

first session of the conference the fol-

SCATTERS THE FLOCK.

Palmerston, New Zealand, March 14.

Just a word concerning the tohunga.

Long years ago, before the advent of
the white man, to these islands, the
tohunga, so tradition has it, was in-

deed a skilled person. He was a power among his people; he predicted coming events; he stilled the tempests, conquered his enemies, healed the sick. In a word, he was "the wise man" of his tribe, therefore, it is but natural for the natives to still look for

However, our misgivings were ill-founded, for the conference was every-thing that could be desired. The na-tives were bright and happy and will-

Sister Hardy took charge of the chil-

Conference continued Sunday after-noon and evening, where the olders and sisters continued to give instruc-

ions to eager listeners.

During the conference one baptism
was performed and three children

The elders laboring in this branch have every reason to be encouraged in

President Hardy and Elder Pugh left early Monday morning to organized a branch at Mangatainoke.

branch at Mangatainoke.

The work of the Lord is growing in Wairarapa as elsewhere in New Zealand, and we all have every cause to rejoice with the success we are hav-

ESTHER RICKS LINFORD.

IOWA CONFERENCE.

On March 25 the 14 elders of the east Iowa conference, with their president, Peter A. Hansen, and the 15 clders presided over by Prest, H. W. Cooley of the west Iowa conference, assembled at Ottumwa in conjoint conference, which was presided over

assembled at Ottumwa in conjoint conference, which was presided over by Prest, G. E. Ellsworth of the North-ern States mission. Prest. Ellsworth was accompanied by his father, Ger-

man Ellsworth. An excellent spirit prevailed at the six meetings held during the conference, and many in-

GOSPEL WORK IN THE SOUTH.

Clerk of the Conference ..

held with the natives.

and Pugh.

heir work

business people

MAORI TOHUNGA

FOREIGN MISSIONS

The Millennial Star gives details of nany recent baptisms in England and sewhere as follows:

At the Townhead Baths, Glasgow scotland, a haptismal service was held on March 19, 1908, when eight conerts were baptized into the Church, of the 28th ult., four cived the ordinance of the same day a protect was held at the Infirmary reet Baths. Edinburgh, where three bonverts were baptized by Elders Richard S. Ballantyne and David Shand. On the 28th ult., four cived the ordinance of public baths, Coventry, ordinance being perform the S. Ballantyne and David Shand. On the 28th ult., four cived the ordinance of public baths, Coventry, ordinance being perform the S. Ballantyne and David Shand. On the 28th ult., four cived the ordinance of public baths, Coventry, ordinance being perform the Nuneaton Birmingham conference. ther haptismal service was held Victoria Baths, Nottingham March 21, when seven converts haptized. There were over 100 aptized. There were over 100 and friends present. President O. King presided. After singprayer, Elder Charles V, Dean of baptism. Elders V, S. D. John P, Orton and C. E. vofficiated.

tismal service was held at the Street Baths, Lancaster, on 5. About 60 saints and friends esent to witness the ceremony, was performed by President s S. Gregson. Seven persons re-the ordinance of baptism, after they were confirmed members urch of Christ.

turday, March 21 last, a baptis-vice was held in the Feversham hool Baths, Bradford (Leeds e), England, where 17 con-re baptized by Elders C. E. H. P. Mathers and R. D. Melbout 150 people attended the serh was marked with great

lent Ralph A. Badger of the African mission, writing to nt Penrose under date of March says: "In our January report you to look forward to more ems in February, and spoke of our ems in February, and spoke of our ring prospects in South Africa for Since our last report (January) are added 28 souls to the fold, expect many more to enter. The is indeed advancing in South a. We have now regular hall ngs Sunday and Wednesday evented for meeting on the first and fast meeting on the first lay of each month, besides our lay school. Bible class and choir pel, and the time is not far dis-hen they will be compelled to

larger quarters."
'March 28, 15 members were added
he Newcastle conference. In the
hing of that date a baptismal serwas held in the West Gate Hill s, Newcastle, and after the usual minary exercises, the converts baptized by Elders Albert B. Bard Walter Bird, after which they confirmed members of the Church, of them belong to Jarrow, three ton and seven to South Shields. in March 28, a baptismal service held at the Ton Brookystrad, is, when a convert from the Ystrad ch of the Bristol conference was zed by Elder Thomas J. Rosser. haptismal service was held in the dary Road baths, St. Helens, Eug-L. Sunday, March 29, when three whers were added to the Wigan ach and eight to the St. Helens h of the Liverpool conference.
officiating elders were Henry L.
and Edwin A. Crockett.

Saturday evening, March 28, a smal service was held in the city Belfast, Ireland. President Charles Penrose was present and addressed saints and friends that had gatherwitness the ceremony. He He exthe birth of the water and of the ion. Ten souls were then bap-Elders J. S. Brough and A. G. They were confirmed at the

WHO WORK



Girls who work for their living re especially exposed to the dangers of organic feminine disorders. Standng all day, or sitting in cramped positions; walking to and from their es of employment in bad weather ll tend to break down their delicate nine organism.

to class of women are in need greater assistance, and thou-ds of letters like the followdemonstrate the fact that

YDIA E PINKHAM'S EGETABLE COMPOUND ores the feminine system to a

ong, healthy, normal condition. Miss Abby F. Barrows, of Nelson-le, Ohio, writes to Mrs. Pinkham: was very sick, had dull pain in my back, and a feminine ness. I had been to several docness. I had been to see, and they did me no good. Lydia and they did me no good. Lydia inkham's Vegetable Compound inkham's Vegetable Compound de me well and strong, and I can do st any kind of work. I am in better h than I ever was, and it is all due Miss Lillian Ross, of 530 E. 84th St.

York, writes to Mrs. Pinkham: hes, and was tired all the time, ould not sleep. Lydia E. Pinkham' etable Compound made me feel so nch better that I hope every woman ho suffers as I did will try it."

Florida—The elders are in excellent spirits. Eighteen baptisms have been performed during the last four weeks.

Alabama—President H. A. Gardner and four elders held a spirited branch conference at Laurel Hill. Fla., March 4. Previous arrangements had been made to use the Masonic hall for the meetings. But in the meantime the owners of the hall were belabored by some higoted anti-Mormons and dissuaded from keeping their word with the elders. When the time came for holding the meeting the elders were refused the hall. But the elders were not to be defeated in their purpose, They learned that the Farmers' Union was going to hold services in their hall on the lifth. They called on the president of the union and got permission ACTS FOR SICK WOMEN. For thirty years Lydia E. Pink-m's Vegetable Compound, made om roots and herbs, has been the andard remedy for feminine ills, ad has positively cured thousands of

Why don't you try it? Mrs. Pinkham, Lynn, Mass. avites all sick women to write her for advice.

South Carolina, is laboring among his relatives, finding them friendly.

Ohio—President Bills recently visited the elders laboring in Toledo and found them prosecuting their labors with energy. They are beginning to hold street meetings.

East Tennessee-Elder Gus Williams, who is conducting a day and Sunday school at Millers' Cove, reports success in his work. Elder Carlos Stevens and J. W. Jones, who have been in the field 27 months, were honorably released March 28, Elder S. T. Orton conductions of the conduction of the con been in the field 27 months, were non-orably released March 28, Elder S. T. Orton was released on account of sick-

on the 28th ult., four converts received the ordinance of baptism at the public baths, Coventry, England, the ordinance being performed by Elder James W. Phillips. The candidates were from the Nuneaton branch of the Birmingham conference. Middle Tennessee-Elders D. S. Dor Middle Tennessee—Elders D. S. Dorrity and George L. Wilcox took a trip through Williamson county. They held eight meetings and preached to full houses each time. Elders O. R. Child and W. H. Elkington are prosecuting the work with vigor in Memphis, They are salling many books. tre selling many books.

South Carolina-Elder J. A. Martin dale and R. B. Majors have found some earnest investigators in Hamp-Palmerston, New Zealand, March 14.

For some time past the mission work in the Wairarapa conference has not been in a flourishing condition. Various reasons could be given for this "falling away." One cause is that to hunga work swept through this part of the vineyard and scattered our flock, but by the faithful and untiring efforts of the shepherds now laboring here, the sheep are again being gathered into the fold.

Just a word concerning the tohunga. ton county, and some have applied for baptism. Elders W. S. Laney and J. J baptism. Elders W. S. Laney and J. J. Curtis recently completed their canvas of Bamburg county. They were treated kindly by most of the people of the county and succeeded in interesting some in the gospel message. Sister Amanda. E. Ennulcks, a faithful Latter-day Saint, went to her reward on March 14. The funeral services were held on the 15th, five elders were present, and a number of impressive addresses were made.

North Carolina—Elders N. D. Bischof and W. D. Criddle have been doing good work in Washington and adjoining counties. They disposed of 67 small books and 44 Books of Mormon in a very short time. Elders W. R. Wightman and R. B. White, who are visiting among the saints in Lenoir and Duplin counties, beld some very spirited street meetings in Kinston. Four converts were baptized at Hampstead, March 22. An immense crowd gathered on the banks of the stream to witness the ordinance, and the elders made use of the opportunity to explain the true plan of salvation. Elders F. M. Guyman and D. R. Taylor were given another assurance that the signs still follow the believer. Through their administration the afflicted child of Brother A. S. Field, of La Grande, was restored to health. North Carolina-Elders N. D. Bisural for the natives to still look for some degree of skill among persons calling themselves the "Tohunga" having been schooled for so many years in this direction. Customs of any nation die hard and this seems especially true among the natives of this land.

But the tohunga of today is quite a different person from the tohunga But the tohunga of today is quite a different person from the tohunga of old. His power has dwindled down to a mere nothing. Instead of being a help, he is a hindrance to his people. Satan seems to be using him, now, for his tool to steal away the hearts of the Maori race, causing them to be less from the paths of virile and to health.

of the Maori race, causing them to be led from the paths of virtue and righteousness. Some of the tohunga come claiming to be prophets and prophetesses. Such a one was Hikapuhi, who came through the Wairarapa not long since with her cunning arts and vices, and thus led away many of the native saints. Soon after this our people tried to hold a conference in this district, but were unsuccessful. Knowing this 'lt was no wonder we had misgivings as to the outcome of our district conference, which was appointed for Feb. 29 and March 1. However, our misgivings were ill-East Kentucky-The Sunday school East Kentucky—The Sunday school which was recently organized at Templer has increased in membership and is doing good work. Reverend (?) R. B. Neal, a Campbellite preacher with anti-Mormon proclivities is engaged in the nefarious work of distributing anti-Mormon literature at Red Ash. His purpose is to keep the people from listening to the gospel message. His efforts, however, are not as effective as he expected. A great many of the people near Red Ash have heard the truth about the Mormons and are not disposed to believe the rehashed lies which originated in the minds of rabid anti-Mormon vituperators. Mormon vituperators. ing and ready to listen to the teachings of the gospel.

Conference began on the morning of

Kentucky—A number of people actuated by the spirit of the tenth century, attempted to interfere with Elders John Fox and Warren M. Tenney, while they were holding a street meeting in Booneville. The friends of the elders, however, outnumbered the enemy and the miscreants were routed, and the elders were permitted to hold their metings without further molestation. Elder E. M. Crandall, recently had a pleasant visit with Sister Cynthia Cooks who resides in Shelby county. She is 90 years old and has been a member of the Church 10 years. She cleims to have met two elders enthe night of June 27, 1844, the night of the martyrdom of the Prophet. Ings of the gospel.

Conference began on the morning of Feb. 29, with an elders' testimony meeting. At this meeting there were present President Rufus K, Hardy, Elders J. W. Linford, Carl T. Freeze, Clarence L. Nelson, Riley G. Williams, J. J. Godfrey and Elders Pugh and Anderson, who have labored sofaithfully in this district; also Sisters Esther Linford, Adelaide Hardy and Watokoran Tamihana. In the afternoon Watokoran Tamihana. In the afternoon and evening of the same date, two spir-ited and well attended meetings were On Sunday morning three meetings of the martyrdom of the Prophet.

Sister Hardy took charge of the children relating to them the life and mission of the rPophet Joseph; a Relief society meeting, president over by Sister Linford, where the sisters were taught the necessity of keeping the Word of Wisdom, how to care for the sick, bury the dead, etc.; a priesthood meeting, where the brethren were instructed in their duties by President Hardy, Elders Linford, Freeze and Pugh. Georgia—Another convert was bap-tized at Union Point. A large crowd gathered at the water's edge to witness the ceremony. The elders took occasion to explain the saving principles of the Gospel to those present. Elders H. C. Carlton and George M. James who are Carlton and George M. James who are laboring in Screven county, report that they were impressed by the Spirit to go out of their way to call on a family for dinner. They followed the promptings of the Spirit and called at a house where the elders had never visited and were given dinner. After eating the elders talked with the folks on Gospel topics. The family became interested and invited the elders to stay over night, which they did. Before leaving the next morning, they sold the family a Book of Mormon and other books. The lady missionaries, Sisters Florence Zundell and Lillian V. Jones, who are laboring in Atlanta, are meeting with laboring in Atlanta, are meeting with success. They are having many oppor-tunities of conversing with people upon the gospel.

Virginia—Sister Lucy Ann Dooley, who was confined to her bed with rheumatism, recently requested Elders Samuel Pollock and Jas. B. Wallis, to administer to her. After the administration, Sister Dooley went to sleep and sleept soundly all night. The next morning she was able to perfect here. and slept soundly all night. The next morning she was able to perform her household duties. She testified that it was not the first time the power of God had been manifested in her behalf. President E. F. Marshall, who has presided over this conference with signal ability for fifteen months, was honorably released March 22. He leaves behind a host of friends who count themselves better for having behind a host of friends who count themselves better for having been associated with him. His wife, who joined him three or four months ago, returns with him. She has had a splendid time visiting in Virginia with her husband, and has made many friends among the people with whom she had the privilege of visiting.

A preacher in Glies county, who was formerly very bitter towards the elders, recently invited Elders J. A. Toone and J. H. Murdock to visit him. The elders talked with him for hearly three hours. When they appretendingly three hours. When they appretendingly that Joseph Smith was a prophet of God, the preacher exclaimed, "I don't doubt it, I don't doubt it."

during the conference, and many interesting remarks and valuable instruction given.

At the close of the conference the ciders were assigned their different fields of labor which at present are among the larger cities of the state, visiting among the business men, calling upon the lawyers, doctors, and influential citizens at their places of business, until summer weather comes, when work in the country districts will be resumed. Much of our literature is being disposed of among the business people.

Mississippi—Elders David H. Carlston and George T. Emmst. spent the night of March 17 with the superintendent of a Methodist Sunday school who manifested great interest in the conversation of the elders. He invited them to visit his school. vited them to visit his school. The elders acepted the invitation and had the opportunity of addressing those oresent. Four very spirited meetings were held in the Redhill church in Freen county. March 22 the opportunity of addressing those present. Four very spirited meetings were held in the Redhill church in Green county, March 22. Elders H. A. Pace, J. Q. Quinn, David H. Carlston, and George F. Smith, were present and addressed the large crowds in attendance. On the 25th inst. Elders D. W. Stowell and H. M. Hodgson called on Rev. William H. LaPrade, a Methodist minister of Jackson, and asked permission to use his church. Of course their request was not granted. When their request was not granted. When the elders told the preacher that Meth-odist ministers were permitted to occu-py Mormon publishe exclaimed, "That is different. You are not regarded as Christians." The elders asked him to explain wherein they were not Christian, but the preacher thought the task audience listened attentively to the addresses of the elders.

Elder C. N. Motes, who was lately transferred to this conference from



ELDER JOHN A. SOUTHWICK.

Died March 12, 1908, at Thames, New Zealand, and Was Buried at Lehl, Utah, April 13.

The funeral services over the remains of Elder John A. Southwick, were held in the Lehi tabernacle, on Monday, April 13, at 1 o'clock.

The body was brought from New Zerland by Elder George B. Andrus of Mill Creek, and was 24 days en route. Very impressive services were held and large congregation of friends and mourners assembled to pay a tribute of love to the memory of the deceased The services were opened by the

tabernacle choir singing, "Though deep'ning trials throng your way." Prayer was offered of Patriarch Jas. Kirkman. Elder John Y. Smith rendered the solo, "Not half has ever been told,"

solo, "Not half has ever been told," assisted by the choir.

Bishop James Gardner of the Lehl Second ward presided and referred to the numerous friends who had assembled to pay their respects to the memory of one of God's servants who had died in a foreign land.

The first speaker was Counselor Manwaring of Springville, where Elder Southwick previously resided. He referred to the faithful record of Elder Southwick from youth to manhood, stating that he was of an innocent, unassuming, quiet disposition, and was stating that he was of an innocent, un-assuming, quiet disposition, and was faithful in all of the various positions in which he was placed. He was a faithful laborer in the Sunday school prior to going upon his mission and was esteemed very highly by all the members of the ward.

prior to going upon his mission and was esteemed very highly by all the members of the ward.

Elder Lars E. Eggertson read an article from the "Messenger," the official organ of the New Zealand mission, indicative of the great work performed by Elder Southwick during his three and a half year's labor in that land.

Elder George B. Andrus who accompanied the remains home, desired to voice the sentiments of all the elders laboring in the New Zealand mission, stating that all who knew the deceased, loved him. His life was an example to all. He was ready and willing to respond to every call made of him. President Hardy had remarked that Elder Southwick did not wait to be told what to do, but sought for work in the Master's cause. He contracted a bad cold while in the performance of his duty, having traveled in the night through a severe storm to administer to the sick. He received every care in the hospital and the natives were particularly solocitous for his welfare. His life was one of the purest and the whole mission mourned at his decease.

Mrs. Emma Goddard spoke of the gathering of the elders and saints in the annual conference in New Zealand in April, 1907, where she met Elder Southwick. She referred to the noble labors of the elders, some of whom were now present, that were at that memorable meeting. Elder Southwick was amongst the faithful ones. His mission was completed but his release came from the other side. The saints of Lehd, declared the speaker, were to be complimented for thus assembling to honor one of God's faithful servants and to comfort and bless the bereaved sisters and brothers. She exhorted all to be kind to the sorrowing ones. It

and to comfort and bless the bereaved sisters and brothers. She exhorted all to be kind to the sorrowing ones. It has been stated that the blood of the martyrs is the seed of the Church-Elder Southwick gave his life for the Master's cause and his death will have its influence over the missionary work in that far off land and the elders will observe great results from their labors because of the sacrifice made by him.

A male quartet rendered the selection. "Heaven is My Home."

Elder Abel John Evans, one of the presidency of the Alpine stake, expressed his gratitude for the spirit world. Words of comfort and encouragement were also expressed to the bereaved.

The benediction was pronounced by President Stephen L. Chipman of the Alpine stake.

The floral tributes on the casket were numerous and beautiful. The New Zealand elders and saints sent tokens of their regard and many organizations also were represented.

A large concourse of people followed the remains to the Lehi cemetery where by Elder Southwick, an uncle of the deceased. and to comfort and bless the

peace and satisfaction conveyed to the hearts of all by the testimonies borne respecting the faithful labors of Elider Southwick. The people of Leht, he said, knew him from a child. Elders who have had the privilege of laboring abroad can appreciate somewhat the conditions by which Elder Southwick was surrounded in the mission field, and can enter into the spirit of the occasion. The Master has truly said that those who seek to save their lives shall lose them, and those who lose their lives for His sake, shall find them. Undoubtedly, Eider Southwick will wear a martyr's crown. He gave his life for the love of God, and the love of the children of men. He testified to the noble peace and satisfaction conveyed to the of men. He testified to the noble work being done by our elders in warning the nations and bore testimony to the work of the Prophet Joseph Smith, who was divinely called and inspired to introduce eternal principles partaining to the gospel of the

seph Smith, who was divinely called and inspired to introduce eternal principles pertaining to the gospel of the Lord Jesus Christ.

Apikara Pomare, a Maori woman from New Zealand, spoke in the native tongue, her remarks being interpreted by Elder Ray Gudmunsen. She referred very feelingly to her acquaintance with Elder Southwick in New Zealand. While she was sick, he administered unto her, and when she was leaving for Zion, he with others, rendered her every assistance, promising in due time to meet her here. She felt to grieve with the mearners. The natives of New Zealand loved the deceased and she spoke in behalf of her people in expressing sympathy and love for the bereaved. Elder Louis G. Hoagland, former president of the New Zealand mission, referred to the zealous labors of Elder Southwick and his willingness to respond cheerfully to every call made of him. He read also from Prest. Hardy's letter, indicating the noble work performed by the deceased.

Elder Beujamin Goddard, president of the Zlon's Moari Association, also paid a tribute of respect, having met the deceased elder a year ago while attending a conference in New Zealand. He spoke of the faithful labors of all the elders in that far off land and of the sacrifices made by them in per-

the elders in that far off land and of the sacrifices made by them in performing the arduous labors devolving upon them. He referred to the love and esteem manifested by the natives to the elders who thus left home and kindred to labor in the Master's cause. Elder Southwhick's life he asserted. lider Southwhick's was filled with good deeds. His call to another sphere should be regard-ed as a transfer from one mission to a greater field of usefulness. Under the Master's direction he was called hence to labor elsewhere. Very few elders have laid down their lives for the Mas-ter's cause in New Zeland, but when such a sad event has taken such a sad event has taken place, invariably the Maoris have testified that they were called to labor in another sphere in behalf of their ancestors. Elder Southwick was beloved by the Maori people and they feel that God has qualified him for a greater work which he will undoubtedly perform in the spirit world. Words of comfort and encouragement were also express-

and unwilling to realize the responsi-bility of those things. Jesus told His deciples to be as wise as serpents and as harmless as doves. He also said that the right hand should not know what the left hand did. There are plen-ty of willing workers in all the temples, who will assist anyone and it resultes who will assist anyone and it requires but a small sum to engage help for tem-Remember that the ox shall not be

Remember that the ox shall not be muzzled which treadeth out the corn. And when your own way is dark and dreary before you, send your work and with it sufficient to get help, and thus you may perform a great work, even if you cannot yourself go to the temples. This work will redound to your credit and glory, just the same as if you did it yourself. Prograstination is the thief of time." Your sister,

Goshen, Utah. Goshen, Utah.

THE FAILOR FAMILY.

The following account of the Faller family is furnished by a correspondent, Mrs. Graco B. Calderwood, Spanish Fork, Utah: About the latter part of 1600 or early

About the latter part of 1000 or early in 1700 a German married a French girl and came to America. His name was Andrew Fallor (in German Phallor). They settled in Fennsylvania. Their first child was a boy and called Andrew, of this second family nothing has been found on record, but that their first child was a boy and called Andrew, this third Andrew's first child. Andrew, this third Andrew's first child was a boy and as had been the custom was called Andrew, he married a Miss Umingst, their first boy was named Andrew, second boy Christopher, ed Andrew, second boy Christopher, third boy Adam, fourth boy Leonard. Tais Andrew was my father, who married Elizabeth Mayer, as previously stated I am the fifth generation.

Mr. Failer is a cousin of Mrs. Calderwood.

Washington, D. C.

RUSSELL MEMOIRS.

Eider Allen Russell of Manti has se-Elder Allen Russell of Manti has secured a large genealogy of the Russell family of England, entitled "Historical Memoirs of the House of Russell, From the Time of the Norman Conquest." by J. W. Miffen. If there are any familios who have done work on this English line, or who are connected with this branch, please write to Elder Russell at Manti Utah. sell at Manti, Utah.

GENEALIGICAL WORKS.

The following genealogical works, most-ly English can be be purshased through the Secretary of the Utah Genealogical Society, Salt Lake City.

DOUGLAS—Case and Statement of Evidence on the Claim of Archibald, Lord Douglas of Douglas to bear the Crown at the Coronation, etc., with Pedigee. Folio. Manuscript of 28 pp., \$5.25.

DOUGLAS—Maxwell (Sir H., Bart.) A History of the House of Douglas, with an Introduction by W. A. Lindsay, Windsor Herald Portraits, 2 vols, thick Svo, cloth, 1992, \$3.25.

DOYLE—House of Lords, Case, pp. 12, with Pedigree, Minutes of Evidence on the Petition of Lady Susan Doyle in relation to her Claim to the Barony of North. pp. 21. Folio, 1837, \$5.25.

DOYLE-Minutes of Evidence separately, Folio unbound, pp. 21, \$8.25.

DRAKE—A Notelet about Richard Drake, of Esher. By Sir Wm. R. Drake. F. S. A. Pedigrees and Hiustrations (Portrait. Monument, Seal, etc.) follo, cloth. Privately printed, 1878, \$1.75.

With the Appendix, Author's auto, letter to B. W. Greenfield and further particulars, respecting the family inserted, See also under Boteler.

DRUMMOND—(Jas., Earl of Perth, and Lord Chanceller of Scotland, etc.) Let-ters to his sister the Countess of Eroll, and other Members of his Family. Ed. by Wm. Jerdon. Sm. 4to, cloth. Camden Socy., 1845, \$1.25.

DRUMMOND.—Case on behalf of Geo. Drummond, Duke de Melfort in France. Claiming to be the Earl of Perth, with Pedigree, pp. 20—Minutes of Evidence, Facsimiles, and Pedigree, pp. 403, folio. unbound 1846—1853, \$7.50.

DUFFIELD—The original signed Will of Francis Duffield, bequeathing lands at Medmenham, Marlow, etc., in Bucks, together with other Duffield Papers, in manuscript. Folio, half calf, 1612, \$10.59. DUGDALE-See Geste.

DUNABR-Legends of the Dunbars, and other Poems. By one of their descend-ants, 4to, green morocco extra, gilt edges, pp. ix., 34. 1864 35.25.

DYMOKE.—Upwards of one hundred and forty original letters of the Dymoke family, champions of England, addressed to T. C. Banks, on the subject of the Claim of Lewis Dymoke of Schivelsby, o the Ancient Barony of Marmyon. Very atteresting, in one vol., thick 4to, boards, S2.50.

The family of Dymoke have held the office of champion of England ever since the time of Edward III.

EATON.—The Dedham Eatons from 1635 to the Flifth Generation, Report read at the annual meeting of the Eaton family Association in Boston, By Daniel C.

EDGAR—Genealogical Collections con-cerning the Scottish House of Edgar. With a Memoir of Jas. Edgar, Private Secy. to the Chevalier St. George, Por-tralt, 4to, cloth, Grampian Club, 1873, 44.50. The introduction is subscribed by Au-drew Edgar, LL. D. and Rev. Chas. Rogers.

EGERTON—A Forme of Confession grounded on the Ancient Catholique and Apostolique Faith. Made and composed by the Honourable Ladie the Lady Bridget Egerton, A. D. 1696, From the original MS. in the possession of Sir Philip de M. Grey Egerton M. P. Pedigree of Grey de Wilton and Egerton. Sm. 4to cloth, gilt edges, pp. 31, 1871, \$2.90.

Presentation copy from Sir Philip to Lord Ebury. erd Ebury.

ELERS (Capt. Geo., 12th Foot) Memoirs (1777-1842), to which are added, Correspondence and other papers, with genealogy and notes, E. by Lord Monson and G. Leveson Gower. Two portraits and map, thick Svo. cloth. 1903, \$1.25.

With pedigree of the Debonnaire and Elers family.

ELIOT.—Genealogy of the Eliot family, originally compiled by Wm. H. Ellot, Junr. revised and enlarged by W. S. Porter. With long auto-letter of the latter, Svo. hf. morocco, New Haven Conn., U. S. A., 1854, \$10.50.

ELIOT PAPERS.—No. 1. John Eliot of London, Merchant, 1785-1813, No. 11. The Eliot Marringes, John Eliot (if) and Mariabella Farnborough Briggins, 1786, John Eliot (iii.) and Mary Weston, 1782, By Eliot Howard, pp. 150, 128, 3 vols. 4to, boards, 1896 \$3.00.

Mary Weston's American Journals, 150 1752 New England, Southern States, Con-necticut, occupying pages 33-111. A Qusk-er Family, Containing accounts of the Bleake, Weston, and Farnborough famil-

ELLIOTT.—Fifty Years of Colonia ELLIOTT.—Fifty Years of Colonia Life By Sizar Elliott, J. P. Portrait, etc., Life By Sizar Elliott, J. P. Portrait, etc.,

er. Svo, wrapper, pp. 76 vately printed (1887), \$2.50. Genuine Must Bear CARTERS





digestion and Too Hearty Eating. A perfect rem-edy for Dizziness. Nausea. Drowsiness, Bad Taste in the Mouth. Coated Tongue, Pain in the Side, TORPID LIVER. They

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An interesting letter from a former orrespondent, Mrs. Mary F. Baxter correspondent, Mrs. Mary F. Baxter of Goshen, Utah, contains several in cidents which will please the readers of this department. She writes: "My mother-in-law, Mrs. Agnes Baxter, came this department. She writes: "My mother-in-law, Mrs. Agnes Baxter, came to Utah with her husband in 1856, and they were faithful saints for some years; but, finally, they turned away from the truth, although they were not bitter; merely indifferent. Shortly after the death of my husband, in the early 70°s, I dreamed that I was walking along a beautiful highliway which was flooded with a mellow, beautiful light. I was, alone, and sang ag I walked. I did not recall the words of this anthem when I awoke, but I knew it to be very inspiring and grand. As I walked steadily along, a personage came up behind me on my right hand, and passed before my face, looking into my eyes, and she passed quite around me to the left. She circled around me thus three times, gazing at me mournfully. I still sang and walked along my way. The third time, that personage paused right in front of me, and asked. "Don't you know me?" I answered that I had never seen her before. "I am Kate Grant," she said. "Then," said I. "you are my husband's grandmother." "Yes," she said, shaking her head so sorrowfully, "when my daughter Agnes Grant Baxter was faithful, I had some hopes, but I have hone now." I said quickly: "Yes, you ghter Agnes Grant Baxter was, I had some hopes, but I have wy." I said quickly: "Yes, you I am faithful. I will do the or you." Then she added. "Oh, hand feels so anxious also." I may you there, Katy, and I will I get the elders." I got Elders ourley and Thomas Broadbent. In a moment, I saw Katy sita chair and the elders had their men her head, when I awoke. ting in a char and the elders had their hands upon her head, when I awoke. I was thrilled from head to foot as I came to myself, and even now as I write the same unspeakable joy filis my soul. I realized at once that I had made a solemn promise to redeem that worthy couple, and to bring joy where

go there myself, I sent these names to Brother Thomas Hall whol ived in St. George, he and his wife did the work at once. No one can understand my joy over this, but those who have had similar testimonies. Another experience: I had a pure and lovely daughter who sickened and died when only is years old. Before her death, I asked her if there was any good man to whom she would like to be sealed; but she did not answer me then. She said she wished she could repay me for my care; I had other children, but they did not understand me as she did; she added that if there was such a thing as making homes on the other side, she would make the most beautiful palace there for me. She told me she would always he watching over me, as she dreaded to go where I would not be. I assured her of her loving father's welcome to her, and she was comforted. On the second night after she was laid away, as I was entering my bedroom, the voice of the Spirit whispered plainly in my ear, "Do you remember James Bra. 47?" Yes I did. He was a young man voice of the Spirit whispered pialoly in my ear. "Do you remember James Brady?" Yes, I did. He was a young man without relatives, who came here in 1858; he was killed while hauling rock from the quarry. I knew he was a faithful saint, and others knew him well. He lived in the Seventeenth ward of Sait Lake City. The influence in my chamber that night was so uplifting and glorious, that I knew at once that he had come with my daughter to make that glorous, that I knew at once that he held come with my daughter to make known to me their wishes in regard to being sealed for all eternity to each other. I immediately wrote to St. George, and when President McAllister heard the story, he said he was bishop of the Seventeenth ward when Brother Brady lived there, and he knew him to be a most excellent vanns man. And

Brady lived there, and he knew him to be a most excellent young man. And in this way, I had the happiness of completing the work for my darling daughter, according to her own request." Sister Baxter closes her letter with these pregnant words: "In doing temple work, there is sometimes a lion in the path. One member of the family may be very anxious to go, and another may hang back, being careless."