DESERET EVENING NEWS.

Copy for Advertisements which are inserted as soon as the Morning News is on the day when so ordered should be handed in at the business office before 12 m.

Rates of Advertising furnished upon application.

Job Work for advertisements must be in a short time.

Tuesday, July 5, 1892.

FRAGMENTS.

THIS has been an almost blank morning in the courts.

LIBERTY PARK was thronged with pleasure all day yesterday.

A LAD named West fell from a wagon during the parade at Sandy yesterday, and was badly hurt.

THE Salt Lake base ball team was again beaten in National Park yesterday by the Denver nine.

CALDER'S PARK and Smith's Park did a big rush of business yesterday. The cars were crowded all day long.

LOOK out for canned fruit. Though packing of it several serious cases of poisoning have occurred within the last few days.

ROY GIBSON, who recently escaped from the Reform School at Ogden, has been re-captured by Capt. Donovan, who saw him on the street and secured him.

DAVID F. LAMBY has begun replevin proceedings in Justice Lewis's court against Myron D. Rice, to regain the possession of a "patent mowing machine."

CAPELLA SINGING proved a great source of attraction yesterday, and a few thousand earwigs were seen in the city—something uncommon even for a Fourth of July.

EX-DEPUTY UTAH GUARD Gibson has gone to Denver. He will attend before the grand jury there in the case of F. H. Thompson, the barkeeper, charged with counterfeit coining.

A MAN named Fred Burnham made an attempt upon his life at Black's Hot springs on Sunday evening. He took a dose of potassium, but a stomach pump put him all right again in a short time.

SEVERAL alarms of fire were sent in yesterday. The fires came from the Progress block, the west room in the residence of Mrs. Schwartz, on First West and Temple, and the third from the Home recreation. In each case the damage was quite nominal.

TEN-YEAR-OLD Charlie Mallin, son of C. B. Mallin, who resides at No. 251 south Third East street, accidentally shot himself yesterday from an elevated shelf at his parents' home bedroom. The weapon was discharged and the ball entered the left upper part of the leg just above the ankle. While the wound is a serious one it is not considered dangerous.

A YOUNG man entered the bath room at W. J. McDonald's of Provo, yesterday, while he was in the lake at Garfield, and carried off a gold watch and fob as stakes. The chain and charm were left behind. Deputy Marshal Gordon made every possible effort to locate the thief but failed. Bathers, look your valuables and avoid losses.

THE Tuscaroras regaled themselves with fire-water and other similar liquids at Warner's grove yesterday, and last night held a public powwow in front of the Continental. The following tag men of the tribe addressed the braves: James M. Denney, "Eye Glass" Gibson, William Newton, J. B. Anderson, O. W. Powers and Big Medicine Man Hall. The speeches were purely Tuscarora and consequently anti-Democratic, anti-Republican, and of course anti-"Mormon."

THERE was a lively little scene enacted on one of the trains returning from Garfield last night. The boat, the excitement of the day, or something else, proved too much for the constitution of a party of colored men and women, and a free fight followed a free exchange of "compliments." A piece of gallinipper stew was seen, but in order to escape arrest the belligerents jumped off the car just before reaching the city depot, and got clear off.

GEORGE C. SWAN, son of Douglas Swan of this city, was returning from Garfield by the 7 o'clock train last evening, and when riding on one of the outside steps his left leg struck a cattle guard. A moment or so later little was reported—the second time with such force as to throw him to the ground. The train was stopped and Swan was picked up and placed aboard again. On arriving in the city the lad was seen by Drs. Steele and Wilson, and it was found on examination that his left leg had been broken near the thigh. The patient is now resting easily, and appears to be thankful that he escaped with his life.

Temple Notice.

The Manti Temple will close on Friday evening, July 22d, and open again on Monday August 29th, 1892.

ANTHON H. LUND.

A BIG GRIST.

How Offenders of the Law Celebrated the Fourth.

Justice Fred Keeler returned from Wellsville, Cache County, on the Union Pacific this morning, where he spent the Fourth. On his arrival at the City Hall a few minutes later he had brought before him the unfortunates who were gathered in by the police yesterday for drunkenness. Their cases were soon disposed of and an adjournment taken until this afternoon when the following persons were to be arraigned on the offenses designated:

Louis Davenport, the French Canadian contortionist, who does the "frog act" at the Variety Theatre on Commercial Street is again in the police. This time he is charged with drunkenness and disturbing the peace.

James Fay, and old offender is languishing behind the bars accused of petit larceny.

James Brown, John Shehan, Geo. King, Geo. Williams and William Johnson are awaiting arrangement for vagrancy.

B. Mount, F. D. Branning, George A. Kilpatrick and J. L. Rawlins, are all under arrest for disturbing the peace.

D. Donahue is the name of an individual who is the guest of Jailer Raleigh pending an investigation of a charge preferred against him for insulting a lady.

H. Kelley is rendered for fighting and exhibiting a deadly weapon.

James Palmer will be called upon to explain why he indulged in driving beyond the rate of speed fixed by ordinance.

Beulah Johnson, a deprived female, is in jail for prostitution.

John Simmons occupies a place in the city jail. He is accused of committing a nuisance.

CASE OF DROWNING.

George Smith Loses His Life in Ogden River.

The following is from a letter from Mrs. R. G. Lambert, of this city, dated at Lynn, Weber county, Utah, July 4th:

This morning a bright and happy party of young boys and girls—some of the best young people of the ward—went about eight miles up Ogden canyon to spend the day. They had just taken dinner on the bank of the river, when one of the party, George E. Smith, eighteen or nineteen years of age, son of Bishop Smith, of Lynn ward, proposed to take a bath, and for this purpose improvised a bathing suit out of sacks in which the party had carried ice, etc. Another young man named Joseph Hutchins spoke to him as he went into the water, and directly afterward noticed his disappearance. Young Hutchins immediately threw off some of his clothing and went into the stream after him, nearly losing his own life, as he was seized with cramp. Others joined in the search, but the water was so cold they could not long remain in it until cramp seized. Soughings of inclination of the very souls be found and the young folks returned home to carry the news to the new grief-stricken parents and sympathizing friends. At least five hundred people went to the river and searched for the body, doing what good they could, and everything that humanity could devise. The deceased was an exemplary young man of moral habits and pleasing ability. He was about 18 years and 3 months, who have the sympathy of all who have heard of the accident."

We learn from another source that the body was found at midnight last night.

Arrivals and Appointments.

The following appeared in the *Millennial Star* of June 26th:

Arrivals.—The Guion steamship "Nevada" arrived at Liverpool on June 15, with the following missionaries among the passengers:

For the British Mission: Charles W. Wright, of Hunterville, Utah.

For the Scandinavian Mission: Peter C. Gerrard, Nephi H. Nelson, Adam Peterson, Huntsville; James Anderson, John Johnson, Logan; Ludwig S. Hansen, Brigham; John H. Wright, Ira A. Carlquist, Salt Lake City, Utah.

For the Swiss and German Mission: John O. Zenger, Salt Lake City; William Tobler, Tooele; Jesse Harper, Harrison Halen, Santa Clara; Ulrich Stauffer, Willard City; Jacob Ilf, South Jordan, Utah; Arnold Hirschi, Montpelier, Idaho.

Brother Jeremiah Owen, formerly of Merthyr Tydfil, Wales, but now of Salt Lake City, was also one of the party. He is on a visit to relatives and friends.

Those of the Scandinavian and Swiss and German missions proceeded to their destination. All were well.

The steamship "City of Paris" which reached Liverpool June 8th, had on board P. W. Madsen, Esq., of Salt Lake City. He was accompanied by his wife and two children. They are on a visit to their native country, Brother and Sister Madsen having emigrated from Scandinavia to Utah seventeen years ago.

Releases and Appointments.—Elder Henry Moyle is hereby released from his labors as president of the Cheltenham conference, to return home.

Elder John H. Booth is honorably released from his labors as traveling Elder in the Manchester conference, to return home.

Elder Samuel W. Robertson is honorably released from his labors as traveling Elder in the Birmingham Conference, to return home.

Elder Noah Edwards is honorably released from his labors as traveling Elder in the Birmingham Conference, to return home.

Elder Joseph England is honorably released as traveling Elder in the Norwich Conference, to return home.

Elder John Trimble is honorably released from his labors as traveling Elder in the Newcastle Conference, to return home.

Elders Anders Hansen and Olof H. Olsen are honorably released from their labors in the Scandinavian Mission, to return home.

Elder Alfred Solomon is released from his labors as president of the Newcastle Conference, and is appointed to preside over the Cheltenham Conference.

Elders Moses Thatcher, Jr., and S. J. Jeppesen are released from their labors as traveling Elders in the Nottingham Conference, and are appointed to labor as traveling Elders in the London Conference.

Elder Nephi J. Hansen is appointed to preside over the Newcastle Conference.

Elders A. C. Young and S. M. Barratt are appointed to labor as traveling Elders in the Cheltenham Conference.

Elder Charles W. Wright is appointed to labor as traveling Elder in the Nottingham Conference.

A Fatal Dose.

Last evening at 8 o'clock an eighteen months old baby of Mr. and Mrs. B. G. Palmer, 240 Twenty-sixth street, Ogden, died from the effects of morphine poisoning.

The child, while rummaging around the house during the afternoon, found a box of morphine pills and swallowed the contents. It was soon seized with convulsions and after suffering several hours died.

The funeral will take place Wednesday afternoon at 2 o'clock.

Coming U. P. Excursions.

The members of Sugar House ward will go to Garfield on the 12th inst.

The Sixth Ward Sunday school will visit Syracuse on the same date.

On July 14th the First ward Sunday school will spend the day at Garfield.

On the 15th the Young Women's band of Taylorville, will give an excursion to Garfield.

Family Gathering.

Friday was the sixtieth anniversary of the birth of Brother Samuel Bateman of West Jordan, and the occasion was most pleasantly celebrated. Nearly if not quite three score of his gradkinsmen relatives were present. The event terminated with hearty handshaking and frequent farewells and wishes for Brother Bateman's future usefulness and prosperity.

Priesthood Meeting.

The Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall, Salt Lake City, Saturday, July 2nd, 1892, at 11 a. m., President Angus M. Cannon presiding.

There were present on the stand: Counselor Joseph E. Taylor, of the Stake Presidency; William B. Preston, of the Presiding Bishopric of the Church; Elias Morris and William C. Dunbar, of the Presidency of the High Priests' quorum, and other prominent Elders.

The meeting commenced with singing and prayer, after which the roll was called, showing one High Counselor, three Patriarchs, eight Presidents of Seventies and five home missionaries.

All the wards of the Stake were precisely represented excepting Farmington, East Mill Creek, Union, Herriman and West Jordan.

The First, Third, Twelfth, Fourteenth, Seventeenth, Eighteenth, Nineteenth, Twentieth and Twenty-first Quorums of Elders were represented by their presiding officers, and the Bolivia branch by Stake Superintendent Thomas C. Griggs.

Upon the recommendation of the respective Bishops, a number of young men received certificates authorizing their ordination to the offices of Elders, on promoting to home and magnifying their office and calling in the Priesthood.

It appearing that some of the Presidents of the Elders' Quorums had taken it upon themselves to certify young brethren to the office of Elder without having received the customary certificate from the Priesthood meeting authorizing the ordination.

PRESIDENT ANGUS M. CANNON

advised the presidents of Elders' Quorums to require persons desirous of being ordained Elders to produce and retain the authorizing stick ordination.

BISHOP WILLIAM B. PRESTON

addressed the meeting for a short time. He said he was pleased with the Bishops, particularly those residing in the country wards, to be careful in the handling of hay and other products of the farm. As it is now the laying season, it should be attended properly. Great care should be taken with the stacking of the tithing hay, so that if it is necessary to have it in a stack for one or two it will be well preserved. Where the hay can be sold, sell it and use the money in the General Tithing Office Horse Department. Use every effort to sell all your products, but only buy that everything you raise. Let the market price, as near as possible, govern the Bishops in their tithing receipts. Also when disposing of the same sell according to the prevailing prices.

Bishops take care of everything committed to your care; this is expected of you as stewards of the Lord. Another thing look after the poor in your wards and see that none suffer. Be fathers to the people, as your office implies. As you do this they will love and respect you in turn.

Counsel, Dispatch, Skills and Twenty-first city wards, also Sandy wards were reported by their respective Bishops, each saying that, as a rule, the people were doing as well as could be expected in regard to living their religion. These Bishops were also united in stating that they were actually surprised by great numbers of people in their wards who had moved from their districts without bringing notes of standing and asked what was to be done with such people. The question of round dancing was also sprung by one of the Bishops, who wanted to know if such dancing had the approval of the authorities of the Stake.

President Angus M. Cannon remarked that where people failed to bring their notes of standing into new ward or place to another, extra efforts should be made to procure their recommends or when this could not be done renew their standing as well as possible for Latter-day Saints. Persons who desire to do right will take notes of standing with them.

Referring to the question of round dancing the speaker said: The late President John Taylor proclaimed against it as distasteful to him. Too Twelve Apostles assured, inasmuch as excess of liens tended to evil, that not more than "one or two" is permitted during one evening, while the High Council of this stake having the feelings of the Prophet of God, decided: "That round dancing be discontinued in the Stake altogether, in the meetings on each Latter-day Saints' day."

It having been called to attention that such a prohibitory resolution conflicted with the advice given by the President, the speaker consulted with President John Taylor, before his death and suggested, he would advise the High Council to rescind its action, which he said was taken without the President replied: "I am opposed to such dances believing them to be incompatible with the teachings of the Lord." I will advise you to let the resolution remain on record."

From that time to this nothing further has been said in the Stake, about restraining them, until today, when we are the other people withdrawing from our parties and round dancing is the usage—the young people seeing the contrary.

I have washed my hands of the course that has been pursued by those whose pleasure it is to disregard the counsels of those who have given evidences of possessing wisdom inspired of God.

It is proper that we provide amusements for our people, but when they become a snare and religion and work are included upon as an exception, I think it is time we call a halt, in the fear of God.

The organizing of each other in every good work and act was advocated, and the attention of the Priesthood and people alike called to the word of the Lord contained in the revelations, viz: "Be not only hearers of the word but doers of it."

Adjourned until the first Saturday in August at 11 a. m.

Benediction by Bishop Orson F. Whitney.

Marriage licenses were granted today to John H. Simpson of Oakley, Cassia county, aged 21, and Angie Smallwood of Salt Lake, aged 20; John H. Hickman of Eden, Nevada, aged 21, and Rosetta Jones of the same place, aged 19; Thomas H. Clements, aged 22, and Julia A. Mellen, aged 19, both of Salt Lake. In each case the mother was present to procure the license for her.

The case of the Chamber of Commerce against Dr. R. Richards comes up for trial in the City Hall today. The case was adjourned for hearing July 25, at 2 p. m., in the United States court room in this city. Four members of the chamber, consisting of seven, will be present.

Superstition at Home Yet.

The use of Mania Cure is in truth alive with superstition, we breathe it, eat, drink and even sleep it, for our very dreams merge with the idea of a mania. The dread consumption seems determined on no more to escape the influence of superstition than he can hope to leave the priestcraft without having caught the fever of gambling. Unexpected events and trivial incidents are fraught with meaning to the credulite loving man or woman, who see in every exclamation of pleasure or surprise a possible revelation of a lucky number.

Friends, relatives, acquaintances become as lies in the atmosphere of the room, for the gambler dares not be looked at or spoken to in the fear that it may break his luck. Every kind of odd, fanciful or common place thing is invested with awe and reverence by the superstitious person, who would rather lose his coin for 1,000 francs than the silver penny which he regards for the time being as a power to influence for good for him.—Cor. Philadelphia Telegraph.

Superstition in New England.

Dismal pedantism born in New England, in various parts of the west and in every southern state I have frequently stood for the night at the homes of poor farmers, laborers, fishermen and coopers. In such dwellings I have invariably listened to the tales of the neighborhood, culminating them by swearing, and have found the belief in witchcraft cropping out in the oldest towns in New England, sometimes within the very shadow of the buildings where a learned ministry has existed from the settlement of the country and yet the schools have furnished means of education to all classes. The happiest seen in nearly every county and often in every township, upon the houses of persons supposed the old Lowadow beneath which Lord Nelson, who had been kept it mind to the tomb of the victory, received his death wound at Trafalgar.—Dr. Buckley in Century.

A Profitable Pet.

A pelican pet belonging to prohibitionists Indiana has been dug up near Reading. The pet is a large fish eaten with a wooden pit, the bottom of which dropped two or three in Dunbridge, leaving unmistakable evidence of having been turned out laboriously with a sharp flint instrument. It still shows plain traces of the pelicans and coins which were seized in and used in the poisoning of arrows. The poisons extracted from the sins of copperheads and rattlesnakes and from certain deadly plants were used in concocting the tainted fluids. The poisoned arrows were employed by the Indians in killing their enemies in war and in shooting dangerous wild animals. Now poison pots of this kind are in existence, even in the most complete possession of descendants of Indian tribes.—Philadelphia Ledger.

An Archbishop's Sermon.

What is an archbishop's sermon? This curious piece of information came out by accident the other night during one of Dr. Benson's speeches in Walsingham. He was speaking without notes, and at one particular passage waxed sufficiently eloquent at the idea that such work as Mr. Barnett was doing was not good and rightful work. Suddenly two words slipped out. The archbishop colored with confusion, and apologized profusely for his unfortunate slip. We hasten to add that they were hardly what would ordinarily pass as very wicked words. The archbishop's error was only "My goolness."—Manchester (Eng.) Times.

Sensitiveness of a Prisoner.

They cannot be very sensitive, those Chinese. One man admitted into the hospital suffering from a large ulcer which extended four inches upward and as much downward from the back of the knee. He told how thirty years before he had received a burn there, and the wound, now became an ulcer, had never healed up. Surely he would have another name for the "foreign devils" when, after four months' careful treatment, involving five successive operations he was at last discharged quite cured.—London Hospital.

Too Historical.

"I'm thinking of getting up a fancy dress ball, at which all the guests will have to appear in the costumes worn by the members of their families. Wouldn't it be picturesque?"

"Hardly. There wouldn't be anything very picturesque about a lot of bricklayers and butchers and housekeepers."—Kate Field's Washington.

Absolute Silence.

Mr. Flamond, who has been studying the fossiled stones in the southeastern part of Alberta, has found many rocks upon which men, women and children, who were evidently petrified, are represented. The designs bear considerable resemblance to Egyptian figures.—New York Times.

Talk in Novels.

Speaking of conversation in novels Agnes Repplier objects to one well known writer because, in his talk, the characters are always hampered by the terrible necessity of illustrating a moral, and even in their most vagrant moments they seem still bent up in their minds, like the good and bad children in an old fashioned Sunday school book, and therefore, must develop on moral lines. "It is seldom that a good man is a good story, too," remarks Miss Repplier. The conversations of a novel are also failures when the characters are put up to talk at us. When the author tries to convert us to a new hobby or reform our manners and ideas in a story instead of sending his own business and looking after his characters, we become suspicious of him at once and give his book, as a whole a beat, as we can. Story writing is story writing and must not be turned into preaching.

The following extract from Miss Repplier's paper in The Critic in Prose has a point in it that might well ponder the perception of novelists. It becomes a personal book:

A great many men can, when they write a book, keep out of it their personality, and yet, when they write a letter, they cannot help putting into it the very thing they want to keep out. Some men write letters which are as much a part of them as their faces are, and which, if they were published, would be as easily recognized as their faces are. The greatest of all letter writers, Cicero, has left us a picture of himself in his letters which is as vivid as any picture painted by Rembrandt or Velasquez. We see the man, we know the man, we feel the man, and we are sorry for the man, because he was a man who could not help being himself, even when he was writing to his friends. We do not know Cicero as we know Pepys, but we know him well enough to be certain that he was a man who could not be a hypocrite, who could not be a prig, who could not be a bore, who could not be a coward, who could not be a traitor, who could not be a cheat, who could not be a liar, who could not be a sneak, who could not be a fool, who could not be a knave, who could not be a rascal, who could not be a scoundrel, who could not be a villain, who could not be a rogue, who could not be a scamp, who could not be a blackguard, who could not be a sinner, who could not be a miscreant, who could not be a reprobate, who could not be a wretch, who could not be a monster, who could not be a fiend, who could not be a devil, who could not be a demon, who could not be a Democrat, who could not be a Mormon, who could not be a Republican, who could not be a Gentile, who could not be a Mormon, who could not be a Democrat, who could not be a Gentile, who could not be a Mormon, who could not be a Republican