

# GENEALOGY.

Interesting Incidents—The McAllisters of West Highlands, Scotland—The McNeil Once a McTaggart—Saints Are Guided to Their Forefathers' Records.

(This department is prepared by the genealogical committee of the Daughters of the Pioneers.)  
 ELIZABETH CLARIDGE MCNEIL, Chairman.  
 EDITH A. SMITH, MINNIE HORN JAMES, JOSEPHINE BEATTIE BURTON.

This department was adventured upon the sea of journalism with some hope, much trepidation, and a good deal of struggle. But the many letters of inquiry received at the genealogical society, the words of encouragement given to those who do this work, and the increased interest manifested by our people in the subject here presented encourages us to go on with our labor.

Perhaps the most interesting result of this department was the story told by a resident of Logan. There is a man there whose interest in genealogy is absorbing and withal utilitarian. This man, Parmenio A. Jackman, has been crippled in recent years through paralysis. Since that, his friends have put into his chamber a telephone, and with the opening of this department, he at once began to notify his friends of the good tidings for them contained in these pages. Whenever any name is referred to in this column, which is associated with any one of his friends, he is more than once in the habit of saying, "No need be helpless nor inactive in the work of the kingdom. The rich, the poor, the well, the blind, the deaf, the crippled—for all there is a great field of usefulness, in this very work of genealogy. If their hearts are set to do good."

The lady who conducts this department was purchasing something in a store one day last week, and the subject of Temple work came up between herself and the clerks. She asked if they ever did anything for their dead. One man answered that he had a large family here as well as many progenitors on the other side. "He had to work for those here to keep them fed and clothed," "But," he added with the simplicity of the true saint, "I can't enough to feed my family, and then keep one person poorer and older than myself, employed daily in the work of redemption for my dead; so that I am enabled to take care of my family and help a poor man to do a little, and above all my dead are being redeemed." Do you not see something of the glory which is about the life of such a man as that?

A CURIOUS INCIDENT.  
 Elder Duncan M. McAllister had a remarkable experience in securing his

genealogy. And the incident may throw light on dark places for others who are searching out their ancestry. He had no record of his family, except his parents' names. Some years ago, he sent by Elder Lowe, who was going to Scotland the exact information he had, with instructions to pursue the small clues as far back as possible. But nothing was to be found. At last Elder McAllister was called on a mission to his native land, and he decided to see what could be obtained of his genealogy while absent. His mother was a McNeil, and he felt if he could trace her line, the other might be found close by. When Elder McAllister was called on his mission, he had absolutely no knowledge regarding his ancestors, although he had prayed and sought much therefore. As Apostle P. D. Richards set Elder McAllister apart he promised him that he should have great satisfaction in acquiring genealogical information regarding his ancestors. At last Elder McAllister took a little journey up into the West Highlands where his grandfather came from. On arriving at Tarbert, on the Mull of Cantyre in Argyshire, he found a very old gentleman, Mr. Donal MacFarland, who was a cousin of his mother. This old man spoke Gaelic and very little English. But Elder McAllister heard from his lips the curious story that his grandfather McNeil was a McTaggart; and when he moved away from his native place from the western highlands and went down into the lowlands of Scotland, he changed his name, for some unknown reason, from McTaggart to McNeil. More than this, Elder McAllister was taken to an old graveyard, where his father, Charles McTaggart and McAllister, had been buried for over 200 years. With these, and the clue as to the changing of names, Elder McAllister found over 3,000 of his ancestors. When he began working among the McAllisters, he found that Elder Charles McAllister of Logan, father of John A. McAllister, had covered most of his ground, and so he joined forces with the Logan family and together they have redeemed their forefathers' household.

Let us urge the saints not to stop their work because one particular line of ancestry has been covered by temple work, or because the direct line cannot be traced. A man's grandmother ought to be as dear to him as his grandfather, and as dear as far back as he can reach. But before engaging in actual work, it might save confusion and duplication if the saints would write a line to the presidents of all the temples, stating the work about to be taken up for such and such families, and enquiring if others have already done it, or if there

are any more direct heirs to the line or family than the one who is enquiring.

The following books are found in the English catalogue, in addition to those already printed. Any one desiring further information may write to the Genealogical Society, Historian's office, Salt Lake City.

Astry family, of Chester, of Bristol and London, 2 shillings.  
 Backhouse family, of Moss Side, Lancashire, 2 thick vols., \$15.00.  
 Botfield family, Salop and Wilts, privately printed. The Leighton, Higgons, Haynes, Lake, Montgomery, Gresham, Brough, Baker, Skehorn, Greve, Blahton, Withering and Heet families are represented in part in this thick 4 to, half morocco, vol., \$12.00.  
 Chute family, of Bournemouth, \$1.25.  
 Clayton family, Co. Chester afterwards Cork, \$1.25.  
 Cooke family, of Kingsthorpe, \$3.15.  
 Dickenson of Coulbrookdale, including Darley, Rathbone and Fowler, \$3.15.  
 Etheridge family, \$2.75.  
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# Life as a Coal Passer.

THE call to go up the ladders was the sweetest sound I heard throughout the trip. First, the men to relieve us would come clattering down, and soon after we were free to go back again to daylight and fresh air. There was generally a shout of gladness on such occasions, the firemen being quite as happy as the inexperienced trimmers. My little Italian friend used to sing "Santa Lucia" on nearly every club bathwards and bunkwards. A wash-down awaited all of us at the top, and after a sumptuous meal, in quantity and whole some, we were as good as anything given the saloon passengers. The head fireman insisted on our eating all we could. He wanted able-bodied, well-nourished trimmers on his staff, and I at least, often had to eat more than I wanted or really needed.

One day I decided to try to escape a watch. The night before I hardly slept at all; my eyes were painfully sore from crying and getting into them, and I was generally pretty well used up. Other men had been relieved of duty at different times, and it seemed to me that my turn was due. I went to the doctor.

"Well," he said in English, "I dwell mainly on my sore eyes, telling him how the heat inflamed them."

"Let me see them," and he threw

back the lids in turn, washing out each eye as if it had been a marble-top table. "How about them now?" he questioned, after throwing away the blackened cloth. It would have paid to tell him that they were better if only to keep him from going at them again.

"Oh, but my lame back!" I replied, glad to shift the doctor's attention in that direction. The worst he could do to my back was to put a plaster on it, I reasoned, and this would almost certainly relieve me of one watch at least. "Don't stoop so much," was all he would recommend. "What else?"

"Well, doctor," I pursued, "I'm sick, sick all over. I need at least one watch to rest up in."

The good man became facetious. "Why, we're all sick," he laughed. "The captain, the first officer, the cook and what not. We're terribly short-handed. If you don't keep your watches, the ship simply won't go, and heaven knows when we'll see Brancoraven."

I smiled a very sickly smile and replied, "If the old Elbe was so hard up for propulsion power that the coal services were unacceptably necessary, then, of course, I must do my utmost to save the lives, perhaps, of the precious vessel, and I'll do it." "I wished I had remained in Hoboken, had done anything but become a coal passer," Josiah Flynn in Success Magazine.

# FARM COLLEGE ON WHEELS.

THIS year Morris K. Jesup set on foot an expedition about which little has been heard. It is not an expedition to discover the North Pole or an enterprise to study the habits of the peoples in the neighborhood of Behring Strait. On the contrary, its field is the area of agricultural ignorance to be found in the Black Belt. It carries no sledges, no coal, no piles of sleeping bags, no ice-breaking machines. Instead of a ship the vehicle is a wagon. Instead of supplies of concentrated food it carries samples of choice vegetables. In the place of machinery for repairing breakdowns it carries plows, planters, a cultivator, a cotton chopper, a variety of seeds, samples of fertilizers, a revolving churn, a butter mould, a cream separator and a milk tester. No maritime charts are part of the equipment of this expedition. Their places are taken by charts of cows and udders of five-gallon capacity at the very least and charts showing by comparison the difference between plants grown from seeds sown upon unfertilized and stony ground and those springing from seeds sown upon good ground properly prepared. Instead of engines the motive power of this vehicle is a pair of homely mules. In fact this expedition is an agricultural college on wheels, going about Macon county, Ala., under the auspices of the Tuskegee Institute. It is a missionary

enterprise intended to reach the parents who are too much occupied in supporting the present and future students of Tuskegee themselves to have an opportunity to take advantage of their institute's courses. It carries to these the gospel of more profitable methods of working their patches of ground.

On some fine morning an odd-looking wagon draws up in front of a plantation. Over the side appears the legend, "The Jesup Agricultural Wagon." Seated in it are a couple of neatly dressed negroes. In the field is a negro in overalls, undershirt and ragged straw hat. As he shouts at the mules and jerks on the plow handles his face grows shiny with moisture. The tolling negro stops when he gets around near the wagon to discover what it is. He watches with interest, mopping his face the while, as a modern, labor-saving plow is lifted out and carried into the field.

"What do you alls gwine do?" he inquires.

The plow deposited in the field, the perspiring negro is invited to hitch his mule to it and use it.

"This may be a good plow for some," he says, "but for me, give me the old 'seutter'."

He is persuaded to use it, however, for a few minutes. Then he is asked to compare the amount of work done and the character of the furrow with that done and turned by his own implement.

He can hardly be separated from the new plow after the convincing test.

At another time the wagon draws up in front of a plantation where the corn is being laboriously plowed over. When the possibilities of a cultivator that will make seven furrows while one is being turned by the old-styled implement, and using only one animal, have been demonstrated, there is the same difficulty in parting from the farmer. In substance he utters the language of the testimonial writer: "If I could not secure another I would not part with this one for five times its cost." He resolves to own one himself, and in course of time he is the pleased possessor of a labor-saving device. This is the lesson of improved machinery taught.—New York Tribune.

# Coasting 87 Miles an Hour.

The finest coasting hill in the world is at St. Moritz, in Switzerland. The hill is a mile long, and to coast down it takes on an average, 67 seconds.

The Cresta course, as it is called, is a road, and runs between snow banks. Its turns are dangerous, and only use the American flat toboggan, by using the stomach, and steering not with the feet, but with lifts and jerks of the body.

A few seconds from the start on this course, the coaster is going at a speed of 20 miles an hour. This speed soon increases to 40 miles. Faster and faster he flies, sweeping down the precipitous Church Leap at the speed of an express train, and then on to the

long, straight Shuttlecock run. To 60, to 65, to 70, to 80 miles an hour the pace goes, till it is like the flight of the swiftest bird through a blinding blur of snow. Yet the speed still increases, and at the end of the Shuttlecock, 87 miles an hour is registered. These Cresta course speeds are not problematical. They are the accurate timings of an electric clock.

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