

Within a year Joyce Heth died, and a post-mortem examination proved that the Virginia planter had added about eighty years to her age. Having thus acquired a taste for the show business, Mr. Barnum traveled through the South with small shows, which were generally unsuccessful. In 1841, although without a dollar of his own, he purchased Scudder's American Museum, named it Barnum's Museum, and, by adding novel curiosities and advertising freely, he was able to pay for it the first year, and in 1848 he had added to it two other extensive collections, besides several minor ones. In 1842 he first heard of Charles S. Stratton, of Bridgeport, Conn., then less than two feet high and weighing only sixteen pounds, who soon became known to the world, under Mr. Barnum's direction, as Gen. Tom Thumb, and was exhibited in the United States and Europe with great success. In 1849 Mr. Barnum, after long negotiations, engaged Jenny Lind to sing in America for 150 nights at \$1000 a night, and a concert company was formed to support her. Only ninety-five concerts were given; but the gross receipts of the tour in nine months of 1850 and 1851 were \$712,161, upon which Mr. Barnum made a large profit. In 1855, after being connected with many enterprises besides those named, he retired to an oriental villa in Bridgeport, which he had built in 1846. He expended large sums in improving that city, built up the city of East Bridgeport, made miles of streets, and therein planted thousands of trees. He encouraged manufacturers to move to his new city, which has since been united with Bridgeport. But in 1856-7, to encourage a large manufacturing company to remove there, he became so impressed with confidence in their wealth and certain success that he endorsed their notes for nearly \$1,000,000. The company went into bankruptcy, wiping out Mr. Barnum's property; but he had settled a fortune upon his wife. He went to England again with Tom Thumb, and lectured with success in London and other English cities, returning in 1857. His earnings and his wife's assistance enabled him to emerge from his financial misfortunes, and he once more took charge of the old museum on the corner of Broadway and Ann Street, and conducted it with success till it was burned on 13th July, 1865. Another museum which he opened was also burned. He then, in the spring of 1871, established a great traveling museum and menagerie, introducing rare equestrian and athletic performances, which, after the addition of a representation of the ancient Roman hippodrome races, the great elephant Jumbo, and other novelties, he called 'P. T. Barnum's Greatest Show on Earth.' Mr. Barnum has been four times a member of the Connecticut legislature, and mayor of Bridgeport, to which city he presented a public park. His other benefactions have been large and numerous, among them a stone museum building presented to Tufts college near Boston, Mass., filled with specimens of natural history. He has delivered hundreds of lectures on temperance and the practical affairs of life. He published his autobiography (New York, 1855; enlarged edition, Hartford, 1869, with yearly appendices), 'Humbugs of the World' (New York, 1865) and 'Lion Jack,' a story (1876)."

Mr. Barnum dealt only in shams of a certain class, and the humbugs he manipulated for the amusement of the public were exposed by his own pen, so that what was deception on his part in one way was not in another. He was opposed to social, political and religious cant and hypocrisy, and he led a strictly temperate and moral life.

At least we have never heard a hint of anything to the contrary. He visited Utah a good many years ago, and took much interest in the condition of the community. He had previously known nothing of the "Mormons" aside from what he had read, and those aware of the prejudiced way in which our people are almost universally treated know what that means. He was astounded to find that the Saints exhibited so many virtues as are characteristic of their course. Subsequently in the east he expressed himself with striking vigor on the subject through the press. For doing this he was assailed by anti-"Mormon" bigots, but, nothing daunted, he reiterated and added to his statements in defense of the Saints, showing that his love of justice was so strong that he unhesitatingly expressed it at the risk of being subjected to popular censure. During his eventful life Mr. Barnum gave many evidences of being a man of capacious brain, irrepressible energy and magnanimous disposition.

#### THAT TERRIBLE TALE ABOUT THE THOMAS FAMILY.

WE HAVE already noticed the story which has gone the rounds of the press concerning the alleged suicide of one Thomas Thomas who, with his family, had "escaped" from Utah and were on their way to Wales. It was stated that "he resided at Scofield near Salt Lake City, and because he refused to join the 'Mormon' Church life was made unbearable to him and the alternative was offered to him to join the Church or he killed." He managed to escape with his family, and on his way east, imagining that the "Mormons" were pursuing him, he jumped from the train into a river and was drowned.

The widow with her children excited the deepest sympathy, and a subscription was taken up for them so that they were able to pursue their journey and sailed from New York for Wales.

We denounced the story as false on its face and expressed the hope that some of the people of Scofield, which is about a hundred miles from this city, would send us the facts in the case. We are in receipt of the following letters and signatures which we think are sufficient to stamp the story as a complete falsehood, made up in the first place, no doubt, as a newspaper sensation. The first of these letters is from a "Mormon" source:

SCOFIELD, April 3rd, 1891.

To the Editor of the Deseret News:

Your issue of March 31st contains an editorial article, "A Terrible Tale of Woe," which refers to statements circulated by eastern newspapers respecting Thomas Thomas and family, emigrants

from Scofield to Wales. It is claimed the said Thomas Thomas committed suicide by jumping into the Detroit River to escape his pursuer who he said was a "Mormon." It is also stated that the "Mormons" of Scofield demanded he and family should join their Church, and on their refusing to do so, threatened to kill them and made life unbearable to them.

Now we, the undersigned "Mormon" residents of Scofield, wish to make it known to all the world, if possible, that while Thomas Thomas and family resided among us, which they did for about five years, they were never urged to join the Church, much less threatened with death should they refuse to do so.

Nothing could be farther from the truth than the statement that they were interfered with, and they were well respected by all who knew them.

(Signed) *Mormons*—John F. Andersen, Frances Nelson, John L. Nelson, John O. Nelson, Mary B. Davis, John F. Davis, Mary Lewis, Samuel Davis, Emma Boweter, Jr., Thos. Davis, Emma Boweter, Sr., David W. Lewis, Sarah Jane Reese, William E. Lewis, Alice C. Whimpy, William B. Boweter, Jr., Mary E. Whimpy, William Boweter, Sr., Martha A. Whimpy, Isaac Whimpy, Emily J. Whimpy, J. K. Parcell, Rachel Davis, Andrew Pugmire, Sarah Donaldson, Vernile Avery, Mary Pugmire, Charles T. Greenland, Sarah R. Avery, Herbert Savage, Rachel Greenland, John Street, R. J. Savage, Edwin Street, M. A. Hartshorn, John F. Davis, S. A. Bennett, Rachel Evans, Rachel E. Evans, Rachel Evans, Gladice Davis, Mary Ann Davis, Mary Jane Davis, Evan S. Thomas, Margaret Thomas, Thos. T. Parmley, Margaret A. Thomas, David J. Thomas, Brigham M. V. Goold, Catherine Goold, Henry E. Greenland, Mary Ann Parmley, Richard T. Evans, Esther Ann Greenland, William Leyshon, Martha Evans, George W. Reese, Emmaly Leyshon, Evan Evans, Jane Reese, Joseph S. Thomas, Rachel Evans, Frederick Thomas Edwards, Ann Thomas, Sarah, Bedows, William Powell, Hannah Watson, John Potter, Mary Evans, J. L. Boulden, M. O. Boulden, William T. Evans, Mary Jones, John A. Jones, Sen., Sarah Jones, John A. Jones, Jun., Elizabeth Richards, David Jones, Mary Ann Evans, Thomas M. Richards, Sebelia Evans, David T. Evans, E. A. Bird, William Evans, Sarah Ann Williams, Joseph Richards, Mary Richards, Hyrum Richards, Mary C. Richards, Thomas Cox, Sen., Hannah Richards, George Cox, Jane Cox, Thomas Cox, Jun., Mary Pitman, William Cox, Mrs. A. Wallace, Andrew Wallace, Margaret H. Williams, Mrs. Gwen Street.

The accompanying letter and list are from non "Mormons" in Scofield:

SCOFIELD, Emery Co., Utah,  
April 4th, 1891.

Editor Deseret News:

We the undersigned, non-Mormon residents of Scofield, Emery County, Utah, protest against statements published by Eastern and some Western papers, that Thomas Thomas and family had to flee from here or join the Mormon Church to save their lives.

Our experience with the Mormon people of Scofield is that any person can live peaceably among them and that all persons have their own free will and choice as to whether or not that they join the Mormon Church, and it is our firm belief that the said Thomas Thomas had no cause whatever to leave Scofield on any Mormon pretence, as he was well respected by all who knew him.

(Signed) *Non-Mormons*—Thos. W. Snowden, Jas. Wimber, T. H. Thomas, W. H. Myers, B. B. McDonald, James Wallace, Jr., J. M. Beatie, J. W. Kinsell, Fannie Mearweather, Arena Wim-