

in form, having a president and cabinet modeled after the United States, has actually assumed control, and that Emperor Dom Pedro is either a prisoner or a fugitive. It is quite clear that the cables have been seized by the insurgents, which sufficiently explains the paucity of news concerning the developments that have taken place. Most of the details so far received have been gleaned from commercial cablegrams, and are so scant as to make it impossible to obtain from them a full understanding of what has occurred. Even Brazilians in the United States, well informed as to the political affairs of their country, do not comprehend what has happened.

As nearly as can be gathered from information received up to the present writing, the following is the situation in Brazil. It has been understood for years that the Emperor would be willing to abdicate in favor of a republic; that he did not care to perpetuate the empire, and would, in all probability, offer no determined opposition to a movement having in view a change in the form of the government to a republic. Among the American press this has long been understood to be Dom Pedro's position. It seems that a coterie of ambitious spirits, perceiving that the country was ripe for transformation into a republic, and that a sentiment favoring such a change prevailed in all or most of the provinces, organized a conspiracy to suddenly, and by what they intended should be a masterstroke, inaugurate a republic with themselves at its head. With the love of dramatic effect which is often paramount to every other consideration among peoples of the Latin race, the conspirators appear to have carried out their design. By securing the co-operation of a few of the leading officers of the army and navy, they were able to make it appear that both were with them, and to cripple any attempt that might be made in behalf of the empire.

The conspirators have probably counted largely upon the Emperor's indifference in regard to the throne, in the hope that it would be so great that he would make no determined effort to continue in power; and having secured the army and navy, by gaining the commanding officers of each, they also evidently hope that he will be unable to do anything effective, should he so desire. Dom Pedro is almost or quite in his dotage, is somewhat eccentric and very democratic in his views

and habits, and had the move to establish a republic been conducted in a proper manner, he would very likely have favored it. Should he refuse even now to lead the opposition to it, there is no one else to do so, and the populace will probably make no effective demonstration. There is thus a probability that success will attend the plans of the insurgents, notwithstanding that not more than a small fraction of the populace have openly taken sides with them.

To undertake a full statement of the situation and its probabilities, would be injudicious in the absence of more complete information; and it is uncertain when this will be received, as a censorship has been established over all telegraphic communication.

Since the foregoing was written a dispatch has come to hand announcing that fighting has taken place in the streets of Rio Janeiro between insurgents and monarchists, but the latter seem to have no recognized leader.

THE LATE ELDER J. A. RICHARDS.

In the latter part of September it was reported that one of our members, Elder John A. Richards, at one time a resident of Utah, was dead, and as there were so many conflicting reports concerning his last moments, under instructions from President Andrew Kimball, Elder Jas. N. Haslam and myself visited that part of the country where he died, in order to obtain the true facts. As Elder Richards may still be remembered by many friends in Utah, a short sketch of his career may be of interest.

He emigrated from England to the Rocky Mountains during the early years of Utah's settlement, and at the April conference of 1855 was called with four other Elders to labor among the Indians inhabiting this Territory. On the way to their destination they were joined by four Elders from St. Louis, Mo., and all arrived in the Territory in the fall of the same year. The mission opened up encouragingly, and in a short time a branch of the Church was organized.

Elder Richards' wife having died in Utah, he subsequently married a Cherokee lady named Manhui, thus becoming a citizen of the nation. The lady being a widow, and owning a large plantation and about sixteen slaves, convenient and permanent headquarters were established for the Elders.

Just prior to the assassination of Parley P. Pratt, near the line between Arkansas and the Cherokee nation, Elder Richards was in his company. When they parted Apostle Pratt returned on his way into the State to the place where he was murdered. Elder Richards returned to his home. Therefore the latter

was fully acquainted with all the details of Apostle Pratt's death, which he often mentioned to all the Elders of late years.

In the spring of 1859 the Elders then in the Territory returned to their homes, excepting John A. Richards, whom they left alone in the field. The war of the Rebellion breaking out soon afterwards, this country shared its horrors. The branch of the Church was broken up and the members were scattered. When peace was again restored and the Indians had returned to their country, Elder Richards turned his attention to the cultivation of a farm; and when Elders Dalton and Hubbard were sent here to labor in 1877, they found Brother Richards a regular Cherokee in his customs and ways. He was re-baptized, but after a short mission of those from Utah they returned, leaving him again alone. Elders Kimball and West next visited him in 1885, re-baptized him, and ordained him a Seventy. He did some missionary work with Elder Kimball, but was occupied mostly on his farm. The Elders often endeavored to induce him to return to Utah and there spend his remaining days with his daughter, who resides in Cache County; but it was not until recently that he would entertain the idea.

He was then advancing in years, being upwards of 60. During the past summer he mingled with the Indians in all their feasts, festivities and political labors; in this he probably exerted and exposed himself too much. Last spring he met with a serious accident. His wagon overturned while crossing a stream, inflicting upon him such injuries that he never fully recovered. An abscess subsequently formed in the throat, but he took little notice of it until two days before his death, when its growth developed so rapidly that in twelve hours he became speechless, and from that time gradually sank. He died on September 21st and was buried the following day. Among all his acquaintances, whites and Indians, he was held in the highest esteem. By the Elders who have shared his hospitality he will not soon be forgotten.

FRANK M.
MANARD, Indian Territory, November 9, 1889.

THE SALOON BUSINESS.

The police roster of our city puts the number of licensed liquor and beer saloons at 58 and the number of saloonists at 80. Will some one posted in the premises please give a political classification of the list by letting your readers know how many of the saloonists belong to the People's Party and how many to the self-styled "Liberal" Party? I think that "Young Utah," to whom so many frantic appeals are made, and the rest of mankind, are entitled to get a correct understanding of all such matters. For my part, out of the 80 names on the roster I can't count more than two or three that even pretend to have any fellowship for the People's Party. Let me query.