WAKEMAN'S WANDERINGS

THE LITTLE MANX ISLAND AND ITS FOLK—III.

The Poet Traveler Drives Among the Superstitious and Fetishes of the Manx Islanders—Weird Reminders of Pagan Times—Manx Fairies, Elves, Gnomes and Imps Proudly Retained Memories Rather Than Scourging Tyrants.

[Copyright, 1892, by Edgar L. Wakeman.]

DOUGLAS, Isle of Man, Dec. 3.—Few writers ever troubled themselves at all about the Manx people. Those have invariably set them down as "extraordinarily superstitious". Then they have galloped away, leaving the Manxmen in mist and their readers in mystery.

A tried statement regarding these interesting and stanch peoples is that they have emerged from heathen superstition. Everywhere one may go in Mannland are found evidences of that extreme antiquity which so impresses and at times appalls the student in Ireland and Cornwall. Coming to a later though still remote period, one cannot escape the conviction that the first Celts of Ireland and the west of England and the first people of Mannland were not only of common stock, but for centuries were, while pagans, a people of common language, customs and interest.

But I have gradually come to know that, however grim vanish the face of the unscaling the weird assertion of ancient belief, sorrily the manes of the peasant and first thane all, save those of a tender and winsome character. Briefly, Manx folk today reject the essential theory of superstitious practices, but rather easily insist on retaining the pleasure of subscribing to the superstitious themselves.

One illustration out of many which could be given will serve to emphasize this contention. In olden times it was a universal custom here on retiring at New Year's Eve for the family to carefully strew ashes upon the floor in the expectancy of finding the next morning the impression of a fairy foot. It was religiously believed that the direction of the foot predicted death if toward the door, and if toward the fireplace an increase in the household by birth or marriage. The custom is quite as universal at the present time, but the element of terror is wholly eliminated.

In tracing Manx mythology lines will be found precisely, as in the Gaelic mythology of Scotland and the Celtic mythology of Ireland, two classes of begotten immortals. One of these consisted of imps and demons having the power of taking upon themselves the form of man or woman at will, and by wooing human men or women, and particularly by holding out ravishing promises of immortality, leading them into fatal unions, through which the souls of mortals so deluded were endlessly banished hereafter.

The second class comprised semi-immortals and magicians wholly devoted to Druidism and the Black Art. Whether the latter had existence or were solely creatures of the imagination, centuries behind them some sort of folk really existed in ancient Mannland. Their wonderful skill in the erection of sepulchral mounds, stone circles and menhirs and in the making of metal ornaments and delicately formed spear heads so much so to compel from a less skillful and more warlike people their gradual deification.

In the gradual evolution of Manx fables, whose real origin was in the Finnish epic, satyrs and fauns, that portion of its demonology providing impish spirits of a malevolent nature has been largely extirpated. The "man of the hills," the identical fellow found in the Irish and Scottish Highlands, was a wicked fellow indeed. Among the Manx shepherds of Sasaful and North Barrule mountains I found a few who still firmly believe in his power for harm.

The banshee, that fateful mother of grewsome breed in all originally Celtic countries, has given way in Mannland to its host of "gard nothes" or Brownies, as mighty a host of good and ill sprites in Ireland and in Mannland to an intangible army of gnomes, elves and sprites. These in general possess power of rewarding the good and punishing for evil. A Wesleyan clergyman named Cooper, a few years ago undertook to "lay" them by sternly declaring from his pulpit that he saw them with his own eyes depart in a body from the Bay of Douglas in early morning on porcupine, scudding before the wind in the direction of Jamaica. But the "ves people" are still safely ensconced in the hearts and traditions of Manxmen and cannot be deported and marooned even by well meaning clergymen.

One will still find among the Manx laborers farmers clear traces of exact engineers of the ancient water bulls and horses of the noisy north of Scotland before. The "tarroo ushtey" is the wild water bull and the "glashtin" the furious water horse of Mannland. The former destroyed cattle, the latter left the sea to chase Manx ponies over the mountain crags to destruction. These have no terrors now for Manxmen, but if all bulls kine or horses these creatures of the misty days always return to the fireside tales and gossip.

These fellows have one remarkable friend among the elves. He is called the "physnoddere." For years form of misdemeanor he was banished from elfland and became a mere with shaggy hair. Those who have seen him assert that he has feet like an ass, with a protruding spearlike horn where the forehead should be, enabling him to scale walls and mountains at will. One good old lady of ninety whom I found among the glens of Sorchil remembers distinctly an encounter with the "physnoddere" when she was still in her teens. She was "yarded"—that is, legally made a servant at a neighboring estate—and was set to carrying peat in a creel by a cruel master.

She was ill unto death, but was driven to her toil relentlessly. One day she came to the bog, but could not return home. She fell upon the ground and moaned her wish to die. Then the "physnoddere" appeared. He stood beside her shivering with the cold and piteously begged her for her tartan to prevent him from freezing. Appalled at the thought of any being suffering more deeply than herself she instantly complied with his request. Her strength and health at once returned. The next morning all her master's land was found to have been performed by invisible hands, and, better than all, the handsome tartan in Man was found hanging beside her bed.

This same family elf possesses the infinite drollery of the Irish shillagher, who is generally found with his head under his arm, in his pocket, or worse a smoke are together. Singing it merrily, or more often shillagher, or again engaged with it in games of football. It also possesses the power of numberless devices and disguises.

And that most exasperatingly impish practical joker of all Irish fairies, the leprechaun, or "the little imp in green." Everywhere in little Mannland, where liquor is a staple and where it is sold in every hamlet with certainty of humbling, and in all those sluggish rustic channels of forgivable mischief and merriment where penalties are light as summer-side laughter, the kindly, helpful avenging "physnoddere" is ever ready with a helping hand.

One traditional spook which represents the evil principle of dark despair of death inevitably and of vast fetches phantoms through Manx tradition to track, and dogged as the gloom of the Bulls of Bash. This is the "Moany Dhoo." Tradition has so crystallized its idiosyncrasies that on the form of a huge, venerable black wolfish, which haunted ancient Peel Castle, the dating of whose satanic power by a dismay so sullen terrorized in the traditional of the latter, so made famous in fiction and song. Otherwise, the "Moany Dhoo" is the subjective of loneliness, of impending danger, of irremediable despair. To a people fearful of isolation, impressionable, with a thousand lonely shadows from the past, whose mental activities are easily in consumption of the embracing sea and the moaning voices of mountain winds, some form of a special "Moany Dhoo" is a logical and inevitable presence.

I have not been able to discover among the peasants of Brittany, of England, Ireland or Scotland the exact equivalent of a common cast of elf of Darkness which the Manx people still possess. It is called the "moddereyn," or nightmare, by the people of the Sorchil glens, along the highways in lonely spots, bestriding distressed souls with great weapons, but always without personal violence. Indeed the kind of impending danger are regarded as invisible.

All evil spirits in Mannland are known under the universal term of "boggans." If the owners fully to "use," if the crops are poor, if the catch of herrings be worthless, if harm befall the sheep upon the mountains or the kine and horses in stable, if a baby office goes wrong, or any ill whatever befalls for which there is not a present, clear and plausible explanation, the "boggans" is held responsible. Twelve months and sixty are the time-honored with, and as a great Manx dame pleasantly explained, "Aw, mon, th' boggans Gorm's mind are Unmo, ah it's better 'n feel nor t' mollyed."

Fairy doctors and hermits are still popular in the little island. In olden times the person and home, usually a cave, of the Manx hermit were so venerated that the person of a mortal enemy was sacred against harm when in a hermit's presence. Those customs lived before the no longer pond against desperation, but they are well liked by the peasantry who hospitably tolerate them. I have made the acquaintance of several. One was in quite a despondent mood and threatened to leave his vocation forever. He admitted that the countryside people were friendly enough, but the Douglas folk were unfriendly, and the Douglas hotel landlords, who had engaged him to unexpectedly appear to tourists in lonely glens, were not prompt about paying his contract stipend of six shillings per week.

The "well eye" is still possible to be cast upon horses and cattle and even upon children, in unfrequented places where old superstitions die hardest. Fairies also work mischief in butter and among the fields. There are still those who prepare and use charms not only to remove bad to ward off such ills. All but the most ignorant of Manxmen regard "fairy doctors" in a loose spirit if its expression emanates from themselves. But among the best there lingers a gentle tolerance for all these ancient regaries, and should a foreigner first offer the skeptical illusion the inherent stalwarts seem sent to homicides would instantly find expression in something like, "Aw, mon, ah's ooh'no harm's side."

Naturally among a people where folklore largely takes the place of book lore omens, portents and what might will much estimate so called "whimsies" are exceedingly frequent among Manxmen. The tales of the fairies, of the fairy tablets provide so many of those as among their Irish neighbors with quicker invention and warmer fancy. A raven hovering near a herd of cattle is an unmeleonic sign. The plaint of the linnet is associated with tory of a lost soul. When the robin will sing in churchyard trees the place is said to be haunted. A line to still imposed to Man if a sea gull be killed during the fishing season, and the feathers of the poor wren, which is so mercilessly hunted been on St. Stephen's day, are said for trifling sums as charms.

There is throughout the island no actual dread regarding publicity of weddings. Though all the neighbors may be aware of little details leading up to the ceremony, household directly interested affect the greatest secrecy. Cooking for the feast, dressing and the like are often done with closely curtained windows at night, and when all is ready the wedding party will mount as opens and gallop away to the nearest church in the gray of morning as though all the witches were after them. But the arrival of the Manx baby brings a host of traditional superstitious safeguards and ominous portents into immediate activity.

No one must step over that with entirely around it lest it become deserted and weakened. Amulets of ashwood and rowan are often worn around the mother's neck, until the babe is weaned, to ward off fairies. Until baptism all babes are quite at the mercy of the fairies. The baby will remain lucky through life if it first handles a spoon with its left hand, but it will come to perfect estate if it shall have repeated tumbles out of its mother's arms, its cradle or bed before it has attained its first birthday.

One of the most winsome of half superstitious customs in Mannland is for the family on stormy nights to retire to rest at a very early hour, so that the good fairies may unmolested come to find shelter and repose. A very ancient tradition that a fairy to the gaze of a beautiful woman once bewitched a lout of the best men of the island and then left them all over sniff to their death. The story goes on so unpleasantly to this day that a Manx wife or sweetheart will on occasion provoke her husband lest her character for correct womanly attributes be impugned. The same fairy which established this custom is the same which, in its efforts to escape Manx vengeance, was transformed into a wren and has ever since, on St. Stephen's day, been hunted, stripped of its feathers and beaten to death in countless numbers. The same unmentionable surveillance toward the wren exists though

The wren and the wren
Are God's own hen cock

in Ireland. There, in the vicinity of Galway, I have seen the wren hunted on Christmas day. My guide remains bottle bound and hung to two branches, the ancient one of which he pulled before leaving down peering an unfolding prompting to thought of wren of "omens."

EDGAR L. WAKEMAN.

The half a hundred persons who were poisoned on milk in Cincinnati created no excitement for awhile. It was believed that there was some dark and foul conspiracy to murder them by putting a deadly substance into the grocery milk. So there was so there was. But the deadly substance lay in the grocer's ice chest. It was scraps of rotting meat and vegetables left in the same box where the milk was kept that poisoned the citizens. It was practically keeping milk in a coffin with decaying bodies. The milk was of right blue color. There are two morals to the tale. The first is to the grocer, and it is, Keep your ice chest clean and sealed with soda water, Hinesota steel. The second moral is to the milk consumer. It is, Never buy blue milk.

DR. GUNN'S ONION SYRUP FOR COUGHS, COLDS AND CROUP.

GRANDMOTHER'S ADVICE..

Z. C. M. I. DRUG DEPT., AGENTS.

Star Horse Nails,

Polished or Blued,

Have been sold by Z. C. M. I. for over 18 years. They are the BEST NAILS MADE, and guaranteed to give the best of satisfaction. Will hold a shoe no longer than any other.

MADE BY THE

UNION HORSE NAIL CO.,

Chicago, Ill.

For sale by Z. C. M. I. and leading stores.

GUNPOWDER.

Let Men who know what we know stay before, And him who knows, shun what we know the more.

HAZARD'S "Kentucky Rifle."
HAZARD'S "Trap Shooting."
HAZARD'S "Duck Shooting."
HAZARD'S "Mining and Blasting."
HAZARD'S Brands the most reliable in the market.

MANUFACTURED BY THE HAZARD POWDER COMPANY, Hazardville, Conn.

Represented in Utah by Paine & Lyne, Agents.

OMAHA, NEB.

CONWAY CABINET CO'S

—CELEBRATED—

HARDWOOD MANTELS

THE BEST IN THE WORLD.

WATSON BROS., Corner South and West Temple Streets, opposite Assembly Hall, Salt Lake City, SOLE AGENTS FOR UTAH.

Dogs! Dogs! Dogs!

THOROUGHBREDS, SPORTING, TOY AND Watch Dogs always on hand. To purchase we offer following half-breed in puppies:

Llewellyn Setters,	$ 8.00	$ 6.00
Irish,	15.00	10.00
Greyhounds,	7.00	5.00
Stagehounds,	7.50	5.00

We also carry thoroughbred stock and do not ask any PRICE FIRST. Every dog warranted as represented.

GEISLER'S BIRD STORE, OMAHA, NEB.

BEST OAK TANNED

Leather Belting.

A. O. COOK & SON,

415 Market St., SAN FRANCISCO, Cal.

AT R. C. M. I.

COBURN'S

PURE OLIVE OIL.

First pressing guaranteed. Perfectly Pure.

COBURN, TEVIS & CO.,

Agents, San Francisco.

Founded in 1858. Incorporated April, 1889

TUBBS CORDAGE COMPANY,

MANUFACTURERS OF ALL KINDS OF

MANILA AND SISAL ROPE.

BINDER TWINE. DRINKING GOURDS. WEALE LINE. 813 & 815 Front St., SAN FRANCISCO.

J. Geringer, Resident Agent.

READY REFERENCES.

The Second Edition,

Enlarged and Improved, of this most excellent work, has lately been published and is now for —Sale at the—

DESERET NEWS OFFICE.

It is Almost Indispensable to Every

Home and Foreign Missionary,

And is a desirable acquisition also to every student of Theology and other person who values the means of advancing and defending Scripturally and Historically the Principles of the Gospel.

It is wishes of the compilers, that the work be published without profit so as to be within the reach of every person desiring it, have been studied in this as well as the first edition, and therefore no amount except for cost of postage is allowed to dealers.

The book is bound in four different styles and sent prepaid to any address at the following

PRICES: 45 cents, 55 cents, 65 cents, and $1.00.

BANKS.

THE STATE BANK OF UTAH,

Corner of Main and South Temple Streets, Salt Lake City.

Capital, - $500,000
Surplus, - $80,000

HEBER J. GRANT, President.
C. S. PENROSE, Cashier.
HEBER M. WELLS, Teller.

DIRECTORS:

JOSEPH F. SMITH,
ALEXANDER CARTER,
CHAS. S. PENROSE,
FRANK K. ALLISON,
WM. H. King,
GEORGE CALLISON,
HEBER M. GRANT,
FRANK W. FOX,
ANDREW SCOTT,
E. M. WELLS,
HENRY A. WOLGAST.

Commercial Banking in all its branches. Accounts solicited, large and small.

WILFORD WOODRUFF, President. GEORGE M. CANNON, Cashier.

Cash Capital, $100,000
Cash Surplus, $50,000

ZION'S SAVINGS BANK

AND

TRUST COMPANY,

Nos. 1 and 3 East Temple Street.

SALT LAKE CITY, UTAH.

ESTABLISHED 1873. INCORPORATED 1889.

DIRECTORS.

WILFORD WOODRUFF, President.
GEORGE Q. CANNON, Vice President.
JOSEPH F. SMITH, GEORGE NEBEKER,
ANGUS M. CANNON, HEBER J. GRANT,
JAMES JACK, L. SENNS SHAW,
T. G. WEBBER, FRANCIS M. LYMAN,
H. B. CLAWSON, ANTON H. LUND,
LORENZO G. HARDY.

Oldest Savings Bank in Utah, with Deposits greater than all others combined.

SAFETY DEPOSIT BOXES FOR RENT.

Savings Deposits in any sum, from $1.00 up, received and interest allowed at 6 per cent. per annum, compounded four times a year. Correspondence solicited. And any sum forwarded by money depositors carefully attended to.

UTAH COMMERCIAL

AND

Savings Bank,

SALT LAKE CITY.

Capital, - - $200,000
Surplus, - - $40,000

GENERAL BANKING BUSINESS.

Five Per Cent. Interest Paid on Savings Deposits, Compounded Four Times a Year.

NICKEL SAVING STAMPS FOR SALE AT THE BANK OR ANY OF ITS AGENTS.

DIRECTORS.

FRANCIS ARMSTRONG, F. W. MADSEN,
DR. JOS. S. RICHARDS, T. W. ELLERBECK,
SOLOMON HERRIES, THOS. W. JENNINGS,
OGDEN H. HANDY, SAMUEL MURDOCK,
M. E. CUMMINGS.

Deseret National Bank

SALT LAKE CITY, UTAH.

Paid-up Capital, - $300,000.00
Surplus, - - $200,000.00

DIRECTORS:

L. S. HILLS, President.
MOSES THATCHER, Vice-President.
W. W. RITER,
J. R. BARNES,
J. T. LITTLE,
J. G. CUTLER,
JAMES SHARP,
HENRY DINWOODEY
D. R. PETERS,
F. W. JENNINGS,
MERRIN DONNEY,
J. S. WEBBER,
E. S. ELDREDGE.

H. S. YOUNG, Cashier.

Receives Deposits Payable on Demand.

Drafts and Bills Exchange on New York, San Francisco, Chicago, St. Louis, Omaha, London and all the Principal Continental Cities.

Safe Deposit Vaults, absolutely burglar and fireproof. Rents $5 to $50 per year.

B. H. SCHETTLER,

—DOES A—

GENERAL BANKING BUSINESS

AT NO. 50 MAIN STREET.

(Opposite Co-op.), and

PAYS INTEREST ON DEPOSITS.

LYON & HEALY,

Chicago, Illinois, Manufacturers of the Celebrated Lyon & Healy Harps, Pianos, Organs, Violins and Musical Merchandise of all kinds. Lyon & Healy Harp and Musical Guide Book mailed free.

G. H. TAYLOR, President. O. S. ROMNEY, Sec. and Treas.

TAYLOR, ROMNEY, ARMSTRONG CO.,

—DEALERS IN—

LUMBER!

Sash, Doors, Mouldings, Etc.

Sawing Mill and Yard, One Block East of U. P. Depot, Salt Lake City, Utah.

P. O. BOX 1.

C. D. ROMNEY, Sec. and Treas.

Office, 257, 259 & 261 W. South Temple Street.

Standard Church Works.

Book of Mormon. An account of the ancient inhabitants of the American Continent, written by the hand of Mormon upon plates taken from the plates of Nephi. Price: Sheep, $2.50, Full Book, $3.00; Full Morocco, $1.50; Full Book (small, $1.00; Full Morocco, embossed, $1.25; Full Gilt, embossed, $1.50.

Book of Mormon. (Large Print.) Morocco, Extra Gilt, $3.00; Leather, Gilt, $2.00; Leather, $1.50; Cloth, $1.25.

Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, containing the Revelations given to Joseph Smith, Jr., the Prophet, for the building up of the Kingdom of God in the last days. Gilt, $3.75; Full Book, $3.00; Full Book, $1.50; Full Book (small), $1.00; Full Leather, embossed, $1.25; Full Cloth, embossed, $1.00.

Doctrine and Covenants. (Large Print.) Morocco, Extra Gilt, $3.75; Leather, Gilt, $2.00; Leather, $1.50; Cloth, $1.25.

Pearl of Great Price. A choice selection from the Revelations, Translations, and Narrations of Joseph Smith, the Prophet. Best edition of the Church of Jesus Christ of Latter-day Saints. Morocco, Gilt, $1.50; Leather, Gilt, $1.00; Boards, Cloth, embossed, 50c.

Key to the Science of Theology. Designed as an introduction to the First Principles of Spiritual Philosophy, Religion, Law and Government, as believed by the Saints, and as founded in the age for the Restoration of primeval science, truth and righteousness. By Parley P. Pratt. Full Sheep, embossed, $1.50; Full Cloth, embossed, 50c.

Voice of Warning. An introduction to the Faith and Doctrine of the Church of Jesus Christ of Latter-day Saints. By Parley P. Pratt. Full Sheep, embossed, $1.50; Full Cloth, embossed, 50c; Imp Cloth, 25c.

Spencer's Letters. Exhibiting the most prominent features of the Church of Jesus Christ of Latter-day Saints, by Orson Spencer, A. M., in which is also added his Letter on Polygamy, in reply to the Rev. Nelson Crosby, A. M., Boston, Mass. Full Sheep, embossed, $1.00; Full Cloth, embossed, 75c; Leather, $1.50; Gilt, $2.00.

Hymn Book. Twenty-fifth Edition. Cloth, 50c; Full Sheep, 50c; Full Leather, $1.00; Leather, extra Bound, $1.25; Leather, with Gilt Edges, $1.50.

Catechism for Children. Reflecting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By John Taylor. Leather, Gilt, Cloth, 50c.; Boards, 25c.; Paper Cover, 15c.

A Compendium of the doctrines of the Gospel, by Franklin D. Richards and Jos. J. Lund. Leather, Gilt, $2.00; Leather, $1.50; Imitation Leather, $1.00; Cloth, $1.00.

Family Reference. Embracing tables arranged in explicative order, with interesting notes, 50c., 75c., 90c. and $1.00, according to binding.

Miscellaneous Works.

Orson Pratt's Works. A series of pamphlets on the doctrines of the gospel, a book of 384 pages, 75c.

Hand-Book of Reference to the history, chronology, religion and country of the Latter-day Saints—the Saints and strangers, 50c.

Fast Meeting Record. 1 quire, $1.50, a quarter, $1.75; 2 quires, $2.00.

Saints and Sinners. By Dan. Robinson, 50c.

The Fall of the Great Republic. by Sir Henry Hamilton Cosmelius, 25c.

Martyrdom of Joseph Standing. By John Sidebotham, 10c.

Hints on Priesthood. By President John Taylor, 10c.

The Book of Jasher. Gilt, $2.50; Leather, $1.50; Cloth, $1.25.

Temples. Descriptive and Historical sketches of ancient and modern sacred edifices. With an appendix, giving an account of the laying of the corner stone of the Salt Lake City Temple, April 6, 1853. Paper, 50c.

Dictionary of the Book of Mormon, Cloth, $1.25; Gilt, $1.50.

History of the Bible, 50c.

Millennial Star, back volumes $1.50 each.

Journal of Discourses. Back volumes $1.50.

The Martyrs, an account of the martyrdom of Joseph and Hyrum Smith, with their sufferings at their native place, by L. D. Lefferts, 10c.

Gospel Philosophy, showing the connection of individuality and the immortality of the gospel with science and history, 50c.

The Hand of Providence, as shown in the liberty of nations and individuals, from the great spirit of the revelation of the gospel, an illustrated work of 352 pages—very interesting, 50c.

"Mormon" Doctrine, a plain and simple exposition of the principles of the gospel, in twelve lively sermon chapters, with appendix giving scriptural references, by Charles W. Penrose, 25c.

Dialogues and Recitations, 50c., containing pieces suitable for public and private entertainments, 25c.

Why we Practice Plural Marriage, by a "Mormon" wife and mother—Helen Mar Whitney, Cloth bound, 25c.

Celestial Celebration, containing the remarkable sermon of Judge C. S. Zane in Utah Territory on this important question, 25c.

The Tennessee Massacre and its causes, a lecture by John Nicholson, 25c.

The Mountain Meadows Massacre and Supplement give a full account of the tragedy, and place the blame where it properly belongs, by C. W. Penrose, 25c.

Blood Atonement, by C. W. Penrose, explains the doctrine as understood by Latter-day Saints, 10c.

Readings and Recitations, second edition, a book of 128 pages, containing a great variety of choice Readings and Recitations, compiled by Prof. A. H. Paul, 50c.

An Epic Poem, by Hannah D. King. Paper 25 cents, cloth 50 cents.

The Life and Labors of Elias H. Sadie Smith, with a full account of her funeral services, printed, 10c.

Does the Bible Sanction Polygamy? a discussion between Elder Orson Pratt and Dr. J. C. Newman, to which is added three discourses on celestial marriage by Elders Orson Pratt, George A. Smith and Abm. O. Cannon, 50c.

Joseph Smith—Was he a Prophet of God? by J. M. Sjodahl, price, paper, 25c.

A Review of the decision of the Supreme Court of the U. S., in the case of George Reynolds, by George Q. Cannon, 25c.

Book of Abraham, recently established, by the Deseret, 25c.

The Preacher, by John Taylor, 25c.

The Speaking Stone, or Masonry Proved False, by Chas. Ora Card, $1.00.

Angel of the Prairies or a Dream of the Future, by P. P. Pratt, 50c.

The Mormon Question. By John Taylor, 25c.

Poems. Religious, Historical and Political. By Eliza R. Snow. Vol. 1, Leather, $1.50; Vol. 1, Cloth, $1.00; Vol. 2, Cloth, Gilt Edge, $1; Vol. 2, Cloth, 50c.

Harp of Zion. Poems by Josephine. Cloth, Gilt, 50c; Cloth, 50c.

Year of Jubilee. Discourse delivered at, and general proceedings of the Fiftieth Annual Conference, 25c.

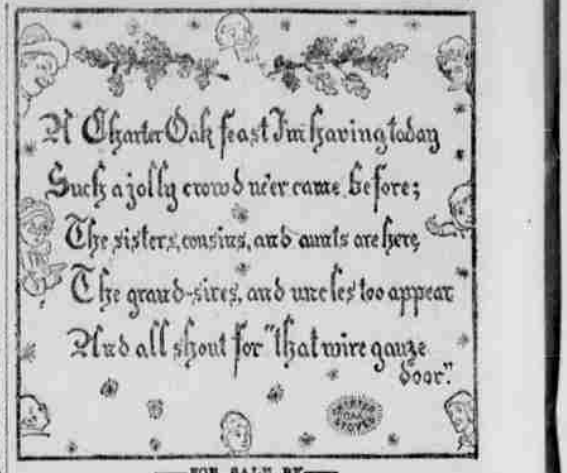
Restoration of the Everlasting Gospel. By George Teasdale, 10c.

Intemperance. 5c.

A Voice from the Mountains, 10c.

The Resurrection. By President Brigham Young, 10c.

Guide to Salt Lake City and its Environs, 25c.



—FOR SALE BY—

Z. C. M. I., - - Sole Agents in Salt Lake City.

FASHIONABLE and HEALTHFUL

THE GENUINE

Jackson Corset Waist

SUPERB FORM. PERFECT FIT.

A perfect Corset and Waist combined. Famous for its style, graceful symmetry, and healthful qualities. Patented Feb. 23, 1886. See the name on every pair. None other genuine.

TAKE NO OTHER. Made only by the JACKSON CORSET CO., Jackson, Mich.

IF YOUR DEALER HASN'T IT, WRITE TO US.

—FOR ALL KINDS OF—

BOOK BINDING, PAPER RULING
BOOK .·. AND .·. JOB .·. PRINTING
- - - AND STEREOTYPING

SEND TO THE

DESERET NEWS PUBLISHING COMPANY, Salt Lake City, Utah.

RUPTURE

PERMANENTLY CURED OR NO PAY.

No detention from business. We refer you to 800 patients in the state of Colorado and six National Banks in Denver, also McCornick & Co., Bankers, Salt Lake.

Investigate our method. Written guarantee to absolutely cure any kind of RUPTURE of both sexes, without the use of KNIFE OR STRAPS, no matter of how long standing.

EXAMINATION FREE.

THE O. E. MILLER COMPANY,

Rooms 302, 303 and 304 Constitution Block, Salt Lake City. Office Hours 9 to 12 m., 2 to 5 p. m. Free Elevator. SEND FOR CIRCULAR

"CORTICELLI."

ROPE SILK,

Wash, Embroidery Silk,

These are the "pails, in blue and in red,
Made for the smoothest, strongest of thread;
The silken thread, that ev'ry one said
Was worthy the Mills
"Corticelli" bulls.

C. H. SAMPSON, Agent.

'CORTICELLI' KNITTING SILK.

SUPERB WASH COLORS!!

"CORTICELLI" ROLL DRESS BRAID

ABSOLUTELY PERFECT.

NEW EDITION

OF THE

LATTER-DAY SAINTS'

HYMN BOOK.

Revised and Corrected Throughout, and with many New and Excellent Hymns added. Just published at the DESERET NEWS OFFICE. For sale, retail, at 35c., 75c., $1.00, $1.25 and $1.50, according to quality of binding. Call upon or address THE DESERET NEWS CO., Salt Lake City.