

United States vs. Wm. P. Evans; adultery; set for September 28.

The People vs. Alex. Lundquist and Amelia Lindstrom; battery on J. P. Connolly; given till Saturday to plead.

B. Springer vs. H. Bamberger et al.; continued.

People vs. Chas. Anderson, John Flynn, et al.; housebreaking; Anderson pleaded not guilty; Flynn entered a plea of guilty. He said he was from Jackson, Michigan; was 23 years of age; had served one term in the county jail for petty larceny; on July 21st he went into Clasbey's hardware store and took some guns, knives, etc.; he claimed to have been drunk at the time, and said he proposed to live an honest life in the future. Sentence was set for 5 o'clock this afternoon. Norton Curtis, J. W. Bozeman and Lewis Owen are also indicted for the same offense, but have not yet been arraigned.

DEATH OF BISHOP KIMBALL.

A private dispatch from Kanosh, Millard County, received here at an early hour Sept. 25, announced the death at that place of Bishop Abram A. Kimball, who expired at 6:30 the previous evening. No further particulars are given except the statement that the funeral would be held on Thursday, the 26th inst., and requesting that all relatives desirous of attending be notified, but it may safely be presumed that the cause of his death was his old complaint, consumption, from which he had been a sufferer many years. In fact it was for this reason that he was pardoned by President Cleveland last December, and released from the penitentiary, where he was serving a term for unlawful cohabitation, at a time when his death seemed imminent.

Abram A. Kimball was the son of the late President Heber C. Kimball and his wife, Clarissa Cutler. He was born at Winter Quarters (now Florence, Nebraska) in the year 1846, soon after the exodus of the Latter-day Saints from Nauvoo. The following interesting passage from the "Life of Heber C. Kimball," tells in brief a portion of the story of his life:

"Among his (Heber's) wives when he came out of Nauvoo, were Clarissa and Emily Cutler, sisters, both the daughters of Alpheus Cutler, who left the Church while at Winter Quarters. When the Saints removed to the Rocky Mountains, Clarissa and Emily remained with their father, each with an infant son in arms. Clarissa's child was named Abram A. and Emily's Isaac A. Feeling impressed that their mothers would never come to the mountains, Heber, on leaving them to go west with the Pioneers, blessed his little sons, and while his hands were upon Abram's head, prophesied that he would some day come to the home of his people, and would afterwards return for his brother Isaac. There was a fatality in his father's words, as usual. Fifteen years later, the mothers of both

boys being dead, Abram came to Utah and joined the Church. He was baptized by Enock Reese, under his father's direction. On returning to the house after his baptism, his father confirmed him, ordained him an Elder and set him apart for a mission to the States, to go and bring his brother to Utah, thus re-sealing the blessing bestowed upon him in his childhood. Abram fulfilled his mission and returned, bringing his brother with him. Isaac also was baptized, and he and Abram afterwards went upon missions to Great Britain. The latter is now (November, 1888) Bishop of Kanosh, Millard County, Utah."

Prior to his mission to Europe, or his appointment as Bishop of Kanosh, he took part in what is known as the "Muddy Mission" in southern Utah. During its hardships, of which he was a patient and faithful sharer, his health declined, and the ailment developed which finally terminated his life.

Like his father before him, many of whose noble qualities he inherited, he obeyed the celestial law of marriage, before interdicted by the Edmunds Act of 1882. He was tried and convicted of unlawful cohabitation, that is, for living with his plural wife, and, being sentenced by Judge Judd, in the First District Court at Provo, to six months' imprisonment in the Utah Penitentiary, was incarcerated there on November 3rd, 1888. His health failed so rapidly while in prison, where, however, he was treated with every consideration that circumstances would allow, that efforts were made by his relatives in this city to procure his release. A petition embodying a statement of facts relating to his case and condition, endorsed by influential parties, including several prominent Federal officials, was forwarded to Washington, and upon the showing made, President Cleveland granted the pardon asked for. Bishop Kimball was liberated from the Penitentiary on the 27th of December, 1888. Since then he has done little more than to settle his affairs and wind up his work preparatory to the event which he saw was approaching—his summons to join the host of departed ones, including his father, mother and many more who were near and dear to him on earth, in the happy home of the spirit in the peaceful life beyond.

Brother Abram was of a jovial nature; his disposition in that respect much resembling that of his sire; and possessed a fund of humor and drollery that made him a pleasant and welcome companion wherever he went. As a missionary he displayed remarkable tact in gaining, first the hearing and then the hearts of those to whom it was his duty to preach the Gospel. As a Bishop he had the love of his flock, and the respect and esteem of all good people who knew him. He was full of the courage characteristic of his family, and, when in good health, equally noted for his energy. He died as he had lived, faithful and true to his covenants with God, rooted and grounded in "Mormon-

ism," and fully assured of its divine origin and ultimate triumph. Peace to his mortal remains, and may God comfort the bereaved family of Brother Abram A. Kimball.

MISCELLANEOUS.

Not a Silent Partner.

"John," said a fond wife, as she laid down the paper which she had been reading, "what is a silent partner?"

"A silent partner, my dear, is a member of a firm who takes no active part in its business. The active partner or partners do the work, and he gets his share of the profits."

"I see. By the way, isn't marriage a partnership?"

"It undoubtedly is."

"And you the active partner and I the silent one. You carry on the business for the concern. Where is my share of the profits?"

"Ah! my dear, you are not the silent partner. You talk too much for that."—*Boston Courier*.

Gladstone's Church.

Hawarden church is as much an object of curiosity as any other feature of the place, from the fact that Gladstone has often read the service there. It, too, overlooks the river Dee. It is of rather ancient construction, and like the castle has been greatly altered and added to. Pictures of Mr. Gladstone reading the service in this church have been often drawn. His manner while so doing is characteristic. Holding himself erect he gives forth his lines in a clear and penetrating voice, every word being easily heard and grasped. With his right hand he follows the lines down the Bible as he reads them, while with his left he clutches the high candlestick beside him for support.

Origin of the Word "Lynch Law."

SAYS the *Herald of Health*: "Mr Morrison I. Swift of California, has published his lecture on the 'Physical Basis of Education.' Let me quote a passage. He says: 'The genius of Christ was health. No dyspeptic, no nervously shattered man could have done his work. Mark the glorious vigor and beauty of the man as painters have, with sure instinct delineated him. It is in point to reflect that the consummate physical perfection entailed no intellectual loss upon the Greeks. I was wholly the reverse. The distinguished student of heredity, Mr. Francis Galton, in comparing the development of various peoples, places the Greek higher by two gradations than any other race of ancient or modern times—as much above us as we are beyond the African negro. Out of this physical splendor sprang their art, never equalled, perhaps never to be equalled in the world. The Greeks triumphantly taught this lesson: that fine intelligence and normal soul cannot thrive without the invigorating companionship of a well cultured body.'