

This morning, at 6.15 o'clock, having breakfasted, he started out with his wife and two children, he to work and she to assist at a quilting for a sick old lady, leaving his wife's father, William Barber, an old man, to take care of the place until their return. About 10.30 or 11 o'clock, the house was enveloped in smoke. Men went from this mine on horseback, but before they reached there, the house was enveloped in flames. Nothing was saved. Their nearest neighbor, Mrs. Farmer, sent men (who were stacking hay at her place) and poor old Father Barber was found near the well, his head, face, shoulder and hand much burned, and totally unable to give any account of how the fire ignited. The loss is estimated at about fifteen hundred dollars.—JOHN CROWTHER, in Ogden Junction.

**University of Deseret.**—The academical year of this educational institution for 1876-7 will open on Monday, August 21st, at 9 a. m., at the University Building, Dr. John R. Park President.

We have before us a circular supplementary to that issued last year, giving details of the terms and rates, and of the different courses of study, which come under the heads of "Preparatory," "Normal," and "Academic." This latter course is arranged under eight divisional heads, denominated optional courses, the student having the privilege of studying any or all of these as he may choose. They are—"Course in Mathematics," "History," "Physical Science," "Natural History," "Political Science," "Chemistry," "English Language and Literature," and "Latin."

By courtesy of Dr. Park we have also received a catalogue of books in the University of Deseret, alphabetically arranged, published in 1875, and a supplement thereto, just issued, containing a list of recent additions to this extensive library, which now embraces no less than between three thousand and four thousand works, the greater proportion of which are very choice.

**Its Effects.**—The effects of "Mormonism," or, more properly, the true gospel, are multifarious. Not only does the spirit manifested through it cause its adherents to gather together, and, by habits of industry, the adoption of which, according to the laws of that system, are mandatory, produce such results as are seen in Utah, in the shape of a flourishing and comparatively prosperous community, but when once a man becomes a "Mormon" and gains a glimpse of its principles, it spoils him for the adoption of any other religion, should he apostatize from that. "Mormonism" is a complete, unbroken whole, incorporating every thing that is true in any other religious system, and infinitely more than is incorporated in any other religious faith. We have heard even parties who have apostatized from "Mormonism" admit that they had experienced, in their connection with and operations in that system, a power and inspiration that they had never felt under any other circumstances. As a rule persons who apostatize from "Mormonism" become very bitter in their opposition thereto, which is a showing in favor of rather than against the system, their sweetness merely turning to vinegar and gall. This revolution of feeling is frequently very plainly manifested by parties assuming this position when they take occasion to speak in public, giving vent at such times to the most frantic and bitter ravings, which merely indicate the condition of their minds and feelings, a most unhappy and unsatisfactory condition, and the hopelessness of their position. They know better than anybody can tell them, that "Mormonism" suffers no injury from the puny endeavors of persons like themselves.

Not only does "Mormonism" have the effect of spoiling those who apostatize from it for any other religion, but even those who have never embraced it and who hear its principles clearly explained, frequently become thereafter nauseated with the milk and water doses of religion from other sources. "Mormonism" is the great problem not only of the 19th century, but of life as pertaining to this planet and every other, and its effects are therefore remarkable in the eyes of most people.

FROM MONDAY'S DAILY, AUGUST 22.

From South.—Mr. Richard Benke, of St. George, is in the city.

**Stormy.**—Just as we were going to press, a storm of wind, dust, and rain arose, the thermometer falling to 59 degrees in the shade.

**Prevalent.**—Cases of scarlet fever and diphtheria combined are somewhat numerous in the city again, among children.

**Returned from Cache.**—On Saturday evening President Joseph Young returned from a visit to some of the settlements of Cache Valley; where he held several meetings and preached to the people. He states that the people are up to the ears in their harvest business.

**Hon. S. S. Fenn.**—The convention recently held at Paris, Rich County, Idaho, seems to be the first in the field to re-nominate the above gentleman for Congress from that Territory. He had a close race with Governor Bennett for that position at the last election, and a contest ensued, which the House decided in favor of Mr. Fenn.

**Grasshoppers North.**—We learn from Brother James J. Chandler, of Willard, Box Elder County, that grasshoppers in vast swarms have reached as far south as Corinne, where they are depositing their eggs in plentiful abundance, making a good ready for another year. The crops at Willard are at least a good average, and are being harvested, and the health of the people thereabout is excellent.

**Hawes.**—Isaac Hawes wants information in regard to his brother, "Elijah Hawes, who left Indiana about forty years since. He had two sons, named Jason and Nathaniel. If Elijah Hawes is dead, probably his sons, or some of his children survive him. He was identified with the 'Mormons,' and it is supposed that he is living at or near Salt Lake.

**Address.**—Isaac Hawes, Blue Lick, Clark Co., Indiana. In care of T. McDietz, P. M."

**Going East Again.**—On Wednesday morning Elder William C. Staines, Church Emigration Agent, will leave for New York, to attend to the business of the remaining portion of this season's emigration. His post office address, to which all communications to him should be directed, is the same as heretofore, P. O. Box 3957, New York City.

For the benefit of persons visiting New York, and wishing to call upon him, we may state that his office is at 8 Battery Place.

**Arrested.**—On Saturday, on complaint of George R. Maxwell, Mr. John L. Blythe was arrested on a charge of perjury, taken before a U. S. Commissioner, and released on \$1,000 bonds to appear this morning, for preliminary examination. The affidavit of Maxwell alleges that the accused homesteaded a quarter section of land a few miles south-east of this city, in 1871, and that he swore falsely when stating under oath he had complied with the residence and other conditions of the homestead law.

This morning Mr. Blythe put in an appearance with his witnesses and attorney, Mr. Hosea Stout, but the examination was continued for two weeks from to-day.

**Stop it, Boys.**—The flipper nuisance is at its zenith just now, and some of the boys have discovered something new in that line. They have taken to flipping large pins and darning needles at dogs, horses and cows, throwing the little missiles with such force as to three parts bury them in the flesh of the unfortunate brutes. The fable of the boys and the frog would apply very well in this instance, for what may be fun to the boys is far from being considered in that light by the poor animals and their owners. This infliction of suffering upon dumb brutes is a most barbarous sport, if amusement it can be called at all, and is approaching to being as low, senseless and unfeeling as the so-called sport of pigeon shooting, frequently indulged in by grown people.

Boys indulging in the cruel pastime first mentioned should be arrested and punished for cruelty to animals and wanton injury to property, whenever known to be guilty of the offence.

The practice of demolishing every pane of glass in the windows of vacant buildings, by flippers, is kept up with an unflinching industry on the part of the boys that is "worthy of a better cause."

**Tabernacle Meeting.**—Yesterday afternoon the congregation was first addressed by Elder Mallon;

W. Pratt, a young man who has just returned from a ten months' mission to the States. He stated that his mission had been a great blessing to him, as it had greatly added to his experience in the work of God. He had never enjoyed himself so well during any previous period of his life, as when engaged in his late ministerial labors. He was glad, however, to be once more at home, and at having the privilege of bearing testimony to the congregation before him that he knew that the work with which he was connected was from God. We were living in an important age, when God had commenced to communicate with those of his children on the earth who were willing to listen to him, as in ancient days. The gospel in its fullness and purity had not been preached for ages until revealed in these latter times. The work which Daniel saw in a prophetic vision or dream, has been commenced. It was a kingdom that was to be set up in the latter times, destined never more to be thrown down. "If this be true, and I testify that it is, the Lord will certainly carry out what he designs to accomplish." All people who did not know this to be the fact should seek for information in relation to it, and when conviction ensued it should be followed by a life service devoted to the building up of that glorious work. The prophecies uttered by nearly all inspired men of every age pointed to a work that was to be established in the latter days by our Heavenly Father. Those who had obeyed the gospel were able to see that this was the very work alluded to by them. Those who had not been thus obedient were unable to see this, nor were they expected to be able to discover it. Jesus gave the reason of this lack of observation in the Spirit, when he told Nicodemus that a man must be born again before he could even so much as see the Kingdom of God. He must be born of water and of the Spirit to enter it and see it. People must believe, repent of their sins, be baptized for the remission of sins, by being immersed in water, symbolical of the death and burial of the Saviour, coming up out of that element in the similitude of his resurrection, when they were entitled to receive the Holy Ghost, by the laying on of hands, which spirit would give them a realization of the promise made by the Lord when he said if any man would do the will of the Father he would know of the doctrine whether it was of God. Thousands upon thousands had experienced this gift, and were able to testify to-day to that effect.

Those who had received these things should live up to their privileges and the performance of their duties, for there were many things that would have to be accomplished in a short time. If there were some among those who had been baptized into the church and yet did not know these things for themselves it was because they had not repented of their sins, for baptism was the baptism of repentance, unto the remission of sins, and they should repent at once and receive the blessing that was free to all who complied with the conditions. "My testimony to you is that this work is of God. You need not take my word on this point, but we invite you who have not yet obeyed the gospel to repent of your sins and investigate and prove those things to your own satisfaction. The adoption of this advice will certainly do you no harm. I know there is a god in heaven who is establishing his work. I feel like striving to have a hand in building up the work of God."

The speaker was followed by Elder Orson Pratt, who delivered a discourse on the promises made by the Lord to his servants, and their realization, on the character of the principles of the true gospel of Christ, and the nature and organization of his Church. The reasoning on the various points upon which he touched was most logical, clear and convincing. His remarks were reported in full, for publication.

**The Boy Case.**  
SALT LAKE CITY,  
August 19th, 1876.

**Editor Deseret News:**  
In your yesterday's issue you state that some boys had been arrested on a charge preferred by a resident of the 15th Ward, for making the night of the 16th hideous

by noises produced by the rattling of tin cans, &c. The fact of the matter is, that the boys did not have any tin cans, for the boys only, for their own amusement, were playing on a French horn, a flute and a banjo. The party preferring the charge is frequently in trouble with the boys, and appears to take satisfaction in acting in a harsh and overbearing manner toward them.

**Bad Manners.**—Quite a large percentage of strangers visiting Salt Lake City attend divine service at the Tabernacle on Sunday afternoons, the very great majority of whom deport themselves in a respectful and decorous manner. We regret to have to say, however, that there are occasionally exceptions to this rule, for sometimes individuals, during the services, indulge in laughing, giggling and gesticulating, as if they imagined themselves in a house of amusement instead of worship. Frequently after acting in this manner for some time such individuals appear to be suddenly struck by the remarks of the preacher, when their frivolity ceases and they listen apparently with eager attention, discovering probably that the principles of "Mormonism" are not in accordance with their previous impressions, based, probably, on false and slanderous reports. Some again will, almost before the services are well begun, flounce out of the building, and by their contemptuous carriage and deportment assume the role of persons treating their surroundings with contempt and holding them in derision, apparently oblivious to the self-evident fact that they themselves are the parties placing themselves, by their inexcusably bad manners, beneath the contempt of all sensible people.

Persons visiting places of worship where religious congregations are assembled, should understand that they should either have sense enough to behave in a respectful way or keep away from such places, making no difference whether such assemblies are "Mormon" or otherwise.

Hundreds upon hundreds of gentlemen and ladies, on the other hand, attend the Tabernacle services, who behave in an unexceptionably gentlemanly and ladylike manner, and pay the deepest attention to the discourses delivered, and we have no reason to doubt that favorable impressions are frequently made upon their minds regarding the work in which the Latter-day Saints are engaged that time will never eradicate. The reasons in favor of the truth of the work are so strikingly plain as to be self-evident, and must necessarily impress the minds of the unbiased with their correctness. In fact "Mormonism" is continually, with the march and developments of time, proving its own truthfulness. Strangers are always welcome to public assemblies of the Latter-day Saints, but, as with the adherents of other religions, they expect those attending to assume the deportment of gentlemen and ladies, remembering that people who may differ from them in opinion on any matters, religious or otherwise, are as much entitled to respectful consideration as they themselves are.

**From Toquerville.**—Brother Geo. Spilsbury, of Toquerville, is in the city. Crops are good there, but the intense heat this season has been very trying to the constitutions of the more aged portion of the population especially. The thermometer has been as high as 112 in the shade this summer, in the day time, with but little diminution of the temperature at nights. Hot enough, certainly.

**The Norwichers go to Lindsey's** Garden's to-night for their annual re-union.

## CORRESPONDENCE.

### Fatal Accident.

GLENDALE, Long Valley,  
August 7th, 1876.

**Editor Deseret News:**

I am very sorry to have to inform you of the melancholy occurrence of the death of another veteran in Israel, William Swap, aged 56 years and 11 months, who departed this life on the 30th of July.

He was employed at the St. George Co-operative Rancho, at Upper Kanab, was working for the company, and had charge of some cows. On Sunday morning, the

16th, while in the act of letting out the calves to pasture, the large imported bull, which was in the corral, that he had passed unnoticed, came at him, hooked him, and threw him around until it left him, perfectly satisfied. He was found at the opposite side of the corral from where the bull attacked him, but entirely unconscious. His head was bruised, one side of his face was skinned, some of his ribs were broken, and it was thought he received internal injury. He became rational at times, and it was thought one while he would recover, but owing to his advanced stage of life his injuries became fatal. This makes four men the bull has hurt, but the three recovered, and I should think now he has killed a good many steps would be taken to take care of such a dangerous animal.

Thus a good man has left us. His unwearied diligence and faithfulness in the gospel, and his anxious desires for the upbuilding of Zion and the advancement of the Redeemer's kingdom will endear his name to thousands, and though his body sleeps in the grave his spirit still lives and fills an exalted station among the bright intelligences that minister salvation in the spirit world, and ere long, by the power of the redemption wrought out by Jesus Christ, will come forth in the morning of the resurrection, clothed with a more glorious body, blooming with immortality, to reign upon a renovated earth among earth's best, and to enjoy the reward of his labors here. Blessed are the dead which die in the Lord.

JAMES W. WATSON.

P. S.—Massachusetts and Canada papers, please copy.

## By Telegraph.

### AMERICAN.

**BOSTON, 19.**—The demand for wool continues good and prices are well sustained, and a shade higher for all desirable fleeces. Transactions were 2,283,500 pounds. The sales would have been much larger were it not for the comparatively small amounts of fleeces offering. The sales of Ohio and Pennsylvania fleeces have been 419,000 pounds, almost exclusively fine wools, including medium and extra, 35 @ 38; some desirable No. 1. at 39 @ 40; XX and superfine 40 @ 42½; 40 @ 42½ has been offered and refused for large lots of XX; Michigan and Erie wools firm at 32 @ 36 for medium and No. 1, with more inquiry for medium. Buyers are now turning their attention to medium and No. 1. Combing and delaine are in better demand, with sales of 28,000 pounds; prices have advanced from three five on the opening prices. Some lots of domestic combing have been sold as high as 47½ @ 48 and 50, and fine delaines have been sold to some extent at 38 @ 42½; the most desirable lots of domestics are now firm at 48 @ 50. Round lots are more saleable and command higher prices than small lots. California still meets with ready sales. Extreme prices continue to be obtained for all choice and desirable lots, and further sales have been made as high as 27 @ 30 for choice, but inferior and burry can only be forced off at low figures. The sales of the week have been near 1,000,000 pounds. Pulled wools have been rather quiet, the sales of the week comprising only 171,000 pounds, but prices remain the same. The bulk of sales of super and X have been in the range of 32 @ 39, the latter for choice eastern and Maine.

**ST. LOUIS, 19.**—Maguire, now serving out his term for whiskey frauds, writes to the *Evening Dispatch*—"When I again have the privilege of meeting my fellow citizens, which will be before the election, I shall have a little vindication to do, and I may be able to show that some four would-be republican leaders, engaged now in preaching moral reform, ought to have striped suits on, and with their heads shaved, be serving out a term in the Missouri penitentiary."

**ABBEYVILLE, S. C., 19.**—Jerry Coleman, the negro murderer, was hanged here to-day.

**PORTSMOUTH, N. H., 19.**—John Sullivan, while attempting to recover a dipper from the bottom of an old well, yesterday noon, was buried by the earth falling upon him to the depth of forty feet, and twelve hours after he was extricated alive.