

the Allwise Creator—the Being who, however mysterious His mover, did all things well and for the benefit of those who truly loved Him.

Elder Milton Bennion was the next speaker. His remarks treated upon the rise and progress of Christianity from the days of the Emperor Constantine up to the present time. In the nineteenth century the Gospel had been restored to the earth, and it was now being preached to the people of the different nations as a witness that God had spoken from the heavens and had once more established His Gospel before the end should come. Elder Bennion bore his testimony to the work and urged the Saints to abide the law of God and be blessed.

The choir sang the anthem:

O come and let us sing unto the Lord.

Benediction was pronounced by Elder Henry P. Richards.

### LIFE OF A PIONEER.

Following is a brief sketch of the life of Elder George Scholes, taken from his own writing with some additional information, furnished by his wife:

George Scholes was one of the first Pioneer band that arrived in Salt Lake valley on the 24th of July, 1847, in company with President Brigham Young. He was born February 2nd, 1812, in the township of Chauderton, Lancashire, England. Married Maria Whitehead at Prestwick church on the 15th of July, 1839; she had one son then, Robert Whitehead, aged 3 years, 7 months, and 26 days. He was born November 19, 1835. Three children were born to them. John, born April 19, 1840; Sarah, born January 15, 1843; Mary, born May 11, 1845. They all died in infancy, a little while before their mother died, and are buried by her side in the Nauvoo grave yard.

George Scholes was baptized a member of the Church of Jesus Christ of Latter-day Saints November 3, 1839; by Thomas Miller; confirmed by William Clayton; emigrated to America February 7, 1841; landed at Nauvoo April 18, 1841; ordained an Elder at the April Conference of 1842, by George A. Smith, one of the Twelve; ordained into the Twenty-third quorum of Seventy at the April conference of 1845, by Elson Barney, one of the presidents of the Seventies. He sold his home and property in England to gather with the Saints to Nauvoo. He gave a flint to a number of families and sent them to Nauvoo. After he arrived at Nauvoo he bought a city lot from the Prophet Joseph Smith; had a good brick house erected on it, and had a fine orchard of fruit trees planted in the lot. He was employed much of his time by the Prophet Joseph and his brother, Hyrum Smith. He loved both of them sincerely, always praising them for their noble deeds. He did much work on the Temple in Nauvoo.

After suffering all the persecutions in common with the Saints, he had to leave his home at the point of the bayonet; but to make it harder for him, he had to leave his beloved wife and their children in the grave yard. He was one of the sick company

who were so miraculously led by the quail. He traveled with the company into Iowa, and was one of the 143 Pioneers who started out, with President Brigham Young at their head, to search for a place where the people might dwell in peace away from their enemies.

On arriving in Salt Lake Valley on the 24th of July, 1847, he with others of the company, set to work plowing and preparing the land for planting potatoes, peas, beans, and a few other vegetables. He helped to build the fort for the protection of the people from the Indians. He was sent by President Young to St. Louis, and remained there until 1850. He then started again for Salt Lake City. He had been a widower then four years. While coming to Council Bluffs he formed an acquaintance with a young girl who had left her home, relatives and friends, to dwell with the people of God in the valleys of the mountains. George Scholes and Mary Spencer were married by Elder Orson Hyde on the 27th of May, 1850, at Council Bluffs.

His constitution was broken by the persecutions and privations that he had endured and he was able to work but very little, so it fell to his wife's lot to support the family, and she worked with a good will for him and their children, because she knew he did the best he could, and was worthy of all the comfort it was in her power to bestow on him. During the last two years of his life his sufferings were heartrending, yet he never complained but would glorify God, and ask Him while in the most agonizing pain to give him strength to endure and be resigned to His will. He died as a true martyr, in Big Cottonwood, on the 14th day of August, 1857, leaving his young wife and four children, ranging from 5 years to three months. A few hours before he died, he called his wife to his bedside and thanked her for all her kindness to him, then gave her much instruction about her children. He told her how to manage his affairs, then blessed her, commending her and their children to God's care. He never spoke again. He died the death of the righteous.

MARY SPENCER SCHOLES.

### SUNDAY IN SALT LAKE CITY.

Madison Democrat: Salt Lake City, Utah, May 16.—I thought that the many readers of the Democrat might like to hear something of Salt Lake City and its people and I therefore write you of my first Sunday in the West.

As I look from our room window, which faces almost directly east, the sun is already above the peaks of the Wasatch mountains. Imagine in the far distance a back ground of deep azure blue, spotted here and there by whiten clouds, then the rugged outlines of snow-capped mountains glittering beneath the rays of a bright sun, then nearer a steep descent of rocky, almost barren land, then nearer still the bright green of new vegetation, and you find yourself in the beautiful valley of Salt Lake, while to the west lies the Great Salt Lake and American desert.

In the morning's walk along wide, cool and shaded streets, past many fine residences and well kept lawns;

then past the county and city building, a magnificent structure of granite, with a beautifully kept lawn, fine shrubbery and artistic designs in flowers, and to the tower a superb clock that chimes the quarter hours in clear, musical tones. At 2 o'clock we pass up the main business street of the city, where there are many fine stores, but none to compare with Zion, the great department store, which I am told did a business last year of \$4,000,000 and paid a dividend of 8 per cent per annum, then past the great Mormon Temple which you have all heard described, to the Tabernacle, where we listen to religious services which are a surprise and pleasure to us. Opened by prayer, then a hymn by the choir of 500 voices, well directed and in perfect harmony with the great organ.

\* \* \* A short address by an Elder just returned from Sweden, followed by an eloquent sermon by Elder McKenzie, who told how Joseph Smith when but a mere boy, praying that the Lord might point out to him which of the many denominations he should choose, saw the Lord in person and Jesus his son, and Jesus told him that he should follow none of them for they had wandered from the Gospel as preached by Jesus; and how Joseph Smith and two others had tablets placed before them and interpreted to them by an angel, and thus came the Book of Mormon. Mrs. Geneva Johnstone-Bishop sang Gounod's Jerusalem superbly, the great choir sang an anthem, a vigorous white-haired Elder said the benediction and the service was closed. We were much impressed by the evident sincerity of the people and their faith in the Prophet Joseph Smith and in the future of their Church.

Toward evening a cool breeze sets in down the valley, many people promenade the shaded streets, fine carriages come and go, the bicycle fiend is largely in evidence, the sun sets to rest beyond the Great Salt Lake and American desert and so ends our first Sunday in the West.

EUGENE C. ROWLEY.

WASHINGTON, June 1.—While no official communication, either letter or report, has come to Washington as yet from Mr. Calhoun, the special counsel sent by the President to Cuba in connection with the Ruiz case, private advices received here indicate that he expects to leave Havana for Washington next Thursday or Friday. He will go directly to New York by steamer and of coming back from Tampa by rail, as he went, and it is expected that he will reach this city about next Sunday.

NEW YORK, June 1.—With a hole in her port quarter nearly twelve feet long and five feet high, caused by a collision in mid-ocean with the Danish steamer Hecia, the Atlantic transport line steamer Mississippi came into port today.

On May 27th the Mississippi was passing through thick fog, when one of her officers heard the screaming of a whistle. Then there was a terrific crash. In both ships parties followed the collision. There was a large number of women passengers on the decks of the Hecia, and their screams were heard above the shouts of the others.