

THE EVENING NEWS.

GEORGE Q. CANNON.
EDITOR AND PUBLISHER.

Saturday, May 22, 1869.

COLOR PRINTERS AND THE TYPOGRAPHICAL UNION.

MR. CLAPP, Public Printer at Washington, has disturbed the equanimity of the Typographical Union of that city by employing colored journeymen printers in the government office. At the latest accounts the Union had a long and very noisy meeting to consider his course, and adjourned with the idea that he would abandon his position. But Clapp says he considers it an absurd idea that a government institution should be controlled by any Union, and he declares he will employ colored men without regard to the action of the Union; and further, that he expects to put in some colored apprentices.

The same Union has been disturbed by the application of Lewis H. Douglass, a son of Frederick Douglass, the colored orator, for membership in the Union. A preamble and resolutions were presented by a member at the meeting. The resolutions censured the Financial Secretary for granting Mr. Douglass a card permitting him to work until the society shall take action in the premises, and directed the Chairman of the office in which he is employed, to cause him to cease work. The resolutions were ruled out of order. The subject is causing considerable excitement, and it is believed, it will eventually be referred to the National Typographical Union. The colored men are too popular just now for the printers to make any headway against excluding capable colored printers from employment in printing offices, and we shall be surprised if they do not have to succumb.

Frederick Douglass made a speech at the anniversary of the American Anti-Slavery Society in New York a few days ago; the subject was "What colored men want." He summed up his theory in the sentence: "Let the negro alone." He alluded to his son's case, in which thirty-six printers, employed in the Government office, were truly disgusted by the employment of one negro as a printer in that establishment. He understood that they had leave to retire, and he hoped they would retire. It is easier, he said, for him to-day to get his son into a law office at Rochester than to get him a place in a ship-yard to build ships. The reason is the higher you go up in the gradations of intelligence, the further you get away from prejudices, and the more reasonable men are. He found it less difficult to get along with educated men than with those who are uneducated. Rather flattering this to lawyers, in whose offices a negro can get comparatively easy admission; but rather a doubtful compliment to the printers.

Mr. Douglass says what he and his race want, and what they are resolving to have, is the right to be men among men—men everywhere. In the South the planters, owning their 15,000 acres of land, have banded together, and determined not to sell any large or small parcels to the colored men. Therefore, Mr. D. advocates, it is the duty of Congress or some other power—the present government at any rate—to see that the negro has fair play in the acquisition of land. Let him purchase land, and said he, let him work, and not say that you will not work with him. He gave the Democratic party the credit of being logical, and of seeing further than the Abolitionists. In the Senate it had been stated by that party that manhood suffrage meant the bringing of a black Senator into that chamber, to be seated in those chairs. Mr. Douglass said the statement was right; it meant all that, and he was just the man to go there. This statement of his elicited cheers from his hearers.

Let the negro vote, he continued, and he will be voted for. If voted for, he will go to Congress; there is no telling where he won't go.

We honestly think Congress is the best place they can go to.

ORTHODOX GOSPEL.

A PRESBYTERIAN clergyman, by the name of Davidson, a reverend, so called, has been preaching lately before the Theological class at Xenia, Ohio, about lost souls and the hell to which, according to his belief, they go.

"It is an unspeakable, terrible thing for anyone—for even a youth or a maiden—to be lost. Nor is this all to those who suffer least. It is not only the loss of all, and a horrible lake of ever-burning fire, but there are horrible objects, filling every sense and every faculty; and there are horrible engines and instruments of torture. There are the 'chains of darkness,' thick, heavy, hard, and smothering as the gloom of black and black despair—chains strong as the cords of Omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With chains like these, every link burning into the throbbing heart, is bound, each doomed, damned soul, on a bed of burning marl, under an iron roof, riven with tempests, and dripping with torrents of unquenchable fire. He proceeds: 'Nor is this all. Uncomforted appetites, hungry as death, insatiable as the grave, torture it. Every passion burning, an unquenched volcano in the heart. Every base lust, a tiger unchained—a worm undying, laid loose to prey on soul and body. Pride, vanity, envy, shame, treachery, deceit, falsehood, foul revenge, and black despair, malice, and every unholiness emotion, are so many springs of excruciating and

over-increasing agonies; are so many hot and stifling winds, tossing the swooning, sweating soul on waves of fire. And there will be deadly hunger, but no food; parching thirst, but no water; eternal fatigue, but no rest; eternal loss of senses and intellectual pleasures, but no gratification. And there will be terrible companions, or rather foes, there. Eternal longings after society, but no companion, no love and no sympathy there. Every one utterly selfish, hateful and hating. Every one cunning, false, malignant, fierce, fell and devilish."

With what terror must a congregation, composed in part of women and children, listen to such horrible preaching as this! No wonder they shudder and weep and fall into convulsions. The wife of a member of Congress from the State of New York recently went suddenly mad through the preaching of an orthodox minister. It was like this sermon of Davidson's, it is not surprising. Such men preach damnation and not salvation. They would try and make innocent children believe that they are condemned, are under the wrath of God and hell-bound, unless they should be converted. Such doctrines are more antagonistic to God and the gospel of Jesus than many of the teachings of the pagans.

REMARKS.

By President BRIGHAM YOUNG delivered in the New Tabernacle, Salt Lake City, April 6, 1869.

[REPORTED BY DAVID W. EVANS.]

I have it in my mind to say a few words upon co-operation. I will quote a saying of one, whose partial history is given to us in the New Testament. The saying is this: "My yoke is easy, my burden is light." The knowledge I have gained in my private experience proves to me that there is not a man or woman, community or family, but what, if they will hearken to the council that God gives them, can do better in everything, spiritual or temporal, than they can if they take their own way.

Taking up the system of our co-operative method of merchandizing, it gives to the people ease and money. They are not obliged to run a mile or two through the mud to buy a yard of ribbon, they have it in their own ward, and they can purchase it twenty or thirty per cent cheaper than they ever could before. I know it is frequently said by our elders when any new system is introduced to the people, "put down your names, hand over your money, and if you are required to pay two dollars for that which is worth only one, do it and ask no questions." I have never requested my brethren and sisters to act in any such way. I want their eyes opened and their understandings enlightened; I wish them to know and understand their business transactions, and everything they do just as perfectly as a woman knows how to wash dishes, sweep a room, make a bed or bake a cake. I want it to be just as familiar to the brethren as to make a pair of shoes, to sow and gather their grain or any other portion of their ordinary labor. I do not ask any of you to go blindfolded into any matters or any system of business whatever; instead of that I prefer that you should know and understand all about it. I wish to enlighten your minds a little with regard to the system of merchandizing which has heretofore prevailed in this Territory.

There is quite a number of the community who were acquainted with the first merchants who came here. It is true that a few of our own brethren brought a few goods; but the first merchants who came here were Livingston and Kinkadee. They, to my certain knowledge, commenced by selling the goods they brought at from two to five hundred per cent above cost. There were a few articles, with the real value of which everybody was acquainted, that they did not put quite so high; but just as quick as they came to a piece of goods, the value of which everybody did not understand, the people might look out for the five hundred per cent. They continued their operations here until they made hundreds of thousands of dollars. I do not think I ever heard of a person, professing to be a Latter-day Saint, complain of those merchants. Others followed them. They came here, commenced their trade and made money, in fact we poured it into their laps. I recollect once going into the store of Livingston and Kinkadee, and there being a press of people in the store, I passed behind one of the counters. I saw several brass kettles under it, full of gold pieces, sovereigns, eagles, and the like. One of the men said, "Bring another brass kettle." They did so, and set it down, and the gold was thrown into it, "chink," "chink," "chink," until, in a short time, it was filled. I saw this; the whole drift of the people was to get rid of their money. I have heard more complaints the last few weeks about the co-operative movement than I ever heard before about merchandizing.

Now, I will tell you the facts about this movement. We started the co-operative system here when we thought we would wait no longer; we opened the Wholesale Co-operative Store, and since that, retail stores have been established, although some of the latter were opened before the Wholesale store was opened. I know this, that as soon as this movement was commenced the price of goods came down from twenty to thirty per cent. I recollect very well, after our vote last October Conference, that it was soon buzzed around, "Why you can get calico down street at eighteen, and seventeen cents a yard," and it came down to sixteen. But when it came down to sixteen cents, who had a chance to buy any? Why nobody, unless it was just a few yards that were sold to them as a favor. But when it came to the Wholesale Co-operative Store, the price was put at sixteen cents, and retail stores are selling it to-day at seventeen and a half or eighteen cents a yard. I will tell you that, that I expect will hurt the feelings of many of you. Among this people, called Latter-day Saints, when the devil has got the crowns, sovereigns, guineas and the twenty dollar piece, it has been all right; but let the Lord get a sixpence and there is an eternal grudge about it.

I will relate a little circumstance in relation to co-operation at Lehi. Five months after they had commenced their retail store on this co-operative system there, they struck a dividend to see what they had made, and they found that every man who had paid in twenty-five dollars—the price of a share, had a few

cents over twenty-eight dollars handed back or credited to him. Is not this cruel? Is not this a shame? It is ridiculous to think that they are making money so fast. Did they sell their goods cheaper than the people of Lehi could buy them before? Yes, did they fetch the goods to them? O, yes, and yet they made money. A few weeks ago I was in the Wholesale Store in this city, and I was asking a brother from American Fork how co-operation worked there; and I learned that three months after commencing every man who had put in five dollars or twenty-five dollars had that amount handed back to him and still had his capital stock in the institution; and still they had sold their goods cheaper than anybody else had ever sold them there.

The question may arise with some how can this be? I will tell you how it is: our own merchants make a calculation of charging you just fifty per cent. on their staple goods and from one hundred to five hundred on their fancy goods. Now these Co-operative Stores sell their goods for twenty per cent. less than they can be bought from the merchant; and although they sell at a lower rate, the reason is they receive their stocks of goods every week, if necessary, while our merchants, up till very recently, did it only about once a year. These little stores at American Fork, Lehi, Provo, and other wards and places around, can drive their teams here in a day and replenish their stocks of goods, and that enables them to turn over their money quickly; and if they put on six or eight per cent. instead of fifty, by turning their money over every week, in a few weeks they will make a dollar double itself. That comes to nearest keeping the cake and eating it of anything I know. I have heard people say you can not do that, but those who are investing their little means in these stores are actually doing it.

I know that many of our traders in this city are feeling very bad and sore over this. They say "you are taking the bread out of our mouths." We wish to do it, for they have made themselves rich. Take any community, three-fourths of whom are living on the labor of the remaining five-eighths, and you will find the few are living on the many. Take the whole world, and comparatively few of its inhabitants are producers. If the members of this community wish to get rich and to enjoy the fruits of the earth they must be producers as well as consumers.

As to these little traders, we are going to shut them off. We feel a little sorry for them. Some of them have but just commenced their trading operations, and they want to keep them up. They have made, perhaps, a few hundred dollars, and they would like to continue so as to make a few thousands; and then they would want scores of thousands and then hundreds of thousands. Instead of trading we want them to go into some other branches of business. Do you say, what business? Why, some of them may go to raising broom corn to supply the Territory with brooms, instead of bringing them from the States. Others may go to raising sugar cane, and thus supply the Territory with a good sweet; we have to send to the States for our sugar now. We will get some more of them to gathering up hides and making them into leather, and manufacturing that leather into boots and shoes; this will be far more profitable than letting hundreds of thousands of hides go to waste as they have done. Others may go and make baskets, we do not care what they go at provided they produce that which will prove of general benefit. Those who are able can erect woollen factories, get a few spindles, raise sheep and manufacture the wool. Others may raise flax and manufacture that into linen cloth that we may not be under the necessity of sending for it. If we go on in this way we shall turn these little traders into producers, which will help to enrich the entire people.

Another thing I will say with regard to our trading: Our Female Relief Societies are doing immense good now, but they can take hold and do all the trading for these works. Let them keep a big ledger to do it. It is always disgusting to me to see a big, fat, lubberly fellow handling out calicoes and measuring ribbon; I would rather see the ladies do it. The ladies can learn to keep books as well as the men; we have some few already, who are just as good accountants as any of our brethren. Why not teach more to keep books and sell goods, and let them do this business, and let the men go to raising sugar or cattle, or to salt and do something or other to beautify the earth and help to make it like the Garden of Eden instead of spending their time in a lazy, loafing manner?

Now if you think this is a speculation, brethren and sisters, just enter into it, for it is the best speculation that has been got up for a great while. I recollect the people used to say we were speculating in preaching the gospel. They accused "Joe Smith," the gospel, of being a speculator and a money-digger. I acknowledge them and I acknowledge now, that I am engaged in the greatest speculation a man can be engaged in. The best business to pursue that was ever introduced on the face of the earth, is to follow the path of eternal life. Why, it gives us fathers, mothers, wives, friends, houses and lands. Jesus said that if we would have to forsake all and follow him, we would have to forsake these things. I reckon some of us have done it already; and all who will live faithful, may have the privilege of so doing. Many of this people have sacrificed all they possessed on this earth over and over again, for the truth's sake, and if Jesus gave us the truth in relation to this, we shall be entitled to fathers, mothers, wives, children, gold and silver, houses and lands, and all the good things of the world. But we do not want the spirit of the world with all this. What is the advantage of following the path of life? It makes good neighbors, and fills everybody with peace, joy and contentment. Is there contention in a family that follows in the path of eternal life? Not the least. Is there quarreling among neighbors where this course is followed? No. Any going to war with another? Such a thing is unknown. I say praise to the Father-day Saints as far as these things are concerned.

What I have in my mind with regard to this co-operative business is this:—There are very few people who cannot get twenty-five dollars to put into one of these co-operative stores. There are hundreds and thousands of women who, by prudence and industry, can obtain this sum. And we say to you put your capital into one of these stores. What for? To

bring you interest for your money. Put your time and talents to usury. We have the parable before us. If we have one, two, three or five talents, of what advantage will they be if we wrap them in a napkin and lay them away? None at all. Put them out to usury. These co-operative stores are instituted to give the poor a little advantage as well as the rich. I have said to my brethren, in starting these stores in different places, "If you want help I will find means to put in to give the things a start;" but I have only found two places in the Territory in which they were willing to sell me stock.—Provo, where they wanted a wholesale store, and the wholesale store in this city. Go to this ward or the other and the answer is invariably "I want no more means, we can get all we need." They did not think they could before starting. I recollect the Tenth Ward in this city had but seven hundred dollars to start with; in two or three weeks after they commenced I asked some of the brethren how they were prospering, and was told they had a thousand dollars' worth of goods on the shelves and money in the drawer and owed nothing. This is considered one of the poorest wards in the city, but it is not so.

Now take upon you this yoke; it is a great deal easier than to pay much more for goods as you have been doing. I say the "yoke is easy and the burden is light" and we can bear it. If we will work unitedly, we can work ourselves into wealth, health, prosperity and power, and this is required of us. It is the duty of a Saint of God to gain all the influence he can on this earth and to use every particle of that influence for good. If this is not his duty, I do not understand what the duty of man is. I thank you for your attention, brethren and sisters. God bless you. Amen.

By Telegraph.

GENERAL.

San Francisco, 21.—Legal tenders 714. The exports of tea from Canton and Macao to the United States and Great Britain from June 1st 1868 to April 15th, 1869 amounted to 14,043,000 pounds.

OBITUARY.

SALT LAKE CITY, May 21, 1869.
Editor Deseret News:—In justice to the memory of Elder John Neff, Sen., deceased, I take this privilege of giving a brief sketch of his history. He was born Sept. 19th, 1794, in Lancaster county, Penn., where he lived until he gathered with the Saints in this country. In the earlier part of his life he was moral, industrious and economical, and thereby acquired a handsome fortune. He embraced the gospel, and was baptized Feb. 7, 1842. In May 1844, he went to Nauvoo to visit the Prophet, Joseph Smith. He there became acquainted with many of the leading members of the Church, and returned well pleased, having unlimited confidence in the Prophet and his divine mission. In the summer of 1845 he started with his family for the gathering place of the Saints beyond the Rocky Mountains. He arrived at Nauvoo just in time to be driven across the Mississippi by the mob, and from thence proceeded onward to Winter Quarters. There he was greatly afflicted, himself and family all being sick; his son Cyrus, an amiable youth of twenty, was buried there. At Winter Quarters he was ordained to the High Priesthood. In 1847 he started in company with many others for the Rocky Mountains. After a long journey of some four months he arrived at Salt Lake Valley. Father Neff was truly devoted to his religion. The Kingdom of God to him stood paramount to everything else. His faith was exhibited by his liberality in his money. He was liberal with his means. When assistance was called for it was forthcoming. When at Nauvoo he helped the Prophet, and gave a considerable sum to start the ship Brooklyn for California. During the reign of mobocracy in Nauvoo, he also rendered considerable pecuniary assistance.

He erected the first grist mill in this Territory, and under disadvantageous and very discouraging circumstances. He had done much to gather the poor from foreign lands, as well as to help them after reaching their destination. In times of extreme scarcity, when provisions commanded a high price, he distributed his among his brethren at a figure that would have been considered twice, and even thrice the amount from passing strangers. The poor called not on him in vain, nor were the destitute sent empty away. In Pennsylvania he was called an honest man and a good citizen. He was an affectionate father and a true and faithful husband. In short he lived and died a Saint.

JULIAN MOSES.

POST OFFICE MATTERS.—We have received the following communication, elicited by the correspondence, in yesterday's News, in relation to the delivery of mail matter at Willard City:

W. P. O. SALT LAKE CITY, May 21st, 1869.

Ed. News:—Dear Sir, I notice in your paper to-day that your correspondent from Willard says that on enquiring for your paper the answer given is, "The mail sack came again empty."

As a direct sack is made up at this office for Willard and Brigham City each, I cannot understand how your paper can fail to arrive if the sack does, unless some one opens it before it reaches the office. I trust the P. M. at Willard will give the matter attention.

Your respectfully,

A. W. STREET.

In alluding, in our local column, yesterday, to the letter of "Improving," we wish it to be distinctly understood that we meant not to reflect in the least, and had no allusion, whatever, to the Salt Lake City Post Office, being fully convinced, from observation and experience, that everything that can be done, is done by Mr. Street and his assistants to forward the mail matter from this city with celerity and punctuality. Still, if the statement made by our correspondent be true, and we have no reason to doubt it, somebody is at fault, and the best and surest way to cure a public ill is to call public attention to its existence. We think it will be well if the accused, Mr. Willard, and other places along the route will heed the suggestion in Mr. Street's letter.

EXAMINATION IN CHAMBERS.—The examination of W. Jarmon, for larceny, before His Honor Judge Smith, in Chambers, was resumed to-day, and continued over until Monday at one o'clock. The prisoner was committed to jail, not being able to give bonds of \$2,500, the bail required for his appearance.

The following persons, charged with being accessories to the larceny, were bound in the annexed sum to appear at said examination: J. R. McDuff, \$300, Arthur F. Mitchell, \$300, James Court, \$300, Joseph Smith, \$500, and Joseph Bean, \$500.

[For the "Deseret Evening News,"]
WRITTEN FOR THE POLYTHEOPHICAL SOCIETY.

I've been requested on this happy night,
To take my pen to a poem to indite,
But of my muse is tardy to obey,
Unless she comes uncall'd, in her own way.
Some bright spontaneous theme to image forth
With only just its shadow on the earth:
To "airy nothings" 'tis the poet's fame
To give "a habitation" and a name.
And "his most true her bright alembic art
Can joy and beauty to most things impart.
She came from Heaven! to infuse in man
A joy and peace throughout his chequered span,
And said: "I'd woo her glorious aid to-night
To guide my pen in its poetic flight.
Through all the Spirit of our God be seen
And may I write—whatever be my theme:
If this be given I shall write with joy,
Withheld—the gold itself becomes alloy.

There's food abundant in this favored land
For every poet whose'er he stand,
On the wild mountain—or the boundless plain
Within this Hall—or in the sacred Pantheon—
A beautiful halo doth shroud around
Our hearts and homes wherever they are found,
If, but the peace of God doth in them dwell
In that abode is found the poet's cell.
For poetry was wafted from above
As a sweet relic of our Father's love!
When man was doom'd to walk this sterile earth
Sterile at least, compar'd with where he'd birth,
Attendant on his steps this Peri came
To light his mind with a seraphic flame,
And cast around a halo of delight
That charm'd each sense, of feeling—hearing—sight!

And viewing all things through her magic glass,
He o'er the rugged hills of life should pass
With ease and pleasure—yea extatic joy
That seem'd to take from life its base alloy,
And draw the sting of sorrow from his breast
By realizing truly how he's blest.
Noble's the mission of the poet's mind—
To cheer, ennoble and refine mankind:
True poetry doth come from God
To cheer his children well beneath His rod.
To give them glimpses of their absent home,
Visions of beauty till their Lord shall come:
It is not language—words strung into rhyme
It is a spirit heavenly—divine—
And language fails, how'er sublime it be
To shadow forth a poet's minstrelsy:
The bright conceptions of his 'lumin'd' brain,
Upon his lyre will not live again;
But burns within the temple of his heart
A flame, fed daily, as by Vestal art!

Of old, the prophets were the poets of the day
Orsain'd of Heaven by a hallow'd ray,
Light, as a halo, beam'd around their head,
And taught ignoble words beneath their tread:
Prophecy and poetry are sisters twin,
They ever live, as erst they did begin
United, inspired of God
To rule—to guide, reward, or wield the rod:
And blest be God upon the earth they stand
In this our day, to lead and to command:
The chosen of the Lord we now behold,
To gather Israel to the mighty fold:
The noble Brigham is before our eyes!
The Lord's anointed—hear it earth and skies!
He is our Prophet, poet, priest and king,
Godlike in love and mercy—heer ye him!
He knows himself a bard ordained of Heaven,
And we bear witness that his words are heaven:
To those who keep them, they are words of life,
Imparting health and vigour—crushing strife.
In measured rhyme he may not speak or write
But holds the spirit by which such indite,
And by that spirit, with a critic's eye
He lends a theme, or can a theme decay;
And hence his words are law—and no appeal
Is well attempted when he's set his seal.

Poetry's a gift direct from heaven!
To cheer, refine and elevate 'tis given;
The more the mind is colored with its hue,
The more breathes God and truth in all we do—
I do not mean a high flown ranting rhyme,
Nor sickly sentiment, in a sticky rhyme,
That can't descend to mix with common things
And needs a palace all the while it sings.
The earth is full of glorious poetry,
It garners sweets just like the honey bee,
From every place, from every State and clime
In deepest shade, or when the sun doth shine,
When flowers bestrew the pathway of our life,
Or when with briars and thorns that path is rife.
The earth is mantled with its beauteous veil,
The air is vocal with its mystic tale;
It's sweet eternal hymn it breathes around
Rejoicing man wherever he is found.
I thank thee Father for my humble lyre
On e'er give me true poetic fire!
In all thy store and store I alone be strong
And then Thy love shall beautify my song.

HANNAH T. KING.

THEATRE.

Lessee & Manager—J. H. Clayton & J. T. Davis.

Engagement, for a Limited Number of Nights, of the Distinguished Comedian,

MR. CHAS. WHEATLEIGH.

Who will appear as

TERRY, THE SWELL!

First Appearance of the Favorite Comedienne and Vocalist,

MISS ANNIE WARD!

—:—

This Evening,

SATURDAY, MAY 22, 1869.

The performance will consist of the Great

Comic Drama, upon the Vices of

Life and the Rewards of the Virtues.

Time, entitled, THE

LOTTERY OF

LIFE!

Produced with

NEW SCENERY,

MACHINERY,

AND APPROPRIATE

SCENIC EFFECTS.

TERRY, THE SWELL, a Scotchman Character, on the Chances.

Folly of Halloran, a Fascinating Character, with Songs, "Big Sunflower" and "Coal Oil Tommy."

—:—

Doors open at 7½ o'clock. Performance to commence at 8.

NOTICE!

All those knowing themselves indebted to us for the past one and two years, will oblige us by settling their accounts, as we wish to close up our own.

Please give attention to the above.

We have on hand a FINE SELECTED STOCK OF GOODS, and are determined to sell Very Low for ready cash.

NAISBITT & HINDLEY.

d18-1m

DISSOLUTION OF PARTNERSHIP.

THE firm of GILBERT & SONS, of Salt Lake City, U. T., has this day been dissolved, Albert Gilbert retiring from the firm from and after this date. The business will hereafter be conducted by Cyrus P. Gilbert & William Gilbert, under the firm name of C. P. & W. GILBERT, at Ogden, U. T., who will settle the outstanding business of the late firm of Gilbert & Sons, and are authorized to collect all debts due the same.

ABEL GILBERT, C. P. GILBERT,
S. L. City, April 17, 1869. W. GILBERT.

COLD WATER BATHS!

MARK LINDSEY begs to inform the public that he has opened his BATH HOUSE and GARDENS for the Summer season, and invites the lovers of bathing to visit him. Situated at 250, Strawberries, with other Fruits, and choicest Summer Drinks, constantly on hand.

Bath House and Garden, 29th Ward, west of Cemetery.

Agents Wanted—\$10 Per Day!

TWO \$10 MAPS FOR \$1.
Lloyd's Patent Revolving Double Maps.
TWO CONTINENTS, America and Europe, and NEARLY ALL THE UNITED STATES, portion on an IMMENSE SCALE.
Co.-red—in 4,000 Counties.
THESE Great Maps, now just complete 64x44, are large, show every place of importance, all Railroads to date, and the latest alterations in the various European States. These maps are used in every School and family in the land—they occupy the space of one Map and by means of the Reverser, either side can be thrown front, and any part broken down by eye. County Rights and large discount given to good Agents.
Apply for Circulars, Terms, and send money for Sample Maps first. If not sold first, back on demand.
J. T. LLOYD,
d15-18-1m 27 Portland St., N. Y.

CANVASSERS WANTED

FOR THE
SALT LAKE CITY DIRECTORY.
A work that should be in every household in the Territory.

LIBERAL COMMISSION GIVEN.
Office in EXCHANGE BUILDINGS, Up Steps
Office Hours from 12 m. to 1 p.m.

E. L. SLOAN.

d12-1w

DISSOLUTION NOTICE.

NOTICE IS HEREBY GIVEN that the co-partnership heretofore existing under the name and style of H. WAGNER & Co. has this day been dissolved by mutual consent. Paul Engelbrecht purchasing the entire interest in said firm, Paul Engelbrecht assumes all the indebtedness of the firm, and will collect all outstanding moneys due the firm.

H. WAGNER,
PAUL ENGELBRECHT,
Salt Lake City, May 19, 1869.

d12-1w

MORGAN'S

Commercial College.

MUSIC HALL.

BOOKKEEPING

IN ALL ITS DIFFERENT FORMS.

Instruction given in the proper form of Notes, Drafts, Receipts, Bills of Exchange, Checks, Mortgages, &c.
LIFE SCHOLARSHIP \$45.00

PRIMARY DEPARTMENT.

Orthography, Reading, History, Grammar, Geography, Arithmetic, Classes in Deseret System of Spelling and Reading, daily.
\$7.00 PER QUARTER. In Advance.

PENMANSHIP.

The services of Prof. C. R. CLARK have been secured in the above department, which, of itself is a guarantee of success.

A class will be organized for the

SPECIAL BENEFIT OF THE WARD AND COMMON SCHOOL TEACHERS.

\$5.00 per Term of 20 Lessons, in advance.

CLASS HOURS:

Bookkeeping and Primary Department, from 9 to 12 a.m., 2 to 4 p.m.

Penmanship, from 12 to 2, 4 to 6 p.m.

J. MORGAN.

Mr. J. MORGAN: I am happy to hear that you have secured the services of Mr. Clark, writing master.

It would be advantageous to many of our School Teachers and to Pupils attending our Common Schools to attend classes under a competent writing master; and am pleased that you are making arrangements so as to admit a class of School Teachers to this important branch of study.

ROBT. L. CAMPBELL,
S. L. City, May 14, 1869.

d12-2w

C. R. CLARK'S LESSONS IN PENMANSHIP

AT
J. MORGAN'S COMMERCIAL COLLEGE.

Those wishing improvement in this useful accomplishment, will please meet with the Class on Monday, 24th inst., at 4 o'clock P.M. (6151)

Notice of Dissolution.

N. S. RANSOFF & Co.

THE firm of N. S. Ranshoff & Co. has this day been dissolved by mutual consent. All persons having claims by note, or otherwise against the firm are hereby notified to present the same within thirty (30) days from date of this notice to the undersigned at Salt Lake City, U. T., who are alone authorized to settle the same and to collect all debts and claims due the firm.

All persons indebted to said firm are requested to call at Prag & Gans and settle their accounts immediately.

N. S. RANSHOFF,
PRAG & GANS,
Salt Lake City, May 8, 1869.