

THE DESERET NEWS.

TRUTH AND LIBERTY.

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TERMS—IN ADVANCE.

LOCAL AND OTHER MATTERS.

FROM TUESDAY'S DAILY, NOV. 20.

Left Luggage Arrived.—Brother James H. Hart, has brought with him the following left luggage, which can be obtained by the parties designated, who can procure the checks from Bishop Edward Hunter, in whose care they have been left:

George Richards, a painted tin trunk; E. Reynolds, a large wooden box, painted brown; T. Jorgensen, a large trunk; J. Vause, small wooden box.

The President and Party.—By courtesy of Pres. Smith we are enabled to publish the following dispatch:

GUNNISON, Nov. 21, 1882.

Joseph F. Smith:

We held a good Conference at Manti yesterday. There was preaching at Pettyville and Mayfield, and two meetings were held at this place. To-day we hold meeting at Fayette and to-morrow we purpose going to Levan, thence to Mona and Utah County. All well. Shall leave here at eleven. JOHN TAYLOR.

Emigration Business.—All parties having business with me as Church Emigration Agent at New York, and which remains unsettled can obtain settlement by applying to James Jack, whose address is Box B, Salt Lake City.

Any business in New York, pertaining to emigration, during my absence from that city, can still be addressed to me at Box 18, New York City, and will be attended to by John W. Romaine.

JAMES H. HART.
Salt Lake City, Nov. 21st, 1882.

Outrage and Robbery.—At a quarter to nine o'clock last night a miner named O'Toole, a good natured Irishman, was set upon by a couple of men, in the alley immediately in the rear of the Theatre saloon. They knocked him down and kicked him so brutally as to do him serious bodily injury. They also robbed him of his watch, and what little money he had, amounting to a couple of dollars, and fled.

When the assault was made, a couple of women standing close by ran out of the alley and screamed, and the disturbance soon brought officers T. F. Thomas and J. Y. Smith to the spot. Finding that O'Toole had been in the Theatre saloon shortly before the robbery, they ascertained who went out of the place with him, and from information obtained subsequently arrested a couple of men against whom the evidence is said to be very strong and direct.

This morning the chain of O'Toole's watch was found on the ground where the affair occurred. His injuries are so severe that he is unable to appear in the case to-day. Two of his ribs are fractured, and he is so hurt internally that his breathing is greatly impeded and painful. He sold a mine a short time since for which he obtained a considerable amount of money. The robbers probably thought they would get a large sum, but in this they were disappointed as he had placed his money in the bank.

Missionary Work and Mobocracy.—This morning we had the pleasure of a visit from Elder Daniel R. Bateman, son of Brother Samuel Bateman, of West Jordan, who returned last evening from a mission to the Southern States. He left here for that part of the country October 12th, 1880. He labored most of the time of his absence in Middle Tennessee, but also spent

some in the western portion of that State.

He met with a good deal of opposition. As an instance, in September, 1881, he and Elder Robert Spencer were together at Spring Creek, Perry County. When they awoke one morning, in the house at which they stopped, five masked men, members of a Ku Klux gang, were outside the building, and five others were a short distance off by the fence on the road, taking care of the horses of the party. One of those by the house stood near the window, to which Brother Bateman's head was quite close, with a shot gun, while the others, who were also armed, kicked at the doors, trying to burst them open. The brethren managed to get away without getting hurt, and took to the woods in the night time, returning to Spring Creek in the day time, as they were only molested at nights. Thus they were compelled to stop out three nights. Notwithstanding this condition they baptized three new members of the Church while this was going on.

Two weeks from the time the mob surrounded the house where Elders Bateman and Spencer were stopping, they had an appointment to preach, when an armed mob took possession of the schoolhouse, and drove them away. The following night (Sunday) the mob searched for the Elders, and fired into the woods, the shot passing directly over their heads, butting the leaves in the trees under which they were lying. Two weeks after that the brethren were going to the same place to fill an appointment, when they were met by a number of friends, who informed them that several men armed with shot guns had taken possession of the school-house and declared they would kill the Elders should they attempt to enter; they therefore did not fill the appointment.

The names of the more prominent among the mobocrats are: Hart Weems, Frank Twilley, Rome Strickland and Mack Strickland.

Notwithstanding these circumstances, Elder Bateman states that he enjoyed his labors and baptized twenty-eight persons, besides assisting in administering that ordinance to about fifty others. Five persons residing on Spring Creek followed Elders Bateman and Spencer twenty miles to get them to baptize them.

DEPLORABLE CASUALTY.

AN OLD AND RESPECTABLE CITIZEN
ACCIDENTALLY SHOT AND KILLED.

A sad accident recently occurred at Smithville, Graham County, Arizona. On the morning of Nov. 3d, 1882, while Brother Seth Dodge was pulling a cover from a loaded wagon, his gun, which was underneath, caught in some of his bedding, causing it to go off. The ball entered the right side, ranging upwards, killing him almost instantly. He called to his son Eli, who was standing near him, saying, "I am a dead man." His son caught him in his arms, when he expired.

Deceased was born April 22d, 1821, in Jefferson County, New York. He joined the Church of Jesus Christ of Latter-day Saints, in 1833. Was married to Lovina Braden, May 29, 1840. He shared in all the persecutions and mobbings of the Saints in Missouri and Illinois. Emigrated to Utah in President Brigham Young's company, in 1848. He lived in the southern counties of Utah until April 12th, 1878, when he moved to Arizona. He built a home in Smithville in 1880, where he resided till his death. He was the father of 22 children and eight grand children. He was a good, faithful Latter-day Saint, and a kind parent. He leaves a large family and wide circle of other relatives and friends, who deeply mourn his loss.

We are indebted for these particulars to Brother W. J. Ransom.

In the New York Herald we lately observed mention of the speedy cure of Thaddeus Davis, Esq., of the great ink firm, 127 William street, New York, of rheumatic gout by St. Jacobs Oil.—St. Paul (Minn.) Pioneer Press.

EMIGRATION AND OTHER MATTERS.

THE WORK OF THE SEASON COMPLETED—A HEALTHY CHANGE OF SENTIMENT.

This morning we were pleased to receive a call from Brother James H. Hart, of Bloomington, Bear Lake Valley, the Church emigration agent at New York. Having completed the arduous labors of the season, he returned from the East on Sunday night. The emigration business of the entire year has been accomplished in the most satisfactory manner, without a hitch or hindrance of any moment. The number of Saints who have come from Europe this year has been larger than for any previous year for some time back, the aggregate being greater by over 500 than in 1881.

We learn from Brother Hart that the feeling of intense bitterness that existed in the East some time since toward the Saints has modified to a remarkable degree. This change of sentiment is so pronounced as to plainly indicate the setting in of a decided reaction on the subject. He attributes a portion of this change of feeling to the gratuitous distribution of a considerable number of pamphlets explaining the true position of the Latter-day Saints from their own and unprejudiced non "Mormon" standpoints, showing the value of circulating the right kind of literature abroad.

While in the East numbers of people observing his name in the public journals as "Mormon" emigration agent corresponded with him for the purpose of learning something concerning the Latter-day Saints. The following extract from one letter received by him will give an idea of the general purport of each communication:

"I received your kind and welcome reply to my letter, and thank you for your kindness in obliging me. I shall go over as soon as I can to attend the meetings. I may not have the pleasure of meeting you there for a few Sundays, for your time seems short here; but hope to see you soon. I am employed all day long, and cannot get off to pay you a visit before you go away, but hope to see you when you come back in March. I stand alone with my own thoughts. I have for a number of years been trying to get books and papers telling about the Latter-day Saints, but could find nothing in this part of the country, only what I could find in the papers. I have written often to Utah to find out, but never got any reply, I suppose because I did not write to the proper person. I again thank you, and wish you a pleasant journey and good health, and a safe return to your work in the great city of New York."

During the progress of the late Delegate election Brother Hart was naturally anxious to receive speedy information regarding it, but it appears that the dispatch manipulators considered that the matter was going much too favorably for the great majority of the people to cause them to gush over the figures. After a diligent search of the public papers he at last found the following incorrect telegram from Salt Lake City in a comparatively obscure journal published in the German language: "Utah's election returns show that the total vote cast was 25,000. Of this number 20,000 were cast by 'Mormons,' and 5,000 by non-'Mormons.' Twenty-five per cent. of the electors registered failed to vote at all." Had the victory been on the other side, the country would doubtless have been flooded with statements to that effect, showing that prejudice suppresses and covers up the truth in every direction.

FROM WEDNESDAY'S DAILY, NOV. 21.

Elders Returned.—The following Elders who returned from the missionary field in the Southern States on Monday night called at our office to-day: John Morgan, President of the Southern States Mission; W. H. Bakes, of Beaver, who left here March 6th, 1880; James W. Eardley, of this city, left November 30th, 1880; Chas. D. Hann, left Novem-

ber 30th, 1880; John Houston, of Panguitch, left November 1st, 1880; John Carter, of Mount Pleasant, left October 18th, 1880; Jos. W. Thatcher, of Logan, left October 18th, 1880.

The Funeral.—An esteemed correspondent of Grantsville forwards the following:

On Sunday, the 19th inst., the funeral of Thomas Rydall, son of Wm. C. and Jane Rydall, took place. Many friends of the family and of the deceased were in attendance, some coming by special train from Salt Lake City. Services were held at the meeting house, and a long train of carriages followed the remains to that place. The speakers on the occasion were: Mr. Joseph Jennings, Dr. J. M. Benedict, Wm. Jefferies and H. S. Gowans, President of the Stake, who in turn advanced correct principles and offered such consolation to the bereaved and sorrowing family as the spirit of consolation whispered at the time. He was buried on his 30th birthday, a day which was being prepared for and looked forward to with much pleasant anticipation, and in which a joyful birthday-gathering of relatives and friends was expected. But the gathering took place for an entirely different purpose. He had many good qualities, and he also had many friends, who now deeply regret his untimely end.

A VIOLENT DEATH.

A MAN DIES FROM THE EFFECTS OF A KICK FROM A MULE.

At Deseret, Millard County, on the 9th inst., while Chris. Christianson was carrying feed to one of his mules, which was blind, the brute kicked him violently in the stomach. The most distressing symptoms immediately ensued, including vomiting, continuing for three days and nights, till the 12th, when the unfortunate man expired.

Deceased was a good faithful Latter-day Saint, well respected among the people. His funeral was largely attended.

We are indebted for information of the accident to Brother J. Bennett.

Hoffenstine's Bugle.

"Mr. Hoffenstine," said Herman, as he folded up a pair of pants and placed them on a pile, "if you don't haf any objections I would like to get from de schtore away von efening, und go mit de soldiers to de Spanish fort." "Vell, Herman, I dinks you had petter keep away from de soldiers," replied Hoffenstine, "and stay mit de store, because you know you don't can put any confidence mit de soldiers. I vill tell you why:

"Von day while I vas in Vicksburg, during de var, a cock-eyed soldier came in my store wit an old bugle in his hand, und he looks around. I asks him vat he wants, und he buys a couple of undershirts, den he tells me to keep his bundle und bugle behind de counter until he comes back. After de cock-eyed soldier vent de store out, some more soldiers come in und walk all around, vile dey look at de goods. 'Shentlemens,' I says, 'do you vant anyding?' 'Ve are shust looking to see vot you haf,' said von of dem, and after avile anodder says: 'Bill, shust look dere at de bugle, de very ding de Captain told us to get. You know ve don't haf any bugle in de company for drie months. How much you ask for de bugle?' I dells dem dot I can't sell de bugle because it belongs to a man vot shust vent out. 'I vill gif you \$50 for it,' said de soldier, pulling his money out. I tells him I don't can sell it because it wasn't mine. 'I vil gif you \$100,' he said. My gracious, Herman, I wants to sell de bugle so bad dat I vistles. Desolder dells me vile dey vas leaving de store dot if I buy de bugle from de man vot owns it dey vill gif me \$125 for it. I dells dem I vil do it. I sees a chance you know, Herman, to make some money by de oberation.

"Ven de cock-eyed soldier comes back he says, 'Git me my bundle und bugle; I got to go to de camp.' I says, 'My frent, don't you vant to sell your bugle?' He dells me no, und I says, 'My little boy, Leo-

pold, vot plays in de store, sees de bugle, und he goes all around crying shust as loud as he can because he don't get it. Six dimes I dakes him in de yard und vips him, und he comes right back und cries for de bugle. It shows, you know, how much trouble a man vil haf mit a family. I vill gif you den dollars for it shust to please little Leopold.' De soldier von't dake it, und at last I offers him fifty dollars, und he says, 'Vell, I vill dake fifty because I can't vaste any more time; I haf to go to de camp.' After he goes away I goes to de door und vatches for de soldiers vat vanted de bugle. I sees dem passing along de street, und I says, 'My frent, I half got de bugle,' und dey say, 'Vell, dam it, vy don't you blow it?' My gr-a-cious, Herman, vat you dink? All dem soldiers belong to de same crowd, und dey make de trick to swindle me. Levi Cohen, across de street, he finds it out, und every day he gets boys to blow horns in front of my store, so as to make me dink how I vas swindled. Herman, I dink you had better stay mit de store."—New Orleans Times-Democrat.

The Real Profit Entirely Overlooked.

A Baltimore man who bought him a farm two or three years ago was recently approached by a friend who had some money to invest, and who asked:

"Can I buy a pretty fair farm for \$15,000?"

"Yes, about that figure."

"And I'll want to lay out about \$10,000 in improvements, I presume?"

"Yes, fully that."

"And I can invest another \$10,000 in blooded stock?"

"I think you can."

"And \$5,000 more in grading, filling up, creating fish ponds, and so forth?"

"Well, you may get through with that sum."

"That's \$40,000; and now let's figure the income."

"Oh, you don't need pencil or paper," said the victim, as a shade of sorrow darkened his face. "The income will be about \$3 for turnips, \$2 for potatoes, \$5 or \$6 for corn, and a bull calf or two at \$3 a head. To save time, call it \$25. I'll see you again in a day or two. Maybe I've forgotten something which will add a dollar more. Morning to you."—Wall Street Daily News.

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