

## LOCAL NEWS.

FROM MONDAY'S DAILY AUGUST 3.

**Broken Leg.**—This morning a team belonging to Selectman E. M. Weiler, of the Third Ward, became frightened and ran away, throwing Mr. Weiler out, and breaking his leg.

**Sudden Death.**—Mrs. Masters, an eccentric old lady of the Second Ward of this city, formerly Mrs. Truman, or Mrs. Wade, dropped dead in her home this morning, when she was apparently in the act of going out of the house. She was alone at the time, her husband having gone to the Eighth Ward for the purpose of voting.

She was upwards of eighty years of age, and has been in poor health for some years, but has seemed better the past two months.

**Drowned.**—We learn by letter from James Bowns, of Almy, Wyoming, that a man by the name of John Hutchinson, of that place, went in bathing in Bear River on Wednesday last and was accidentally drowned.

He was a native of Hucknall, Torkard, Nottinghamshire, Eng., and came to this country with the company of immigrants that arrived here in May last. He is said to have been an exemplary young man. He leaves a wife to mourn his sudden and untimely death.

**"Territory Wools."**—The wool report of a leading Boston commission house has the following in reference to this year's wool crop in Utah, Wyoming and Montana:

"These wools sold very freely, and many of the houses will have to open a large amount to fill their contracts. Prices are about the same as a year ago, but the condition of the wools being much improved makes them relatively cheaper than then. So far the Utahs and Wyoming wools that have come in have sold very freely and satisfactorily, and the Montanas when they arrive will meet with a similar reception. These are all popular wools at the prices, which rule at from 17 to 20c for fine, 20 to 24c for fine medium, 20 to 22½c for No. 1 or ½ blood, 17 to 19c for medium, and 14 to 17c for coarse."

Wool from Kansas and Nebraska is rated as inferior to that from the Territories and prices paid are from five to ten per cent lower.

**Mortuary Report.**—Following is the City Sexton's Report for July, 1885:

Accidental.....	2
Asphyxia.....	1
Cholera (infantum).....	11
Cancer.....	2
Consumption.....	1
Dropsy.....	1
Diphtheria (teething).....	1
Diphtheria.....	4
Fever (brain).....	1
General Debility.....	3
Hemorrhage of Bowels.....	1
Heart Disease.....	3
Inflammation of Bowels.....	1
Old age.....	3
Premature Birth.....	1
Paralysis.....	2
Pertussis.....	1
Pneumonia.....	1
Sun stroke.....	1
Suicide.....	1
Not Reported.....	1
<b>Total.....</b>	<b>43</b>

## SEX OF DECEDENTS.

Males..... 23 Females..... 20

## AGES.

Under 1 year..... 13  
1 to 5 years..... 6  
5 to 10 years..... 1  
10 to 20 years..... 2  
Over 20 years..... 21

## NATIVITIES.

Utah, 20; other parts of the United States, 5; England, 12; Scotland, 1; Wales, 2; Germany, 1; Sweden, 1; West Indies, 1.

JOSEPH E. TAYLOR,  
City Sexton.

**The Nuisance Question.**—Complaints are heard almost continually of nuisances existing in various parts of the city, in the shape of pig pens, cow yards, heaps of decaying vegetables, etc., which are very offensive to those who are residing in the neighborhood, and a great detriment to healthfulness generally. The control of affairs in this direction has heretofore been left to the City Marshal, and it has been expected that with the assistance of the force under him, proper attention should be given thereto. But as the number of officers is so small, and the duties required of them so numerous that they are now overtaxed, it certainly would seem to be the better policy for the city to appoint an inspector of nuisances, whose entire time could be devoted to the duties of his office. A short time ago inspectors were employed for one month, and while they no doubt performed their work, that really amounted to nothing more than a notification to parties to remove the causes of complaint, without seeing that the order was carried into effect. In some instances parties would remove a heap of dry rubbish, which did not amount to anything, and at the same time permit a pig pen or yard to remain uncleared, although the stench arising therefrom was most disagreeable and nauseating. There is plenty of work in this city for an active man as inspector, and it is doubtful if one or even two men could properly attend to the whole city, especially during the summer season. Something should be done, and done quickly.

**The Long Haired Itinerant.**—A correspondent of Petoskey, Emmett County, Mich., writes to us as follows concerning a confidence man and general bilk, who a few years since figured in that region, and who is thought to be identical with a certain long-haired specimen of the genus *homo* who lately harangued the passers by on the streets of this city in a rather incoherent manner, the only thing specially noticeable about his remarks being his denunciation of the "Mormons." We have had an inquiry about this man Irish once before from somewhere in the North-Western states, and from the manner in which the descriptions given correspond with the appearance of the fellow who was lately in this city, and who is probably somewhere in the Territory now, we have no doubt but that he is the same.

To the Editor of the Deseret News, or whom it may concern:

I have come to hear of a man call in himself Wm. J. Carlton (or some such name) and claiming to be "inspired to bring about universal peace and happiness," having lately appeared in your city. I have been led to think from the description given of him, that he may be one Wm. Carlton Irish, who was in this part a few years ago, and concerning whom all honest people would do well to beware of; for he has wronged several in this part.

Wm. Carlton Irish, professes much sanctity of character, and zeal in the cause of the Kingdom of God, but his actions show him to be a wolf in sheep's clothing.

He is a man under forty years of age, of fair height and lithe build, has brown hair, which he sometimes wears in ringlets, and gray eyes, having a cunning and wild look; short or scraggy beard, a retreating forehead, prominent or aquiline nose and a receding chin. He is a great walker and a great talker, and has cheek enough for three men.

My object in writing this is not to be avenged on him, although I am one whom he has wronged, but to prevent him from humbugging honest people."

## DROWNED.

ANOTHER VICTIM OF THE JORDAN.

Last evening a young man named Joseph Weatherell, of Santaquin, went bathing in the river Jordan, near the "Black Bridge," on Third South Street, and was carried into a whirlpool, from which he was unable to extricate himself, and was drowned. Parties were engaged to-day in searching for the body, but up to latest advices had been unsuccessful.

Mr. Weatherell was a strong, active man, about twenty-two years of age, and has been employed regularly for some time past on the Utah Central gravel train.

## CORRESPONDENCE.

## RESOURCES OF THE PAHREAH.

CANNONVILLE, Utah,  
July 27, 1885.

Editor Deseret News:

The crops at this place are generally looking very promising. The people have commenced harvesting their wheat and oats. The fruit crop fully demonstrates that all of the fruits of a temperate climate may be successfully grown here. Apples, peaches, plums, and such other fruit are very promising. The peach trees are loaded to their utmost capacity.

There is room here for a large number of families, and those who contemplate leaving Utah and going to Arizona or some other place to look for homes will do well to come to the Pahreah and investigate the climate and soil. There is a large valley or park three miles above Cannonville, that has as good soil as any part of Utah, and is not yet under cultivation. It will support, probably, one hundred families. We cordially invite all who are seeking homes to come to this valley and settle until it is filled up.

The altitude of Cannonville is about 5,800 feet above sea level, and the land here generally slopes to the south. Fencing and building materials are in great abundance here, and as a grazing country it is equal if not superior to any other part of Utah.

A very good wagon can be made from this place to Lee's ferry on the Colorado, at a comparatively small cost, which would give the traveling public the luxury of plenty of water, grass and timber in place of sand and sagebrush, with scarcity of water on the old route.

WM. LEWMAN,  
Ward Clerk.

## MISSIONARY EXPERIENCE IN THE SOUTH.

EAST OF ALLEGHANY, W. Va.,  
July 17th, 1885.

Editor Deseret News:

Knowing that our people are ever anxious to hear from the Elders on missions, I will endeavor to write a few words for their benefit, hoping that they may have the good fortune to escape the waste basket.

My first introduction into Virginia caused peculiar feelings to arise in my mind. Surrounded on all sides by hills and mountains covered with forests of oak, hickory and other timbers

too numerous to mention, I felt myself lost.

In company with Elder Landon J. Rich, my first six months experience was gained in Bath Co., Va., visiting the Saints and holding meetings when opportunity offered. Here we baptized two persons—a pleasure which only a missionary knows how to appreciate. Spring having arrived, it became necessary to open a new field of labor, and I was given a new companion, Elder N. L. Nelson, of Provo. Our first experience in speaking to entire strangers was before a congregation of pious Dunkers, on whose faces brazen curiosity had entirely taken the place of charity, kindness, and even civility. We spoke on the first principles of the Gospel and the divinity of Joseph Smith's mission, stating that we would be pleased to answer any questions regarding what had been said. After meeting the crowd, headed by a "big gun," soon surrounded us and began a tirade on "polygamy." Here we should have left, but not having had sufficient experience to recognize in their rabble the "swine" our Savior speaks of, we remained, vainly trying to get a word in edgewise. If we would defend our principles by quoting Scripture our arguments would be cut short by the jeers and laughter caused by such slurs as these "Bed full of women!" "Women kept in stalls," etc. We soon learned the lesson that zeal without discretion is like a ship without a rudder. We told the fellow so prolific in Salt Lake Tribune lore that we did not court argument, believing that it would only engender ill feelings, but should he force it upon us we wished an orderly discussion. This he declined, preferring to take it rough and tumble: so we left, wiser missionaries. About a week later the Mountain Echo a paper published in Keyser by one Thompson, a Methodist minister, and a political demagogue, contained an article full of the old slanders so often exploded where our people have had a chance to reply. Thinking that the editor was honestly misguided and would surely have the fairness to publish the other side, Elder Nelson wrote a reply and took it to him.

"No sir," replied the bigoted quill-driver, "my columns are not open to a defense of Mormonism. I consider it the most stupendous fraud ever gotten up. I've read the Book of Mormon, and am convinced that it is a very modern production."

"Have you read the Book of Mormon from beginning to end?" asked Brother Nelson.

"No, but I have sketched it; I have been used to reviewing books, and I can tell the nature of some books from three sentences. It is no use to talk to me of 'Mormonism.' I fully approve the measures adopted in Utah against polygamists, and consider it my duty to myself, my fellowman and my God to do everything I can against you."

Every issue since then has contained some of the vilest misrepresentations of our people, some, in fact, so ridiculous that they must condemn themselves with all thinking minds.

It is well for him that he has adopted the warfare of throwing mud from behind a fence, for if he should give us a chance to reply, such statements as, that the Book of Mormon was stolen from Solomon Spalding, by Sidney Rigdon and given to Joseph Smith, who, having corrupted the grammar, and published it as a revelation, forthwith announced himself as a great prophet; and that, in proof of the recent origin of the Book of Mormon, it was only necessary to note the fact that it contained a great many discussions of New York politics and other recent events—I say such statements, and a great many others, would serve to show the despicable character of the originator, and also of this lover of darkness who publishes them.

His attacks, however, are not likely to do much harm, because his paper is only a "one-horse affair;" because he is known throughout the country as a political trickster, and an unscrupulous man, and because we have had the good fortune to traverse most of the country covered by his paper, to present the facts, and to show up the one sided course he has taken toward us.

He may have taken this course to redeem his character, and with some he will undoubtedly be considered a great champion of Christianity.

A great many incidents might be cited to show how Satan works against the truth, but they are such as come to every Elder on a mission, and are probably more appropriate for a private journal.

If the number investigating the principles of the Gospel may be indicative of success, then we may claim to be fairly successful. However, we keep constantly in mind the fact that though we can present the Gospel, God only can give the testimony of its truth, and we do not expect to get more than "two of a family and one of a city."

Our health is excellent, and we mean that it shall continue so. For proof, see Word of Wisdom in Doctrine and Covenants.

WMS. P. CAMP.

## AN INDIGNANT NON-"MORMON"

REVIEWS THE ACTS AND MOTIVES OF THE CRUSADERS, AND GIVES HIS OPINION OF THE "MORMONS."

MONROE, Sevier County,

July, 25th, 1885.

Editor Deseret News:

I find that you have kindly favored

my weak attempt at penning a few items that have passed through my mind with space in the columns of the News. Since the appearance of my article of June 25, many have wondered who it could have been that dared to

## DESERT THE RANKS OF THE "LIBERALS."

and speak a word in favor of the "Mormons." I am not, as many suppose, a "Mormon," but do profess to entertain a deep sympathy in behalf of your persecuted people, and feel in my heart that I could take the ringleaders of your persecutors by their forelocks and jerk them to that very hot place that is so much preached about by Christian divines. I will keep the public under no longer as to who I am. My name is William Stebbins, and I hail from Rising Sun, Indiana. I was taught in my early youth by an angel of a mother and a sainted father to consider that all mankind had an unbounded right to worship Almighty God in accordance with their several consciences. I am now over 50 years of age, and still hold to the early training of equal rights to all men, and injustice to none. I was also taught to consider that the Holy Bible (a book that all Christendom profess to believe in) contained the word and commandments of God given to His children here upon the earth, as a guide to their footsteps while traveling through this world of tears and sorrow. But I must confess that to me there are many things that are as dark as mud.

Mr. Editor, while I am sitting beneath the ever inviting shade of a black locust tree, immediately upon the scenes floating before my mind's eye, after perusing your DESERET NEWS of July 15th, I cannot refrain from shedding tears of half sympathy and half anger to see the tyranny imposed upon your people by those who have sworn to deal out even justice, not to you only as a people, but to all with whom they may come in contact in their official career.

I feel a deep sympathy toward you when I see how tamely you submit to the decisions of

## A TYRANNICAL PHAROAH.

Only I believe that the Pharaoh of old was in possession of a few more grains of the sand of humanity than have the Pharaohs that are sitting upon the judicial benches in your midst. To arrest, almost invariably means incarceration. What is it for? Is this tirade against you solely to put down polygamy? No, it is not, but to drain your pockets of your valuables. Your raiders allege that you in your polygamic practise are vile, indecent and corrupt. I can truthfully declare that the assertions are as base and false as Satan.

I speak from experience and from my own personal knowledge. And I am led to exclaim, Oh, ye Mormon persecutors, clean your own dishes before you make an attempt to clean the platters of your neighbors, which are far cleaner than you can make them. Enact laws to put down and sweep out the filth that has collected and is adhering to your own skirts. Or take the admonition contained in the New Testament, where it is said: "Cast out first the beam out of thine own eye, and then thou shalt see clearly to pull the mote that is in thy brother's eye."

Mr. Editor, will you please explain to me how it can be possible for a man to hold unlawful cohabitation with his own legally and lawfully wedded wife or wives? What does the word cohabitation mean? My definition for the word is to live or dwell together. If I am wrong in the definition, please correct me in the columns of your paper.

In reading the account of the interview of Mr. F. A. Brown, who was arrested and arraigned before his majesty on the judicial bench under the charge of unlawful cohabitation with his own wives—notice, his own wives—not the wives of another man, but his own dear and loving wives—my heart was touched with the deepest sympathy. Yet I could not help but

## ADMIRE HIS PLUCK

when he made the assertion that his wives have borne him children, and had ever proved true to him, and rather than forsake any of his family and cast them off, he would suffer his head to be severed from his body.

You affirm as a people—I speak of you as a people in general, not as individuals, for I find some individuals that bear the name of "Mormon," but deport themselves, in my opinion, to the reverse—that plural marriage was and is a commandment from God.

This I cannot, I dare not deny, for I reason in this manner: If God commanded His people to perform certain duties anciently, has he become powerless that He cannot do the same today.

I will say in conclusion, that if the work in which you are engaged is not of God, it will fall to the ground; but if it is of God, all hell cannot overthrow it.

I will now stop for fear of being irksome. You may hear from me again. Respectfully,

WM. STEBBINS.

P.S.—I would add a word or two more as an admonition to your crusaders, and to you also as a people, namely: Take the good old Bible, turn to the last chapter of Malachi and read it carefully and attentively, and see what the word of God is, as there laid down for the wicked; and if you are the people you claim to be, see what is in store for those who love and fear God. Those who live in glass houses should

be careful how they cast stones, lest they break their own windows.

My object in writing this article is to speak of you as I find you. I have ever found a hearty welcome among your people, and, after becoming acquainted with you, I feel perfectly safe both in person and property. If I had a marriageable daughter or sister, or other female relative, I would not fear to entrust her to the care of the "Mormons," who are real true blue to their professions. I am desirous of allaying some of the prejudice arrayed against you by those who are only acquainted with you through false reports of alleged enemies. W. S.

## SAD DEATH OF A DEMENTED WOMAN.

She Wanders from Home and Dies in the Hills.

WASHINGTON,  
Washington Co., Utah,  
July 29th, 1885.

Editor Deseret News:

It becomes our painful duty to inform the public through the columns of the News, of a sad occurrence that has lately befallen one of our citizens, Mary Greenhalgh, who came to this place some 18 years since with her husband, Thomas Greenhalgh, and their little family.

Sometime after their arrival Mary Greenhalgh began to manifest unmistakable signs of mental derangement. She gradually grew worse, but never grew violent. She was clean and neat in her person, and attended to her household affairs as a general thing, she having a place to herself in the suburbs of the city to live in.

At times she would take a notion to pack up some articles of clothing and leave home, sometimes going in one direction and at other times in an opposite course, so that it was hard to keep track of her at all times.

Two weeks ago last Monday or Tuesday she left home, this time two dogs accompanying her, which she had trained for this purpose. The dogs returned on the Thursday following without their mistress. Strange to say her husband did not make the fact publicly known, either to the Church or city authorities, for more than a week after the return of the dogs, assigning as a reason that she was accustomed to leave home and come back again. As soon as it reached the ears of the Bishop he immediately took steps to get horsemen started in search of her. And almost as if by magic from 15 to 20 young men were at the rallying point, ready to start.

They succeeded in finding the dead body of the unfortunate woman some five or six miles from her home in the hills in an advanced stage of decomposition, supposed to have been dead some eight or ten days.

The affair has cast a sad gloom over our city following so close upon the heels of our fire disaster.

R. F. GOOLD.

P. S.—Deceased was 58 years of age, and a native of Lancashire, England.

Following is the verdict rendered at the

## CORONER'S INQUEST:

TERRITORY OF UTAH,  
County of Washington.

An inquest holden in Washington Precinct, Washington County, on the 27th day of July, A. D., 1885, before J. H. Crawford, Justice of the Peace in Washington Precinct. Upon the body of Mary Greenhalgh, there lying dead by the jurors whose names are hereto subscribed. The said jurors upon oath do say, that during a state of insanity to which she has been given for sometime, and probably neglect of her husband, she wandered from home and perished for water on or about the 16th of July, 1885.

VIRGIL HELLY,  
HYRUM S. MILLER,  
SIMEON A. DUNN,  
Jurors.

## YE GALLANT EIGHTY.

## II. CHRONICLES—CHAPTER 12.

Four score, four score, four score in the north. All in the beautiful valley of the north. All fully armed, all fully uniformed, all with powder and ball prepared, all with loud words, with hissings and groanings, with ravings and frothings, all, all sleeping on the field, waiting, only, waiting for the call from the beautiful man. Forward the G. A. R.! Board the royal Utah Northern! Charge for the city of the Saints! Make the welkin ring with loud huzzas; aye to the valley of death, charge ye gallant eighty!

What, ho! To horse! To horse! Ye noble men of Butte. Forward the great G. A. R.! Forward by train in haste! Why tarry ye when your country needs your gallant services? To the rescue; yea, ye braves, in whose bosoms never beat truer hearts—hearts true as steel to the cause ye have espoused. For this ye have sought, for this ye have plead, and for this shall your names be had in remembrance in days to come; yea, to the city of the Saints wend your way speedily, ye gallant eighty!

What! ye cowering (?) citizens! ye who own the soil and city! and all ye who claim to be citizens of the great Salt Lake, are ye not alarmed? Behold, Crusade on the right of you; crusade on the left of you; crusade in the rear of you; yea, a gallant eighty on the north of you, all armed, all equipped, all ready waiting for the crook of the finger of the beautiful man!

Will he dare to crook? Where be that little noble finger that dares to