

is to send an expedition to Japan to observe the solar eclipse this summer. According to the plan proposed, the members of the party will be absent about four months, from June 1st to October 1st. Prof. J. M. Schaeberle will be chief of the expedition, and will be accompanied by three assistant observers, who have already volunteered their services. They are, Dr. L. G. Mastin, Dr. G. E. Shelpin and Prof. Charles Burckhalter, of Oakland. The last named has a new instrument of his own devising, which he only can handle. Leaving June 1st the quartette of scientists will arrive at Yokohama July 1st, and will go at once to the east side of the northern island of Japan, where the observations will be made in August. The directors of the Tokio Observatory have promised to furnish the Americans with an interpreter. Large-scale photographs of the eclipse will be made, and smaller photographs of the sun will be taken with the Floyd photographic telescope. The views of the corona will be a continuation of the series taken by Professor Schaeberle in Chile in 1893, and the small series will be continuations of the series of the same character taken in 1890, both of which collections are now among the records of the observatory. On the return of the expedition in October Prof. Schaeberle will write a book outlining and explaining the results of his experiments, and this volume will be issued by the Lick observatory. It is estimated that the expenses of the trip will amount to about \$3,000.

The Casper, Wyoming, Derrick, says: C. Merrill is in receipt of a letter from one E. S. Cummings, Albuquerque, N. M., of date December 26th, last, conveying to him the news of the death of his former friend and partner in business. The letter is written as follows: "Mr. Henderson R. Burton, who came here a little more than a year ago, died on October 5th, and was buried on the 10th of the month in Fairview cemetery. The night of the 5th of October his spirit appeared to my wife, and again not long afterward. She kept the matter secret for fear of being made fun of on telling it. Last night he appeared again bearing the following inscription on a banner: 'Write to O. Merrill, Casper, Natrona county, Wyoming.' This morning she told of all three apparitions. I have determined to write to you. Burton was a good man—none knowing him but to admire his many virtues. Will you please write to me, letting me know just what there is in this matter, if anything, as we are to make settlement of his affairs some time in January next." Mr. Merrill was somewhat surprised at the queer message, but has answered Mr. Cummings. He said, when interrogated concerning the deceased young man, that Mr. Burton had been engaged in business with him for about three years—two in Nebraska and about a year here in Natrona county before going to New Mexico, and that their business relations had always been amicable, and their attachments one for the other were very strong. He speaks in the highest terms of Burton, and as their business matters were settled in full, he is at a loss to know why his friend should return to earth and wish a letter to be written to him.

OBITUARY NOTES.

ELIZA GERDER.

POCATELLO, Idaho, Jan. 7, 1896.—A sudden death occurred in this city December 31st—that of Sister Eliza Gerder, aged 53 years. Sister Gerder was in her usual health the day before. Cramps was the cause of death. Funeral services were conducted by Bishop O. J. Cannon at the Pocatello meeting house, at 2 p.m., January 3rd. The speakers were Elders J. B. Hawklew, T. L. Cox and N. P. Nelson. All spoke words of comfort to the bereaved appropriate to the occasion. Closing Prayer was offered by Bishop Cannon. The remains were then interred in the city cemetery. T. L. Cox.

WILLIAM ALBERT BRYNER.

PRICE, Carbon county, Utah, January 6th, 1896.—I pen you for publication the sad news of the death of our dear and only son (having lost two and two daughters previous) William Albert, son of Albert and Moriah Pace Bryner, born Dec. 20th, 1881, at New Harmony, Washington county, Utah, and died January 2nd, 1896, at Price, Carbon county, Utah. This leaves us with only one little daughter, aged 8 years. The trial is very hard to bear, as I have just returned (some two months ago) from the Swiss and German mission and the deceased son has proved a father in my absence, which lasted over 28 months.

ALBERT BRYNER.

Swiss and German Stern please copy.

JEANETTE THOMPSON LYON.

On the 16th inst., at 4 p.m., Sister Jeanette Thompson Lyon, relict of the late Father John Lyon, departed this life after a lengthy sickness, yet at a ripe old age, at the residence of her daughter, Mrs. Lillian T., widow of the late William O. Staines.

Sister Lyon was born April 17, 1809, in Kilmarnock, Scotland, and was the daughter of Robert and Jeanette Thompson, who were strict members of the old Church of Scotland, and trained up their children in the same faith; she was married November 25, 1825, to John Lyon, then a liberal thinker and associated with the literary and newspaper world.

With the advent of the Gospel into Scotland, Bro. Lyon became an enquirer and a convert, and subsequently a traveling Elder in the British mission. In his absence the devoted and believing wife found her strange new faith pretty sorely tried; sickness and death entered the family circle, under conditions almost amounting to widowhood, but a change came when on February 6, 1853, the brave wedded couple and six of their surviving children (who had numbered twelve) began that journey, which was consummated on their arrival in these valleys, on the 26th of September of the same year, two married children following a year or two after.

Sister Lyon was of a staid and solid type, a rare partner in her married life, and as true as steel; she was an intelligent and conscientious mother as is best exhibited in that all her grown up family are members of the Church; her industry and frugality were essentially Scotch, yet tempered to liberality during many a year when hosts of the early Elders received a mother's welcome and blessing in her home as servants of God; and in all Church and neighborly duties she was a lover of the one, and a friend of the other.

Since her husband's death "Grandma" as she was affectionately called, has been the subject of much affliction, for over six years since partial and then total blindness came upon her, she felt herself more or less of a burden, which was only modified as this failing became chronic, and it was realized that affec-

tionate interest and undiminished attention helped her almost to forgetfulness, and made her last days truly among her best.

She reached precisely her husband's age when she departed, after blessing many times those who administered to her, more particularly her daughter, Mrs. Staines, and her granddaughter Clara; to them it has been a time of anxiety and watchfulness rarely experienced and often unknown, and these watchers and intimates only know the patience and faith of one who proved herself in every department of a long and diversified life.

After seventy years of married life including widowhood, a good woman has gone to rejoin those loved ones who preceded her to the other side; if to be the mother of twelve children, the grandmother of forty-four, and great grandmother of one hundred and one all born in Utah, is not with her other remarkable qualities and characteristics a record many would be proud to have or honor, it is difficult surely to satisfy further ambition.

Possessed of an intensely religious nature, cultivated and strengthened by a lifelong diversity of testimony, Sister Lyon goes to reunion and reward; triumph and a crown are hers; her numerous friends and an appreciative posterity need but to exhibit the same fidelity to secure the same welcome and the same glory, with those who "through much tribulation" have overcome the world and secured an immortality and seat in the kingdom of our God and His Christ for ever and ever.—[Com.]

ADELAIDE BROWN.

OGDEN, Utah, Jan. 7, 1896.—Sister Adelaide Brown was born at Fort Laramie, Wyo., October 23, 1833. She was the daughter of Baptiste Exervier, a Frenchman and a mountaineer. Her mother's name was Sally, the daughter of Komoostz, a chief of the Shoshone Indians. Both the mother and daughter each have a very interesting history, but the data which we have been able to glean concerning them are very meager, and therefore but little can be recorded concerning them.

The home of Adelaide's grandparents was in the region of the headwaters of Green river, in Wyoming. The issue of their marriage was one son and one daughter—Sally, the eldest, and her brother, Ish-a-mana. Sally was born about 1808. In her early childhood, while with her parents and a small band of Indians, hunting in the Black Hills, Sally was shot and wounded in the back by a Sioux, who were hostile to the other Indians. The wound, however, was not mortal. Soon after this sad event in the family of Komoostz, Sally, who was then about six or seven years of age, was placed under the care of an aunt, or some one intimate with the family. She remained under the care of this friend until she was about 12 years old. After that time she was taken to St. Louis, Mo., by a wealthy merchant. There she remained until she was 16 years of age, when she became anxious to return to her home and kindred in the mountains, where she could enjoy her freedom and roam through the forests at her will.

The first step she took to accomplish her purpose was to swim the Mississippi river to an island. This feat she accomplished in safety. She remained on the island two days, and then commenced her solitary journey to her native land and her friends. She traveled up the Mississippi river for several days, and then stopped to rest at the house of a trapper. There, for the first time, she met Baptiste Exervier, with whom she soon became acquainted. Their acquaintance ripened into love, and after a few weeks' courtship they were married. Shortly after