EVENING NEWS.

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THE PLEA OF THE COWARD.

THE refusal of those consistent Latter-day Saints who have been brought before the courts on account of their religion, to pledge themselves to forsake their families and repudiate their sacred covenants, has been the subject of many comments. The bar, the bench, the pulpit and the press, have dilated on the position taken by our brethren who have gone to prison cheerfully rather than dishonor themselves and renounce their religion. But the following, which appears in a local sheet, is perhaps about as childish a plea on the side of submission as anything uttered by preacher or judge:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." (1 Tim. v. 8.)

"The right meaning of fidelity is to be true and faithful; and the meaning of infidelity is to be untrue and unfaithful. The modern meaning of 'infidel' is an unbeliever in Christianity, while the ancient meaning was apostate. But it makes little difference to this writing which definition is accepted. Then what is the meaning of the passage just quoted? It means exactly what it says, that is, a man who will not provide for his kindred, especially his wife and children is worse than an apostate, or, if preferable, an infidel.

Now if those who have been convicted under the provisions of the Edmunds act will consider this matter in their quiet, deliberate moments they will see that it places them in a very unenviable position. By refusing to promise to obey the law they enclose themselves in a prison. Many of them leave little children unprovided for and who will suffer by the absence of their father. Mothers have to take the responsibility of caring for and supporting the family. Women and children are made to suffer unnecessary hardships. What for? Because their husbands and fathers have refused to provide for them by refusing to stay out of prison. According to the Bible such men are worse than infidels. God does not require men to neglect their families and He condemns instead of blessing, them for so doing. Neither does God require men to disobey the law, but instead tells them to be "subject unto the powers that be, for all power is ordained of God." It is a great mistake for a man to think he pleases the Almighty by disobeying the laws of his country, going to prison and neglecting his family, for all such work is in positive conflict with the teachings of the Bible.

Suppose the authorities of the Mormon Church should come forth tomorrow and say: "Brethren, God does not require you to break the laws of the land; neither does he require you to neglect your families; but, on the other hand, he commands you to be subject to the laws and above all, to support your families. If any of you are guilty of polygamy or unlawful cohabitation, go and plead guilty and promise to keep the laws in the future. By doing this you will gain favor in the sight of God and man, and your sentence will likely be suspended. After this go home to the bosom of your family and enjoy the blessings of your homes with your loved ones.' If the Priesthood would do something like this, and set an example to their followers it would look like they had the welfare of humanity at heart."

According to this argument, if it may be dignified by such a term, every Christian who suffered martyrdom in early ages and who thereby left persons dependent upon him unprovided for, was "an apostate and an infidel." So with those sturdy and uncompromising victims to the bigotry and brutality of the vindicators of the law, under both Catholic and Protestant persecutions, who submitted to the fagot and the flame, the thumbscrew and the rack, the dismal dungeon and the headsman's axe, rather than yield to the demand, uttered in the name of the law, to recant their so-called heresies. "By refusing to obey the law" they rendered themselves liable to all the pains and penalties which they endured, and "many of them left little children unprovided for who suffered from the absence of their fathers." On the rule applied to the unyielding "Mormons," such men were "worse than infidels."

But is it true that the Bible teaches any such nonsense as that? No, it is not true. When a man provides for his own to the best of his ability, and he is prevented from continuing this family duty by others, the blame will not fall upon him but upon those who create the suffering. Does the Bible anywhere place personal convenience or family ties before duty, honor and fidelity to the truth? Did not the Savior declare that if any man loved father or mother, wife or children, houses or lands before Him that he was not worthy of Him? Did He not declare that all these must be forsaken, if necessary, or he who would not endure this trial was not His disciple? Did not Peter and other Apostles when commanded to obey the law and cease from their ministry, exclaim: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?" Is it not repeatedly announced in the Bible: "We ought to obey God rather than man?" And is not this good common sense and self evident to all rational minds?

The atrocities perpetrated in every age and nation, upon men and women for their adherence to what they believed to be the will of God in preference to the edicts of man, were done in the name of the law. Jesus of Nazareth was crucified in the name of the law. The Apostles were imprisoned and put to death in the name of the law. The same with all the martyrs from their day to the present. "The powers that be," have no right to infringe upon matters of religion or prohibit the free exercise thereof, and that obedience to law enjoined in the sacred books, is limited to the "things which are Cæzar's" and does not reach to "the things which are God's." Deity is supreme, His law is above all. That is a truth beyond controversy. When human law and Divine law conflict, the superiority of the latter is beyond debate.

But it may be asserted that this law to which the "Mormons" cling is not Divine. That is altogether another question. It is Divine to us, it may not be to others, and we must act on our own convictions not on the opinions of our opponents. Whether we are right or wrong, the question now under consideration remains the same. We are not either apostate or infidel by cleaving to our convictions, even though they lead us to death and our wives and children are made to suffer by our absence.

The advice conveyed in the communication above is that of the coward and the slave. It is in the very spirit of apostacy and infidelity. To escape suffering for themselves and their families, "Mormons" are to do violence to their consciences, forswear their religion, forsake the wives that are bound to them by the most sacred ties, and dishonor themselves in their own eyes and in the sight of God and all just people. Is that Biblical doctrine? Is it not rather the cant of the hypocrite and the counsel of the craven?

What liberty, civil or religious, would the world enjoy to-day, if such preadings as those had prevailed in olden times? Servile submission to unrighteous and unjust laws simply because they were "the laws of the land," the requirements of "the powers that be," would have kept the world in the most cruel bondage, and the liberties of the nineteenth century would be unknown. By resisting those enactments, valiant souls gained the favor both of God and of man, and their names are honored on earth and are sacred in heaven. But if they had yielded to the plea, "your sentence will be suspended if you promise to obey the law," they would have gone down to the grave in disgrace, and the names of "infidel and apostate" would have then been appropriate to them.

And just look at the *honorable* proposal in the last paragraph of the communication. When you have promised to put away the wives you have vowed to keep and cherish for ever, "after this go home to the bosom of your family and enjoy the blessings of your homes with your loved ones." Could the course of duplicity any further go? Make the promise, but never mind about keeping it. Agree to obey the law "as construed by the courts," which means, never speak to your plural wives again, treat them worse than strangers, utterly cast them off and reject them, and then, after that agreement, go home and enjoy their society and have a good time. If that is Biblical, or religious, or commonly honest, we must confess we do not understand any of these terms.

We recommend the writer of the article we have clipped to take a few lessons in both Biblical and secular history, and also learn something of the true signification of fidelity and honor, of duty to God and the recognition of conscience. Until he or she has done this and considerably more, he or she will not be qualified to give advice to the "Mormons" or to expound scripture even to the most ignorant of mortals.

UTTERLY DEPRAVED.

THE local "scavenger in journalism" continues to ply its foul trade and exhibit its filthy instincts, but doesn't like to be twitted with either. Its attempt to draw a parallel between its slander and slime and the good work of the New York *World* pointed out by this paper, in bringing vile criminals to justice, is just what might be expected of a sheet that never states a point in dispute fairly, and never tells the truth when a lie will answer its purpose. To compare a journal that detects as well as denounces those gross crimes that defile society, with a paper that apologizes for those infamies as "the common vices of humanity," and advocates them as a panacea for "Mormonism," is to make virtue and its defense synonymous with vice and its sustenance, and put duty and respectability on a level with villainy and blackguardism.

The slander exposed by the *Herald* this morning is but one case out of hundreds that might be cited, wherein the *Tribune* has sought to foist upon the "Mormons" the filth of its "Gentile" admirers and supporters. The Meacham nastiness belongs to its own anti-"Mormon" crowd. It would not have been mentioned by the vile scribe of the scavenger sheet but for the purpose of slinging dirt at the "Mormons." Its daily delight is to gather up all the unsavory scraps and rank morsels of prurient gossip that can be culled from the lowest sources, and falsely represent them as "Mormon" pabulum. The shocking criminality and nameless bestiality of juvenile "Gentiles," descending to such a depth of depravity that old offenders shudder at the mention thereof, it gives to the world as "Mormon" wickedness and the "fruits of polygamy." "Scavenger" is too fair a name for the loathsome thing, and the strongest language in the vocabulary would fail to describe its vileness.

We have condescended to notice a little of its mendacity now and then, but have always felt a sense of degradation in mentioning its name. Point out its error, it never acknowledges the mistake. Show up its wilful falsehood, it never correctly quotes the language of an opponent or fails to shift from its position while pretending to maintain its ground. In all the ranks of journalism there has not appeared so utterly unscrupulous and dishonorable a Knight of the quill or Knave of the Faber.

In its issue of this morning the *Scavenger* says:

"The NEWS last night had a leader on 'Resistance to Federal Encroachments.' Of course it treated the matter from the standpoint that this Territory is really as inviolate as a State, whereas the truth is, this, like all the Territories, is common to the whole nation, and Congress may do what it will with her."

As the NEWS did not touch on the question of the rights of the Territories, and did not mention or refer to territorial affairs in any manner whatever, but treated of the relative powers of the Federal Government and the respective States, the mendacity of the foregoing extract must be apparent to all who read it. The remarks that follow, based on the same wilful falsehood, are of course of similar value. That is the style of its daily argument. To bandy words with so atrocious an intentional perverter of the truth is labor in vain, and except as a work of necessity in occasional instances, is beneath the dignity of a gentleman, and something to be avoided as much or more than contact with a literal soiled and odorous scavenger in the midst of his nocturnal employment.

OPPOSED TO THE BILL.

THE Edmunds-Tucker bill finds small favor from the press of the country as a whole. Some of the public journals are remarkably pronounced in their denunciation of the monstrous measure. The Denver *Republican* arrays itself on the side of its opponents and directs this vigorous thrust at its confiscatory feature:

It may to fanatics look like a most heinous sin to say one word against legislation which is designed to break up the Mormon Church and to destroy its power and influence. But there are crimes which may be committed in the name of the law more outrageous, if possible, than even that of which the polygamous Mormons are guilty.

The bill which was agreed upon by the conference committee of the House and the Senate for the regulation of affairs in Utah, provides for the dissolution of the corporation known as the Mormon Church. This is right enough, for it admits of church property being held by trustees for the use and benefit of the church or congregation. But the bill goes further than this. It provides that after the payment of all claims allowed against the corporation, the residue of its property shall be paid to the Treasury of the United States. It shall then be appropriated toward the support of the public schools of the Territory.

This as interpreted by the debate in the Senate means that the debts of the corporation shall be paid, and that any member or stockholder who can show that he has a right to a definite share of its property shall be reimbursed. But all the money accumulated by Sunday collections and in other ways, where the individual ownership cannot be distinguished or ascertained, shall, instead of being placed in the hands of trustees for the benefit of the church, be appropriated by Congress to the support of public schools.

This is nothing more nor less than an exercise of arbitrary power which should not for one moment be tolerated. When such a thing is done by an individual it is called robbery, and many robbers have sought to excuse their acts by saying that they gave liberally of their plunder to the poor. When done by a Government it is called confiscation. But whatever may be the name by which it is called, it is arbitrary and despotic. It is contrary to the fundamental principles of American liberty, and it can find neither excuse nor justification in the fact that some of the Mormons are polygamists.

This act if justified against the Mormon Church, could be justified against the Roman Catholic, or the Presbyterian or the Methodist. The property of the Mormon Church belongs to that Church, and not to the United States nor to the public schools of Utah. It should be placed in the hands of trustees, to hold it for the use and benefit of the Church. The persecutions of the Spanish inquisition were justifiable if this high-handed Congressional robbery can be excused by the plea that the Mormons as a class or as individuals are objectionable.

PREMATURE JOY.

THERE was considerable rejoicing this afternoon among the anti-"Mormon" crusaders. The few flags which had been flung to the breeze in the first place after the passage of the Edmunds-Tucker bill, but had been taken down under the pressure of delay of the presidential action, were again hoisted. This renewal of the jubilation was on account of the receipt of the news that the President had signed the Edmunds bill. Is it not possible that this rejoicing is premature in the absence of intelligence from Washington direct? It is a fact that there are great manifestations of joy in Gloucester, Mass., and other fishing towns in the east, over the passage and signing of the Edmunds bill—the Edmunds retaliatory fisheries bill. Now, doesn't it look as if the spoliation crew had been frying fish before it was caught? It appears as if the Edmunds-Tucker and the Edmunds fisheries measures had got mixed, and make a pretty kettle of fish for the crusaders.

THE CORRECT POSITION.

THERE is probably no journal published in the country that is more outspoken and independent on all general as well as special topics than the Chicago *Herald*. While its utterances have no uncertain ring, they are carefully sustained by facts and reason. In the treatment of the Mormon question the capable editor of that paper makes no exception in the exhibition of those qualities. As an evidence of the clear conception he has formed of the situation, we extract the following:

"The bill which has now passed both houses of Congress, and awaits the action of the President, is not so much a measure against polygamy as it is a legislative attempt to cripple and despoil the Mormon church. That there is a vast difference between punishing a crime upheld in the name of religion and taking steps to deprive the adherents of that faith of the property which their thrift and industry have built up will be patent to the most casual observer.

Laws already on the statute books provide ample pains and penalties for polygamists. To enforce these laws it has been necessary to deprive one territory of the right of self government, to deny to its inhabitants the protection and guarantees of the Constitution of the United States, and to set up among them a system of jurisprudence which would do credit to Siberia or Timbuctoo. But as to these extreme measures, no one would be justified in making serious complaint, as, under the circumstances, the punishment of crime and the enforcement of the laws would be impossible without them. As much cannot be said relative to the supplementary legislation which has now been had. It goes beyond the question of polygamy and attacks the Mormon church as a church, closes up its financial corporation and confiscates its property. The precedent established by the original Mormon legislation was cited by the members of that church as dangerous, because it was claimed that if a majority of the people should ever come to the conclusion that any other faith was practicing some ceremony which was held to be injurious to public morals, it too could be attacked in the same manner. This did not cause much trepidation anywhere, for it is not at all likely that any religious sect will ever adopt a practice which the laws have from time immemorial held to be pernicious. As to this later legislation, however, the precedent established is of a different character.

Polygamy has been the convenient weapon of the enemies which the Mormon Church has made. If it had not been a part of their faith something else would have been found on which to base the attacks which interested parties are making upon them. The fact is unquestioned that very few Mormons are polygamists. Aside from that tenet there is nothing in their creed to which any American can lawfully take exception. It has been the aim of the Gentiles and of the fanatics at the East to have never understood the situation in Utah and who have never made any effort to understand it, to destroy the church and come into possession of its vast temporalities. It was driven from Nauvoo. It was burned, pillaged and murdered out of Missouri. If it can be legislated out of Utah some precious scoundrels will make their fortunes by the operation, and that is the present object. By dwelling upon polygamy the agitators have misled millions of people and covered their own tracks, when it is notorious that they care nothing at all for polygamy; that even in Salt Lake itself it is rarely heard of, and that but for the vulnerability of the Church on this score it would be attacked on other lines in the same interest. The spoil of the Church is the bait which has attracted the attention of the avaricious, and while that is permitted to tempt them, they will clamor for laws more and more severe until they at length come into possession.

No necessity exists for the legislation which has just been made. It is not for the suppression of polygamy, but for the destruction of the Mormon Church. The laws against polygamy are being enforced with much success. Nine men out of ten who are arraigned are convicted. The crime is punished in Utah with much more zeal than it is in any other Territory or State in the Union. Beyond this the people of the United States have no legal or moral right to go. They may punish the crimes committed by members of a religious society, but they cannot lawfully punish the society itself 95 per cent of whose members are not guilty of any offense. To set up this right in the present case will make it easy to do so in other cases. A majority may some day conclude that some other church is getting rich enough to rob and it will be robbed. The very instrument of oppression and injustice which some religious bodies are now applying to the Mormons may one day be turned against themselves. It is a dangerous business to permit a majority to over-ride the Constitution in obedience to a passing clamor.

A BRACE OF PROTRACTED FIGHTS.

THE States of Indiana and New Jersey had two of the most protracted fights over their respective Senatorships that ever occurred in the country. They began about the same time and the former ended her struggle first by the election of David Turple to the United States Senate; New Jersey did not complete the task till yesterday, when Rufus Blodgett was elected. Both the gentlemen named are Democrats, and as they succeed Republicans this makes a difference in the voting strength of the Senate of four, which the change in a California seat increases to six. The Democrats also gain a Senator in Virginia, but this is offset by a Republican gain in Nevada, where Stewart (Republican) will succeed Fair (Democrat.) The present majority of the Republicans in the Senate will be reduced to four after the 4th instant; it is now ten.

SANDWICH ISLANDS.

Relic Hunters—The Disadvantages Under Which They Labor Sometimes—What is There and What Not—A Racy Letter from our Female Correspondent.

HONOLULU, Feb. 2nd, 1887.

Editor Deseret News:

It has occurred to me many times that I would be performing an act of justice to people who come here, and leave friends in Zion expecting many mementoes of the Sandwich Isles on the return home, if I just gave a sort of description of curiosities and their haunts with the difficulties standing in the way of their being obtained, even if it rubbed all the gilt off from this famous gingerbread.

You see, years ago the natives were well supplied with many of their peculiar implements, armaments and rare curiosities. Well, every Elder who ever comes down here, or who ever has come has made it a special point "to fill his sack before he went back," and to get all he could well take home of curiosities, etc. All right, of course, that's exactly the way we feel too. But

TWENTY YEARS

of such things have very effectually drained the older members of the Church of rarities, while the rising generation are far too civilized and lazy to care for anything but a ducking suit or clothes as a white holoku with plenty of poi and fish. The calabash is as handy made out of a gourd as of wood, and far less trouble. So there is very little to be expected of the natives. And now let us see as to the curiosities themselves.

First, then, come canes. A missionary who would return without from six to sixteen canes of various kinds of wood, would be looked upon as an anomaly, whose whole inwardness was withered and devoid of natural warmth. The highest prized of all is the lilikoi or sandal-wood. The history of these trees is told in a few words: Comparatively numerous in years gone by, they have been exported to China and so well culled by both foreigners and natives that a small tree large enough to get out four canes is a very

GREAT RARITY

now. The tree is of very slow growth, requiring from twenty-five to fifty years to mature. And as no trees have been planted, it follows that they will soon become extinct. So that a cane of this wood is quite a novelty. Besides this, it is only the heart of the tree which contains the peculiar fragrant smell, the outside being worthless. Oftentimes a tree apparently healthy, on being cut down is found rotten inside. Much is wasted, too, by those who have cut a large tree down, sawed out what they wanted, and left the rest to rot. Then there is the puhala or pandania, a peculiar pinkish colored wood with dark red dots running or sprinkled thickly all through it. This makes very handsome canes or rulers, but the wood is not large enough for slabs or boards. This wood is still very plentiful here, although searching is required to obtain the desired dark shade.

The kaulia, a dark, red, heavy,

FINE-GRAINED WOOD,

only obtained on the islands of Kauai and Hawaii, is a very rich looking wood susceptible of high polish and fine finish. It looks to me like dark rosewood. It was used anciently for spears, by the natives, on account of its hardness. It is said to sink in water. Kou is the rarest and most expensive of all the woods. It is a brown wood, grained in all the shades of brown, from almost black to a pale yellow. It is a large tree, and on account of its great beauty was used for calabashes by the chiefs and nobles. Its grain is very fine, and when polished is rich and handsome. Koa is a pretty wood resembling kou, only the grain is not nearly so fine nor the wood so hard. By-the-way, two kou trees which were cut down here some time ago were sold for $75. They were the only trees on the land, and lucky is he who gets from a friend a spoleholder or bit of wood as a curiosity. The koa is very plentiful, though, as we burn it

FOR FIREWOOD.

There are many other woods, but they are not often used by our Elders. One thoughtful missionary has adopted an admirable plan. He has cut off tiny slabs of every kind of wood around here, and on each has pasted a label. Many kinds which he has were new to me. And now, to obtain these woods, only a man with a good horse and an ability to

STICK ON HIM

through thick and thin, can get them at all. And there ain't a great deal of time to go out on such expeditions either. People who come down here to remain on the plantation expect to work, and are expected to work. And so, after all, our pleasures are dearly bought. In passing, I might mention that although I have been here nearly one year and a half, I have only been up in the gulches once and then it was too difficult climbing to get up far enough to obtain a bit of moss or any nice ferns. But I am still living in hope of better things. Then there are shells. A few very common looking kinds of shells may be picked up on our shores here. But the

BETTER CLASS,

in fact about all that are worth carrying home have now to be bought in Honolulu, having been exported from the South Seas. Even the little fan shells, which we could pick up by the handful at Wailua Bay, are kapued, and one has to buy them of the people who have established themselves there. There never has been any coral but the white, and not very fine, obtainable here. The red coral is brought from the South Sea Islands and is got at the shops in Honolulu. The simple little black and brown shells, spotted and mottled, are still to be had at the purchase of wet feet and more trouble. Then there are the moss and ferns. Dear me, that recalls my own visions of what the famous

SANDWICH ISLANDS

were, and also the words of a wise friend of mine, who wrote that his children were delighted to know I had gone to the Sunny Isles of the sea, the land of shells and ferns! Oh, added he, all their fancies are tinged by their own rosy spectacles; they do not see the inner real side of life as yet. And so I expected to find flowers around my doors, ferns draping the adjoining hill of rocks, and moss and shells ever to be had for the plucking. The real truth is, Lale or Laul Huhuel is as bare of, trees, flowers, ferns and mosses as a gentleman's grass-plat. The ferns and moss laughs at your longing dismay two miles away in the dark

GORGES AND GULCHES

of the bordering background mountains—with paths wet and slimy and only wide enough for a horse's foot, one at a time at that, and cut in holes, often rocky, precipitous and dangerous. In short, we go up to the gulches about as often as at home we went for a cañon trip, viz: once a year. And the pretty ferns are as easily got as our own mountain ones. If people who came here did not make it a business to go in quest of these things, a real sea-n business, why they would never get one.

I spare you the painful but ludicrous recital of the difficulties attendant upon obtaining a horse; and where the best ones are kapu, the others spanioles, and one or two old

RICKETTY AFFAIRS

which labor under such difficulties as broken-wind, halky, skittish, stumbling, etc., you will agree that it is no fun to try and make a trip to the gulches, especially if you are a woman.

This plain, unvarnished statement of facts shall go as it is, that our dear home friends may know a few of our difficulties, that they may fully appreciate anything from the Sandwich Islands. HOMESPUN.

Mrs. Cleveland, it appears, entertains strong convictions in regard to the propriety of total abstinence from all beverages that intoxicate the brain; knowing this to be the case and realizing that it has been the ancient and honorable custom at the White House not only to "look on the wine when it is red," but also on the champagne when it is amber, the course she would pursue at the late State dinner was watched with considerable interest by some of her society friends. It seems however that she was equal to the occasion. While all the other plates had seven wine glasses placed around them, hers had only two, one for water and one for appolinaris. The example of total abstinence from spirituous liquors thus set by the leading lady of the land will not be without its influence upon society.

LATEST DISPATCHES.

A Young Man Escapes the Law Because Drunk.

BULGARIAN TEAPOT FRACAS.

Ameer of Afghanistan on the War Path.

DR. BIRD FULLY VINDICATED.

By Telegraph to the News.]

Cabinet Meeting.

LONDON, March 3.—A special Cabinet meeting to consider the Irish situation was held to-day.

Intoxication an Excuse.

NEW YORK, March 3.—The jury in the action brought by Minnie Clark, who calls herself Mrs. Mary Kittson, against Hercules Kittson, a young son of commander Kittson, for a legal separation on the ground of his abandonment, to-day decided that although there had been a ceremony of marriage, yet at the time defendant was incapable of entering into any such contract because of his being intoxicated.

Perhaps Not True.

VIENNA, March 3.—A report has bee received here that the commander of the insurgent troops at Silistria, Bulgaria, has been arrested. The news from Silistria, however, is both meagre and vague.

In Desperate Straits.

BOMBAY, March 2.—News received from Afghanistan through native sources show that the Ameer is making strenuous efforts to raise a new army. All boys between the age of ten and eighteen years are being drilled for military service and all who have reached the age of eighteen are being enrolled in the army. The Ameer has issued a circular to his subjects telling them to prepare for a holy war. It is believed he contemplates war against Russia.

Judge McKee Dead.

SAN FRANCISCO, March 3.—Samuel Bell McKee, ex-justice of the Supreme Court of California, died at his residence in Oakland this morning.

Approved.

WASHINGTON, March 3.—The President to-day approved the act to authorize the President of the United States to protect and defend the rights of American fishing vessels, American fishermen, trading and other vessels, in the British dominions of North America; also the Indian appropriation bills, etc.

Buying Horses.

LONDON, March 3.—Horses for military purposes are being purchased in North Wales by continental buyers.

Properly Convicted.

LONDON, March 3.—In the suit for libel brought by Dr. Bird, family physician of Lady Colin Campbell, against Dr. Belderman, editor of *Life*, for publishing under the caption "Cockolly Bird" an article imputing to Dr. Bird improper relations with his patient, the defendant was to-day convicted.

The Bulgarian Revolt.

VIENNA, March 3.—The Bulgarian troops who have revolted at Silistria have cut the telegraph wires, delaying the transmission of details of the occurrence. The troops sent by the government to overpower the revolters, arrived before Silistria yesterday.

Ceded to Germany.

PARIS, March 3.—A telegram from Shanghai says China has ceded to Germany the Christian island off the coast of China, opposite the estuary of Tsien Tang Kiang.

Great Rejoicing.

GLOUCESTER, Mass.—There was great rejoicing among owners and fishermen over the passage of the retaliatory bill. At noon all the bells were rung, colors hoisted and guns fired.

War by the Ameer.

BOMBAY, March 3.—A telegram from Lahore confirms the report that the Ameer of Afghanistan is raising a new army in preparation for war. The telegram also adds that a son of the fanatic dervish Mushk Alum, backed by Tarahs, Inders, Utakes, Jokes, Kahars and other tribes has proclaimed war.

—Information reached Butte, Montana, on the 26th inst., that Captain James Williams, of the Ruby Valley, had committed suicide by taking a large dose of laudanum. Captain Callaway was a partner of Captain Williams in the Ruby Valley. Nothing further is known as to the motives which led to the rash act, but it is inferred that the gloomy outlook for stock, in which he was largely interested, had had a depressing effect on spirits. Captain James Williams was an old settler of Montana. He came to Montana in 1862. In the vigilantes movement, which was so beneficial to the interests of law-abiding citizens, he was one of the foremost figures. The history of Montana mentions his name as among the prominent stockgrowers and ranchers of Madison County in very early times, and he was a county commissioner of that county in 1871-2.

DEATHS.

ANDERSEN—At St. Thomas, Idaho, of paralysis, on the 24th day of February, 1887, Hedevig Kirstine, the beloved wife of Christian Andersen, aged 48 years. Deceased embraced the Gospel in Denmark, in 1860. The funeral, at her request, was held in Hyrum, Cache County, Utah, March 1st. Consoling remarks were made by Elders O. S. Winge, C. C. Shaw and Counselor O. H. Rose, and her remains were interred in the Hyrum cemetery; she bore a faithful testimony to her husband and her nine surviving children, and died in the full hope of a resurrection with the just.—[Com.

Bikubes please copy.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One red HEIFER, about 12 months old, little white in forehead, bush of tail white, no marks or brands visible.

One brindle HEIFER, about twelve months old, line-backed, brindle and white tail, white under belly, little white on inside of legs, no marks or brands visible.

One light-red HEIFER, about 12 months old, no marks or brands visible.

If not claimed within ten days, will be sold on the 11th day of March, 1887, at 10 o'clock a.m., to the highest responsible bidder, at the Kanosh estray pound.

ANTHONY PAXTON,
District Poundkeeper.

Kanosh, Millard County, Utah,
March 1, 1887.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One dark brown HORSE, 2 or 3 years old, two white legs, sore on left side, no brands visible.

If said animal is not claimed and taken away within ten days from date, he will be sold to the highest cash bidder, on Monday, March 9th, 1887, at 2 p. m.

JAMES TEMPEST,
Poundkeeper.

Riverton, S. L. Co., Feb. 28, 1787.

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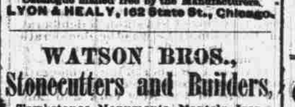

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