

thick darkness that it was with great difficulty we could keep the road, and surrounded by a large drove of wolves, which kept up a continual howling, and would frequently rush to within a few feet of us. We traveled about two hours in this situation, feeling that we were in danger, and concluded to stop and build a fire and wait till morning. Accordingly we built a large fire, which drove the wolves off, and as we were about to lie down, we heard a dog bark and a bell. We felt assured we were near a house; both of us took a brand of fire, and on going about one quarter of a mile, we came to log hut, which was occupied by Mr. Williams, who had been in Jackson county during the mobbing of the Saints, and had lately moved here, depending upon his gun mostly for his living. It was sixty miles to a house on the north and twelve miles on the south. He and his family were living in a small old log hut, about twelve feet square, and one bed in the room, upon which lay his wife, several children and three young dogs. He lay stretched out upon the bare floor with his feet to a small fire; there was no door to the house, but a ragged quilt hung up in the doorway; it was past eleven o'clock at night. I turned away the quilt, looked into the house and spoke three times; no one stirred, not even a dog. I walked in and laid my hands upon the man's shoulder, and spoke to him. The moment he felt the weight of my hand, he leaped to his feet and commenced running around the room, leaping as high as he could each jump. I told him not to be frightened, as we were travelers and friends, and did not wish to hurt him, but wished to stop with him over night. When he came to his senses, he gave us permission to stop with him till morning, if we would take the bare floor, as he did. We asked for something to eat, as we had walked sixty miles without a morsel of food. He replied, he had nothing for us, and assured us he had to kill game for his breakfast in the morning. He informed us that the reason of his fright was in consequence of his having shot a large panther a few nights previous standing in his door, and he thought his mate had lit upon him. We lay down upon the floor, and we were glad of this place as it soon began to rain and rained through the night.

In the morning we arose, and went on in the rain twelve miles to a Mr. Conner's, who was also in the Jackson county mob. He gave us breakfast, but damned us while we were eating because we were Mormons. When we had finished a hearty breakfast, we thanked him very politely, and went on our way leaving him sweating. We felt thankful for breakfast, for we had walked seventy-two miles without eating food. We taught from house to house as we journeyed.

Jan. 24.—I preached at Mr. Nathan Tanner's in Green county, Missouri, the first time we had found a congregation we could preach to in safety, and the first time that I had ever attempted to preach as a missionary. I had great liberty and was followed by Elder Brown. During our preaching there was a snow storm.

We arrived at Petty John Creek, in Arkansas, where Mr. Alexander Akeman resided with a large family of sons and one daughter, settled around him. Mr. Akeman and a part of the family were members of the church in Jackson county; his wife died strong in the faith in Missouri. His whole family were mobbed, and some of his sons were whipped severely; but he could not stand the persecution and the loss of his property. He moved to Arkansas to get rid of Mormonism; had apostatized and was bitter against the work. When we called upon him, he opposed us strongly—spoke against the leaders of the church and the Book of Mormon. He had one son who received us, and had a little faith. I dreamed the night before that we were required to walk in a straight, narrow path, and while following the path it led to the door of a house, which was placed in a high wall that we could not get around. As I opened the door to go through, I saw the room was filled with large serpents. I entered, and they all coiled up to jump at me; as they made a spring to bite me, they all fell dead at my feet, turned black, swelled up, burst open, took fire and were consumed before my eyes.

We met with much opposition from Mr. Akeman and many in the neighborhood. Elder Brown wished to leave the place immediately. I told him I should stay and see my dream fulfilled. We staid in the neighborhood twenty-five days, during which time, the Lord brought judgment upon those who threatened to mob

and kill us; many of them died suddenly, and I was warned three times by the Lord to go to Mr. Akeman and bear testimony unto him of the truth of Mormonism and the wickedness of his course in opposing it, and the last time I called upon him he was filled with wrath against me, and when I left his house he followed me in a rage, apparently with some evil intent; when I had got a few rods from his door, he was nearly treading on my heels, and fell dead at my feet, as though he had been struck with lightning; he swelled and immediately turned black. This created a great wailing and mourning among his family. Br. Brown and myself assisted in laying him out and burying him. He died Feb. 14, 1835.

This singular dispensation of Providence brought solemnity upon the people, and they began to reflect and wished to hear preaching. We held several meetings and preached, and baptized Mr. Hubbel and his wife, who had opened their doors and given us a home; and just as we had got the people prepared to receive the gospel, and anxious to learn and pleading with us to stay and preach, Br. Brown resolved that he would continue his journey south. I was fully satisfied that should we stop, we would build up a church, and was convinced it was our duty to stop, but Br. Brown held the office of an Elder and I submitted.

Br. Brown did not baptize another person on the mission.

ARRIVAL OF SCANDINAVIAN MORMONS IN NEW YORK.

WHAT THEY SAY OF MORMONISM IN DENMARK, SWEDEN AND NORWAY.

A company of ninety Mormons, eighty-one of them from Sweden, Denmark and Norway, and nine from England, arrived at this port on Saturday, on board of the emigrant ship *John Bright*, Capt. Connor. The Scandinavian portion of this company had their rendezvous at Corsoer, in Denmark, where seventy-eight adults and children, from the different conferences or districts of the country over which the Mormons are scattered in small communities, each presided over by an elder, assembled on the 20th of February last, called together by the President of the mission, Elder Carl Viderborg. The Mormons of Europe, previous to the present disturbances in Utah, have been constantly preparing for emigration, and emigrating to Great Salt Lake City, New converts to the faith, as soon as they could collect sufficient means, were in the habit of setting out immediately for America. The members of this Scandinavian company, most of them tradesmen and mechanics, having converted their property into money with intention of emigrating, heard of the disturbances in Utah last fall, and at first hesitated whether they should start for the new world or not. It was finally decided that they should come to this country, and make Canada their temporary abiding place until the spook of war in the west should blow over. Accordingly they started on the 21st of February, in charge of Elder I. N. Iverson, a Dane by birth, from Utah. The company proceeded overland to Hamburg, and thence to Bremerhaven, in Germany, where they arrived in safety on the 4th of March after a somewhat difficult journey. No resistance was offered to them in leaving their fatherland. On the 5th of the same month they set out from Bremerhaven for Hull on the steamer *More*, but were compelled to return on the 9th on account of a storm and contrary wind on the North Sea. They remained in port until the 12th and then started again. They reached Hull on the 14th and were safely landed there. On the 15th they left for Liverpool and arrived there at 6 o'clock the same afternoon. On the 18th they went on board of the *John Bright* and lay in the river until the 22d, on which day they sailed. The voyage was a pleasant one. They had only a few days of stormy weather. At 11 o'clock Saturday morning they landed at Castle Garden, where they were detained only about an hour, and then went to Walker's Hotel, No. 25 Greenwich street, where quarters had been provided for them by their Mormon friends in this city.

Our reporter visited them there last evening. But few of them could speak English, and Miss Olivia Neilson—one of their number—translated what information they had to convey to him concerning themselves and condition of Mormonism in the Scandinavian countries. The interpreter, who kept house for the Mormon Elders in Copenhagen for two years, said: "The Captain, as well as the other officers; and, indeed, the whole crew, showed us all possible respect and kindness, and we cannot but feel satisfied with the treatment we have enjoyed. Besides our company, the number of other emigrants amounted to about 640—English, Irish and German.

The company consists of two persons from Norway, seven from Sweden, four from Schleswig, (a German Province belonging to Denmark,) and all the rest from Denmark.

The state of health on board the ship may generally be considered as good. Our company sustained, on the whole journey, three cases of death—two women and one infant."

Among the male portion of the emigrants are a number who have taken a leading part in propagating Mormonism throughout Denmark, Sweden and Norway. Some of them have

been several times imprisoned by the Police, or Police, in Sweden for baptizing converts to Mormonism.

One of them, LARS JORGENSEN, was imprisoned eight times in Holland and Malma, Sweden. Another, NEILS PAULSEN, said he was in prison in Norway six times for baptizing contrary to the Lutheran creed. "In the German part of Denmark, the province of Schleswig, where Mr. Iverson had his mission," said the interpreter, "the Lutheran creed prevails to the exclusion of every other, and the inhabitants who join any other sect, or adopt any other faith, not having the same liberty as the other parts of the Danish States, are persecuted, imprisoned, heavily taxed, and sometimes banished, as was the case with one person of this small company, Mr. Davidson, who after having been put into prison, and several times being tried before the police, was made to pay fines, and threatened with banishment, and at last forced to sell his little farm at a very small price, and he and his family were glad to join the company of Mr. Iverson.

During the time Mr. Iverson stayed in Denmark, Mormonism has made considerable progress not only there, but everywhere in Scandinavia. About 600 persons have been added to the Church, and especially since the report that the United States was sending troops to Utah was made known to the public, it has created much excitement."

The majority of the emigrants are females. None of the men have more than one wife, and many of them have none. They are generally very intelligent looking. The following are the names of those who compose Elder Iverson's company:

T. N. Iverson, C. A. Madsen, C. V. Madsen, C. O. Folkman, Elia Folkman, C. D. Fjeldsted, K. Fjeldsted, P. I. Fjeldsted, Vita I. Fjeldsted, Willard Fjeldsted, L. M. Petersen, P. Jorgensen, Loiss J. Jorgensen, Marie Jorgensen, Jens Jorgensen, Cicilie Jorgensen, Karoline Jorgensen, M. Christensen, Nils Petersen, Kirsten Petersen, Ane Petersen, Niels Petersen, Marie Petersen, Ane Maria Petersen, Ole Soenge, Cecilie Soenge, M. C. Christensen, Stine Christensen, M. C. Gregersen, Ane Andersen, M. Andersen, R. Olsen, P. P. Meilheide, Maren Meilheide, K. Soendsen, A. Neilsen, Bodii Nielsen, P. Johansen, Kirsten Johansen, H. Nielsen, N. Nielsen, J. Andersen, Karen Andersen, Maren Andersen, Kirstene Andersen, Anders Andersen, Arthon Andersen, Olivia Nielsen, L. Soendsen, M. M. Petersen, K. Sroendsen, Marie Petersen, Christian Petersen, Peter Petersen, Joseph Petersen, F. Christensen, H. P. Olsen, H. P. Lund, N. C. Paulsen, A. P. Oman, N. Edler, E. Jorgensen, J. Larsen, Caroline Larsen, C. Petersen, A. Hansen, Magdalena Hansen, Karen Hansen, H. Knudsen, H. C. Davidsen, Ane Davidsen, Ane Davidsen, Hans Davidsen, C. Rasmussen, Maria Rasmussen, Matilde Rasmussen, Thora Hastrup, Maria Hastrup.

The progress of Mormonism, the emigrant "Saints" assured us, had been very rapid in the Scandinavian countries, during the last few years. The following is the

STATISTICAL REPORT OF THE SCANDINAVIAN MISSION, 1856-7.

| Country—1856-7 | Conferences | Branches | Elders | Prests | Teachers | Deacons | Total |
|----------------|-------------|----------|--------|--------|----------|---------|-------|
| Denmark | 3 | 60 | 120 | 72 | 60 | 65 | 2054 |
| Norway | 1 | 6 | 15 | 7 | 8 | 7 | 198 |
| Sweden | 2 | 13 | 21 | 19 | 15 | 11 | 340 |
| Total | 6 | 79 | 156 | 98 | 83 | 83 | 2592 |
| Dec. 31, 1857 | 9 | 106 | 204 | 95 | 80 | 43 | 2317 |
| Norway | 1 | 11 | 34 | 12 | 14 | 6 | 210 |
| Sweden | 3 | 25 | 73 | 52 | 36 | 24 | 726 |
| Total | 13 | 142 | 401 | 159 | 140 | 73 | 2333 |

During 1856 and 1857, 2,610 members were baptized; 990 emigrated; 3 new conferences were organized; 63 new branches were organized.

The Temple offering was in 1856, £4,621 4s. 10d.; in 1857, £518 11s. 11d. The Tithing was, in 1856, £16,447 4s. 15d.; in 1857, £1,834 3s. 6d., making £21,069 3s. 9d., and £2,352 15s. 6d., the total offerings for these two years respectively.

The destination of this company of Mormons is some place in the Northwest, the name of which was not revealed to us. There is intention is, as soon as may be, to join their comrades in Utah.—*New York Times*, April 26.

THE PAY OF ARMY OFFICERS.—Our army officers have now no cause of complaint on the score of pay. Gen. Scott receives per year, \$18,292; Gen. Wool, \$10,854; Gen. P. F. Smith, \$8,189; Adj.-Gen. Cooper, \$5,093; Major McDowell, \$4,020; Col. Totten, \$4,648; Gen. Harney, \$3,031; Colonel May, \$3,519. The general average of receipts is—Colonels, \$4,500; Lieut.-Colonels, \$4,000; Majors, \$3,000; Captains, \$2,500; Lieutenants, \$2,000.

Under the increased value of money, \$4,000 now is as large an income as \$6,000 was last year. The increased compensation bill was adopted at the session of 1857. It could not have passed now.—*Weekly Wisconsin*, May 19.

NEW GRAFTING WAX.—Take two ounces of common rosin, melt it slow over a fire, being careful not to heat so much as to make it throw off its spirits of turpentine. When it becomes clear as syrup, add a little less than one ounce of alcohol, and mix well, and put in a bottle at once, and cork tight. Alcohol is to be added sufficient to make the mixture liquid and keep it so, and when applied to trees it hardens at once, and forms an air-tight covering.

Interment of a Mormon Elder in Cypress Hills Cemetery—Funeral ceremonies in Williamsburg.

The Mormons of New York and Williamsburg were on Sunday, for the first time in their history, called to follow to the silent grave the mortal remains of one of the Utah missionaries. So seldom does the messenger of death visit the ranks of the elders while abroad on missionary duties, that the occurrence is regarded by the faithful as one of the very sore afflictions and trying visitations of Providence. Probably not more, so our reporter was informed, than half a score of Mormon missionaries ever died abroad, notwithstanding the large number that have been traveling in the nations.

The deceased elder, Samuel Francis Nealen, was a native of Lowestoft, Suffolk county, England. He embraced Mormonism there in 1852, and the following spring accompanied his father and family to Utah. He was soon ordained a member of the 37th Quorum of Seventies. In the summer of 1855 he was one of a number of elders who were sent as an escort to the Apostle Orson Hyde, when he went as Judge to Carson Valley. The deceased was one of the "boys" that could be counted on; accordingly he was appointed to return to Utah in the same capacity to the Apostle P. P. Pratt, on his return from his mission to Chili and California. In the fall of 1856 he received a mission to England. The first night they camped in the mountains he caught cold, which led to consumption and death. He arrived here from England in the beginning of March, with a small company of elders, who were returning for "the defence of Zion," but his health not permitting him to face the hardships and dangers of a trip to Utah he has since remained in Williamsburg.

At 11 o'clock yesterday morning the funeral cortege moved from the house where the elder died to Cypress Cemetery. Arrived there, a venerable gentleman called the Saints to order. A circle formed round the grave, and the assemblage sang a Mormon funeral hymn ending with—

Vain are the trophies wealth can give,
His memory needs no sculptor's art;
He's left a name—his virtues live,
Like golden medals in the heart.

A young man, one of the elders, gave a short address suited to the occasion, but thoroughly Mormon at that, speaking highly of the virtues of the deceased—of the esteem in which he was held by those who knew him, and of the glory of Mormonism.

A solemn prayer was offered by one of the Utah elders, in which "brother Brigham" was respectfully named as the object of particular solicitude in the present trying moment in the history of the church. Another hymn and a lengthy prayer by the brother of the deceased ended the ceremony.

The most noticeable peculiarity of the funeral yesterday was the enclosing of the coffin in a heavy pine box. On inquiry, our reporter learned that the remains of the deceased would have been taken to Utah but for the unsettled state of things in that Territory. The pine box is intended as a protection to the inside case while it is necessary to keep the body here; but on the return of gentle peace, the last wishes of the departed will be attended to, and his body will be transported to Zion, that in the morning of the resurrection he may rise in the midst of his family and friends.—*N. Y. Herald*, May 22.

THE HORSE TAMING SECRET OUT.—In London, April 21st, at Asley's Amphitheatre, Mr. Wm. Cooke, a celebrated equestrian, gave an exhibition of what he insisted was Mr. Rarey's system of taming horses. We may say that the solution given is similar to one published some days ago in a Canadian journal by a writer who knew Mr. Rarey in Canada and who claimed to know his secret. The London Morning Advertiser says:

Mr. William Cooke informed the audience that, having advertised his intention of exhibiting Professor Rarey's principle of subduing horses, by experimenting on any horse that might be sent to him, a horse had been sent to him that morning for the purpose. A full-grown horse—a hunter—was then led in and the following simple mode of operation was adopted: A strap is attached to the fetlock of the right foreleg, and drawn over the animal's right shoulder, where it is held by Mr. Cooke. The left leg is then bent inwards, so as to bring the hoof in contact with the thigh, and made fast in that position by a strap and buckle.—Mr. Cook then, taking the reins in his left hand and bringing the strap attached to the horse's fore leg into a state of tension, urges the animal to walk on three legs. Holding the reins tight, so as to incline the horse's head to the left, he is forced to make a journey twice round the circus. At this time he exhibits symptoms of great exhaustion, goes on his knees, and ultimately lies down in the most submissive manner. He is then relieved from the inconvenient and unaccustomed restrictions imposed upon him by the straps, and Mr. Cooke lies upon him in a recumbent position, and caresses him, and his patings are received by the horse with such indications of gratification as to leave no doubt that the most friendly relations are established between the parties.

LECOMPTON.—The Louisville Journal says that the difference between the two great parties in respect to Kansas may be briefly stated. One of them demands the submission of the Lecompton Constitution to the people, and the other the submission of the people to the Lecompton Constitution. *him was his*