

Correspondence.

Fleshhood Meetings—Preaching.

OGDEN CITY, Utah,
December 2, 1877.

Editors Deseret News:

The monthly priesthood meeting of Weber Stake of Zion was held in the Second Ward meeting house, in this city, yesterday. There was a full attendance. The meeting was called to order by President D. H. Peery. After singing and prayer the clerk read the reports from the different wards in this county. There are in the county seventeen wards, four of which are in this city. The reports showed that the people are united, that general good health prevails, notwithstanding there has been considerable sickness and quite a number of deaths among the young children. Nearly every settlement in the county has a man engaged and at work on the Temple in Salt Lake City. The people are determined to exert themselves to their utmost to raise means to complete this house, to see it dedicated to the Lord, and opened for the purpose for which it is being erected.

We have in this county about twenty day schools, all of which are well attended, some are crowded. There are about the same number of Sabbath schools, to which the youth of both sexes flock and fill the houses every Sunday afternoon, where they are instructed in the principles of the gospel of the Son of God. They are also taught the nature of the sacrament of the Lord's supper, which is administered to them on these holy days. According to some of the reports, the attendance is so large that the children may soon be heard to say, "Give us room, we are too crowded."

The young men are improving the opportunities which are afforded them in their mutual improvement societies, of acquiring knowledge on a variety of subjects all tending to qualify them for both present and future usefulness. The reports were of a very excellent and cheering character.

Prest. D. H. Peery, in his address to the meeting, spoke at some length on the necessity of establishing home industries in this city and county. He believed that by united exertion of the people these much needed institutions could be established and thus give employment to the unemployed of this community. He not only desired to see manufactories built up amongst the people, but he was also willing to help build and establish them without any wish to make speculation out of them. He was willing to work for the material as well as the best spiritual interests of the people over whom he was called to preside. He laid before the brethren a plan by which they could obtain a number of agricultural implements at prices very far below those they now have to pay for them. He spoke advisedly, and if the people will listen to him in these matters, he can and will save them thousands of dollars in the purchase of hoes, rakes, plows, &c.

He was heartily seconded in these matters by his counselors.

Elder F. D. Richards spoke on the subject of dancing and other social parties; instructed the bishops to take charge of all these kinds of gatherings among the Saints in their respective wards, and to see that they were conducted according to the instructions contained in the letter of President John Taylor on the subject. He also gave much instruction on many other subjects of importance to the people.

Elder Lorin Farr also spoke on the same subject.

To-day we received a visit from Elder Joseph F. Smith, who preached to a large congregation in our Tabernacle, on the subjects of faith, repentance and baptism, showing of what genuine faith and true repentance consisted, also the true mode of baptism. He likewise dwelt at some length on the marriage relations, impressing upon the minds of those of our faith who are about to unite their destinies in the bonds of matrimony, the importance of being married according to the celestial order which God had revealed for this purpose, that their companionship might be secured for time and all eternity, and their offspring be legitimate heirs to all the blessings of the new and everlasting covenant. He also spoke on family order and organization, pointing out the principle

upon which all people might secure to themselves and their posterity pure and lasting happiness, here and hereafter. The discourse was highly instructive, and was listened to with marked attention by the audience.

SEMPER.

Death from Accident.

WILLARD, Box Elder Co.,
December 3, 1877.

Editors Deseret News:

Again the inhabitants of our little city are called to mourn the departure of a highly respected and very promising young man, namely, Charles Edward Gordon.

Deceased was the son of the late Bishop Alfred Gordon and his wife Emma. He was born February 11, 1856. During his youth he was very studious and industrious, and bid fair to become a very useful man.

About a month ago his foot was accidentally cut by a butcher-knife, in the hands of a comrade, severing an artery. It bled freely at first, but the blood was stopped and the wound seemed to heal so nicely that hopes were entertained that no serious results would follow. In a few days, however, the wound commenced bleeding again, and although surgical aid was obtained and every attention shown him that anxiety and sympathy could suggest, he gradually sank away until the morning of the 1st inst., when his spirit left this frail tenement of clay, to join with his father and many other noble spirits that await the sounding of the angel's trumpet in the morning of the first resurrection.

Yesterday his remains were followed to their resting place by nearly all the inhabitants of this place, suitable remarks being made by Bishop G. W. Ward, T. W. Brewerton, Supt. of Sabbath School, and others.

Prior to his death, he was a member of the Third Quorum of Elders in the Box Elder Stake of Zion, Corresponding Secretary of the Young Men's Mutual Improvement Association of Willard, and a teacher in the Sabbath School. Of him it may truly be said he sought the Lord in the days of his youth, and it is hoped that his death will cause reflection in the minds of many other young men, and lead them to strive to imitate his bright example.

The young man who inflicted the wound is almost overwhelmed with grief, but no blame can be attached to him, as it was purely accidental.

Yours in the Gospel of Christ
JAMES J. CHANDLER.

The Thistle Valley Indians.

SANPETE Co., Dec. 3, 1877.

Editors Deseret News:

During my recent visit to Thistle Valley, a pocket of fertility in the mountains, I was induced to ask myself why this persistent endeavor to remove these aborigines from the spots they have redeemed. I found them under the care and supervision of a Mr. John Spencer, and occupying in some respects comfortable log houses, with suitable corrals, equal in comfort for man and beast, and up to the standard of the general homesteaders. Much fencing and irrigating ditching has been done and crop raising shows excellent results for so short a time.

Perhaps it may be said these labors are in some way due to "Mormon" direction and the results of interferences in behalf of "poor Lo." Admit this, and then tell us, ye cavillers, is it any worse for the "Mormon" than for the Jesuit fathers or the preachers of any other denomination to aid, comfort, and educate these poor souls up to independence and consequent salvation? Certainly not.

These Indians, believing in the munificence of the United States as regards Indians acquiring a title to a portion of the public domain, have faithfully foresworn all allegiance to tribe, etc., have pre-empted or have begun a maturing title to a permanent homestead, to which the laws, justice, and equity justly entitle them. It may even be possible there are Indian tramps, as there are white tramps, that may bother and annoy contiguous neighbors as to begging, but I have heard of no case of stealing, or violation of law or order.

The Indian in and around Thistleville has asked and received pecuniary help to get teams, plows, seed grain, etc., and the "Mormon"

has responded, believing it better to feed him than to fight him. President Young believed, with humane William Penn, that the Indian had soul, yea, feelings and rights on this soil somewhere.

These few Indians have made a choice of Thistle Valley, and who, in viewing over its fertility, its adaptability for a few families, its comparative isolation, can blame them.

In stepping into their domiciles, a great improvement on the tent, you see in some evidences, and with a very few utensils, of an approach to white folks' housekeeping, a desire to conform to the manners of the whites at table, and the arbitration of difficulties that may arise. Who has any right to doubt their professed marvelous interposition of the Divine favor in their behalf, when He has promised to pour out his spirit upon all flesh, white, red or black?

Is it right to keep these poor souls from their acquired rights, and in constant dread of the blue coats of the United States to drive them hence, because perchance, some lazy or old Indian begs? Is not the morsel given and begged for an improvement on the former mode of leaving the old and decrepid to die or be killed outright? Have the whites no paupers, tramps, beggars, imbeciles? And if the Indians are too poor as yet to keep their aged, have no laws to punish vagrants, &c., shall the hue and cry be raised against a few such as may trouble the few surrounding whites? Or is it possible that "no good thing can come out of Galilee?"

Who has been asked, from the United States down or up, to aid in helping these poor Indians to be self-sustaining and avail themselves of homesteads as is provided? Have the cavillers and the creakers? No, certainly not. But the "Mormons," believing that education must precede salvation, have sought to do all this at their own expense, and have done it.

With ample school accommodations and territorial appropriations made to aid in the payment of teachers, no people can be enslaved and a man to be a good "Mormon" must be intelligent, for intelligence is the power of God and man.

If the white man is the super-excellence of all the works of God, how shall the ignorant Red Man acquire this and understand God and his works, here and hereafter, unless he begins now in Thistle Valley, or the Malad, or other places.

Yes, that is so. But this is a "Mormon" project, and designed to arm and equip a half dozen Utes in Thistle Valley, and perhaps a score or more in Malad against 40,000,000 people with camps, soldiers, munitions of war, railroads, and telegraphs accessible. "Prodigious!" The equanimity of the Department of the Interior has been disturbed because of some Indian tramps, and protestations long and feeble have been heard in the land, and the aid of the United States invoked to hoist these homesteading Indians from their properly entered lands.

But were this colonization scheme the emanation of any other religious body, their praises, dollars and exhibitions of poor Lo, to provoke liberality at missionary meetings would be in order.

UTAH.

BY TELEGRAPH.

FOREIGN.

LONDON, 5.—A dispatch received at Constantinople, from Suleiman Pasha, yesterday, confirms the capture of Elena with eleven guns, twenty ammunition wagons and 300 prisoners. The Russian loss is estimated at 3,000, killed and wounded.

Mehemet Ali telegraphs as follows, dated yesterday: "We have advanced beyond Karmari. Our lines now confront the Russians, who have fallen back on Wretchesh."

A special from Adrianople says, the victory at Elena removes all danger of an attack of the Vain Bogabz pass by the Russians, and consequently enables ten Turkish battalions, which have hitherto been guarding it, to join Suleiman Pasha's army.

The Russians now have 280 guns in position before Erzeroum.

A Belgrade correspondent says Austria has sent a remonstrance against Servja's participation in the war. No note has been received

from Turkey or England. The final arrangements between Russia do not seem to be complete.

A Bucharest dispatch states that the Roumanian General, Lupu, has been ordered to slacken his advance from the Lom Palanka to Widdin. It is said these instructions were given so that he may be able to cooperate with the Servians. The number of the defenders of Widdin has been raised to 12,000 by the arming of the inhabitants of the surrounding district.

General Protics has been appointed chief of the Servian staff.

LONDON, 6.—The owners are content of the safety of the steamer City of Berlin, now twelve days out from New York, for Queenstown and Liverpool. They do not believe that her shaft or machinery is broken, but think it probable the propeller is damaged by wreckage, and possibly she may have something in tow.

Bullion in Bank of England increased £3,066,000 the past week.

The proportion of reserve to liability is 47.16 per cent.

A Turkish division from Sarna Sufiar, crossed the Lom, took Popko, and is now marching in the direction of Verboca.

A Turkish division under Fuad Pasha, is three hours march from Timova.

PARIS, 6.—It is stated that negotiations between President McMahon and Dufaure were resumed in consequence of the steps taken by Senator Batbie, who is probably acting for the Orleanist senators.

The *Soliel* states that Dufaure is willing to conduct negotiations to the point of forming the ministry, but is unwilling to accept office himself.

Figaro names as among the probable ministers Batbie, Minister of Justice; Waddington, Minister of Interior; Leon Say, Minister of Finance, and Christophle, Minister of Public Works.

Specie in the Bank of France decreased 2,900,000 francs the past week.

The young American painter, Henry Leland, was accidentally killed, yesterday, while playing with a pistol which he thought was not loaded.

A Colorado Sheriff Fights a Bear

ON THE GUNNISON RIVER.

November 12, 1877.

Let me give your readers a story of thrilling interest. The facts can be relied on. I obtained them from Mr. George Yule, Sheriff-elect of Gunnison county, and formerly, I believe, a resident of your city. There are, it will be remembered, on the foot hills in Gunnison county at this season of the year, great numbers of deer and elk, with a good many mountain lion and bear. Hunting for these animals, especially the two former, is now a favorite source of amusement as well as of profit to many, not only in Gunnison county, but to those living in adjoining counties. It was from a desire, however, to supply only their larder that two men, William Yule and brother, left Mr. Preston's ranche, on the Gunnison, a few days ago, to hunt for deer and elk. A wagon drawn by two animals, guns, ammunition and provisions completed their outfit. They travelled all day and reached the hills at nightfall and encamped. Seeing no signs of game, they concluded to remain at least one day, and try the next morning a great deal of their luck. Early in the morning they started in different directions, with guns, powder and ball, of course. After going about five miles from camp and seeing no game, William Yule, for it was he, concluded to return. So he started out, however, by the same route over which he had just travelled. He had proceeded but a short distance before he heard, as he thought, the rustling of dry leaves. Looking, he saw at once, only about thirty yards from, a huge bear coming directly towards him, with mouth open, growling and giving other evidences of a thirst for blood. Mr. Yule awaited his antagonist until he came within a few paces of him, when he took a deliberate aim, but unfortunately the gun misfired. What was he to do? He was, as it were, in the jaws of death. He fully realized the danger he was in. The ferocious beast ran directly against him, knocking him down, and, as quick as thought, he turned over on his face and feigned to be dead. The bear turning, bit him severely in four places, disabling one arm and

one leg. There he lay, afraid to move, with but a slight hope of life, and that hope based on keeping perfectly still. After the lapse of a few minutes, neither feeling nor hearing the bear, he raised his head and saw his antagonist about thirty yards off, apparently covering up something with grass. Seeing a tree near him, he made up his mind to reach it and get up it, if possible, even though seriously wounded. So off he starts, crawling through the snow, keeping an eye attentively on the bear and the tree. Reaching the tree, he started to climb it, and the bear started from his retreat directly towards him, growling and gnashing his teeth. He soon reached the tree. Mr. Yule had gone up only a few feet—just high enough, reader, for his own safety, but not too high for the bottoms of his feet to be touched by the nose of the bear. Mr. Yule again attempted to use his gun, but in vain. The animal whined, growled and gnawed at the tree, and gave every other evidence of disappointed greed. After a while he returned to what appeared to be a large pile of grass, and commenced to work as though he was concealing something. Mr. Yule, though suffering much from cold and his wounds, now resolved to make a last effort to save his life. So descending cautiously to the ground, while the bear was at work, he crawled a few steps till he got a low bushy tree between himself and the bear, watching the bear closely in the mean time. Protected by the tree he got away as fast as circumstances would admit, but he could not travel more than a hundred yards at a time without resting. At last he reached the camp, completely exhausted, but his life was saved. There he found his brother, who at once hitched up the team and returned with all dispatch to Mr. Preston's ranche, and there the wounded man received every attention. The next day Colonel Cassion, Jas. Preston, P. T. Stevens and John M. Smith armed themselves and went to the scene of the fight, and when within about thirty-five or forty yards of a large pile of straw, they saw a large bear emerge therefrom and make towards them, evidently with the intention to fight, but he did not proceed far before he fell pierced with ten balls. He weighed eight hundred pounds gross, and was neither a grizzly or a cinnamon, but a cross between the two, called silver tip or range bear—a malignant and ferocious beast. Covered up in his bed was found a large dead deer, which was supposed a mountain lion had killed, and he had stolen.

W. H. F. H.

—Denver Tribune.

A Berlin newspaper tells a story about a well-known Turkish ambassador and a German general, his father-in-law. The latter was poor in money, but rich in marriageable daughters. When, one day, the minister came to him and begged to know whether he might hope to become a son-in-law of his excellency, the general replied quickly and joyfully, "With pleasure. How many do you wish?" He was evidently under the impression that the ambassador was a Mohammedan, and polygamously inclined. "Your excellency," was the reply, "I am a Christian;" and the general, disappointed and vexed, said to have been unable to suppress an exclamation that it was "ridiculous and stupid." However, he did not refuse one daughter because unable to dispose of more.

BORN.

In this city, December 5, 1877, to the wife of E. A. Folland, a son. Mother and child are doing well.

DIED.

At Mill Creek Ward, Salt Lake County, November 20, 1877, of diphtheria, SARAH ELLENOR, daughter of Charles and Sarah Willden; born December 7th, 1865.

In the 14th Ward of this city, November 23d, of diphtheria, ALICE, daughter of Charles and Sarah Willden; born August 1867.

DR. SEYMOUR B. YOUNG

Can be found at CITY HALL.

Office at residence, Fourth Street, 12th Ward.