

\$1,062,200; excess in favor of south half, \$167,250. On the basis of rents the south half of the six blocks west of Main Street also has the advantage, paying \$79,974 as against \$57,748.80 for the north half. These figures, showing that the tendency of business for the last ten years has been in a southwesterly direction from the former center of business, had its effect on the Chamber, which decided to accept the Second South Street location, which is seven rods east of the corner of First West and Second South streets, facing south. The size of the property accepted is 50x130 feet, the gift being made by Groesbeck Brothers.

Fatal Accident.

On the morning of February 28th, 1889, Brother Riven T. Stevens, of Burville, Sevier County, was crushed to death between a post in Jacob Jacobson's corral fence and the corner of his hayrack through his horses becoming unmanageable. He had to make a short turn to get out of the corral when the corner of his hayrack came in such close proximity to the fence that it caught him against a post, causing almost immediate death.

Brother Stevens was born in Caldwell County, Missouri, on the 29th day of August, 1838. He leaves a wife and family and numerous friends to mourn his loss. His family were all at home with him at the time of his death, he having two married daughters who had come home to see their father, who was greatly beloved by all his family. The whole town sympathizes with them in their bereavement.

E. FILLMORE.

Accidental Shooting.

A correspondent writing from Paris, Idaho, March 14, says:

Last evening about 5 o'clock three young men—Thomas Innis, Frank Wilcox and Thomas Sparks—residents of this place, were on the bottoms a few miles east of town, on their way to a ranch for the night, intending to hunt ducks early this morning. They came to a slough, when Wilcox, who was better shod than the others, waded in first. Sparks followed with a loaded shotgun in his hand, and in jumping to clear the water the hammer of the gun caught on his clothes, raising it enough to discharge the gun, the contents striking Wilcox under the right shoulder. The unfortunate man threw his right hand behind his head, fell on his face and almost immediately expired. Sparks, as well as the Wilcox family, has the sympathy of the whole community. Wilcox was a young man, unmarried.

Setting the Matter Right.

We have received the following from Frederick J. Christiansen, of Mayfield, Sanpete County. The error he calls attention to was doubtless through a misunderstanding of our correspondent:

"In your issue of the SEMI-WEEKLY dated March 8th, in re-

porting the business of the First Court, appears a report of the case of the United States vs. F. J. Christiansen. It is stated this way: 'United States vs. F. J. Christiansen; unlawful cohabitation and adultery; both cases were dismissed upon the promise of defendant to obey the law.' This is a mistake. The facts are, I had just served out a term in the 'Pen' for unlawful cohabitation, and there was an indictment against me for adultery. That was dismissed at the time but not on my promising to obey the law, for I was not asked that question. I presume the dismissal was for want of evidence. I would like you to correct the statement, as I do not wish to be misrepresented. I suppose it was an error of the reporter."

From the Northwestern States.

On March 18 Elder F. T. Gunn, Adamsville, Beaver County, returned from a mission to the Northwestern States. He left this city March 29th, 1887, and was assigned to the Minnesota Conference. A few weeks later the Iowa Conference was organized, and Elder Gunn was appointed to preside, which position he occupied until released to come home. Most of his two years' mission was spent in Iowa where he baptized nine persons. The general feeling is one of indifference to religious matters. This feeling permeates all classes, and very few are willing to hear the Gospel. Since last fall Elder Gunn's field of labor has been in Eastern Kansas, which, with the State of Nebraska, is included in the Iowa Conference. There he found a much better feeling, and people were more willing to investigate the doctrines.

At St. Johns, Kansas, there is a branch of the Church organized, and the people there treat the Elders with great kindness, their hospitality being in marked contrast with that exhibited in some other parts of the conference. In that place there is a sect called Bickertonites. The founder, a Mr. Bickerton, united with the Rigdonites in the year 1845; at that time he was in Pennsylvania. Six years later he heard the Elders preach, and joined the Church. In 1857 he apostatized, and in 1862 organized a church on his own account in Greenock, Pa. He taught faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. At one time his followers numbered about 2000. He attempted to organize a complete church, patterning after the true order as nearly as he could, from what he had known or could learn of the "Mormons," but the farther he proceeded the greater were the contentions in his flock, so he gave it up. About 15 years after he founded the sect, he advised those over whom he presided to move to the west, saying that it was the will of heaven that they should go to St. Johns, Kansas, then known as Zion Valley. Most of the people followed him there, though a few remained

in Pennsylvania. Subsequently Bickerton was excommunicated from his own church for some offense, and William Cadman chosen to succeed him. He then formed another faction, and now has a few followers, but the other side, or Cadmanites are in the majority.

The more intelligent of those who had joined the Bickertonites listened to the preachings of the Elders, and most of them have joined the Church, while a number of others are likely to follow that example. Elder Gunn speaks highly of the sincerity and faithfulness they have manifested. During his mission he enjoyed excellent health, and is gratified at having the privilege of passing through the experience he has had as a missionary. He reports all the Elders remaining in the conference as in good health.

The Indian Mission.

From a private letter dated March 13th, received from Elder Franklin M. Anderson, of this city, now on a mission in Indian Territory, we take the following:

"During the past four weeks we have traveled over 200 miles and held six meetings. The first two weeks we were out the weather was moderate, and people came to the meetings, but the last two weeks it was so wet and the ground so swampy in the region where we were that people could not be induced to walk two or three miles to meeting. During our travels we met many people who had never seen a 'Mormon' before, and at first, in some places, they were a little uncivil. But my companion, Brother Jack, who has an unlimited amount of patience, talked with them in such a way that we were always invited to call again.

"As the people are very much scattered they seldom hear 'preachers.' They are very backward in consenting to the use of their houses for meetings; yet when we inform them that there will be one they seem pleased and promise to attend, generally keeping their word. They will listen attentively to what we have to say, and when we are through many will inquire for tracts. So in this way we place before them our doctrines. But the people are in such a condition at present that most of them think religion a mere matter of form. We meet with a few who believe our testimony, and there are many who seem honest enough to investigate. Yet the idea of man's being able to obtain salvation at once is so thoroughly traditioned in their beings that they turn all evidence or testimony away with the words: 'Well, I believe there are several true religions; you can have your way and I will have mine.' Reasoning is therefore useless with them. They generally want to know, 'How is Utah and polygamy?' The country has been so flooded with falsehoods regarding our people that the first visit among the residents here is usually devoted to concerning the erroneous ideas concerning the 'Mormons.'

"In not a few of the houses that we visited white men reside. They are chiefly from Missouri, Kansas or