

A CAREER OF USEFULNESS.

INTERESTING BIOGRAPHICAL SKETCH
OF THE LIFE OF THE LATE
W. H. BRYAN.

Nephi, Utah, Jan. 16, 1885.

Brother Charles Hinkle, son of John and Elizabeth Hinkle Bryan, was born at Bryan Farm, Floyd's Fork, Ky., Dec. 14th, 1807; died at his residence in Nephi, Juab County, Utah Territory, January 14th, 1885, aged 77 years and 1 month.

He was baptized by Andrew Love and confirmed by President Brigham Young a member of the Church of Jesus Christ of Latter-day Saints at Mosquito Creek, Iowa, on the 14th day of July, 1846.

WHAT LED TO HIS CONVERSION.

In the summer of 1833 he was out hunting in the woods of Little Okaw, Moultrie County, Illinois, and while in the pursuit of game was attracted by the sound of a loud voice speaking in emphatic tones, and being curious to know the cause, leaned his gun against a tree and noiselessly approached the speaker. When he drew near enough for observation he found that the speaker was a man poorly clad, being barefooted, and standing upon a log preaching to a small company of people encamped at that spot. He sat down upon a fallen tree, and unobserved listened to the speaker, who was teaching his companions in the duties of their several callings, and though the first principles of the Gospel were not mentioned by the speaker, Brother Bryan there and then became convinced that the little company of travelers were the true followers of the Lord Jesus Christ and that the speaker was uttering inspired words. He learned that the travelers were a company of Latter-day Saints, and though he did not join the Church immediately, from that time he advocated and sustained the principles of "Mormonism" and for that cause was driven from his possessions at Little Okaw, Moultrie County, Ill., with the Latter-day Saints in the early spring of 1846, when he started west, reaching Highland Grove, Iowa, in July of the same year.

The mob drove from that place Andrew Love and family, Wm. Cazier and family and George Best and family, "Mormons," and Brother Bryan and family who had not then joined the Church.

The mob offered to give Brother Bryan further time to make preparations for moving, saying they had nothing against him except that he would harbor the "Mormons," but he refused the proposal and moved at once with the company.

He built a house and remained at Highland Grove until the 19th day of May, 1848, when he started west,

REACHING SALT LAKE VALLEY

on the 22d day of September of the same year, where he took up a city lot and farm and remained until the 22d day of October, 1851, when he moved to Nephi, Juab Co., Utah, reaching that place on the first of November.

In November, 1852, he was ordained a High Priest by Bishop Jacob G. Bigler, Sen., and chosen and set apart to act as his First Counselor, in which position he acted until June, 1861, when he was ordained and set apart by Bishop Edward Hunter to act as Bishop of Juab County, and he acted in that capacity until October 25th, 1869, when he went on a mission to the western and middle States, returning from his mission on the 10th day of March, 1870. He took a prominent part in the

INDIAN WAR

of 1853, and was one of the committee appointed and who acted in the location and building of the Fort Wall around the town of Nephi, the dimensions of the wall being 105 rods square, 6 feet thick at the bottom, and two feet at the top, and 12 feet high, having gates on the north and south sides.

He held a commission from Governor Brigham Young, appointing him to the office of "Surgeon's mate of the Battalion of Infantry of Juab Military District," with the rank of Second Lieutenant of Juab Military District of the Nauvoo Legion, and of the Militia of Utah Territory, to take rank from the 21st day of January, 1854.

June 1st, 1877, he was ordained and set apart by President Brigham Young to the office of a member of the High Council of the Juab Stake of Zion, which office he held until his death. He took a leading part in the building of the Nephi meeting-house, and Social Hall, and in the locating of the townsites and fields of Juab County; also in the establishment of co-operative institutions, and he presided over the Nephi Co-operative Mercantile and Manufacturing and the Nephi Mill and Manufacturing Companies for several years.

He organized the Nephi Relief Society, June 23d, 1868.

He held the office of a Selectman in Juab County Court from 1854 to 1861.

He entertained President Brigham Young with many of his company on nearly every occasion of his passing through Nephi, and kept an open free house to the traveling public for many years.

He acted as physician and surgeon free of charge on every occasion to any and all who called upon him in that capacity—Mormon, Jew, Gentile or aborigine, numbering thousands of cases from the time of his arrival until his late sickness, and there is scarcely

home in Nephi that does not remember him in kindness and gratitude for his many benevolent acts.

His death came like sleep to an infant, passing away quietly and resignedly, feeling that his earthly work was complete and that God would receive him into His kingdom.

His funeral rites were held at the Nephi Meeting House, commencing at 11 o'clock a. m., Jan. 16th, 1885, Apostle Teasdale conducting the services. In his remarks he dwelt principally upon the benefit of a well spent life, drawing the sympathy of the Saints in such a manner as to cause each to comprehend the grand reward of faithful works in the Kingdom of God. Presidents Paxman, Grover, Sperry and Elder Love, Bishop Udall and Patriarch J. G. Bigler also spoke, each bearing upon the subject advanced by Brother Teasdale, and giving testimony of the faithfulness and usefulness of the deceased.

He leaves two wives, two sons and several grandchildren to mourn his loss.

GEORGE TEASDALE.

THE LATE GEORGE S. GRANT.

THE FUNERAL SERVICES AT OAKLEY.

Apostle Heber J. Grant, who, with his brother Hyrum, has just returned from Oakley, Idaho, where the two brethren have been to attend the funeral of Brother George S. Grant, delivered the following by hand this morning:

OAKLEY, Idaho,
January 18th, 1885.

Editor Deseret News:

The accident which occurred here on Tuesday, the 12th inst., by which Bro. George S. Grant lost his life, created a profound sensation among the people, and has caused our little community to be pervaded by a gloomy feeling.

Immediately it transpired, a dispatch was sent to Apostle Heber J. Grant, and the remains were kept six days, pending the arrival of the latter and his brother Hyrum, that they might be present at the funeral.

The facts of the accident are about as follows:

A rabbit hunt was organized, and, after the result was declared and all preparing to return home in the highest glee, Brother Grant, who had joined the party, was shot and killed by the accidental discharge of his gun while in the act of getting into the wagon. It appears he had lifted his gun into the wagon and had either stepped upon the hammer or knocked it against the wagon-bed while stepping in. Brother Swanty Nelson, who was following him, caught him in his arms as he was falling, and he died almost immediately without a struggle, the load entering just in front and below his right ear and ranging toward the back of the head.

The grief and consternation of those present, were all the more striking from the contrast of their jollity and good humor of a few seconds before, and all appeared paralyzed.

Yesterday the funeral services were held in the Hall of this place, with emblems of mourning, among which was a motto from the title of one of the S. S. Union hymns, "Wanted on the Other Side." Bishop Haight, D. P. Curtis, Geo. Whittle, Robt. Wilson, C. H. Karlson and J. J. Millard, all spoke of the esteem in which Brother Grant was held, of his integrity and activity, and the regret at our irreparable loss. His brothers, Heber J. and Hyrum Grant, made a few remarks, expressive of their appreciation of the kindly feelings that had been manifested toward the deceased, and for the ample arrangements that had been made to show the last tokens of respect for him.

After the services the body was carried to the cemetery by the pall bearers followed by the Sabbath School children on foot, and a procession of 52 vehicles, the line extending over half a mile. At the grave the school sang the hymn "Did you think to pray," a favorite song of his while living.

Brother Grant settled here about four years ago and has been identified with every movement in the building up of the place, was Supt. of the Sabbath school, has been Pres. of the Y. M. M. I. Association and at the time of his death, Supt. of the Co-operative store, and in every position which he was called to fill has displayed the qualities for which his father (the late President Jedediah M. Grant) was noted.

He leaves a wife and child, his mother and the entire community as mourners at his departure.

JAMES STODDART.

WEBER COUNTY ITEMS.

SUMMARY OF LATE EVENTS FROM OUR REGULAR CORRESPONDENT.

OGDEN CITY, Utah,
January 19, 1885.

Editors Deseret News:

Winter has set in here in earnest. For a week past we have been visited with

SNOW STORMS,

which appear to have filled the mountain gorges and ravines with the "beautiful," and have covered the landscape below with a lovely mantle of the same kind. We have about 16 inches of snow on the level. Every day—but more especially evening and away into the night—the music of the

sleigh bells rings out upon the crisp, bracing atmosphere as the dashing steeds and elegant chariots, filled with merry laughing beaux and sweethearts, glide with rapidity over earth's bosom covered with its snowy coating. Everybody is taking advantage of the opportunities thus afforded to enjoy this healthy recreation. The snow at this time would have been much deeper than it is, had not one or two thaws caused a large quantity to dissolve and find its way to the small streams and thence to the rivers. Last night about four inches more fell, and this morning the hearts of the sleigh riders were gladdened by the sight of this new Nature's winding sheet, in which our common Mother is enveloped.

I regret that I cannot report improvement in

COMMERCIAL MATTERS

in this city. The complaints of dull, hard times among business men have become monotonous, and there does not appear any immediate prospect of matters in this direction becoming much better. A great number of the laboring classes are out of employment and, as a consequence, experience much inconvenience. But still as a community we have many things to be grateful for, among which is the gratifying fact that none of our people are suffering for the lack of food. There is plenty in the country, and those who have abundance administer liberally to those of their brethren who have been less fortunate than themselves. Hence the poor have been supplied with

BREAD, MEAT AND FUEL;

also with articles of clothing, bedding, etc., to comfort and warm them during this inclement weather.

The frost hitherto has not been so deep and continuous as it was a year ago, so there has not been as great an ice harvest as there was this time last year; still a considerable amount of the congealed water has been gathered and stowed away for use when the heated term shall come.

On Saturday and Sunday the Weber Stake

QUARTERLY CONFERENCE

was held in the Tabernacle, which was well crowded with people from here and remote parts of the county. The reports of the Bishops of the various wards were good and cheering, notwithstanding the numerous "drawbacks" the people have encountered during the year 1884. There is not much sickness in the Stake, the people are not very despondent, and all adverse legislation and discriminating enactments against, and attempts to prosecute them in the "free-exercise" of their

RELIGIOUS CONVICTIONS

only tend to make them more united for their common defense; to stand by their convictions, and to honor them by a steadfast adherence to them. They do not feel excited about these matters; they pursue the even tenor of the way, minding their own business and putting themselves on the defensive against any encroachment on their rights and privileges from others.

President George Q. Cannon and Apostle F. D. Richards gave some very excellent and appropriate instructions to the Latter-day Saints during the Conference, stimulating them to continued diligence in and fidelity to the cause of God; reminding them of the providences of the Almighty in the protection in the past, and assuring them that His arm will be stretched out still to sustain them in the future if they will be true to themselves in carrying out His counsels and obeying His laws.

The various institutions of the Church were represented as being in excellent condition and full working order; all of which deserve especial mention, though it may be brief.

It will be conceded by parents and guardians of this people that we cannot place too high an estimate on

OUR OWN SUNDAY SCHOOLS,

which are accomplishing so much permanent good among the juveniles of this community.

The report of the Stake Superintendent showed not only an increase of attendance at the Sunday schools during the last three months, but great improvement in the methods and means of instruction in these valuable institutions, and also that the best talent that can be found in the various wards of the county is employed to instruct the children and imbue their young minds with a reverence and love for

THE SUPREME BEING;

to induct them in the very fundamental principles of the gospel and teach them how to obtain a knowledge of their Redeemer—why he lived, suffered and died on the cross. There are 25 of these Sabbath institutions in this Stake, 19 of which were reported at the conference. The report stated that in the 19 there was a membership of 3,000. Six schools were not reported, but their growth may be judged from the fact that there were scarcely 3,000 members enrolled in the 25 schools three months since. Yesterday there was reported 211 male and 154 female officers and teachers in the schools—a total of 365. All these ladies and gentlemen are punctual, energetic, and take great delight in their labors of love in teaching the juvenile members of the community the true way of life. There is, in the Territory, a membership of from forty-five thousand to

FIFTY THOUSAND

attending our Sunday schools, which, with Primary Associations, are power-

ful auxiliaries in preparing them for higher studies and fitting them for the duties of life and honorable positions in society.

THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS

were reported by Superintendent E. H. Anderson. There are twenty-one associations in the county, with a total membership of 875. The average attendance at their meetings is very good, and the interest evinced by the young men in the work of improving their intellectual status is highly commendable. They have excellent, well selected libraries in nearly all the branch associations, and the young men of Israel devote their time to study and intellectual culture instead of, as formerly, spending it in frivolous pastime.

PRECEPTOR CLASSES

have for some time past been in operation in a number of the associations, and yesterday, Superintendent Anderson adopted measures with the officers for the organization of a class in every association in the Stake, the result of whose workings will, without doubt, be highly beneficial to the students. I look upon these associations as embryological colleges from which will graduate more eminent "divines" than have emanated, hitherto, from any of the schools of modern Christendom. For while the systems and ethics of the latter teach men to worship a nonentity, the theological sciences taught in the former will make men acquainted with the true and living God; teach them how to approach, and ultimately to attain to an eternal association with Him.

Superintendent Anderson takes a deep interest in, and labors constantly to promote the continued growth of these valuable institutions.

The young ladies are not a whit behind the young gentlemen, in their improvement associations, and in cultivating every virtue that will fit them to grace the various positions in life they may be called to fill.

I must not close this communication without paying a tribute of respect to the

LADIES' RELIEF SOCIETIES.

It is almost impossible to overestimate the value of these societies, the members of which are friends indeed and ministers of mercy. They are constantly engaged in visiting the sick, relieving the necessities of the indigent, and reaching those sufferers whom the sterner sex can scarcely gain access to. They are untiring in their zeal, and work with assiduity at whatever their hands find to do. None know better how to value, nor more fully appreciate their services and efficient assistance than the Bishops of the Wards. They are helps in government, and save the Bishops much time, toil and anxiety.

WEBER.

"LOOK HERE, UPON THIS PICTURE, AND ON THIS."

THE contrast implied by these words of the immortal bard never found a fitter application than in the treatment the Latter-day Saints receive from their traducers and those who think it their mission to oppress them, and the opposite course pursued towards the latter by the victims of their diabolical hatred. This is especially manifest right here, in what is known as the stronghold of "Mormonism," where many of the most virulent and unscrupulous enemies of this people live, move and have their being, unmolested by a single act, either of aggression or retaliation.

We read in the daily printeries outrages upon "Mormon" missionaries and their converts—of mobbings, whippings and drivings, and even the assassination of humble, virtuous and God-fearing men, who leave their homes, their wives and children, and every social comfort, to go forth as wanderers for Christ's sake, to prove their faith and integrity to His cause, and scatter the jewels of His Word among those who are ignorant of its blessed import. Before our very eyes a licentious and ribald press heaps daily abuse and calumny upon men who are everywhere known to be high-minded and honorable—by none better than the wretches who hate them worst and abuse them most. We see helpless women and children lied about most viciously and branded with infamy undeserved; the sacred memory of the dead profaned, and all that the living cherish and revere, held up by these human ghouls as targets for the blasphemy and ridicule of the ungodly. And all this because the ones so persecuted are "Mormons," and hold to a different belief regarding the life here and hereafter, to those entertained by their good, kind, Christian—save the mark!—would-be reformers.

Moreover, efforts are continually being made, in many instances with success, to lead the children away, under pretense of giving them a gratuitous education, from the holy faith which their fathers and mothers, rather than relinquish, would die for. Our youth are seduced from wisdom's ways and virtue's paths by the wily arts of the libertine, the gambler, and those who earn a livelihood by inheriting the curse pronounced upon him who "putteth the cup to his neighbor's lips;" by the smooth-faced, oily-tongued hypocrite who clasps hands with these so-called agents of reform, and

having stolen the livery of heaven to serve the devil in, prostitutes the sacred calling he thus usurps to subserve his selfish ends and desires. Our brethren are hunted down by official sleuth-hounds; the sanctity of the fireside and the sick chamber is invaded by ruffians who violate the law under pretense of serving it; fathers and husbands are dragged from the bosom of their families, dependent upon them for support; harassed by vexatious suits, trumped-up charges and the unwarranted assumptions of small-souled minions of the law; held in custody or forced to give exorbitant bail, insulted, brow-beaten and abused in court, and then thrust into prison and punished before fairly or finally convicted of the offences charged. Mothers, sisters and wives summoned before secret tribunals, inquisitorial commissioners and grand juries, as witnesses against their natural and legal protectors, catechised indecently by impertinent individuals clothed with an evanescent authority, calling themselves "good men and true," and wearing indeed the shape of men, but proving by their conduct in many instances that from their unregenerate breasts the last spark of manhood, if it ever existed there, has departed.

Such things this people have endured and are enduring still, and yet are patient and forbearing, and the authors and perpetrators of these and kindred acts of injustice and oppression, are as free as the air they breathe, so far as hindrance or retaliation is concerned, and entirely so except as they are the veriest slaves of their own bad passions and the spirit of wrong-doing which has fastened its shackles irrevocably upon them.

Who is it having eyes to see, ears to hear, and a heart to understand, but knows that if a "Mormon" or any number of his co-religionists were to intrude into any other community on earth and attempt the high-handed, unwarrantable procedure that is witnessed here in Utah from day to day, and of which they are the patient victims, it would raise such a clamor and indignant uproar as the thunders of heaven could scarcely silence? Simply change the location and the contrast between the pictures is sublime.

Let a "Mormon" school teacher go into a "Christian" city and endeavor by gilded baits of free education or other inducements to woo the children of the Gentiles from the religion of their parents, adding to such efforts the practice so common among the institutions and promoters of sectarian schools in Utah, of making periodical visits to his fellow-believers at a distance, and after lying to them most villainously about the people in whose midst he is laboring, return laden with a rich harvest of dollars reaped from the field of falsehood of his own sowing, to "continue the good work" of reclaiming the Gentile youth, and inveigling them into what their fathers and mothers consider by and forbidden paths. Let him do this, and then witness the mild (?) and peaceable (?) results that would follow.

Again, what if a "Mormon" press should establish itself in the very heart of St. Louis, Chicago, or any other city of our land and persistently and wilfully falsify, blackguard and abuse the most reputable and respected citizens, without the slightest shadow of excuse for it, except the one we so often hear in these parts, that its object was to Mormonize (Americanize) and turn them from the ways their consciences tell them to walk in, to the path of a so-called social and political salvation. Suppose that through these continued, heaped up, pressed down and running over assaults on private character, the name of a resident of St. Louis or Chicago should become so feared and hated that right here in our own city of Salt Lake, peaceable Gentile merchants or "Christian" missionaries should be shot down by "Mormon mobs," fired to the commission of the bloody deeds by the outrageous calumnies set afloat and carried to Utah by said "Mormon" newspaper whose existence we are, for the sake of argument, supposing.

Suppose, again, that the machinery of the courts and the administration of the law were exclusively in "Mormon" hands, and they, through bigotry and hatred of everything a Gentile should stretch and strain the authority they held, to the same extent that is now being done in the vexatious prosecutions of which they are made the victims, for the purpose of convicting, fining and imprisoning Gentiles, breaking up their families, and bringing them into a bondage more to be dreaded than death, which to freemen would seem sweet by comparison. Would any people less patient and long-suffering than the Latter-day Saints be contented with anything short of a revolution? And would they not have cause, surely as just and sufficient as that which kindled the immortal fires of Bunker Hill and Yorktown, and caused earth to reverberate with the echoes of the sublime declaration that all men are created equal and endowed by their Creator with the inalienable rights of life, liberty and the pursuit of happiness. But the Latter-day Saints are more patient even than their patriotic sires of a century ago. They know, like the immortal Henry, that "there is a just God in heaven, who watches over the destinies of men and nations," and they have confided their cause to Him, who has sworn to fight their battles for them.

This is why they can bear and forbear to the uttermost, patiently suffering the slights and insults of those who ride rampant over law, order and