

bishops, of Ireland, met at Maynooth, to-day, and adopted resolutions strongly censuring government for its conduct in regard to university education.

CAIRO, 18.—The crowd which gathered before the ministry of finance, to-day, was composed of some 400 disbanded officers, who clamored angrily for arrears of pay. Nubar Pasha, Minister of Foreign Affairs, and Rivers Wilson, Minister of Finance, were insulted by the mob as they were leaving the ministry. The latter's coat was torn. Thirty rioters entered the building, but were expelled on the arrival of the Khedive and foreign consuls. The rioters then invested the ministry. The Khedive harangued the crowd, and made three futile attempts to depart in his carriage, but was himself insulted, while his body-guard arrived, fired on and dispersed the rioters. Several arrests were made. Nubar Pasha was shot in the hand. His coachman and the Khedive's master of ceremonies were also wounded.

LONDON, 19.—A Berlin dispatch says: Deputies Fritzsche and Haselmann were in the Reichstag on Tuesday and were apparently confident that the Reichstag will show a fearless spirit. They are encouraged in this belief by the fact that the criminal court of Frankfurt, yesterday, acquitted the members of the staff of the *Frankfurter Zeitung*, who had published a collective protest against Bismarck's assertion that that journal was managed in the interests of France. One of the staff only was sentenced to seven weeks imprisonment for two other articles.

The dispatch further states that it is believed government is pressing its request for the Reichstag's sanction of the arrests of deputies, when it knows it is certain to be rejected, with the object of finding a pretext for dissolving the chamber.

The Third Battalion of the Sixtieth Rifles left Colchester, this morning, for the Cape of Good Hope. The streets were decorated with flags, evergreens and mottoes. The corporation presented an address to the troops, wherein hope was expressed that they would recover the colors of the 24th regiment. Col. Pemberton replied. The troops marched to the railway station, accompanied by four regimental bands.

The chartered steamer *Dublin Castle*, from London, with the 3rd Battalion of the 60th regiment, and the *Pretoria*, from Southampton, with the 91st Highlanders, will sail to-day and to-morrow, respectively. Several other ships will be ready for the troops in the course of the present week, and one or two will probably sail before Sunday.

The communication for which the Grand Duke Nicholas of Russia, son of Grand Duke Constantine, has been exiled to Orenburg, was a pamphlet in favor of the speedy construction of the Orenburg and Tashkend Railway by way of Kara, Turgall, and Sir Darya River, in order to force England to abandon her resistance to Russia's eastern policy.

The Royal College of Physicians ask the government to appoint a royal commission of statesmen, physicians and specialists to investigate the plague in Russia.

ST. PETERSBURG, 19.—Grand Duke Nicholas, son of the Grand Duke Constantine, has been exiled to Orenburg for communicating with the Berlin *National Zeitung* in regard to a Berlin strategic railway.

BEAR LAKE CONFERENCE.

The Bear Lake Quarterly Conference was held at Paris, Feb. 8th and 9th.

Saturday, Feb. 8th, 10 a. m. On the stand were Elder C. C. Rich, of the Twelve Apostles, Elder G. Osmond, of the Stake Presidency, the Bishops of wards and other local authorities.

A much larger concourse of people assembled this morning than at the first meetings of any previous conference. The time of the forenoon meeting was occupied by the bishops in reporting the condition of their wards. There has been considerable sickness and nine deaths throughout the Stake. The faith and practice of the people generally speaking certainly bespeak progress. The spirit of co-operation is increasing among the people, and they are reaching out in this direction. A much larger amount of tithing has been paid for 1878 than at any previous time.

2 p. m.

President Osmond read the quarterly statistical report showing 1 Apostle, 3 Patriarchs, 93 Seventies, 78 High Priests, 344 Elders, 14 Priests, 15 Teachers, 128 Deacons, 1,643 members, 1,185 children under 8 years, 3,504 total of souls. President Osmond, Bishop W. H. Lee, and Elder N. Wilhelmsen were the speakers, who addressed the meeting on the necessity of increased faithfulness and diligence in the cause of truth, to keep the testimony of the Holy Spirit within us that we may be proof against temptation and opposition.

Elder H. S. Woolley, Stake Superintendent of the Y. M. M. I. A. read statistical report showing considerable progress in this direction.

Sunday, 9 a. m.

A convention of the Y. M. M. I. A. of the Stake was held and the reports given showed an increased interest was being manifested in their labors of mutual improvement.

10 a. m.

After the opening exercises President C. C. Rich addressed the Saints, showing that "sacrifice brings forth the blessings of heaven," referred to the young man who came to the Savior professing a willingness to do everything required of him, but when told to sell all that he had and give to the poor he went away sorrowful. Spoke on the Word of Wisdom and earnestly recommended its adoption in order that we may be able to claim the promises. Singing and prayer.

2 p. m.

Opening exercises. The sacrament was administered. President Osmond presented the general authorities of the Church, and the Stake authorities, who were sustained by unanimous vote.

Prest. Osmond referred to the reign of King Noah who hired priests to flatter and preach lies to the people, contrasting this with the plain ungarished and truthful teachings of God's servants in our day. Spoke at some length on the observance of the Word of Wisdom, also earnestly recommended every bishop to labor with the people of their wards to promote co-operation.

Bishop J. Pugmire expressed his pleasure in meeting and partaking of the spirit of this conference, bore a strong testimony to the divinity of this work.

Prest. C. C. Rich spoke for a short time on the revealed principle of order; also counseled the Saints to donate liberally of their grain and flour to meet the requirements which would be made to aid the work on the temple the coming season.

Conference adjourned for three months.

Singing by the congregation, "The Spirit of God like a fire is burning."

Benediction by President G. Osmond.

THOS. MINSON,
Stake Clerk.

[From the Boston Advertiser.]

THE MORMON SYSTEM.

THE FAITH DEFENDED BY ONE OF ITS MISSIONARIES.

Elder Cummings, a missionary of the Mormon faith, sends us the following letter on the recent anti-polygamy decision of the Supreme Court. The point which he enforces is that the law which is now decided to be constitutional has been violated by men who acted conscientiously in so doing, and that the consequences of acting on the principle that the law has been in force all these years that there was no attempt to enforce, it would be terrible to them. So far they are undoubtedly right. Thousands of persons who violated the law were encouraged to do so because they did not believe the law was valid, and, however foolish they may have been, most of them acted conscientiously, and do not now think they have transgressed any moral law. What they want is immunity for the past, and the country would gladly concede that if it could have from them security for the future:

To the Editors of the Boston Daily Advertiser:

The recent decision of the United States Supreme Court in the Reynolds polygamy case, which affirmed the constitutionality of the anti-polygamy law of 1862, together with the efforts of a class of the non-Mormon residents of Utah to induce Congress to pass certain proscriptive laws inimical to the Latter-day Saints, has once more thrown the ever-recurring "Mormon question" before the public, the courts and Congress. In view of this fact, it may not be amiss to give—briefly as may be—a concise statement of the position held by the Latter-day Saints in respect to the question at issue, which is one involving their right to practise what they esteem to be a system of marriage enjoined upon them by Divine command, and thus a vital principle of their religion.

Joseph Smith was the founder of the Church of Jesus Christ of Latter-day Saints. That community regard him as a prophet, seer and revelator, raised up of God to usher in a new dispensation of the gospel. He published, in addition to the Book of Mormon, a book called the Doctrine and Covenants. This work is composed mainly of revelations which he testified to having received direct from God, and the church accepted them as of Divine authenticity. These revelations contain laws for the government of the church in its religious faith and practices, as well as in temporal affairs, and in one of them, received July 12, A. D. 1843, the church is commanded on pain of Divine displeasure to institute the practice of plural marriage. I quote from the revelation referred to: "For behold! I reveal unto you a new and everlasting covenant [of celestial or plural marriage]; and if ye abide not in that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory."

This command in relation to marriage is accepted by the Latter-day Saints of equal binding force with the command, "Thou shalt not kill." In short, they believe that their happiness in the world to come depends upon their present obedience in this law. It may be argued that this belief in the divinity of Joseph Smith's mission is fanatical, and in plural marriage absurd. This is not the question at issue before Congress and the courts, but it is: Have the Latter-day Saints a right, under the Constitution, to practise their religion? They have always held that this right was theirs. They argue that the spirit of American institutions is one of religious freedom for all denominations, let them worship how, where or what they may, and as an inviolable guarantee of the liberty of conscience, they have hitherto relied upon that provision of the Constitution which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

They admit that there must be a limit to the freedom of action and practice on the part of citizens on the plea of religion, and this limit is thus concisely expressed: So long as a citizen, in the practise of his religion, does not interfere with the rights of his fellow-citizen to life, liberty and the pursuit of happiness, the law can have no hold upon him. The Latter-day Saints affirm that, in the practise of their religion, they in no conceivable way interfere with the rights of others, nor do they violate any constitutional law; hence, in marrying plural wives, their consciences have acquitted them of offence against the laws either of God or their country. The unconstitutionality of the anti-polygamy law of 1862 has been so long tacitly confessed by allowing it to remain for nearly sixteen years without an attempt at enforcement, that the question of their rights under the constitution seemed settled. And now, at this late day, an attempt is made to enforce a law, so long considered unconstitutional and a dead letter, which attempt, if successful, will sever, in thousands of families, the tenderest and most sacred ties known to the human heart. It will cast adrift thousands of women who have hitherto been honored wives and happy mothers, rejoicing in social and religious recognition as such, and will brand them with infamy. It will stamp the abhorrent mark of bastardy on tens of thousands of innocent children whose birth has hitherto been

deemed honorable to them and the mothers who love them and whose fathers have taken pride in owning, rearing and educating them. It will make felons of men who, through, toil, hardship and sacrifice unparalleled in modern religious history, have redeemed a sterile desert, making it to blossom as the rose, producing immense wealth to the country—men whose temperance, industry and frugality and piety challenge comparison with any other community on earth; whose only offense, confessedly, is their practice of the same system of marriage that the prophets and holy men of old have enjoined by precept and example.

They have always held that the Divine authenticity of Joseph Smith's mission and revelations was a theological, not a legal, question, and that marriage was a religious sacrament, hence no more a proper subject of legislation than baptism, only so far as laws may be necessary to preserve its sanctity from violation. The decision of the Supreme Court of the United States is against this position, and while they are reluctant to admit that Congress or that court have authority to decide what is and what is not religion, or to limit their liberties in the worship of their God, they still do not desire while pursuing that worship to violate any of their country's laws. They are patriotic, love their country and its institutions, and reverence the Constitution as an inspired document.

But this is too much to ask them to submit to the severance of family ties as strong, tender and sacred as those of any monogamous household. It would be barbarity unparalleled to cast off and brand with infamy their hitherto honored wives, to stamp their innocent offspring with the mark of bastardy, and at the same time punish by fine and imprisonment the husbands and fathers. However strong the public prejudice against their religion, the Latter-day Saints can not believe that Congress or public opinion is prepared to have these cruelties inflicted upon them; they, therefore, look to Congress for some measure of relief. Should that resource fail, there is only one other—the God whom they have hitherto trusted.

Before the advent in Utah of the class of non-"Mormons" who are engaged in the present crusade against nine-tenths of the Territory's inhabitants, there could not be found in a hundred and fifty towns, cities and villages of the Latter-day Saints, a dram shop or a prostitute. But since their arrival both have appeared, and are sustained in spite of the strong opposition of the vast majority of the people. It is doubly galling to the latter to know that those who are loudest in denouncing plural marriage are the very ones who introduced prostitution and rum-drinking in their community. Plural marriage may be abhorrent to the public opinion of this country, but it is always well to have both sides of a question fairly represented before extreme measures are resorted to or justified.

Very respectfully,
B. F. CUMMINGS, Jr.

Missionary of the Church of Jesus Christ of Latter-day Saints.

10 Myrtle Street, Boston,
Feb. 7, 1879.

PERSONS wishing any information about land matters should address T. C. Bailey, Land Agent, Salt Lake City, who can generally save settlers the expense of a trip to the Land Office. Information free. Inclose stamp. w 20

CATARRH

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IT is a fact that can be substantiated by the most respectable testimonials ever offered in favor of any proprietary medicine, that the RADICAL CURE FOR CATARRH does in every case afford instant and permanent relief. No matter of how long standing, or how severe the disease, the first dose gives such evidence of its value in the treatment of Catarrhal affections that confidence is at once felt in its ability to do all that is claimed for it. The testimony of physicians, druggists, and patients is unanimous on this point, and the accumulating evidence is in point of respectability superior to any ever before obtained in favor of a popular remedy. The proprietors, therefore, may justly feel proud of the position this remedy has attained, and believe it worthy of its reputation.

10 YEARS A SUFFERER.

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Messrs. WEEKS & POTTER: Gentlemen.—Feeling thoroughly convinced of the efficacy of SANFORD'S RADICAL CURE FOR CATARRH, I am induced to drop you a line to say that although I have been sceptical of all the nostrums advertised as "radical cures," I have never found anything that promises such relief and ultimate cure as SANFORD'S. I have been afflicted with this dreadful disease for more than ten years, and not until recently could I be induced to persevere with any until I read the letter of Mr. HENRY WELLS, and can truthfully say that after using five or six bottles I am thoroughly convinced of its curative properties. Hoping that others similarly afflicted like myself will be induced to make the trial, I am, gentlemen, very truly, etc. THEO. P. BOGERT. Bristol, R. I., July 24, 1877.

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Such as Sore, Weak, Inflamed, Red, and Watery Eyes; Ulceration and Inflammation of the Ear; Ringing Noises in the Head; Sore Throat; Elongation of the Uterus and Swelled Testis; Nervous Headache, Neuralgia, Dizziness, Clouded Memory, Loss of Nervous Force, Depression of Spirits, — are all carefully and scientifically treated with this remedy according to directions which accompany each bottle, or will be mailed to any address on receipt of stamp.

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For which I will pay the

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