the remarks of the Italian to Alexander, when the latter reproached him with his savage method of fighting. "If you knew how sweet liberty was you would defend it, even with axes."

It may seem strange that any man can be found who will defend the actions of the Communists; but when Mr. Phillip's views of the French revolution of 1791 are known it will not create surprise that he should look leniently upon the Commune. Speaking of that revolution he says, that

"On the whole, the revolution was an honor to the French people, fruitful in good results, and a vast stride forward in the path to liberty and true civilization."

THE *Milwaukee News*, of a recent date, gives a most harrowing detail of the sufferings inflicted by Blackfeet Indians upon a French boy, who was captured by them at the St. Cloud massacre in 1864, and made his escape six years after, from his captivity, and when the *News* published its account of his sufferings, he had reached Manisloe, Michigan, on the way to find an uncle who lived at Grand Haven. The *News* says that he was subjected to a rigid cross-examination, but his story was so straight that no doubt was entertained of its truth. The name of this youth is Benillah Wood, and the family consist-

ed of the father, mother, three girls and two boys. When the Indians made their attack they killed all but himself and a sister younger than he was. His father was scalped, his mother and a baby brother were put to death under circumstances of the most horrible cruelty; and two sisters, who had reached womanhood, were nailed by the hands and feet to a wall and scalped. The boy fainted at witnessing the dying agonies of his relatives, and when he returned to consciousness found himself and his sister captives. He was then twelve years old.

The Indians carried them to the western slope of the Rocky Mountains, and on arriving there set a mark on their prisoners by chopping one of the boy's arms off, and both the girl's ears. The boy was also emasculated.

The unfortunate children were then separated and never saw each other after. He was kept under close surveillance during the whole time of his captivity, and until he learned their language was treated with great cruelty. His principal food, while with them, was raw meat.

About a year ago he made his escape while the camp was asleep, and having only one arm he was unable to carry a gun to kill game to live on, and had to subsist on such herbs and roots as he could procure in his rambles. The first white settlement he struck was Pike's Peak, where his arm, on which there had been a running sore from the time it was chopped off, was re-amputated. From Pike's Peak he made his way by slow stages, and mostly on foot, as few believed his story, and assistance and sympathy were meager. When he reached Manisloe he found friends, who furnished the means necessary to carry him to his journey's end.

The *News* says the boy is honest and simple, bears the indelible marks of the torture he has endured, and wept while describing the murder of his people. It is the intention to bring the matter to the attention of Senator Ferris, in hopes of procuring Government aid for the recovery of the boy's sister.

**BEEES! BEEES! BEEES!**

A FEW STANDS OF ITALIAN BEES FOR sale at \$20 a Stand, in Patent Hives, by Robert L. Campbell, Historian's Office, Salt Lake City. s44w22 1y

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