A PROPER THANKSGIVING.

The Word Means Something to Holden, Millard County.

How the Good Folks Celebrated—Affecting Scenes of Youthful Heroism—God Bless the Boys!

HOLDEN, Millard County,
Nov. 30, 1895.

To the Editor:

Thanksgiving day was a great success, as is usual here. It is a custom for the Relief Society to provide the widows, the very aged and the missionaries' wives with firewood for the winter. To accomplish this they arrange for a guard supper and dance. Committees are formed, composed of young ladies and the mothers in Israel, to cook the poultry, meat and vegetables in the Relief Society's hall. While the pastry and a score of other dainties are being prepared and sent up in due time, each good load of wood is put for with two tickets entitling the holders to banquet and dance. Those who do not furnish wood are charged a dollar each, therefore wood hauling has become a commendable fashion on these occasions, and many a mournful one is heard to exclaim, "God bless you, boys."

In addition a large band of youngsters are engaged to cut up wood, and these are given a feast and dance the day following, consequently there is quite a rivalry amongst the small Wonders of the age to get a score to cut that day and early, and every one of them wants to take his "little satchel" and carve an honorable name upon the widows' wood pile.

The supper, as usual, was a grand display of the bounties of this Godblessed land—a royal feast of generosity in a good cause.

Some incidents in connection with this wood hauling that came under our notice may be worth recording. A young man and his brother drove up with a load, the father being on a foreign mission. The committee had them to take the wood home and gave them tickets. As they started off, the younger toy with a merry twinkle in his eye said, "We got the cow's nest, but did not bring the eggs." A couple of 18-year-old boys, cousins, brought in a good load of wood; the father of one of them is on a mission in the Southern States. These were given tickets, and the driver was told to take the wood to his mother. "No, sir; we can get my mother wood," was the reply. I happened to see that mother when told of the incident. Without a word her eye evinced renewed admiration of her son—that kind of a boy will surely make an honorable man. Jode and Jemmy Peters are two boys standing no higher than the wheels of their wagon, and are the chief rustlers for a widowed mother with six children. These little fellows wanted, and wanted badly, to earn a right to the good things, and struck out for wood. They came in at night in the dark without the load, having a "give out" team. Tony were out next morning early and brought in the prettiest load of close dry wood that had appeared in town. The boys had placed the butt of trees at the front and back of the rack and built the load square up to the top of the stakes. They were congratulated, given tickets and told to take the load of wood home to their widowed mother. Their father died in a hospital in Salt Lake City, about a year and a half since.

When we are asked to read descriptions of millionaires' daughters, and given their width and breadth and the length of their foot and hand, the shape of their nose, the color of their eyes and the size of their ears, (descriptions reminiscent of the slave market) previous to their transference to a foreign land, and also asked to admire those parlor creations, the boys who "never told a lie," nor filched a watermelon, we turn with admiration to these little thinly-clad braves, who venture into the snowy mountains to fetch the widow's wood, and are simply paid by causing out the joyous satisfaction at their nature. We want to pat Jode and Jemmy on the back, and ask their more favored neighbors to encourage the boys to come to Sunday school and the future will reveal the good results of their labors.

There are nine missionaries in the field from this little town. None of them objected to going, but some of them thought everything of their wives would be at a "standstill" until they returned. I have in mind one friend who was such a worker that he seemed to think the wheels of the universe would stop if he quit working—he must plow and haul manure almost to the last day before starting; when he got his missionary call and went on, he appeared lost without a shovel; and when he got to Cuatenango, President Kimball advised him to have his beautiful autumn beard cut off. A group picture came and some of us could hardly find our friend therein. Had he returned with that picture, the disappointed looks upon the faces of that wife and children would have driven him into the woods until his beard had grown to respectable proportions again. Well, the seasons have rolled on the same since he left, as before. The land has been fruitful, the calves have kept coming, the children are well fed and schooled, the boys are becoming responsible and manly, the wife looks thoughtful and happy, especially when she gets a letter from ——. The lot that he has owned for sixteen years has a new, neat fence around it, and the house is repainted. This is but a fair sample of the condition of all the married missionaries' families; and the single men are spoken of with reverence by the virgins betrothed, whose prayerful devotion should spur them on to vigorous energy in the work of God.

The facts are that men are not so much a necessity to success at home as some of them imagine. Success depends upon devotion to duty in the field assigned them for labor—their families are safe in the custody of the Priesthood. This operates better in sometimes offered as an example to the world, but her counsels were often warm and trusty compared with the prayerful devotion of Mormon missionaries' mothers and wives.

A. EDDY.

Eugene Blair's Wolves.

Mr. Thomas A. McKee, the business manager of Mr. Robert Downing, the tragedian, is responsible for the following story. He told it at a party of actors and friends, including Mr. Edwards, of the Grand, and Mr. Fan Hanover, of the Theater:

A young chief of the Brule-Sioux brought a couple of tiny, fat, gray wolf pups into Fargo a couple of winters ago. Miss Eugenie Blair, Robert Downing's leading lady, paid the photographer a young fellow named Dawson to keep him in the order for a couple of months and carried the two little pupsies away triumphantly. They were named Damon and Pythias, blue ribbons were tied around their necks and Miss Blair's maid toted them about a nursing bottle around wherever she went. But the wolves grew apace and were hungry with appetites that milk did not appease and one day, when Damon had satisfied his carnivorous taste with a hearty mouthful out of the fair maid's arm, it was decided that the "two little things" should be turned over to the care of Mr. G. Dustin Farnum, Mr. Downing's general treasurer. Mr. Farnum's predecessor that he was not an animal tamer were of no avail against Miss Blair's pleasant entreaties, and a suggestion from Mr. Downing that the animals be stuffed met with the scorn it deserved. So the two little beasts were provided with leather collars and a steel chain and turned over to Mr. Farnum, who was thenceforward called Hughback by the members of the company. The end came quickly. The company had long been away from the West and were now touring the peaceful precincts of New England. On account of the wolves Mr. Farnum was obliged to travel in the smoking car. On a sidetrip Connecticut mail, however, the conductor objected to the menagerie and ordered that it be taken to the baggage car at Ivoryock's raise. Mr. Farnum argued that the wolves were safer in the smoker, but the conductor firmly held his ground, summoned a burly trainman and the two animals, snarling and biting, were dragged in among the baggage and chained to a Saratoga trunk. The train rumbled on, the baggage man dozed and the trainman played solitaire at the other end of the car. It was the first theory of any sort the wolves had had since they were captured on the plains of Dakota. Damon reasoned out to the extent of his chain and on the check strap off all the trunks within reach, while Pythias selected three nice bogries and chewed their pneumatic tires off. He was just making away with a cork handle when the trainman woke up and kicked the stump of his cost racked at him. Damon came to the assistance of his brother and the trainman was routed in one round. He rushed for Mr. Farnum who came to his rescue but too late to save the trainman's coat, which had fallen a victim to stock straps and the pneumatic tires and the cork bicycle handles into the remote depths of the wooden beats. The conductor came, mutual recriminations followed, blame for the affair was tossed back and forth, but the trainman being somewhat Mr. Farnum agreed to pay him for the loss of the coat, the conductor reimbursed the bicycle company for the damage to the wheels, the baggageman was discharged for not knowing the destination of the checkless trunks, and while Miss Blair wept for the loss of her coat, a celebrated taxidermist was mounting them for the Boston Zoological Society as an interesting specimen of vulpes prairiensis—a warde to that effect.

GREETINGS FROM MISSISSIPPI.

The Baptists and Others Aroused by Mormon Doctrine.

ACHERMAN, Miss., Sept., 1895.

To the Editor:

My son, Elder W. T. Dotson, and Elder Charles Haigh spent nearly two months with us while on a vacation from their labors in Alabama, and later, Elder William Parker, from your city, joined them. They made my house their home. "Billy" as we always called him, and Elder Haigh held one meeting and visited around among his kindred and sowed the seed of truth wherever opportunity offered. Several desired baptism and when that fact became known a perfect uproar of opposition sprang up, and mobocracy took possession of nearly all classes. A notice was posted up at the Methodist church warning the Elders to leave. But they did not care worth a cent. The mobocrats knew very well the Elders had some friends who were fearless men whom it would not be safe to tackle; they changed tactics, and swore out an affidavit to have them arrested for preaching religious doctrine, etc. The Elders, getting wind of it in time, returned to their fields of labor in Alabama and eluded the officers of the law.

All kinds of gossip has been indulged in, and as usual, the preachers take the lead. The burden of the Baptist preacher's discourse on last Saturday was for an increase to his salary. He wished to have more time from his secular labors at home so he could give more of his time to visit and look after disaffected members; he said that some of the members of his church were imbibing false doctrine. He scouted the idea of angels' visits, or new revelations in these days; at the same time holding out the Bible at arm's length, he said: "This is all the revelation necessary and all that God will ever give!" And he quoted for a proof text what the Savior said while expiring on the cross, "It is finished."

I am now an old man, 72 years of age, and I do not remember of ever hearing a man about as wide of the mark. If the reverend gentleman did not know it, not a syllable of the New Testament was at that time written! But the wisest and most learned man in the southern world sometimes miss the mark as widely as the wisest Lamanite when dealing with the things of God from a human standpoint.

After the reverend gentleman got through with his discourse we spended an endeavor for the transaction of such business as might come up for consideration. Among the items of importance was one relating to Mormonism. One of the members, which, by the way, a preacher, stood and declared himself short of the "Mother Mormonism," there is some of our members that think they have found a new and better way to heaven where they don't have to repent, sir. You see that Alfred went and presented to the epistle to prove, and this is something they don't know any more about than a hog! The Bible does say something about his preaching to some prisoners, and I cite the reference, and it means, hell, etc., etc. And they say something about baptising for the dead, etc. I move that a committee be appointed to go and see them, and you come home with me, Bro. Moderator, and we will go over and see one of them that don't believe there is any sin in dancing, and we can convince her, etc.," and much more of the same import, whereupon the Moderator requested this preacher and another one also to see the man, and two visits to well on the "Mormon-mission" ensued. What the outcome will be remains to be seen.

We are few in number here, and surrounded as we are by rationalism, we crave the faith and prayers of God's people, that our faith fail not when assailed by hostile forces, urged on by satanic influences. We are in want of more literature on the faith promoting series.

If this election meets with your approbation and is inserted in your excellent journal, you may hear from me again, after the meeting of the Baptist association, which meets in this community next month. Mormonism will be apt to be aired on that occasion.

W. P. DOTSON.

P. S.—As I failed to send this to you at the proper time, I will send it now, and hope it will not be too late, although it has been written for nearly two months. No action has as yet been taken by the Baptist church. I imagine they thought it too great a lam, and perhaps, too, they got a little ashamed of their nasty action.

H. P. D.

Nov. 22, 1895.

PROVO.

PROVO, UTAH, Dec. 4, 1895.

First District Court.

Hezekiah Clayton, aged 15, was arraigned on a charge of burglarizing John Edwards & Bros. store at Stayton on the 11th of last November. He pleaded guilty. Mr. Edwards, one of the owners of the store, had met him on the street the day following the burglary and had asked him if he was the boy that had broken into the store and he replied that he was. He had been led to commit the burglary by the advice of a man whose name he had given to the grand jury. Judge King impressed him with the act that the Reform school would not reform unless he was determined to work a reformation in himself, and stated that heretofore, lately, the school had not been very successful as a reformatory institution, so he. He then sentenced the boy to the Reform school till twenty-one years of age.

The case of N. S. Nielson and Malmie Jorgensen vs Wyatt Bryan and J. D. Kilpatrick was called for trial. Plaintiffs sued for $302, claiming that defendant Kilpatrick, as assessor of Emery county, had wrongfully assessed plaintiffs with 1,200 head of cattle in 1893, when in reality they owned only 450 head, and that defendant Bryan, as collector, had levied upon and sold 15 head of cows to collect balance due as taxes, after they had paid $17.25 taxes on 450 head. Dismissed.

In the case of Z. C. M. I. vs Moce Peterson, a decree of foreclosure was granted.

The jury in the case of Mike Murnane vs Dan D. Sullivan brought in a verdict in favor of plaintiff.

Samuel Brown of Juanita City, convicted of conducting a distillery without complying with the law was called for sentence. The court sentenced him to pay a fine of $500, the maximum penalty. The court not prosecuting attorney had not been able to find in the statutes any provision for imprisonment in default of payment of the fine, and the attorneys, the court, and even the defendant indulged in a quiet laugh over the punishment inflicted, as there does not appear to be any immediate probability of collecting the fine.

Notes and Personals.

Tuesday evening a number of tramps, under the influence of liquor, proceeded to make themselves disagreeable around the R. G. W. depot. The nightwatchman tried to make them leave, but they refused. He called for help, and with the assistance of citizens succeeded in locking five of them up in the waiting room. The officers were sent for and the tramps were arrested, not, however, without a severe conflict between the officers and their assistants. The resistance was kept up all the way to jail, one of the prisoners relieved himself of his handcuffs two or three times, and eight men were kept busy taking the five men to the city jail.

At an election of officers at Company M, N. G. U., held Tuesday evening, the following officers were elected: E. A. Wedgwood, captain; Edwin Daniel, first lieutenant; Ed. Knowlden, second lieutenant. The election was made necessary by the resignation of Captain Hazelgrove, removed to Salt Lake City.

The following marriage licenses have been issued by County Clerk Jonet: John S. Holdaway of Provo, aged 22, and Maggie Adams of Pleasant Grove, aged 22; Enos H. Merrill, aged 23, and Betsey Anice Lowe, aged 21, both of Springville; Edward Nye of Springville, aged 20, and Emma Walker of Pleasant Grove, aged 18.

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me, but, in spite of his attendance, I got no better. Finally, my husband,—reading one day of a gentleman who had had the grippe and was cured by taking Ayer's Cherry Pectoral,—procured, for me a bottle of this medicine, and before I had taken half of it, I was cured. I have used the Pectoral for my children and in my family, whenever we have needed it, and have found it a specific for colds, coughs, and lung troubles."—Emma Wood, North st., Biddeford, Me.

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9 00 a. m.	10 45 a. m.	10 05 a. m.	11 50 a. m.
11 00 a. m.	1 00 p. m.	12 05 p. m.	2 05 p. m.
2 00 p. m.	3 00 p. m.	2 40 p. m.	4 20 p. m.
4 00 p. m.	5 30 p. m.	4 40 p. m.	6 15 p. m.
6 00 p. m.	7 30 p. m.	7 40 p. m.	9 05 p. m.
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RIO GRANDE GREAT SALT LAKE ROUTE WESTERN RAILWAY

STANDARD GAUGE.

CURRENT TIME TABLE. In Effect Nov. 18, 1895.

Leave Salt Lake City.

No. 1—For Junction, Provo, Grand Junction and all points East ... 8:00 a. m.
No. 4—For Provo, Grand Junction and all points East ... 1:40 p. m.
No. 2—For Ogden and intermediate points ... 4:00 p. m.
No. 6—For Provo, Provo, Provo, and all intermediate points ... 5:00 p. m.
No. 8—For Ogden and the West ... 11:45 p. m.
No. 1—For Ogden and the West ... 10:30 p. m.

Arrive Salt Lake city

No. 1—From Provo, Grand Junction and the East ... 12:05 p. m.
No. 3—From Provo, Grand Junction and the East ... 11:00 p. m.
No. 5—From Provo, Junction, Marysvale, Eureka and all intermediate points ... 6:55 p. m.
No. 6—From Ogden and intermediate points ... 9:00 a. m.
No. 7—From Eureka and Provo ... 3:00 p. m.
No. 9—From Ogden and the West ... 1:00 p. m.
No. 8—From Ogden and the West ... 1:00 p. m.

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From Chicago, Omaha, St. Louis, Kansas City, Denver, Park City and Ogden ... 3:15 p. m.
From Helena, Butte, Portland, San Francisco and Ogden ... 9:45 a. m.
From San Francisco, Carson Valley, Ogden and intermediate points ... 7:35 p. m.
From Chicago, Omaha, St. Louis, Kansas City, Denver and Ogden ... 8:30 a. m.
From Provo, Milford, Sanpete Valley, Bingham, Provo, Marysvale and Eureka ... 5:10 p. m.
*From Tremonic, Tooele and Garfield Beach ... 4:00 p. m.

DEPART

For Chicago, Omaha, Denver, Kansas City, St. Louis, Ogden and Park City ... 4:00 a. m.
For San Francisco, Ogden, Carson Valley and intermediate points ... 8:00 a. m.
For Ogden and intermediate points ... 4:00 p. m.
For Chicago, Omaha, Denver, Kansas City, St. Louis, Boise, Portland and San Francisco ... 7:00 p. m.
*For Eureka, Marysvale, Provo, Sanpete Valley, Milford and Frisco ... 7:45 a. m.
*For Garfield Beach, Tooele and Tremonic ... 7:45 a. m.

*Trains south of Jeab run daily except Sundays.

† Has daily except Sunday.

E. E. BUELEY,
General Agent Passenger Department.

City Ticket Office, 201 Main Street.

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Train No. 3 leaves Ogden 4:00 p.m., Salt Lake 5:10 p.m., arrive at Pueblo 4:07 p.m., Colorado Springs 5:25 p.m., Denver 8:45 p.m.

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