

CORRESPONDENCE.

Death.

LOGAN, April 13, 1876.

Editor Deseret News:

Father David Crockett died at his residence last night at 10 o'clock, of paralysis, very suddenly.

Bro. Crockett was born Dec. 31, 1806, at Vinal Haven, Waldo county, Maine. He was baptized in his native State in March, 1839, by Elder William Hyde, moved to Nauvoo with his family in the fall of 1840, and remained there until the exodus of the Saints from that place, passing through the persecutions and afflictions incident to these years in the history of the church. In the year 1849 he emigrated to the valleys, and settled in Salt Lake City. Remaining there for about a year, he moved to Payson, and lived there till the Spring of 1860, when he moved to Logan City, Cache county, at which place he lived until the time of his death. Bro. Crockett was the President of the High Priests' Quorum and had been for many years. He was a man of sterling integrity, and was a staunch believer in and supporter of the great latter-day work. His reputation and character stand untarnished, leaving a record well worthy the imitation of his numerous posterity, his children numbering seventeen, grandchildren sixty-nine, great grandchildren eight, making a total of ninety-four. Seven years ago he was struck with a paralytic stroke, which somewhat impaired his body and mind, and during three years has been considerably indisposed, seldom leaving his house.

On the day of his death he singularly visited all the members of his family, as if impelled by some power and influence he could not resist, little conscious that his end was so near, and upon retiring to bed he seemed in his usual health, when shortly after he breathed his last without a struggle. Thus, like a sheaf well laden, has passed from this probation another veteran in the truth, to come forth in the morning of the first resurrection to inherit the reward his good deeds will entitle him to.

Respectfully,

JAMES A. LEISHMAN.

A Query.

SALT LAKE CITY,
April 15, 1876.

Editor Deseret News:

Can you tell me whether, when the wives and daughters of men, who cannot pay their just debts, go for fifty dollar dresses, thirty dollar bonnets, and complementary et ceteras, it is a morally and financially healthy sign?

PETER PEPPERORN.

Long Severe Winter—Loss of Stock—Defective Mails.

PANGWITCH, Iron Co.,
April 8, 1876.

Editor Deseret News:

The Winter in this isolated region has been uncommon for severity and duration. We have lost a large per centage of horned stock, which has heretofore generally wintered on the range with but little care. Spring is now peaking through the snow-white hills, which is encouraging the farmers.

The NEWS has been a welcome visitor to us, during our confinement by the snow-capped mountains on either side of Sevier Valley, until recently our Uncle's boys have failed to bring it, that for the 15th of March being the last received. Perhaps poor ponies and muddy roads account for the deficiency. Please encourage them to continue service, as we have no other reliable source to hear from the outside world.

Respectfully,

W. D. KARTCHNER.

Harrisburg Ore.

TOQUERVILLE, Utah,
April 13th, 1876.

Editor Deseret News:

Gentlemen—As there has been some considerable discussion in relation to the "milling" properties of the ore from Harrisburg District, I beg leave to make the following statement:

I hauled nine and a half (9½) tons of ore from the "Duffin" mine to Pioche, Nevada, and had the same

reduced at the Alps Silver Mining Co's mill, by A. J. Blair, Supt.

The nine and one half tons, produced in fine bullion \$2,969.88. The average pulp assay was \$333.34 per ton, and the per centage saved by said mill was 93½ per cent, all of which can be substantiated.

Very truly yours,

ISAAC DUFFIN.

Remains of a Boy Found.

NEWTON, Cache Co.,
April 18, 1876.

Editor Deseret News:

Yesterday a son of Bishop Littlewood, while hunting stock on the divide between Hampton's and this place, found in an advanced state of decomposition the remains of a boy about eight years of age. They were brought to town and at the inquest, held by Justice William Bell, Joseph Wilson and James Hansen, the following evidence was given—

The deceased, Emile Johnston, son of Sister Johnston, a widow of this town, was born September 14, 1867, lived last Summer with his uncle Hans Johnston, at Deweyville, Box Elder Co., and about the 5th of January he left his uncle's home on foot and alone, to come to his mother in Newton. He was seen to cross Hampton's bridge the same afternoon. Some time after it was reported that he had found his way to Plymouth in safety, but on this report proving incorrect Bishop Dewey and some neighbors searched for the body to the top of the divide. The remains were found but a short distance from the road, about ten miles from Deweyville, and three from Newton. On account of the very deep snow, no road was kept open, this winter over the divide, or search would have been made for the body from this side of the mountain.

J. H. B.

Schools—Severe Winter—Snow Goes Fast.

CROYDON, Morgan Co.,
April 22, 1876.

Editor Deseret News:

It gives me pleasure to inform you that Croydon, in the matter of education, is not behind any town in Utah.

To-day the Sunday School children, with their superintendent, Joseph Blackwell, teachers, fathers and mothers, assembled in their large and commodious school-house, in the capacity of a Sunday School examination. All were gratified listening to the lessons, recitations and songs of the children, which cheered the hearts of all present.

An impression forced itself upon the mind, on entering the house, that the people wished to encourage their children, by seeing at the north end, a large table with books upon it, the greater part of an historical nature, which were given to the children and teachers as rewards of merit.

For six months, a good day-school has been in session; where the scholars have advanced rapidly under the tuition of an energetic teacher, which has given full satisfaction. Great credit is due to the school trustees for paying punctually their teacher. The whole of the people are interested in education.

We have felt the effects of the severe winter, but are now rejoicing in the snow fast disappearing, and we expect to be plowing in a few days. Yours respectfully,
GEO. K. BOWERING.

Funeral Sermon—"Revival"—Meetings—Correspondence with Distant Relations, Friends and Acquaintances.

GEORGTOWN, MASS.,
April, 10, 1876.

Editor Deseret News:

I reached this place nearly two weeks since, and have spent the intervening time with Saints living here and in Groveland, a village near by.

There is very little interest taken by the people in religious matters. However I have made, by invitation, several calls upon parties who wished to make inquiries regarding the truth, have held one meeting in a neighboring village, which was well attended, and a few days since I delivered the funeral discourse of an aged lady, whose son, himself over sixty years of age, belongs to the Church.

The house, a private one, was crowded to excess by the children, relatives and friends of the deceased. My remarks were listened to with critical attention, and several of those present afterwards stated that the doctrine of the Latter-day Saints, pertaining to the resurrection and the future, was eminently beautiful and reasonable, besides being scriptural.

There has been a vigorous attempt made to get up a religious revival in this place, this last few days, by holding a series of sensational "gospel meetings," the last of the series having been held last evening. The meetings were held by three business men from Boston, laymen, who have been making excursions to different parts of the state, for "revival purposes." The leader of the three has failed in business three times, the last time, so I am informed, paying ten cents on the dollar to his creditors, and, seemingly disgusted with his mercantile ill luck, or possibly having made a competency out of his three failures, he has taken to preaching *a la* Moody, and as he is an excellent singer, to singing sensational "gospel" songs *a la* Sankey, without any appointment or ordination as a minister of any sect. The first time the collection plate was passed around, I am informed, sixty dollars was contributed by persons whom he had scared into religion by his sensational preaching, or touched by his maudlin tears.

No wonder that he feels "drawn" towards the "ministry!" A salary of sixty dollars an hour ought to "draw!" Some of the more formal ministers have objected to these laymen taking the pulpit without ordination, but perhaps the thought of the difficulty they would have in demonstrating to the critical their own authority to preach the gospel of Christ, deters them from pressing their objections.

Truly the world moves. A merchant, after "falling" and paying ten cents on the dollar, may "retire" to his brown stone front residence, compose a few sensational "gospel" sermons, learn a few modern sensational "gospel" songs, if he is a good singer, if not, take a good one into partnership with him, and then start after souls to bring to Christ! But don't forget to pass the contribution box! And the papers, particularly the religious ones, laud these "martyrs," and the Young Men's Christian Associations pray for them and their cause, notwithstanding their breaking the commandment not to take "that honor to themselves."

Quite a number of Saints have been gathered out from this immediate vicinity, and there are many persons here who have called upon me to enquire after their relatives in Utah, at the same time making the complaint that they never hear from their friends any more. This complaint has been repeated to me scores of times since I left home, and Latter-day Saints in Utah could remove a great deal of prejudice and do an incalculable amount of good by keeping up a correspondence with their relatives and friends in the world. Their silence but adds to the prejudice, and their friends often get the idea that they are really lost beyond redemption. Much good would result from spreading the written word among the relatives of the Saints. An occasional sermon clipped out of the paper and sent in a letter, a tract or church work, would often do much good.

Your brother,
B. F. CUMMINGS, JR.
Box 835, Boston, Mass.

Wintering Bees—Honey Extractor—Toads, etc.

FARMINGTON, April 12th, 1876.

Editor Deseret News:

I commenced working amongst the bees yesterday, and made a discovery that may perhaps be of some benefit to bee-keepers that read this, and who might have bees in the same condition. I found three swarms that had but little honey left of their winter's supply. One of them had only enough to last two or three days. I fed them by taking frames of honey from other hives that had plenty to spare.

I wish bee-keepers would give the public the benefit of their experience a little more than they do by exchanging their ideas with each other through corresponding with the papers, and not try to keep their light "under a bushel, or in a bee-hive either."

Bees that were in good condition

last fall have wintered here out doors with but little loss, but we have had so much good weather they have made away with considerable honey, and a good many stands have died this spring through not being fed or having a few frames of honey given to them.

If bees would not do any better when housed during the winter than they do out doors, I think they would consume much less honey, but the kind of a place to put them in, and how to manage them when they are stowed away, are questions that most of us would like to have satisfactorily explained.

In "Gleanings in Bee Culture" I see that some correspondents complain of their bees when they are housed coming out of the hives part of the time to drag the dead ones out and not finding their way back. One writer states that the remedy is to tack a piece of wire cloth or mosquito bar over the entrance.

As the Italian queen bee is good for only about three years, I think it is a good plan to number all the hives and keep a register of the age of the queens in a book for the purpose, and have a space in the book numbered with the corresponding number of all the hives. This will not only assist in keeping the age of the queens, but the condition of the hives can also be noted down every time they are examined, so that a person can tell when to divide or extract, and if a swarm of bees comes out of one of the hives the book will show which hive the swarm most likely came from. As the old queen goes out with the new swarm the changes in the register can be made accordingly.

A great many swarms of bees are destroyed by using the honey extractor too freely. To show the benefit derived from the use of the extractor, I will state that I have seen every one of the frames in a hive so nearly filled with honey that the queen would have but little or no empty comb in which to lay eggs, and two or three days after extracting the honey from part of the frames there would be scores of eggs deposited in the cells.

Will some of your readers tell us the most successful way to protect bees from toads? I have heard a good many say the best plan is to kill the toads, but I think this is as suicidal as killing birds, as they do a great deal of good by preserving orchard and other crops from the ravages of destructive insects. I have tried boards by putting them edgewise around the hives, but did not have them deep enough to prevent the toads from digging under. I tried another plan with better success, by putting the hives on a platform or table that extended about two feet in front of the hives. But few bees would then get within reach of the toads, and hunger would compel them to search for a more honestly earned meal. Whether this plan does any harm or not by being in the way of the bees flying in front of the hives I do not know.

I believe there are worse laws passed than one that would punish "cruelty to toads," especially when we can hardly raise an apple without the coddling moth first "going through it."

Respectfully, C. T.

Severe Winter—Meetings—Social Party, etc.

PINTO, Wash. Co.,
April 8th, 1876.

Editor Deseret News:

The winter here has been unusually severe, causing much suffering among our stock. The time has been spent to greater advantage than perhaps in any former year. Our young people have their regularly organized societies and are doing a good work. Their meetings during the winter have helped to pass off the dreary, dismal months in something of a cheerful manner.

This little settlement, which has pursued the even tenor of its way for nearly twenty years, with scarcely a ripple on its surface, has been roused a little lately by the removal of our bishop, he having been called to Kanab to take charge of certain business there. Our worthy Sisters of the Relief Society, to show their regard for Bishop Robinson, gave a party on Saturday, April 1st, got up in the best style the facilities of the place afforded. The afternoon and evening were spent in a very agreeable manner, speeches, songs, recitations, music and dancing, and a

very excellent supper, making the hours fly lively. During the evening a farewell address to Bishop Robinson was read by Sister Ellen E. Harrison, in which was expressed admiration of his good qualities and desires for his prosperity.

Altogether we have enjoyed a peaceful and prosperous time under the administration of Bishop R. S. Robinson.

We have a healthy and prosperous little settlement; peace prevails.

J. E.

Legal Marriage.

We are surprised to learn of the ignorance which prevails among certain portions of the community in relation to legal marriage. By the term *legal* marriage, we mean that which is recognized by the laws of the land.

It has been represented by ministers of some of the sects which have obtained a foothold in Utah, that "Mormon" marriages are not valid and binding before the law. The object of this silly falsehood is to induce young people, about to enter the matrimonial state, to accept and pay for the services of those persons in performing the marriage ceremony.

Now these are the facts in the case: Judges of the District or Probate Courts, Mayors and Aldermen of incorporated cities, Justices of the Peace and ministers of any religious denomination, can officiate in the marriage ceremony, and in the eyes of the law the act is equally lawful performed by either as by the others. A priest or elder of the Church of Jesus Christ of Latter-day Saints has just as much *lawful* authority to solemnize a marriage as any minister of any other Church. And it makes no difference where that ceremony is performed. It is equally valid in a church, chapel, office, endowment house, temple or the open air.

True marriage and lawful marriage, however, may be quite different. According to the faith of the Latter-day Saints there can be no true marriage, unless it be solemnized by one having authority from the Great Father of all, who instituted marriage, and is sealed for time and all eternity. Such a marriage, between two unmarried persons, is sanctioned by the law of God and recognized by the law of man. And there is no need of any further ceremony to make it perfectly valid in any State in the Union, or any other part of the civilized world.

The marriage of more than one woman to the same man, is, under certain conditions, sanctioned by the law of God in the Church of Jesus Christ of Latter-day Saints, and the marriage of the plural wife is just as binding, sacred and divine as that of the first wife. But it is not recognized by the law of the land. To those whose faith in God and the Church is firm and unshaken, the recognition of the world weighs not a feather in the balance against the sanction of the Almighty. What God acknowledges man cannot annul or dissolve.

We offer the above for the careful consideration of those who have not properly reflected on the subject, and hope they will not be foolish or weak minded enough to be deceived by those who come among us in sheep's clothing but inwardly are ravaging wolves.—*Ogden Junction.*

DIED.

March 24th, 1876, EMMA ADAIR, wife of J. H. Goodrich, aged 31 years, 2 months and 14 days.

Deceased was born in Chickasaw county, Miss., January 11th, 1845; was a devoted wife, a fond mother and a true Christian; died in full faith of the Gospel of Christ, and in hopes of a glorious resurrection. Her body was laid away near the home of her father, Thomas Adair, on the Pahrea, Kane county, Utah.—[COM.]

At Tottington, near Bury, Lancashire, March 8th, 1876, after a severe sickness of three weeks, PRISCILLA FISH, aged 31 years.

Deceased was baptized in the Tottington Branch, by Elder James Lythgoe, Nov. 8th, 1852, and from that time until her death she had lived as she died, a faithful Latter-day Saint, respected and beloved by all who knew her.—[COM.]—*Millennial Star.*

April 17th, 1876, JAMES WASHINGTON KENNEDY, born Feb. 17th, 1831, in Belfast, Ireland; embraced the Gospel in Sydney, New South Wales, in 1858, and gathered with the church in 1859, since which time he has resided in this city. He was quiet and unassuming in his manners, full of integrity to the truth, loved and respected by all who knew him.—[COM.]