

the Mss., but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that in their estimation not only are the Mss. themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has reorganized the "Church of Christ" with six Elders and two priests, after the pattern of the 1st organization, the two priests as we suppose representing Joseph and Oliver as holding the Aaronic priesthood from the hand of John the Baptist. David and John Whitmer were two of these six elders, four others, viz. John C. Whitmer, W. W. Warner, Philander Page, and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five Elders it would be interesting to know if, according to their strict construction the vacancy can be filled.

Their creed is to preach nothing but the Bible and the Book of Mormon. Mr. Whitmer and others called on us again in the evening at the hotel, and conversed during the evening, reiterating many things before stated. Upon inquiry, Mr. Whitmer informed us that Oliver Cowdery had told him all about his visiting the Church at Council Bluffs, and of his having been rebaptized. He said, "Oliver died the happiest man I ever saw, after shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time, I am going to my Savior,' and died immediately with a smile on his face."

In response to some questions, Mr. Whitmer said: "Many things have been revealed which were designed only for the Church, and which the world cannot comprehend, but the Book of Mormon and those testimonies therein given were to go to all the world."

We replied, "Yes, and we have sent that Book to the Danes, the Swedes, the Spanish, the Italians, the French, the Germans, the Welch, and to the Islands of the Sea, the book even having been translated into Hindoostanee. So you see the Church has not been idle." To this he made no reply. In parting with him, he said, "This may be the last time I shall ever see you in the flesh, so farewell."

This ended our interview with the last remaining witness who saw the plates of the Book of Mormon, yet not the last witness of its truth, for now such witnesses are multiplied into tens of thousands. (To be continued.)

Correspondence.

Horse Thieves and Stolen Horses.

Editors Deseret News:

Last evening, about an hour after dark, we were favored with a call from Peter Huntsman, Sheriff of Millard County, Utah, and his two deputies, Wise Cropper and Joseph Ray, having in custody two horse thieves and three stolen horses, captured at Desert Springs, Iron County, Utah. Mr. Huntsman upon arriving at Desert Springs, found the negro wench playing cards with one of the thieves, and upon Mr. H. going to the stables, he discovered one of the stolen horses, when the thief took the wench's warning hint and left for the mountains on foot, until he met the famous "Ben" Tasker, whose kind and sympathetic nature prompted him to loan his own mare to the thief so as to evade the pursuit of the officers. But neither horse flesh nor the beneficent sympathy of "Ben" Tasker proved available. The almost incredible efficiency of Mr. Huntsman and party was too much for guilty shrewdness.

He tracked the thieves on horseback to where the cedars were so closely compact that one of the thieves had to dismount and secrete himself, in company with his "pard" among the rocks, where Mr. Huntsman captured them.

Upon the return of the officers to the Desert Springs, the courageous "Ben" Tasker swore vengeance against them, so that they felt

themselves almost necessitated "to fire the ranch" to get possession of the stolen horse; "Ben" refusing to give up the coveted booty without a great deal of persuasive argument.

I cannot but regret that a similarly efficient officer did not pursue my own Flag and Nell, black and grey mares, July 30, or 31, 1876, when they were taken to Duck Creek, Nevada; two ungrateful men giving the necessary assistance for their exit. The guilty conscience of one while under the influence of liquor impelling him to partially confess his participations in this theft to the highest executive officer of this county a few days after its occurrence. Let justice assert its dignity.

Very respectfully yours,
HENRY CROUSE.
Hot Springs, Beaver Co.,
Utah, Nov. 8, 1878.

From Arizona.

BRIGHAM CITY, U. T.
November 3d, 1878.

Editors Deseret News:

The health of the Saints in this part is good, and a good spirit prevails. Our crops are all gathered, and we are now busy putting in our fall wheat, etc. We have a good force of hands running the saw mill; our dairy has done good business the past season. We are organized in companies with suitable foremen, viz.: farming, carpenters, wagon shop, blacksmith, pottery, teamsters, etc., all of which work for one common interest. Sunset and this place have just sent teams to Nephi, Utah, for a carding machine, which we expect to have running. We have a nice flock of sheep and we hope to be able to clothe the naked and feed the hungry. Our crops were good, and had it not been for the late flood we would have had a great surplus, but as it is we are posted as to the high water marks and it will be of lasting worth to us.

We have near 300 souls in this ward; we have good day and Sabbath schools; our meetings are well attended, and I am pleased to say that I never labored with a better set of brethren than we have here; all are willing to do their part, the grumblers are very scarce and all are trying to carry out the spirit of their mission.

The recent visit of President Snow and party to this locality has done us a vast amount of good, for through them we received much good counsel, and we hope to profit by it. I feel safe in saying that I am trying to learn the spirit of the United Order and to work to it. I have worked very hard since I have been here, and have hoped to see the day when I would not have to work so hard, but work seems to accumulate on our hands, and there seems no let up to it. We are told, however, that it is better to wear out than to rust out. Your fellow laborer in the gospel of peace.
GEORGE LAKE.

NYKJOEING PAA FALSTER,
October 20, 1878,

Editors Deseret News:

It is about one month since I, with the other brethren, who left Salt Lake as missionaries, on September the 3rd, arrived in Copenhagen.

The journey across the ocean passed very well, and we were treated with all due respect, by the officers on board the *Montana*.

In Liverpool, England, we were kindly received and assisted by Brother Chas. Nibbly. After three days further journey we arrived in Lorentzengade, No. 14 Copenhagen. Here, for the first time, most of us made the acquaintance of Presidents Wm. Budge, N. C. Flygare and Wm. Christiansen, from Utah, and some of the native elders and saints. The feelings which inspire the heart of a servant of God, when he meets a fellow laborer in the cause of truth, abroad in the world, can best be appreciated and esteemed, by those who have learned it by experience.

We soon afterwards had our fields of labor assigned to us, and were scattered over Denmark, Sweden, and Norway. I was appointed to labor in Copenhagen Conference, and have traveled through the islands in the southern portion of it. I can say the saints here are faithful and strive, most of them, to do the will of God, but they are few and far between. The great question here by both saint and sin-

ner is "How to get a living," "How to obtain labor." "How to get daily bread." This may seem strange to the Saints at home, who are unacquainted with the condition of the old world, but it is true. And although there has been a good harvest this season, it seems to make but little difference to the laboring class, for all seem to prognosticate the dark clouds of the future and realize that times are growing worse and worse. And where will it end? When will the world learn the work of God, the plan of their deliverance? It is astonishing to consider the darkness, ignorance and unbelief wherewith mankind is degraded in this age, with their churches, priests and teachers almost without number, their highest professions of Christianity, their Bible on the shelf in every house, lying in undisturbed silence, and its inmates, totally ignorant of its contents, afraid to read it for fear they cannot understand, perfectly contented with the idea that it matters not what a man believes, to what religious denomination he belongs (Mormon excepted) so that he bears the name "Christian." It is thought enough for salvation, of which and in what shape they have not the faintest idea. And when a man of God approaches them and reminds them of the fulfillment of scripture and the restoration of the gospel, the necessity of obeying its laws and the command of Jehovah to gather out from Babylon to escape the threatening calamities which await the earth, the ignorant cry "false prophets," the informed and reflecting admire our fortitude and faith, but hope it is not true.

And so great is the prejudice against the Latter-day Saints, that many are afraid to enter into conversation with, or examine our doctrine, attend our meetings, or in any way associate, or be seen in our company, for fear of reproach from their friends and associates. This is the condition here as near as truth can be told; thus we find parents, brother and sister, relative and friends, this is the condition of mankind, after we have sought to benefit them with the light of the Gospel. To save them from the calamities which will befall the wicked world, expend our time, talent and means, braved the dangers on land and sea, traveled on foot, hungry and weary, without price or reward, spend years in their service, instead of staying at home to enjoy peace and plenty and the association of family and friends. The world cannot or will not understand the work of God, but I trust and believe that here are yet many honest souls, who will embrace the truth, and rejoice in the light of the Gospel.

One thing I would like to say to the Saints at home, as we are often told by the people here, that they have friends and relatives in Utah, but they do not write to them. Do take this matter into consideration, send them letters. I am confident much good can be done in this way. And, if nothing more, it will refute the old saying, "They won't let them write." With sentiments of kind regard I am your brother in the Gospel of Jesus Christ.
N. P. RASMUSSEN.

ST. GEORGE,
November 18, 1878.

Editors Deseret News:

The last two days we have been favored with a beautiful rain, which will be a great blessing to the farming community.

President Snow has returned to this place from Arizona, where he had been visiting the saints, and this afternoon gave a long account of the trip, to the congregation in the St. George Tabernacle.

The Stake presidency returned some time ago from Conference, and repeated Conference teachings to the Saints, Co-operation being the principle subject, and to my mind a really necessary one. The theory is good, and what we lack is the practical part. Preaching and practising should go hand in hand, as far as possible, and by this means (as all are preachers, or supposed to be,) the work of uniting will become a "fact" instead of a "fancy picture."

There has been several deaths in the last few days, aged Brother Saunders being among the number.

Work plenty, none suffering for necessities, and altogether our community ought to rejoice in the peace that reigns supreme.

AMRAM.

The Japanese Recital of the Creation.

Of old the heaven and the earth were not separated. Land and water, solids and gases, fire and stone, light and darkness, were mixed together. All was liquid and turbid chaos. Then the mighty mass began to move from within. The lighter particles of gas and air began to rise, forming the sky and heavens. The heavy parts sank and cohered, becoming the earth. The water formed the four seas. Then there appeared something like a white cloud floating between heaven and earth. Out of this came forth three beings—the Being of the Middle of Heaven, the High August Being and the Majestic Being. These three "hid their bodies." Out of the warm mould of the earth something like a rush sprouted up. It was clear and bright like crystal. From this rush sprout came forth a being whose title is "The delightful and Honorable Rush-Sprout." Next appeared another being out of the buds of the rush-sprout whose name is "The Honorable Heaven born." These five beings are called "the heavenly gods." Next came into existence four pairs of beings, viz. (1) The Being Sprung from the First Mud, and the Being of the Sand and Mud; (2) The Being with Hands and Feet Growing, and the Being Having Breath; (3) The Male Being, and the Female Being of the Great Place (the earth); (4) The Being of Complete Perfection, and the Being who cried out, "Strange and Awful" to her mate.

Thus the last pair that came into existence were the first man and woman, called Izanagi and Izanami. [It is said that the other pairs of beings before Izanagi and Izanami were only their imperfect forms or the processes through which they passed before arriving at perfection.] These two beings lived in the heavens. The world was not yet well formed, and the soil floated about like a fish in the water, but near the surface, and was called "The Floating Region." The sun, earth and moon were still attached to each other like a head to the neck, or arms to the body. They were little by little separating, the parts joining them growing thinner and thinner. This part, like an isthmus, was called "Heaven's Floating Bridge." It was on this bridge that Izanagi and Izanami were standing when they saw a pair of wagtails cooling and billing sweetly together. The heavenly couple were so delighted with the sight that they began to imitate the birds. Thus began the art of love, which mortals have practiced to this day.—*Sunday Afternoon.*

The Perils of Bachelorhood.

The advantages of marriage over celibacy have been presented by promatrimonialists from time immemorial; but one advantage not yet touched upon has been revealed of late by sundry suits at law. This is purely moral, and not to be despised because post-mortuary. It has become plain that now no man can die a bachelor and be accepted as such in the full sense. He is hardly in his grave before somebody turns up claiming to be his son or daughter through an illegitimate connection. Usually there are several of these claimants, and they are apt to concoct a story that is plausible enough to be to a certain extent believed. The world is censorious; it seems determined to doubt that any man of common moral life, particularly if he be unmarried. When a bachelor of property has passed away, and an effort is made by one or more scoundrels to establish their legitimate illegitimacy, those are not wanting who will say: "Quite probably. He was no doubt a sly old fox. Mighty hard to trust men," etc. When a man has been a husband and leaves children, it is very rare that a second family is invented. But a bachelor's memory is always exposed to this kind of scandal. The saintliest saint who has ever breathed could not be guaranteed against such assault. If the Cardiff Giant had left any money, somebody would have appeared to call him Lothario. The sole security to one's reputation after death is marriage.—*N. Y. Times.*

There are some people, says Dr. Johnson, so quarrelsome that if they had two ideas in their head they would fall out with each other.

ADMINISTRATORS' NOTICE

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the estate of WILLIAM TURPIN deceased.

To the Creditors of said deceased:

ALL PERSONS having claims against the said deceased are hereby required to exhibit them, with the necessary vouchers, within ten months after the first publication of this notice, to either of the undersigned Administrators of said estate, at their respective residences in North Jordan precinct, Salt Lake County, Utah Territory.

GEORGE M. SPENCER,
GEORGE MOSH,
Administrators.
North Jordan, Sept. 23, 1878.

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