

negroes leaving that section. said they wanted to go to their lands, and, as soon as they could, they would be ready to go with him. About an hour after Mr. Milam states, he saw a number of men gathering in different portions of the town, and from the manner and actions he thought were bent on mischief. Soon after the leader of the party, a man named Caspar Smith, jumped into a car and left in great haste, returning a short while with a mob of men on horseback, who, after riding on the grounds, held a short session and dispersed. After this he came to him and warned him to leave immediately, stating that these men intended to injure him. Hearing this Mr. Milam, somewhat uneasy, went up to the house, which had gathered again, and their intentions, explaining the same, and telling them he was discharging his duty. The only reply he received was that emigrant agents had "d-d bad show" in that section. Park, the depot agent, advised him to leave, as the people had come to kill the first man who attempted to persuade the negroes to leave the country. A few minutes after this conversation three men came into the yard and called the proprietor out. In a few minutes, the proprietor returned and called Milam, telling him he had better go away at once, showing him out the back gate which led into a swamp. He had scarcely reached the hotel when the proprietor gave him a well, which brought the mob in front of Milam. About twenty shots were fired at him, the mob yelling at the time, "Kill him! kill him!" He finally came up with him, tied his hands and beat him unmercifully. During this, they made him walk through the woods, and finally leaving him in the threat that if he ever returned that portion of the country he would be instantly killed. Leaving, however, they gave him a well reminder in the shape of a kick and cuffs. After walking through the woods the greater part of the night, Milam fainted from sheer exhaustion. He was picked up in the morning by a farmer, and taken to the station, where he boarded the train for Atlanta.

WHAT NEXT?

Now the "Mormons" are being troubled among the Indians in Utah and Western Colorado, "Mormons" could possibly interest in stirring up a rebellion. How very reasonable "Mormons" should ever expect that, when they are the very people most exposed to the hostility of the savages, scattered throughout the mountainous and isolated ranches, the world will the "Mormons" be next? It is a wonder that Mt. McGregor being struck during last evening, or for the cholera in Spain, or for the that have lately visited Kansas. Death were known, probably men who have started this rumor have been preying upon the making targets of some of the laws or papooses, or committing overt acts towards them. They fear that the savages might retaliate, and hence story. They certainly do not bet a moment, nor will any sensation who has lived in the and is at all acquainted with the situation of the "Mormons," especially with their past manner with the Indians, that they incited the red skins to rebellion likely to do so.

SCIENTLY CONSPICUOUS NOW.

serve that the question of making members of the city police recognizable from a distance as at close quarters is being considered. There has been some idea of giving them with large metallic buttons between two and three inches in diameter—and requiring them to wear them on the exterior of the coat. This would be not quite equal to a uniform making them conspicuous.

the question of a police uniform for the force of this city under consideration, a year ago since, the News was the proposal, and on the ground the enforced wearing of a emblem of authority in a conspicuous place is not favored. Those who take the other view point out that in all the larger cities of the country the police are uniformed. We remind them, however, that in those places the police are divided into two classes. Those who are to have their regular beats are uniformed, those of the city are in ordinary garb, and engaged in detective business exclusively. Until the police city are thus organized the rea-

son falls to the ground. As it is, the officers of Salt Lake have to do both ordinary police and detective duty. It is important in the process of discovery and punishment of crime that the usefulness of the officer in his detective work should not be destroyed by the too easy recognition of his capacity. This consideration is by no means overbalanced by the fact that some persons alleged to be guilty of an offense—coming under the immediate observation of the police—may resist arrest by an officer, because unaware of his authority. Besides, incidents of this class can be readily avoided by the officer promptly exhibiting his badge.

Illustrations of the force of the position now taken are of frequent occurrence. Incidents have transpired within the last few days which prove the point. Officers have gone after criminals and made arrests. Had the persons sought been able to recognize the police at a distance they could have eluded being taken into custody without difficulty.

The officers of this city are brave and efficient, and it is the duty of the powers that be to throw around them every possible safeguard. They are at best exposed to constant danger, having to deal with some of the most reckless and desperate men in the country, and considering the attacks to which they have been subjected, frequently with deadly weapons in the hands of the most lawless characters, their preservation on many occasions has been remarkable. They have also been made the objects of the most bitter and vindictive abuse by a hostile press, which, in addition to its own base charges has frequently opened its columns to the lying statements, against the officers, of the loudest criminals. In this way a bitter hatred toward them has been fed and fanned among the lawless class. This is too well known to need comment. And while it would, doubtless, be pleasing to gamblers, blacklegs, thieves and desperadoes to make the police so conspicuous that they could on all occasions be duly warned of their approach, it is difficult to see how any benefit could accrue to the law and order portion of the public by such a movement.

Has any one forgotten the tragic death of the late Marshal Andrew Burt, than whom a braver man never lived? As he, in company with Mr. C. H. Wilcken, approached the assassin Harvey, the person who had solicited the aid of the officers, pointing to the colored individual, said: "There is your man." Harvey said, addressing Marshal Burt, "Are you an officer?" And although he thus interrogated his proposed victim, he was already convinced of the fact, as he raised his gun and shot the officer through the heart. All that Harvey wanted to know to prompt him to his murderous work was that an officer was after him to arrest him. Had the Marshal been adorned with a prominent part of his clothing, that would have given the information wanted by his murderer that was supplied by another source. There are other Harveys in the country, and there are not a few men who would be pleased to see the members of the police force so conspicuous that they could be easily subjected by cowardly ruffians to increased personal danger.

Observation of years convinces us that any movement toward rendering the police any more readily recognizable by criminals than now would be an error. It is to be hoped, therefore, that the step will not be taken. It would be a matter for deep regret, in the event of the movement to make the police more easily of recognition than now succeeding, should we be under the necessity at some future time, of pointing to it as the indirect cause of some lamentable incident.

Summed up, the opposition of the News to the proposal under consideration is held on the ground that, under present conditions, it would retard rather than aid in the work of discovering and punishing crime, and would increase the personal risk of the officers while in the discharge of their duty.

ONE OF THE FEW.

THE Latter-day Saints and their beneficent religious system are destined to become the leading phenomenon of the age. They are rapidly moving toward that position. The unjust prejudice and bitter hostility of which they are the victims are probably necessary elements to push them into that prominent position. The very attitude persisted in by them in the present epoch of their experience, in resolutely declining to surrender the right of religious freedom under the Constitution, will yet be extolled as an exhibition of sublime courage, seldom manifested by men. Yet their enemies impute to them a slavish disposition. So blinded are their accusers that they refuse to see that if they were imbued with a mental or any other than a free spirit, they would at once succumb to the persistent pressure to which they are subjected and swim with the popular current. But they prefer to stand by their convictions and sense of duty and honor, buffeting with manful bravery a powerful stream of opposition.

So singularly and unreasonably strong is the tide of antagonism against them that the highest virtues they exhibit are, in the spirit of inexcusable

bigotry and injustice, construed into crimes. Occasionally, however, a fair-spirited man is found who will run the risk of sharing in the odium cast upon such an unpopular people, by saying a few words to their credit. The acknowledgments of the plain truth by such individuals are like oases in a wilderness of calumny. Mr. J. T. Allen is evidently one of the fair-minded class of gentlemen, with whom truth and fairness are at a premium. We find the following article from his pen in the Omaha Herald:

"The arrival in the United States of a few hundred Danes who have been brought here by the Mormon church is the signal for an outcry in the eastern press against their admission into the country and calling on the government to stop this kind of immigration, to shut out a class of breadwinners, of men and women workers, who are seeking a place in the world where their labor will procure the means of existence for themselves and their children. The railroads send agents to Europe to induce immigration, and thereby sell their lands and increase the traffic of their lines by carrying the products. The Mormon church brings these people here at its own expense, to settle their lands and increase the wealth of the territory and the revenues of the church. This in both cases is a plain matter of business, differing only that one combines with it positive Christian charity. The writer is not a Mormon nor a sympathizer with the peculiar doctrines of that church, but believes that the cause of humanity calls for justice to those who have aided this cause, hence this article giving facts as he has seen them, which will convince any candid man or woman who visits Utah looking for the truth. These Danes are brought from abject poverty in their overpopulated country, and on their arrival work is found for them to earn their living until they are settled on lands and commence cultivating the soil. To-day these people can be found in communities by themselves in small valleys among the mountains which surround the great valley. A description of one will give an idea of the rest. Riding several miles up a cañon from Salt Lake Valley, on reaching the summit and perhaps a thousand feet below, a beautiful valley three miles long and one wide, is in full view, with a small stream near the centre. It was harvest time and the whole was covered with golden grain relieved by green tracts of meadow alfalfa and potatoes without dividing fences or buildings. On the south side at the base of the mountains and overlooking every part of the valley is a street half a mile in length crossed frequently by small, swift running streams of clear water, with a row of cottages on the upper side painted or whitewashed, some frame buildings and some log, each having a large fenced garden and often large substantial pine barns around which the grain is stacked. These are the homes of some of these people brought over by the Church. They have cleared away the sage brush, brought an abundant supply of clear water from the mountain streams, for irrigation have their own church and school house and are living in peace and comfort. The traveler across the vast plains of sage brush looks upon the country as a waste desert never to be inhabited, but these patient toilers have shown that with plenty of water the soil is rich in all the elements needed to produce abundant crops of grain and fruit. What other class of people would have accomplished these results? Certainly not the restless and impatient American; and looking at these facts who can say that the Mormon church have not done good work in bringing these people from poverty to independent comfort."

DISREGARD FOR THE SABBATH.

DISREGARD for the Sabbath is a growing evil throughout Christendom generally. The news received in the dispatches lately of the great national races of France occurring at Paris on Sunday is sufficient of itself to give us an idea of how little regard the people of that nation have for the command, "Remember the Sabbath day to keep it holy." The fact is, Sunday in Paris is the great day for pleasure—the day of all others for fetes in the Tuilleries, drives through the magnificent boulevards and races in the Bois de Boulogne; and to witness the scene of gaiety, pleasure-seeking and dissipation which that great city presents on that day, one would certainly be inclined to doubt the fact of it being the Sabbath, or else that the Parisians believed in the Bible.

Nor is this disposition to desecrate the Sabbath by indulging in pleasure-seeking and work upon that day confined to France by any means, for it is growing in various other European nations and is becoming very general in this nation.

While this is the case among other peoples, the Latter-day Saints at least should set an example in the matter of observing the Sabbath; and instead of indulging in excursions, social visits, or pleasure seeking of other kinds, or engaging in manual labor upon that day, they ought to spend the day in rest and the worship of the Almighty. That the Lord commanded ancient Israel to thus remember and keep holy one day in seven, is not the only reason why we should do so, though that

ought to be a sufficient one, but the command to do so has been renewed in the present age through a revelation given to Joseph Smith, in which the Lord says:

"Thou shalt offer a sacrifice upon the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day thou shalt offer thine obligations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

That the Lord should make this requirement of us is by no means unreasonable; on the contrary, there are reasons which appeal to the understanding of the intelligent and thoughtful, whether they be religious or not, why a complete rest or change from the labors and cares of the week should be indulged in on the seventh day—and what change more appropriate than the turning of our thoughts heavenward and contemplating and worshipping and seeking to understand the laws of that Being who created this earth and all that dwell upon it, and to whom we must look for rewards hereafter if we ever receive any! What occasion more appropriate than this for the head of a family to call together the members of his household, from whom the cares and labors of life are so apt to separate him much of the time during the week, and commune together upon matters religious?

To spend part of the day at least in such a manner and also to attend public worship would certainly be much more consistent with the professions of Latter-day Saints than the manner in which many thoughtless and indifferent persons do spend it.

Not only is the observance of the Sabbath enjoined upon us by the Almighty, but promises are made to those who do so which ought to serve as an inducement to us to follow the requirements of the Lord in this respect. He says in the same revelation quoted from:

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours; the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards."

According to tradition, famines occur in Japan every forty or fifty years. Modern history records great famines in 1640, 1673, 1781 and 1835. This is the fifth year since the last great dearth, and as the climatic changes have been frequent and severe, apprehensions are felt as to a recurrence of the dreaded calamity.

A bridge at Lyons has a stone parapet, pierced at intervals for light, forming a passage which plays the part of a gigantic flute. The rush of the air-currents through the openings causes the bridge to emit such sounds of music at different parts of its course that "one might believe it haunted by legions of invisible naiads pursuing the passengers with their plaintive melodies."

The question is sometimes asked, "What is the greatest depth of seawater?" The deepest soundings known were made in the Pacific, where the line reached down 4,575 fathoms, and off the east coast of Japan, 4,000 fathoms. Thus it seems that the greatest heights of mountains and the greatest depths of the ocean correspond very nearly.

HANSEN & BLALACK, of Memphis, Tennessee, have started *The Weekly Record* in that city, as the organ of workingmen, the first number bearing date of July 25. The proprietors announce that the *Record* "has been established for the purpose of defending the rights of the laboring man in every field of life, whether he be found in the smoky coal pits of the land or in the counting room of the richest banking king;" and "for the purpose of fighting with all the implements at its command, those inhuman and grasping corporations and individuals who have shown themselves to be uncompromising enemies of the toiling masses of America." The paper, politically, will not affiliate with any party.

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The London Times, in its eulogy today on General Grant, renders to his character the highest homage. It says that the action of the Confederate Generals Johnston and Buckner in acting as pall-bearers testifies to the end of the civil strife between the North and South.

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