

DESERET NEWS

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JUNE 19, 1878.

THE OLD FOLKS' EXCURSION.

The old folks excursion party yesterday was quite an event. It was conceived in a liberal spirit, designed for a worthy object and brought forth under the most favorable auspices. Honor to age springs from the highest instincts of our nature and is inculcated by the precepts of religion. The "sere and yellow leaf" of humanity should not be suffered to fall into obscurity and neglect, but be cherished for what it has been, and its relations to green and vigorous youth and maturity. The young and bouyant of both sexes are apt to forget, in the pleasures natural to their lively spirits, that the old folks take interest in all that gives joy to mortal life, and that though feeble and worn by time and care, they are still men and women with all the impulses, emotions and needs of the race. The idea of arranging a pleasure party for those who had reached the scriptural limit of three score and ten, was founded on a recognition of these facts, and having been carried to a successful issue, a repetition of the arrangement was encouraged.

The Bishops heartily responded to the call of the committee, and Superintendent John Sharp made ample provision of cars, etc., so that at the time appointed a large company, consisting of all the aged people of the city without distinction of sex, creed, politics or race, started from the U. C. depot in good season. The morning was bright and pleasant, and light clouds broke the full glare of the June sun, while a pleasant breeze met the train as it moved out at 7:40 to the stirring music of the Tenth Ward Brass Band.

At each station on the way additions were made to the company, which reached a total of 552 souls before arriving at Ogden. The old folks highly enjoyed the journey, the chat by the way, the meeting of old time friends and acquaintances. President John Taylor, Elders Wilford Woodruff and Joseph F. Smith, of the Twelve Apostles were on the train; also President Bishop Edward Hunter, with his counselors Bishops L. W. Hardy and R. T. Burton; Elder Joseph E. Taylor of the Stake Presidency, and other Elders and Bishops.

There were five persons in the party between 90 and 100 years of age; 31 between 80 and 90; 235 between 70 and 80; 152 between 60 and 70. Quite a number were just on the verge of 60, and the rest were in charge of the aged. On the road the 7th Ward Glee Club, assisted by Elder George Goddard sang lively pieces, and Brothers William Eddington and William Naylor were very efficient attendants, passing round refreshments and cheering all with kindly words.

At Ogden immense preparations had been made to receive the company. It seemed as though the whole city had centred at the depot. A score of bright little girls, dressed in white, formed a line near the track with bouquets in their hands, and 150 teams were ready to convey the visitors to Mayor Lorin Farr's grove, which he had tendered free for the use of the party. Councilor Barnard White acted as Marshal of the day, and all but a few persons, who wished to visit friends in town, were taken to the beautiful grove by the banks of the Ogden river, headed by the Ogden Brass Band, under Captain William Pugh. Here tables were spread, and stoves were set up, and bonny lasses were waiting to hand a cup of tea or coffee to all who wished to partake with their picnic. The grass was green and abundant, the underbrush had been cleared away, the heavy foliage made a splendid shade and the glittering sun-rays brightened and adorned the scene without unpleasant heat. A clap or two of thunder

and a black cloud over the mountains threatened trouble for a short time, but like the portents of our enemies it proved only brief noise and darkness without actual mischief.

President D. H. Peery and his Counselors L. J. Herrick and W. F. Middleton, with the ward bishops of the city were on hand to assist in making the occasion agreeable in every way. Also Elder Franklin D. Richards and others. The first proceedings at the grove were the presentation of flowers by the children to the most aged persons present — those who were over 90 years old, and a feeling and eloquent speech from Bishop L. W. Hardy, who also received a fine bouquet.

After the picnic, in which ample provision was made for all comers, the company was called to order by Brother Goddard, and the Hymn "Come, let us anew our journey pursue," was sung. Then followed prayer by Elder Levi W. Hancock. After this the Scappatura brothers sang finely in Italian. Then various prizes were distributed, as follows: To the oldest persons present — Catherine Wilson 96 years of age, born in Merionethshire Wales; and William Wild, aged 95, born in Northamptonshire, England; the latter when 90 years of age challenged any one of equal years to a foot race round the Temple Block for a sack of flour, but found no takers.

The next prizes were to the oldest persons present who had drawn a handcart over the plains. These were taken by Joseph Bell aged 77, born in Norfolk, England, by Catherine Wilson, aged 75, born in the north of Ireland, and three other ladies not quite as old.

Then father John Smout, aged 82, sang a song, "The Humble Thresherman," with great vigor.

The next prizes were to old ladies who had born 20 children or more. Ann Moss, 65 years of age, had been married 50 years and had borne 21 children; Sarah Haslam, 74 years, 20 children, and Elizabeth Taylor had borne 14 children, and had 600 grandchildren and great grandchildren.

P. Green Taylor, 51 years of age, took the first prize as the man having the largest number of children, namely 36.

The following ladies were rewarded for having each yoked and unyoked and driven two yoke of cattle across the plains:

Sarah Higbee aged	65
Mary Ann Price "	75
Amy Fackerell "	78
Harriet Taft "	71

Then Helena McI, 71 years old, sang a song.

Wilford Woodruff took the prize for having baptized over 2,000 persons into the Church, and the following received presents, as being the oldest baptized members present: Levi W. Hancock was baptized Nov. 12, 1830; Sarah B. Barney May 7, 1831, and Royal Barney, her husband, May 9, 1831.

The following old gentlemen then danced to the tune of the Fisher's hornpipe, putting in their steps to rapid time: Thomas Colburne, aged 77; Myron Higley, 71; George Hall, 72; Edward Davis, 84, and Samuel F. Nesien, 70.

After this a foot race of a hundred yards was run by Wm. Barnes aged 89; Elias Adams, 86; and Thomas Edwards, 86; which was won by the latter.

After music from the 7th Ward quadrille band, an address of welcome was delivered by

MAYOR LORIN FARR, who expressed his joy at meeting with old friends whom he knew in the very early days of the Church. They were all welcome to Ogden, as well as every one present, of every class and creed. He thanked them all for their company, felt honored with their presence and invoked the blessings of heaven upon every one.

BISHOP EDWARD HUNTER, 85 years of age, felt that he should be destitute of human feeling if he were not grateful to the railroad company, the authorities and people of Ogden and all who had aided in this most agreeable excursion. Three years ago Brother C. R. Savage had proposed an old folks excursion. It was then a new thing. Persons 70 years of age and upwards were taken to Lake point. Brother George Goddard assisted. It was a success; the speaker never enjoyed himself better in his life. He felt that this was a big thing, he realized that he and other aged people were blessed and respected. Ogden was a fine city. He described his first visit, when there was

only one white person there, and the journey by the way. Where Farmington is now he and those with him put up at the best hotel; they tied their horses to the trees to eat the bark, laid down on the ground and found a beautiful white blanket over them in the morning. His greatest joy now was the near prospect of going to a better land. He and his old friends had the promises, and they would soon go to their friends in the other world and tell them what they had done for them here. He was an old man, remembered the gloomy day when Washington was buried, but he expected to stay a little longer and then go home. He again spoke warmly of Bro. Savage's plan for the benefit of the old folks, and blessed all present.

ELDER WILFORD WOODRUFF said he had met to-day some with whom he travelled a thousand miles to Missouri in Zion's Camp, some of the pioneers, some of the Mormon Battalion; such another assembly as this could not be gathered in any part of the world. A few of these present on the last similar occasion were now in the spirit world; by another year some of us would be there to join them. During the few days we had to spend, let us be faithful, and work for the salvation of the living and the dead. There was "no money" in apostasy; but there were thrones, principalities and powers for the faithful. If we could see the spirits of our friends behind the veil watching us to-day, our hearts would burn with joy. God and the righteous were on our side, and we should build up Zion and prepare the way for the coming of the Son of Man.

PRESIDENT JOHN TAYLOR felt blessed in meeting with his friends and talking over old scenes and associations. The joy the gospel brought to the soul did not diminish with age, but it seemed that the veil grew thinner and thinner as we approached the margin of the bursting day. We had the satisfaction of knowing that God had spoken once more, and our hopes were blooming with immortality and eternal life. We were working not only for ourselves but for the whole human race, for God and the heavenly hosts, for time and eternity; and while we trust in the Almighty he would never forsake us nor our children's children, but this work would roll on till the kingdoms of this world became the kingdom of our God and His Christ. Living or dying all was well; Zion would be built up and arise and shine, and the power of God be manifest in her midst. He blessed the fathers and mothers in Israel and all present in the name of Jesus.

ELDER C. R. SAVAGE returned thanks for the whole-souled reception of the company and to all who had helped to make the occasion interesting.

The company then spent a little time in strolling about in the grounds and enjoying refreshments and the recreations available, and were then conveyed to the depot, the train moving out at 5:15. On the way, the Seventh Ward Glee Club sang in every car, and the old folks reached the city at 7:35 and proceeded to their homes, apparently without feeling greatly fatigued, and without suffering accident or mishap of any description.

The whole affair was thoroughly enjoyable; old, faithful members of the Church met others whom they had not seen for years; there was a splendid spirit throughout the day, and it was really a grand and uncommon sight to behold the aged veterans enjoying themselves, and enduring without perceptible fatigue so long a journey and such a varied day's experience. God bless them all! We hope they may be spared yet many days to enjoy the society of good and kind friends, that their last day on earth may be as pleasant as yesterday, and that they may be gathered in peace to the faithful who have gone before.

WHAT TO DO WITH THE IMMIGRANTS.

THE season's immigration has commenced. A company has already arrived and more will soon follow. The gathering of the Saints from the "four corners of the earth" is one of the essential features of the latter-day dispensation. "Israel must be gathered." But a serious question arises after the people

arrive here; that is, What shall be done with them. A few find friends waiting to receive them; others choose to go to distant places where they have relations or acquaintances; but a great proportion gravitate to the larger cities, and some feel the depth of that sadness which often settles upon those who find themselves strangers in the midst of a multitude. There is no solitude so depressing as that which is felt in a large city where no familiar face greets the searching eye.

Then there are many who find no employment of any kind to which they have been accustomed, and the ways and customs and money and many other things are different to those of their experience, and a natural consequence is that some of them become discouraged.

But the greatest drawback to the new comer is, the inability to find any means of making a livelihood. Times have been dull here for a considerable period. Not a few willing hands have been idle. Unless some new movement in the waters of business should be made, the prospect will still be dull. What shall the new comers do? Here is our answer. Get away as quickly as possible into the country settlements.

It is a great mistake for the bulk of the immigrants to settle in the large towns. Friends, the quickest route to independence is by the newly settled districts. North, south, east and west there are opportunities to make a start and grow up with the country. Never mind about inexperience of country life. You can learn, as others have done. Mechanics will find better openings in their own callings, as a general thing, in the country than in town. It is very pleasant to settle in a place like Salt Lake City, with its varied attractions and the opportunities it affords of instructions from the general authorities of the Church. But most of those who settle here may make up their minds to live "from hand to mouth," for some time to come, if they are fortunate enough to obtain employment in any way; while if they push out into the country, ways and means will develop themselves in which to achieve independence by honest industry, ordinary skill and steady perseverance.

Those who come here now, find the path much smoother than did their predecessors of a few years ago. Their journey is quicker, easier and pleasanter than was possible in the early times. And the condition of affairs here has been also wonderfully improved. But every emigrant should understand that all the improvements to be seen here are the result of hard work, and that though much of the land is occupied and labor is not in such demand as in former times, there are still abundant opportunities for men and women of energy, faith and determination, who do not wish to depend upon the toil of others.

There are people who continue to struggle along in this city in comparative poverty, but who, if they were to strike out into the country would, in a few years, be comfortably situated. Yet they cry out about the scarcity of work and the hardness of the times and murmur against their more prosperous friends, and thus bring upon themselves the darkness and unbelief that rise out of discontent.

We strongly advise those who find no avenues open in the city for remunerative employment, to seek for openings in other places. Help will come when needed to effect their removal. Courage and a firm reliance on God will buoy them up, and they will find land on which they can raise food, build up homes and win independence, and meanwhile work can be had to "keep the wolf from the door." Harvest is approaching, hands will be wanted to gather it in; with the gathering of the crops come demands for improvements of various kinds which furnish work for the mechanic as well as the common laborer, and notwithstanding the change in our affairs in this Territory, it will be found that those who scatter abroad into the growing villages and towns of Utah, will have no need to complain like the sticklers to the towns that they "find no work to do."

We hope the new comers will meet with that kindly feeling, sympathy and help that their circumstances may require, and we believe that

the best assistance that can be rendered many of them is to find out the places in the country where new settlers are needed, and show them how to get there.

TAURUS THE RED.

THERE have been various reports in circulation concerning the whereabouts and intentions of Sitting Bull, and the Sioux who are with him and under his direction. Reliable information is furnished by Father J. B. M. Genin, the Catholic missionary, who has labored much among the Indians, has initiated many of the Sioux into the Roman Catholic faith, and who is a personal friend of the renowned and unconquered warrior.

Father Genin has been across the border and paid a visit to the hostiles. A communication from Bismarck, D. T., to the New York Herald, gives particulars of his interview. From this it appears that unless certain stipulations are complied with, a serious Indian war will be the consequence. A congress of the Blackfeet, Bloods, Piepans, Assinaboines, Crees and Chippewas has been arranged by Sitting Bull, to determine whether they shall unite and move southward in a body as soon as necessity for food compels them, the buffalo ranges of their present position not giving more than one-sixth of the needful supplies. Father Genin counted 1,579 lodges, or nearly 7,000 warriors, and estimates the number of Indians who have accepted Sitting Bull's invitation to the congress at 28,000 warriors. The meeting is to take place during this month. The reds have plenty of arms and ammunition, and are engaged filling up old cartridges. The chief warriors wear double belts around their waists, suspenders crossing front and back, and bracelets on their arms, all filled with cartridges.

Three hundred trained scouts are under the chief's direction, gleaning information continually, and he is thoroughly posted on the strength of every garrison of the Upper Missouri. Contrary to repeated statements that his influence had declined, he still stands at the head of his people and has the confidence of his braves. He sent the following message through Father Genin to the United States:

"Tell them I am quiet and will not fight unless I am compelled to; I only want one thing; I want to go back on my own land (the Yellowstone) where I can get plenty to live on. I want none of their goods or money."

His plan is, if refused what he asks, as soon as the need of food compels him, to march southward, cleaning out the mounted police, and then seize the country north of the Missouri. Here is Sitting Bull's story of the Custer Massacre. He gave Father Genin the horse he rode during the fight, and two tomahawks, one of which was used in killing eleven and the other twenty-seven of Custer's soldiers. The chief said:

"People in the United States blame me for having killed Custer and his army. They came to attack me in sufficient numbers to show that they wanted to destroy me and my children. For three days I looked at them coming towards us. I then assembled the young men and told them to put up the oldest tepees, light fires inside and out side of them, put blankets and other things on sticks, and stick them around the fires, so that they would look like people. Meanwhile I sent the women and children across the hills to places of safety. I then turned around two or three bluffs with my soldiers, to give Custer time to arrive and commence firing upon the empty tepees. When he did I fell upon him by the rear, and in less than two hours destroyed him. When I saw them coming I called upon God to help me and liberate me and my children. They must accuse God, for he did the fighting. They think me a very bad man. Father, all I have done in my life has been to try and procure a living for my children and my old parents, and save them from the dangers of death."

Father Genin advises the cession of the land the chief demands. He thinks him able to wage a warfare that will be very unprofitable