

idence among the Saints had bred in him a mania for wives that rattled every Indian who was mated to an attractive squaw, if there is such a thing, and it is rather phenomenal that he was not perforated or carved long ago. Aside from Jack's handsome physique, he was exceptionally cunning and quite a favorite with the Mormons who inhabit Monticello and other sections of San Juan county, Utah. He was very generally a welcome guest and long association with them had enabled him to study their weak points and profit by catering to their malice. In early days the cowboys frequently raided the Mormon herds and upon such occasions the Saints would indulge in language more forcible than polite. On one occasion after a theft of some forty calves on the White Mesa, Jack dropped in to see Bishop Jones of Monticello about meal time, his favorite time for visiting. The Bishop, however, was thinking only of the stolen calves and nursing an anger vehement at times, so much so that he overlooked the customary thanks, and Jack noticed the oversight, as Mormons almost invariably invoke blessings before each meal, gave his chair an extra hitch, cleared his throat, bowed his head and interrupting the Bishop's flow of wrath, said: "Bishop putty mad now; he heap got 'em biskit, all time got 'em biskit, me all time hungry, Bishop all time good, heap good, cow boy ———, amen." The blessing while not strictly in accord with the Book of Mormon, struck the Bishop as equaling the occasion, and Jack was ever afterward a welcome guest. Peace to his dust.

#### A NOTE FROM MISSISSIPPI.

STURGIS, Miss., Oct. 24, 1896.

Perhaps an item or two from this part of Mississippi may be acceptable to some of your readers. As has been before stated, a few of us were organized into a branch of the Church here last winter by Elders W. T. Dotson and Ernest Ricks, and subsequently more perfectly by Elders Erastus Christenson and Peter Neilsen. The visits of these Elders and our accepting the Gospel created quite a furor of excitement and opposition at the time, and it seemed that the opposition would overwhelm us. M. S. Oswalt, an apostate Mormon, who had taken it upon himself to become a Baptist preacher, was head and front of the opposition. He said the people here did not want Mormonism among them and they were not going to have it. To this end he spread himself in public lectures, private gossip, and to clinch the thing he wrote a pamphlet of about eighty pages, as bitter as his ability could dictate. He said, among other things, that the Elders ought to be able to give a sign to confirm their mission, etc. One of the Elders, viz., W. T. Dotson, predicted that he would see signs enough of a nature that would not be very consoling to him. And from recent occurrences this is being verified. A few days since he got the idea into his head that his life was in danger; that some long, grey-bearded Mormon Elders were secreted in the community seeking an opportunity to show him foul play. He took a fright at it and hastened over to some of his near neighbors to go or send a runner over to see some of our members to learn the truth of it. This was news to us; none of us ever having heard or even thought of any such thing. "The wicked flee when no

man pursueth." It seems to be working to the point when he will be afraid of his own shadow. We hope he will return to the right path. At present he is using all his powers of ingenuity to circulate his pamphlet among the people, which, by the way, contains some of the most absurd statements that ever emanated from the brain of any one with even a moderate degree of intelligence. For instance, in trying to tell what God is—after giving the sectarian view, he goes a little further and says—He is an "impossible substance." He has exposed his ignorance, and hurt himself a great deal worse than the cause he attempted to injure.

I have been particular to acquaint the readers of the News with our peculiar surroundings. But despite these drawbacks we are trying to move steadily on, as if no apostate had troubled us. We hold meetings regularly, and it is a sense of peculiar gratification to us that the young men—one a son and the other a grandson—bid fair to make able defenders of the truth. They need practice and encouragement by visits by experienced Elders from abroad. My sincere desire is that God may endow them with His Spirit as the great motive power to lead us on and overcome all opposition and finally reach the goal of eternal rest.

The DESERET WEEKLY comes regularly and is highly appreciated.

H. P. DOTSON.

#### DEATH FROM BURNING.

A sad and what proved to be a fatal accident occurred on Saturday evening last, says the Beaver News, to our fellow townsman, Edward Tolton. As he was alone at the time of the accident the chief cause cannot be known. As nearly as can be gleaned from his faint recollection and the condition of the house it is about as follows:

About 8 o'clock Mr. Tolton entered his bedroom, lamp in hand, when he either fell or the lamp exploded, setting fire to his hair and clothing about the neck and shoulders. He fought rationally to extinguish the flames and then endeavored to escape out doors. He unfortunately wandered into another room where he became bewildered and tried to escape by way of the chimney, and finally wrenched a lower sash of the window out and thus escaped. He then ran to his daughters where his wife was, and called for assistance, as his clothes were still burning. His wounds were immediately dressed after extinguishing the fire in the house, which did considerable damage. On examination of his wounds by Dr. Steele a horrifying spectacle was revealed. The hair was entirely burned off his head and face, the ears burned almost to a crisp, the throat and back badly burned, and the hands and wrists were literally cooked. Mr. Tolton lived thirty-six hours, and quietly succumbed about 6:30 o'clock Monday morning. Funeral services were held yesterday over the remains at the Latter-day Saints' meeting house.

The deceased was born at Newbold-on-Avon, in Warwickshire, England, March 2, 1822, and emigrated to Utah early in the 50's. He has been a prominent citizen in Beaver since 1866, when he came here from Plute county.

He endured the hardships of early pioneer life in Utah, has raised a large and respectable family, and held many positions of trust and responsibility.

He was the first probate judge of Plute county and county recorder of Beaver county for about eighteen years, performing the duty creditably to himself and the county. He was a city councillor and high councillor for many years. As an Elder in the Church he has ever been an earnest, zealous worker and died full in the faith, and in the hope of a glorious resurrection with the just. Had he lived till March next, he would have been 75 years of age. The News joins in condolence with the family and community who have lost a kind father, loving husband and honorable citizen.

#### THE LAW IS CONSTITUTIONAL.

Late Thursday Chief Justice Zane handed down an opinion, which was concurred in by Justices Bartch and Miner, in the case of Albert F. Holden vs. Harvey Hardy. The opinion affects the eight hour law, and in part is as follows:

This statute limits the hours of employment of laboring men in underground mines and smelters or other works for the reduction of ores or refining of metals to eight hours per day.

The question for our consideration and decision is, had the Legislature the power to enact this law.

Article 16 of the Constitution of this State is as follows: (Laws of 1896, page 219.)

SECTION 1. The rights of labor shall have just protection through the laws calculated to promote the industrial welfare of the State.

Sec. 2. The Legislature shall provide by law for a board of labor, conciliation and arbitration which shall fairly represent the interests of both capital and labor. The board shall perform duties and receive compensation as prescribed by law.

Sec. 3. The Legislature shall prohibit: First—The employment of women or of children under the age of 14 years in underground mines. Second—The contracting of convict labor. Third—The labor of convicts outside prison grounds, except on public works under the direct control of the State. Fourth—The political and commercial control of employee.

Sec. 4. The exchange of blacklists by railroad companies, or other corporations, associations or persons is prohibited.

Sec. 5. The right of action to recover damages for injuries resulting in death shall never be abrogated, and the amount recoverable shall not be subject to any statutory limitation.

Sec. 6. Eight hours shall constitute a day's work on all works or undertakings carried on or aided by the State, county or municipal government; and the Legislature shall pass laws to provide for the health and safety of employees in factories, smelters and mines.

Sec. 7. The Legislature, by appropriate legislation, shall provide for the enforcement of the provisions of this article.

The first section of the act makes it the duty of the Legislature to protect