

their midst, and this was but a foretaste of what would come upon the land.

I had a feeling probably like the one that Lot had when he hurried out of Sodom and Gomorrah, I had better be getting out of Harmony. I left on Wednesday morning for the surrounding towns among my relations, bidding them farewell, and came to this town. While here I received a letter from one of my friends, stating that they feared for my safety, for many believed that the "Mormons" had

HIRED THE BUILDINGS FIRED.

If the Elders of Israel have got to shoulder all the judgments that are coming upon this nation, and all the nations of the earth, they have got a heavy load to carry.

Since I left Harmony many more buildings have been fired and great excitement prevails there and in the surrounding towns for their safety from fires, as you will see by the newspaper clipping I enclose. God has declared that after the testimony of His servants shall come the testimony of fires, vapors of smoke, cyclones, earthquakes, war, famine, pestilence and bloodshed, and they will come, as God lives.

ENOCH.

THE PROPOSED INDUSTRIAL HOME.

Editor Deseret News:

In your issue of October 1st you refer to my work in behalf of the Industrial Home, about which there seems to be some uncertainty in your mind, and I very gladly make a brief statement concerning it, through the columns of your paper. Before proceeding to do so I wish to thank you for making it clear that the work is entirely separate and distinct from the Day Nursery and Orphans' Home which is being so generously sustained by the public. I make this added statement because the Industrial Home at present rests under the shadow of being either unknown, or what is worse, misknown by many citizens whose endorsement we hope eventually to secure when we shall have deserved it by our work.

The Industrial Home is established and provided for by an act of the late Congress which reads as follows:

SECTION 221.—Industrial Home in Utah Territory: To aid in the establishment of an Industrial Home in the Territory of Utah, to provide employment and means of self-support for the dependent women who renounce polygamy, and the children of such women of tender age, in said Territory, with a view to aid in the suppression of polygamy therein, Forty Thousand dollars: said sum to be expended upon the requisition of and under the management of a Board of Control to consist of the Governor and Justices of the Supreme Court and the District Attorney of said Territory, and said Board shall duly and properly expend said sum, or so much thereof as may be necessary, for the purposes herein indicated, and shall from time to time report to the President their acts and doings and expenditures hereunder, for transmission to Congress.

The Board of Control requested me to help in getting the Home started and believing that a great and good work could be accomplished, I was happy in promising what assistance lay in my power.

The intent is to provide a comfortable Home and open a school in different classes of work; for instance: the domestic department will teach house-keeping, cooking, laundry and sewing. The mechanical department will teach the use of tools and some of the simpler trades, especially those adapted to young people.

The business department will give commercial instruction, telegraphy, etc. In connection with the home will be established a bureau of employment which will provide situations for those whom they see fit for work. It is not designed to be a charity; any one may enter the school and receive instruction by paying for it—and the class mentioned in the Act establishing the Home, viz., women and children who renounce polygamy, are entitled to the Home and instruction free.

The details of the Home and School are not yet perfected, but the above outline indicates its character. In the outset such industries will be started as will enable people to enter the Home with perfect self-respect, for an opportunity will be given for them to work for their living if they prefer to do so to receiving the course free.

This home is established by the U. S. government on the ground that if the Edmunds law is generally obeyed there will be a large number of women and children who will need to be educated to be self-supporting and that it is the duty of the government to provide the conditions.

Having lived here for many years and been intimately associated with my father during his official career, I have a profound knowledge of the economic condition of the Territory. I fully believe with all my heart that in the family settlement now inevitable that there will be in the great majority of cases as fair and just a settlement of the family estate as can be possibly made, but I also know that the minute subdivision of estates already small will cause great hardships and suffering for which there is an opening here for relief. I also know that there will be some cases where men will avail

themselves of the fact, that a plural wife has no legal right for herself or children which the courts can compel him to respect, and they will violate their most sacred duty towards their children. Such cases can always find relief in the Home.

Now in regard to my having "visited the homes of those whose cases are now pending in the courts," yes, I did it and expect to keep on doing so because it seems to me a wanton disregard of my duty to let a man go to the penitentiary with the hardships which would follow to all concerned, without the knowledge of the relief afforded by the government.

I heartily endorse the sentiment I find rapidly growing that a man's duty to those whose lives are dependent on him for protection and support—requires that he should order his life so as to be able to secure the only condition on which that freedom depends. I am the more willing to do this work because the oath of obedience to the law does not enter into the question of belief, but practice. It is always easier to die for a cause than to live for it, and from your own conscientious standpoint that is the condition now existing.

I also fully believe in the true, loving, womanly hearts of "Mormon" women, and that when they once fully realize the gravity of the situation, they will be able to rise to the heroism of helping their husbands to do their duty to their families and arrange their family in obedience to that law from which there is no appeal, as the court of last resort under our government has decided to be constitutional.

So far from thinking lightly of the tie which binds families together, I believe it is to that love which women will appeal and ask to be cherished and protected as he has sworn so to do. The women of this country are good, but like most other women they are ignorant of law and the inevitable consequences of its violation.

Again thanking you for the courtesy shown me, I will not further trespass on your space, but any one desiring further information can apply to me personally or by letter. Address Miss Georgia Snow, 352 East, First South, Salt Lake City, Utah, October, 1886.

SILVER RUN, Talladega County, Alabama, October 6, 1886.

Editor Deseret News:

Here of late the spirit of mobbing has been very prevalent. And the object of the mobbers' spite seems to be the "Mormon Elders."

On September 7th, a

MASS MEETING

was held by the citizens of Silver Run to see what could be done with the "Mormons." The meeting convened at 2 p.m. A chairman and secretary were appointed. The first business done was to see how many were in favor of expelling the Elders from their midst. A gentleman arose and suggested that it would be proper to first hear the charge against them, but there was no charge only a difference in belief. The same gentleman also desired our friends to have a chance to speak in our defense, that both sides might be heard that the people might know what they were doing. All was in vain; the meeting would not listen to him. A vote was called for and there were only three dissenting votes against expelling the Elders. Mr. H. S. Harrison and his two sons Davis and Julius stood up in our defense like men. There were two or three who stood neutral, not taking part one way nor the other. A committee was appointed to

NOTIFY THE BRETHREN TO LEAVE.

The Elders laboring here are R. R. and R. W. Alfred, both of Sanpete County, who were given by the committee five days to leave in. But they failed to comply with the warning. During this time Elder J. C. De La Mare and myself put in an appearance. We spent a few days here, then went to Clay County to visit the Saints in that part. We returned on the 18th. On Sunday the 19th the Elders and Saints met and a branch of the Church was organized. On the 20th Elder De La Mare left for Chattanooga on his way home. On the 22d I went with the brothers Alfred to their fields of labor to visit with them their friends. On the 23d we left an appointment to preach on the 26th. The men of Silver Run on the 23d, held a meeting and organized a crowd to

MOB AND KILL US.

They said the "Mormons" paid no attention to their orders. We realized we were native born American citizens, had broken no law of God nor man and we only sought to worship God in the manner revealed to us, and to promulgate the Gospel of Jesus Christ as laid down in the Bible, which they claimed to believe in.

On the 25th and 26th they held prayer meetings, calling on their Lord for aid to help them to drive out two or three men who were armed with the word of God, and who took the law book of the Lord for their defense. On the 16th we filled our appointment at the residence of J. P. Irvin, six miles from here, near Mumford. We heard of the mobbers threats and returned to Silver Run. On our way Mr. H. S. Harrison sent the mob word that he was prepared for them. On the 27th there congregated at Silver Run Station in the neighborhood of 50 men, all armed with shotguns, rifles and pistols,

and mounted on horses and mules, and all were ready to sweep down on those two or three who held the Bible in their hands to reprove the world of unrighteousness.

All the morning the signal guns broke forth with sounds like preparations for a fight. It was a battle between man made doctrine and the Gospel of Christ. They met at 7 a.m. but their hearts failed them and fear came upon them for they saw death ahead to some if they went to the Harrison's without the consent of the leaders. So they sat in counsel until 11 a.m.

NOT DARING TO MAKE AN ATTACK.

At last they sent in a flag of truce to see if they might come and hunt for three armed men they had seen go into the woods that morning. He knew it was none of us, for we do not go packing arms around to shoot and kill. The Bible is our weapon. Consent was given and they came up the road two and two, with their guns straight up. They thought we were in the woods, for it was where we had been in the habit of going to the Lord for blessings, and it may be at some time they had seen us go there. I was in full view of them when they came up the road. We were all standing on the porch at Bro. Davis Harrison's, about 200 yards off. The mob knew I was there. We were enjoying the sight, expecting it would be our turn next. But no one wanted to chance losing his life by coming after me. My friends were determined to hold the fort. The mob had said they would kill any "Mormon" Elders they could find. They pretended to have a warrant for our arrest yet they said we should have no trial. So a man might as well die like a man as give himself up to have a rope put around his neck and be swung from the limb of a tree.

THE PRESERVING HAND OF THE LORD

was made manifest and they dared not come to fear that some one of them might lose his life. They turned to search for the other Elders so they made their way to where we had held meeting on Sunday. Quite a number left the crowd and returned home. The rest called at Brother Robert Irvin's house and searched it. While they were doing this Mrs. Mary Carter, a friend to the Elders, knowing they were at her father's, ran three miles to let them know the mob was coming. She arrived at the field just as the mob did. She hollered at the top of her voice, warning them. The mob divided into several parties. Some threw down the fence and galloped their horses through the cotton field and rushed towards the house and surrounded it. Some dismounted to search the premises. They knew Mr. J. P. Irvin was an old feeble man and they thought they could do as they liked. Mrs. Mary Carter and her mother both gave them a good reprimanding, telling them where they were destined to go if they did not repent. The mob said they had ropes and only wanted the Elders to show what they would do with them. Their threats were so savage that they frightened the women pretty badly. The Elders had only left the house a few minutes when it was surrounded. They remained away longer than they had anticipated doing, being prompted by the Spirit to go to the creek near by and take a bath. By doing so they

ESCAPED THE MOB,

not knowing they were there until all was over.

On their return they found the family in great excitement over what had happened. Thus was the hand of the Lord made manifest in the deliverance of his servants from a cruel and bloodthirsty mob. One of the mob told Mr. Harrison that they could kill him and his family and the law would not hurt them; all for entertaining the "Mormon" Elders.

THEY STILL THREATEN

what they will do if we do not leave. They say they will shoot Mr. Harrison's house full of bullet holes but that they will get us. We are American citizens and have the right of conscience to believe as we like as well as do other men. We are not slaves, but free men.

WM. J. WOODBURY.

PROVO POINTS.

FIRST DISTRICT COURT.

The sentence that was to be pronounced against Robert C. Kirkwood (unlawful cohabitation) on Monday was postponed, as the defendant's counsel moved for a new trial on the ground of no venue.

Counsel for Mr. Hardy (resisting a U. S. officer) moved the court to withhold sentence in the case of U. S. vs. Hardy until the Kirkwood case was settled, as it involved the same question.

J. W. Loveless' sentence was postponed until Friday.

The case of John Durrant (unlawful cohabitation) was up Tuesday morning, a jury was impaneled and testimony given. It was a plain case of living with three wives. The case was submitted without argument. The jury were out ten minutes, then brought in a verdict of guilty as charged in the indictment.

Peter Neigle applied for citizenship, but owing to his lack of native intelligence and total ignorance of anything

that pertains to government, he was refused admission. The applicant was a native of Italy, had been a shepherd ever since coming to this country, and seemed to have neglected intellectual faculties entirely, and the judge thought him not yet ready to become a citizen of the United States.

The Pierson case, which was set to follow Durrant's, not being ready, no further business was transacted for the day. It is set for 9:30 this morning, and cases for jury trial are set to follow that case in their order as follows:

CRIMINAL CALENDAR.

The People vs. Jackson; the People vs. Jas. Holly; Spanish Fork City vs. Hughes; the United States vs. Miller; the United States vs. Geo. D. Snell; the United States vs. John Walters.

CIVIL CASES.

Chicoilich et al. vs. Taylor et al.; Barker vs. the Deseret Silver Mining Co.; Uebel vs. D. S. Dana; Holt vs. Indiana Live Stock Co.; the United States vs. Edwards et al.; Omer Cull et al. vs. Grover et al.; McCrystal & Co. vs. Simmons et al.; Fillmore Co-op. vs. Mary Holt; McIntire vs. Gordon; Ormond vs. Argyle; the United States vs. Foreman; Flaunders vs. Patten; the United States vs. John Turner; N. C. Nelson vs. John W. Smith.

A NUMBER OF INDIANS

are in Provo from the Uintah reservation to get winter supplies, etc. Monday it seems some of them imbibed too freely of alcoholic spirits, and as a consequence some of the lubberly bucks rested in the "cooler" over night. They emerged Tuesday morning after the sun was high in the heavens, and under the guidance of Sheriff Turner, marched towards the halls of justice. They were, however, soon liberated and returned rejoicing to their wigwams.

FROM A PRISONER.

CHANGE OF OFFICERS AND REGIME AT THE IDAHO PENITENTIARY.

U. S. PENITENTIARY, Boise City, Idaho, Oct. 1st, 1886.

Editor Deseret News:

As my time of imprisonment will expire on the 7th of this month, you may change the address of my paper to Franklin until I write again. The brethren here are in excellent health and spirits, with the exception of Brother Petersen, who is suffering some with pain in the stomach. I think his complaint nothing serious. The weather is moderate and pleasant and all

PRISONERS REJOICE

over the late change of officials, those now in service being men of honor and respectability. Prisoners are now allowed to bring any little article they may wish to eat, etc., and if their friends at home send them little delicacies they are sure to receive them all without shortage. This, of course, is a welcome change and gives general satisfaction.

There are about 70 prisoners here at present and room for some 10 or 12 more.

I have enjoyed good health during the eleven months I have served, and think the experience gained, will prove of lasting benefit. Liberty is music to me, and Justice! Oh, thou art a most precious gem.

I HAVE SUFFERED UNJUSTLY,

which is well known by the ones who placed me here; however I am uninjured and I seek no revenge. I have only been selected, in common with many of my brethren, to suffer for the cause of religious freedom, and I think my life cannot be spent in a more worthy and deserving cause.

The present officers of the penitentiary are kind and just to their prisoners, and the establishment is conducted with order and precision; in fact they are the right men for the place. A few more days and I will be with my family and friends; happy thought!

GEORGE C. PARKINSON.

MISSIONARY EXPERIENCES.

GROVER, CLEVELAND Co., N. C., Oct. 1st, 1886.

Editor Deseret News:

I have been traveling as a missionary for the last thirteen months, having left my home Sept. 11th, 1886. I took my journey as the Savior sent His Apostles, as a sheep in the midst of wolves. (Matt. 10, 16.) In the short time I have been traveling in South Carolina I have met with some few scenes that caused me to reflect back to the days of Jesus and His Apostles, one of which I will now relate.

Myself and companion, Elder Parley P. Bingham, had a meeting appointed for Sunday, Sept. 26th, 1886, at what is called the White nation, and accordingly we went and filled the appointment, arriving at the appointed place on Saturday, Sept. 25, we stayed all night with Mr. Lanier; after getting our breakfast Sunday morning we went to one Sister Bowlan's to change our clothing, a distance of about three-quarters of a mile, and on our way back was met by a friend, Mr. Wm. Bowlan, who seemed to be very much excited. He informed us that there was a mob of twenty-five or thirty men coming after us, and we then, fol-

lowed him through the woods a distance of two or three hundred yards; we then halted him, determined to find out if possible what their intentions were if they got hold of us; while we were thus engaged they came onto us whooping and yelling like madmen, and inside of fifteen minutes we were surrounded by forty-one of the prominent men of York County. The mob was composed of professed Christians, such as Baptists and Methodists, old and young. They then through their spokesman, Edward Leach, informed us that they would not allow us to preach our obnoxious doctrine in that vicinity; and they also informed us that we must be out of that locality by the coming Sunday at sunrise. We asked them if we had broken any law and told them if we had we were willing to go before their magistrates and pay the penalty, but nothing seemed to satisfy them only for us to leave the country. We then told them if that was their determination we were willing to heed the injunction of Jesus in Matthew 10, 23, where He says: "If they persecute you in one city, flee ye into another," and accordingly we did so and shook the dust from our feet for a testimony against them, and went on our way rejoicing to think that we were worthy of being persecuted for so great a cause.

Yours respectfully,
WM. H. GARDNER.

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LEGAL NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of Mary B. Golightly, deceased.

Order appointing time and place to hear petition for distribution.

ON READING AND FILING THE PETITION of Isaac Brockbank, Administrator of the Estate of Mary B. Golightly, deceased, setting forth that he has filed his final account of his administration upon said estate in this Court, that all the debts have been fully paid, and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things for an order allowing the final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said Mary B. Golightly, deceased, be and appear before the Probate Court of the County of Salt Lake, at the Court Room of said Court in the County Court House, on the 30th day of October, 1886, at 11 o'clock a.m., then and there to show cause why an order allowing said final account and distribution should not be made of the residue of said estate among the heirs and devisees of the said Mary B. Golightly, deceased, according to law.

It is further ordered that the Clerk cause copies of this order to be posted in three public places in Salt Lake County and published in the DESERET WEEKLY NEWS, a newspaper printed and circulated in Salt Lake County, three weeks successively prior to said 30th day of October, 1886.

ELIAS A. SMITH,
Probate Judge.

Dated September 24th, 1886.

TERRITORY OF UTAH,
County of Salt Lake, ss.

I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of order appointing time and place for settlement of account and distribution in the matter of the Estate of Mary B. Golightly, deceased, as appears of record in my office.

In Witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 24th day of September, A. D. 1886.

JOHN C. CUTLER,
Probate Clerk.