

earth during the millennium. They do not believe it possible for matter to be absolutely annihilated so as to be non-existent, nor do they believe that God ever created something of nothing.

It is but proper for me to say that there is an almost unlimited diversity of belief upon the foregoing subjects, as well as others of minor importance, which are connected with their theory, as I have not yet met two Adventists who hold to the same opinions upon the correct interpretation of the passages of Scripture which they use.

As a sect I have found them well versed in Scripture and able to quote copiously and readily from it, but their society presents a perfect babel of varying shades of religious belief.

Their church organization, if organization it can be called, is very simple. They have a committee on ordination, and a candidate for the ministry applies to them; and they, if satisfied with his character with regard to morality, ordain him. After ordination he is called "elder," esteeming it impious to assume the title of "reverend," as that belongs to God alone. They also have deacons, concerning whose functions I am not informed. Once ordained, the "elder" travels and preaches wherever he pleases, generally without compensation other than voluntary contributions.

The organ of the sect is sensationally entitled "The World's Crisis," is published in Boston, is a good-sized weekly, and is edited by John Couch and Miles Grant.

They have a great variety of small tracts and pamphlets, in elucidation and defence of their doctrines, which they spare no pains to circulate.

When in Boston yesterday I called on an errand at their publication office, and met with a very kind reception, and a cordial invitation to call again. A large number of their tracts was given me to read by the polite business agent.

The sect have tried to organize on the common stock plan, but made a great failure in the attempt.

In comment upon their doctrines I will simply say that there are a great many scriptural and philosophical objections to their theory or theories, which it is impossible for them to overcome or surmount, while the looseness of their organization and the confusion and differences of belief and opinion among the members, together with their vague ideas relative to divine authority, priesthood, continuous revelation and other vital subjects, proclaim loudly that they are merely a man-made organization.

B. F. CUMMINGS, Jr.

#### Relief Society Anniversary.

THREE MILE CREEK,  
Box Elder Co.,  
July 31st, 1876.

Editor Desert News:

The sisters of this place were organized into a Relief Society by Sister E. R. Snow, and President Snow's wife, of Brigham City, July 29th, 1875, with Sister Jane Perry as President, Mary Young First Counsellor, May Perry Second Counsellor, and Frances Young Secretary.

They celebrated the first anniversary of the Society on Saturday last, July 29th. A sumptuous dinner was prepared under the able direction of the President, Mary Young, May Perry and Susan Crawford doing the cooking. There were two rows of tables set the whole length of our school-house and dinner was on the table and all seated precisely at twelve. The brethren left the harvest field and prepared to do justice to a good dinner. It would be almost impossible to enumerate the varieties, but sufficient it is to say the preparation was perfect. The sisters labored hard to make all comfortable with our President, Alonzo Perry and John Peters to assist them, and they justly deserve great credit.

After dinner was cleared away we gathered in the school-house and were entertained by remarks from Pres. Jane Perry, Alonzo Perry, Pres. Snow's wife, president of the Relief Society at Brigham City, Brothers McDonald and Rich, Thorne, which were all well timed and seasoned with the right spirit. We also had songs, recitations, and dialogues, all of which had required much mental study, a great deal of intellectual development being exhibited.

I must not forget our sisters, five of whom were appointed to wait on the table. They filled their part to perfection, and seemed to take great pleasure in supplying our wants.

Dancing was indulged in from about 4 o'clock till ten, interspersed with songs and recitations. Everything passed off agreeably and we all felt to appreciate the worth of our sisters. We were dismissed with a few very appropriate remarks and prayer from the County Superintendent of Sunday Schools.

Your Brother in the Gospel,  
GEORGE DAVIS.

#### Rain—The Fort—Wells—Timber.

PRES. BALLENGER'S CAMP,  
SUNSET, July 16, 1876.

Editor Desert News:

We were aroused this morning by rain descending upon us, which made the air cool and delightful, which we gladly hailed. This is the first time that such a shower has visited us since we arrived on the Little Colorado, worth speaking of, and we hope it will continue, for it is greatly needed if we expect to raise a crop this year. We planted fifty acres of wheat last April, but it still lies in the ground on account of the ground being so dry. There are no signs of any green vegetation around our camp. The river has been dry here for four weeks.

Our fort is in process of building and the brethren are taking a lively interest in the cause. We expect to have it finished in four weeks. It will be built of rock, seven feet high and two feet thick, and it will cover one acre of ground.

We have got two wells, one at our present location and the other at the location where we think of making our town. The water is good, which has proved a great blessing to us.

Last week I made a visit to the timber. I found plenty of pine and oak timber, but the road up there was very rocky, which will cost a vast amount of labor.

We are all well and enjoying the Spirit of the Lord.

CHAS. A. TIETJEN.

#### A Mean Advantage.

There were a score or more of women gathered together at Mr. Johnson's house. Mr. Johnson is a good-hearted man and a respectable citizen, though he is rather sceptical about some things. The women had just organized "The Foreign Benevolent Society" when Mr. Johnson entered the room. He was at once appealed to to donate a few dollars as a foundation to work on, and Mrs. Graham added:

"It would be so pleasant in after years for you to remember that you gave this society its first dollar and its first kind word."

He slowly opened his wallet, drew out a ten-dollar bill, and as the ladies smacked their lips and clapped their hands, he asked:

"Is this society organized to aid the poor of foreign countries?"

"Yes—yes—yes!" they chorused.

"And it wants money?"

"Yes—yes!"

"Well, now," said Johnson, as he folded the bill in a tempting shape, "there are twenty married women here. If there are fifteen of you who can make oath that you have combed your children's hair this morning, washed the dishes, blacked the cook-stove, and made the beds, I'll donate this \$10."

"I have," answered two of the crowd, and the rest said:

"Why, now, Mr. Johnson?"

"If fifteen of you can make oath that your husbands are not wearing socks with holes in the heels, this money is yours," continued the wretch.

"Just hear him!" they exclaimed, each one looking at the other.

"If ten of you have boys without holes in the knees of their pants, this 'X' goes to the society!" said Johnson.

"Such a man!" they whispered. "If there are five pair of stockings in this room that don't need darning, I'll hand over the money!" he went on.

"Mr. Johnson," said Mrs. Graham, with great dignity, "the rules of this society declare that no money shall be contributed except by members; and as you are not a member I beg that you will withdraw and let us proceed with the routine business." — *Washington Chronicle.*

#### THE SECRET OF THE CUSTER MASSACRE.

NEW YORK, August 4.—Special from Bismarck:

A letter written to a sergeant in the Sixth Infantry, dated Yellowstone depot, July 15th, has the following interesting points in relation to the Custer Massacre: The impression prevails here that Custer was given away treacherously by a half-breed guide he had with him named Billy Cross, and every circumstance of the affair as ascertained tends to confirm the impression that his guide had an understanding with the Indians beforehand, and treacherously led Custer into the square where they were all massacred, with the exception of one Crow scout and two guides named respectively Girard and Jackson Cross, with the Indian scouts who came from Lincoln with Custer and who deserted the command shortly after the fight began and of whom nothing was heard till they came to this camp, about 160 miles (four days travel) from the scene of the conflict. Had they joined Gibbons or Reno, the latter who was in close proximity, and the former not more than twenty-five or thirty miles away, and informed one or the other of them of Custer's situation, the lives of at least some of the brave men who perished might have been saved. They came in two distinct parties, Cross and one party about 2 o'clock in the afternoon of the 28th of June, and another party of about nine or ten more, leading surplus ponies, in about five hours after. When their different stories were compared they were found to want harmony in several essential particulars. Most of the Indians' cartridge-belts were full and none had expended more than two or three rounds. This, in connection with their contradictory stories, created in the minds of many, myself among others, doubts as to their courage or honesty towards Custer on this occasion. Parties who have arrived from Terry since with dispatches inform us that the men who were fortunate enough to escape this dreadful carnage, the Crow scout especially, charge these Indians with cowardice, and say they ran away at the beginning of the fight. They also say that the night before the fight this Cross was sent out to scout and reconnoiter, and was gone ten or eleven hours; that he returned in the morning and informed Custer that the village was a small one, and that he would encounter but very little difficulty in obtaining an easy victory. Custer, who is said by his men to have been very impulsive, without first satisfying himself as to the truth or falsity of reports, mounted his command and moved forward. The command came in sight of the village within an hour and a half and he then gave orders to charge it, which was gallantly done, but no resistance was met with till they arrived on the other side of the village location, when they received a volley which put an end to many a noble fellow's existence. The troops then found themselves in the center of a very large camp of many villages and completely surrounded by red devils. At this spot the grass and brushwood was tied and knotted so as to impede the progress of the horses. The Indians and some of the villages were screened from view by a fort of wicker breastwork of willow brush, behind which these red slenibounds of hell could quickly pick off any of the soldiers without endangering their own precious hides. All retreat being cut off there was nothing to be done but go forward. Custer then designated a knoll for his command to rally upon, which they did. Breaking through a bronzed wall of savages like a streak of lightning, they gained the knoll, where they made their last stand, all hands fighting desperately, as men only can fight whose lives are at stake and when the fight becomes a hand to hand conflict. The breastworks referred to and the knotted grass especially presented every indication of having been freshly done, and the Indians were fully informed and aware of Custer's intentions towards them, and had accordingly made every necessary preparation for giving him a warm reception. Everybody was scalped and otherwise mutilated except General Custer and Corporal Treman, whose scalp was partly off and who had the sleeve of his blouse over it in a peculiar manner. This close proximity of opposing forces enabled a good many men of the Seventh Cavalry, who are now

here dismounted, to detect one of the participants in the fight on the Indian side in the person of one "Rain-in-the-face," who was in the guard last winter and claimed to be a corporal. He was also a prisoner at the time. Not even a button was removed from Custer's uniform.

One of Reno's command, who is in the hospital, says at one time during the fight they heard the advance sounded on a trumpet from the Indians. They all rose up thinking it was Custer come to reinforce them and cheered lustily, when the Indians let a derisive yell at them, fired a terrible volley and made a charge, which they repulsed, as they did several others that were made in rapid succession. The Indians' loss was very heavy, and it is said that after the battle was over when Gibbons' and Reno's commands were burying the killed, they were found piled up like cord-wood, so effective was the fire of the soldiers. Many of the Indians were tied to their ponies in the fight, and thus their bodies were carried away. Others were carried away by their friends. The carbines used by the soldiers are represented to have been almost used up after the fifth and sixth rounds had been fired, from the spring refusing to throw the shell, thus necessitating the use of the ramrod to draw it. Great complaint was also made of the cartridges, many of them having hardly enough powder in them to force the ball from the socket of the shell. There was quite a number of white men with the Indians, English having been spoken in their ranks plentifully during the engagement. One of the Indians shot by one of Reno's men attracted peculiar attention, and upon going up to him he was found to be masked. Upon removing the mask the features of a white man were disclosed, with a long, gray, patriarchal beard. This individual was seen several times by Gibbons' command, in charge of small parties of Indians, but they could never get close enough to him to make his acquaintance, so they took him to be an Indian sporting false whiskers for a blind, but when he was pointed out on the field dead they recognized him as the same individual. A soldier who was dishonorably discharged in

1783 from the Second Infantry is said to have been with them, and it is supposed that he is the one who blew the trumpet. *New York Herald.*

THE Provo Manufacturing Company of Provo City are still paying the highest market prices for Wool in cash or cloth, and are prepared to purchase large quantities. They have a fine stock of goods to choose from, which only need to be seen and worn to be appreciated. Wool raisers will do well to give them a call. w27 3t

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#### MOUNTAIN WARBLER!

HERE being several hundred copies of the above Song Book remaining unsold, they can be obtained at the Desert News Office for 25 cents per copy. W. M. WILLES. S. L. City, March 6th, 1876.

#### BAIN WAGONS,

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