

on Joshua. Well, Elder Taylor was like Joshua, only more so; when he got into debate or in a moral fight he wanted the sun, moon and stars all to stand still and look on while he demolished his adversaries.

President Taylor's life is known to us elder ones, and the young can learn of this great man from his books and writings, from the many sermons that are printed. It will pay them to hunt them up and read them for the many good lessons they will glean therefrom. He was himself, and there was or is none like him. When we recount the activity of his life, when we contemplate the dignity of his character and of his cause, and how exceptional it has been, what an example it is for us! Should we not emulate him continually?

H. J. FAUST.

RETURNED ELDERS.

Elder C. A. Carlquist, of this city, who has been absent for almost two years on a mission to the Scandinavian countries, arrived in this city in company with twenty-one Elders, all released from their various fields of labor in England, Germany and the Scandinavian kingdoms. Elder Carlquist left his home on May 28, 1892, and arrived in this city, returning, on April 28, 1894. The first nine months he labored as a traveling Elder in the Gothenburg conference, over which he later presided a short time. On May 1, 1893, he was called to Copenhagen to preside over the Scandinavian mission, which position he has filled until released to return home.

Elder John A. Johnson, of Monroe, Sevier county, Utah, left for a mission to the North on May 5, 1892, and returned in company with Elder Carlquist on April 28, 1894. He has labored principally in the Jonkoping branch of the Gothenburg conference, Sweden, where he has met with fair success.

Elder Gustave Lindahl, of this city, also returned in the same company, April 28, 1894. He has been absent since May 7, 1892, and has labored in the Stockholm conference, Sweden, presiding over the Vesteras branch.

The Elders state that the work in Sweden is progressing fairly, the prejudices of the people having been almost overcome in many places. The clergymen of the established church still have the power, by law, to silence any lay preachers of any denomination, provided they can induce the members of the church board to concur with them. In former years this law was made operative against numerous persons, many of whom were imprisoned for disobedience to such clerical edicts, but at present the difficulty for the priests to obtain a prohibiting order from their less orthodox church boards has been so great that the Elders have in most cases been left alone, and people listen to them with respect. Some opposition is met with through slanderous newspaper articles, but in most cases even such can no longer do the injury that formerly resulted from them.

The Elders feel well in body and spirit and are full of hope for the mission in that part of the field. Their journey across the ocean was a pleasant one.

Elder Christian Munk Jr., of Mantji, returned on Saturday evening, April

28, from a mission to the Northern States. He left his home March 30, 1892, and was assigned to the Indiana conference, laboring six months in Grand county, Indiana. The remaining portion of his mission was spent in southern Illinois. He was kindly treated by the people, better than he had expected, and met with fair success. The majority, however, were indifferent to the Gospel message.

TWO WOMEN BADLY HURT.

PROVIDENCE, April 24th, 1894.—An accident happened to a couple of ladies from our town yesterday. Rosina Trabber and Bertha Beutler were going to Hyrum to get some flower roots to plant, and when they reached the other side of Millville, and going over the bridge that spans the large canal crossing the county road leading to Hyrum, the horse took fright at some rocks by the bridge, made a bolt and the ladies were thrown into the canal eight feet below. Mrs. Trabber had three ribs broken on the right side, and Mrs. Beutler had her leg broken in two places; her head was also badly bruised. It was fortunate there was no water in the canal or they both would have drowned, as they lay there helpless over an hour before any one found them. Doctor Snow is attending them, and hopes are entertained that they will soon recover.

I can report our town in a good condition; the people are not waiting for things to turn up, but they are turning them up in great shape. Many trees and vines are being planted to spring, and garden stuff is being put in rapidly. The people feel encouraged at the outlook for crops. The Bishop and other leading men are preaching by example, and the consequence will be, we will have plenty and will not have to join anybody's "army." Providence takes the lead of the county in raising fruit; a few years ago it was called Dutchtown and was not much known, but today she is pointed to with pride for her thrift. We are sending two missionaries this spring, and the people are doing nobly in helping them to their fields of labor.

TRAMP.

CATTLE AND SHEEP.

A number of Utah men left Friday and Saturday for Evanston, Wyoming, to take part in a meeting which they expected to be held there on Monday, in regard to the sheep and cattle contention that is now going on there. These men, while they are residents of Utah, own large flocks of sheep which are kept in Wyoming. They cannot be classed as Utah sheep, for the reason that they seldom if ever cross the line into this Territory. The taxes on them are paid in Wyoming, so that state gets the benefit of their presence, and also of the business connected with their care; but when there is any profit to the owners that comes this way.

The present agitation is caused, so the sheep owners state, by the disagreement with the cattlemen, some of whom are residents of Utah. The latter have interests, by purchase or lease, in the railway sections of land in the district where the trouble has been. They also use the otherwise unoccupied government land. There

is a fence law in Wyoming, but the owners or lessees of railway sections cannot fence public domain, so the cattle ranges are left open. The sheep men consider that they have as much right to the public domain as have the cattle men, so they come in there when they feel so inclined. In so doing the two interests are brought into conflict. Although the boundaries of the sections are pretty generally recognized, sometimes a shepherd gets his flock on a cattlemen's land, and then he has to move out. This was the case in the recent sheep removals near Evanston, as told in the dispatches. The sheepmen came in to the east of Evanston, between that town and the Muddy, for the lambing season, and the cattlemen had them removed.

The question to be discussed on Monday, if the proposed meeting can be held, is whether the sheep or the cattle shall roam on the public domain in that locality. There is expressed a hope that the matter will be amicably settled without having recourse to the courts, though there is considerable feeling on the part of some parties on each side, one asserting that the cattle barons want to claim and use the whole district regardless of the public domain sections, and the other that the sheep kings herd their flocks on private and public land indiscriminately, denuding it of vegetation so that cattle cannot thrive.

Regarding the condition of the sheep this year in that section, a heavy owner said today: "Our wool went at 8½ cents for last season's clip. We got 6 cents advance and the other 2½ cents has just come, so we may be able to keep even with that, but we haven't figured up yet. It will be pretty close. But the sheep are in a good condition this spring as I ever knew them. We never had so little loss any winter as the past. So far as the sheep are concerned we are in an excellent situation. If there is a fair market this season we will have no reason to complain."

A PIONEER BRUSH MAKER.

I wish to call your attention to an article published in your daily issue of one day last week, concerning a visit to the fair of home productions, by a reporter, in which occurs a conversation between the aforesaid and a brushmaker, who is made to say in reply, or to convey the idea, that there are no brushes made here now, nor since the death of the veteran Thomas C. Jones, who died a few years ago. I desire to rectify the impression made, and would state that I commenced to manufacture brushes in the fall of 1861, in a building owned by Elder George Goddard, about six doors below Godbe's store. I was the successor of Gilbert Clements, who thought there was more money in merchandising, and who received such a severe scolding from President Young when he asked him to preach a discourse upon the necessity of home manufacture; he tried but could not do it. He grew cold and went out west, and I stuck to it, with little success. I expect, however, I shall be succeeded by my son when he becomes of age.

WM. H. MILES,
Second Pioneer Brushmaker.