

heavenward, almost in the region of perpetual snow, looking like huge natural battlements for the protection of the place. The city of Salt Lake is situated at the base of the range of hills before described, on the banks of the river Jordan, and about five [15] miles from the lake. The main streets of the city run almost north and south, while those intersecting run nearly east and west; all of them are more than a hundred feet wide, and on one side or other of nearly every one, flows a clear stream of water, brought from the main aqueduct, which drains the adjacent mountains.

The Tabernacle, situated in Temple Block, used for public worship, is one of the largest edifices of its kind in the world. From a distance it resembles an immense egg cut in a longitudinal section. The immense arched roof rests upon forty-six sand-stone pillars, and is unsupported by a single beam or joist. The interior dimensions are one hundred and fifty by two hundred and fifty feet. The body of the building will comfortably seat an audience of ten thousand persons. The organ used in the Tabernacle is the largest ever built in the United States. It was built by a Mormon architect, and everything used in its construction is of home manufacture, with the single exception of a few metallic pipes. The instrument alone occupies space enough to hold a small-sized church. In this structure occurred the celebrated discussion between Dr. Newman, of Washington, and the Mormon Bishop [Apostle], Pratt. Justification of polygamy was the Mormon's object, and as he was prepared with numberless quotations and references from the Old Testament, which his adversary could only combat from high moral grounds, the polygamic divine had rather the best of the argument, and the very decided sympathies of the audience.

A Mormon sermon is decidedly a unique production; they are all of rather a practical character. The management of crops, and likewise of wives (a very important subject in Utah) with other things of a cogent character, usually form the subjects of ordinary Sabbath discourses.

The masses of the people, however, are very well informed concerning the doctrinal points of their faith. An acquaintance with the Book of Mormon, which is, by the way, a most uninteresting work; a knowledge of Pratt's Mormon Theology, and the Old Testament, will enable a Mormon of average intelligence to appear to good advantage in a theological controversy with almost any adversary.

Their system of immigration, judging from its results, is the most perfect in the world. Every arrival is anticipated and provided for; there is no hunting for situations, and idly waiting for something to turn up. The needy and destitute are provided for from the tithing stores until able to maintain themselves. There is an abundance of land, and agriculture is the leading pursuit. In this country one rarely sees a mendicant Jew; in Salt Lake there are no Mormon beggars.

Five years ago Salt Lake City was the cleanest, quietest, most orderly city of its size in the United States. There was only one drinking saloon in the city, and that was kept by a Gentile, and exclusively patronized by the same class. (In Utah, all persons not belonging to the Mormon church are called Gentiles, and those Gentiles who sympathize with the Mormons, without becoming proselytes to their faith, are derisively called "Jack Mormons.")

The municipal regulations require the payment of a license fee of three hundred dollars a quarter for the privilege of selling intoxicating liquors, and thus the excesses of the faithless were made to contribute to the necessities of the faithful. One scarcely ever saw a drunken man in the streets, and you might walk from one end of the city to the other without hearing a single oath. There were no gilded palaces of sin for the destruction of youth and manhood; no gaudily dressed women paraded the streets or occupied front seats at the theatre; there were few controversies and consequently no [few] lawyers. On religious holidays the stores were closed, and the entire population seemed devoted to the prescribed duties of the day. The contrast between this and other western towns was so great as to be absolutely startling.

Every Mormon is both a believer and a worker in the cause, animated and fired with all the zeal and energy of a recent convert. * * *

The opening of the Pacific Railroad, a portion of which was built by Mormon laborers, brought the city within thirty miles of the regular line of travel across the continent. The Utah Central Railroad, built, owned and operated by the Mormons, runs from Ogden to Salt Lake, and renders the city easy of access from both east and west. The discovery of rich silver mines near the city has attracted and retained a large immigration. Many of these mines have been known to the Mormons since 1847. As a general rule, the new arrivals have very little respect for religion of any kind. The Mormons are a quiet, unobtrusive and, in their way, a God-fearing people; their antagonists are of quite a different description. The condition of things now is anomalous; the parties have seemingly changed places; the gambler and saloon keeper turns up his eyes in holy horror at the licentiousness of his Mormon neighbor. The town is crowded with liquor saloons; the streets filled with gaudily dressed women and their degraded male companions. Billiard saloons, bowling alleys and gambling houses abound. Municipal regulations for the preservation of good order have been ruthlessly overridden; the United States Court has been used to declare local laws a nullity; the writ of *habeas corpus* has been successfully invoked, to fill the town with abandoned women. * * *

Brigham Young is also a very careful manager of the tithing system. Every Mormon is expected to contribute one-tenth of his earnings, or profits of any description for the support of the church and schools. Heretofore there was a great deal of reciprocity in the payment of tithes, because the people were dependant upon a perfect organization for the common defense and general welfare. During the early days of Utah, the tithes were promptly and cheerfully paid. They could be paid either in money or in kind. Large granaries have been erected for the reception of tithes in kind; much of this was distributed among the unfortunate or destitute. * * *

There is one inquiry which addresses itself to every intelligent mind, in connection with the Mormon question: What is to be done with polygamy? How is the evil to be treated? Is it to be farther tolerated? Are existing laws to be enforced, or allowed to remain a dead letter? Are new enactments necessary? * * *

When polygamy has been abolished, the Mormon question is settled. They have a right to hold their own peculiar religious views, so long as they do not violate the laws of the land. They are entitled to make their own municipal and local laws, and to enforce them. They have reclaimed and populated a wilderness; helped build the national highway; many of them are intelligent, most of them are honest; and all those whom I have met are kind and courteous. It is to be hoped that temperate counsels will prevail, and that great forbearance will be exercised towards a deluded people. * * * —Oakland (Cal.)

Monthly Review.

Our Country Contemporaries.

Ogden Junction, Dec. 30—

Yesterday evening the interesting ceremony of presenting Mr. A. H. Earll with the cane, which was awarded to him as the most popular man in the Territory, took place at the Junction Hotel. Mrs. Hagan presented the cane, and Judge Hagan made a few congratulatory remarks, to which Mr. Earll made a graceful and appropriate response. A collation was afterwards enjoyed by the party. The cane was elaborately mounted with gold carvings, upon which was inscribed the name of "A. H. Earll, presented by the ladies of the Catholic Fair, Salt Lake."

A passenger on the Union Pacific train yesterday afternoon, exhibited a stalk of corn perfectly green, and to it were attached tasseling ears looking as fresh as if months had not elapsed since harvest and snows had not whitened the ground since the days of September. A more marvelous sight had not been witnessed in these regions, and conjecture of all kinds was at fault. The amazement of the spectators, who

hardly believed their own eyes, gave way to admiration when they found out that the object of their wonder was an artistic imitation in candy work.

Ogden Junction, Dec. 31—

James Callahan, who was lately connected with the Union Pacific road in this city, suddenly died last Sunday of heart disease, at North Platte, where he was employed in the shops of the road. He was about twenty-five years of age, and leaves a number of friends in Ogden, where he was well known and esteemed for his many good qualities.

A switchman on the Union Pacific Railroad, named Michael Ryan, met with a shocking death on Saturday in Omaha. He was on the track when an engine was coming towards him. As he was about to get out of its way, the heel of his boot was caught between the rail and the plank, and remained fixed there until it passed. He was thrown down, and the forward wheel ran over his left leg, which was horribly mangled and crushed. Amputation became necessary, but death soon after relieved him of his sufferings. His brother is a baggage master on the road.

There was a large audience at the City Hall last evening, to hear Mr. Hood Alston, who recited a number of poems of his own composition, as well as some fine selections. The chief subject of interest was "Modern Saints," in which the author gives a graphic description of the toils, privations, sufferings and persecutions incident to the expulsion from Nauvoo, and the journey to the mountains. "The Drunkard and his Dog" was well recited and took immensely with the audience; and Mr. Alston's whole effort was greeted with loud applause. We think that if Mr. Alston would repeat his entertainment, charging a small sum for admission, he would draw a full house and realize something for his efforts to please and instruct.

The Provo Times, of Dec. 30, contains minutes of the first day's proceedings of a two-days' Sunday school convention, held in Provo last Monday and Tuesday. The convention was presided over by Elder D. John, superintendent of Sabbath Schools of Utah County. W. H. Dusenberry was elected secretary of the convention. There were present President A. O. Smoot, Bishops L. E. Harrington, John Brown and Jos. S. Tanner, Elders I. M. Coombs, Geo. Halliday, Israel Evans, Wm. Paxman, J. B. Milner and many others, including Elders Geo. Goddard and Geo. C. Lambert of Salt Lake City.

Most of the Sunday schools in the county were represented as in excellent condition.

The subjects proposed for discussion during the convention were— 1st. The necessity of organizing a County Sabbath School Union.

2nd. The necessity for each school to furnish Bibles, Books of Mormon, and all other books required for the use of the pupils.

3rd. Each school should be supplied with a library, and we hereby recommend the acquisition of the same at the earliest practical date.

A session of the convention was held in the morning, afternoon and evening, at which the views of various speakers were presented as to the best methods of carrying out the objects proposed, when the convention adjourned until Tuesday morning.

Ogden Junction, Jan. 2—

Elder Cyrus H. Wheelock will preach in North Ogden on Sunday next, at the usual time and place of worship.

A full blooded Ute Indian, named Richard Comas, is now acting as interpreter of the Ute Indians of the White River Agency in Colorado, and of the Uintah Valley Agency in Utah. He is a graduate of Lincoln University, Pennsylvania, and is at present in Washington, whither he has been summoned by the Indian Bureau. Mr. Comas has completed his reports from the agencies with which he is connected. There are, according to his estimate carefully made, altogether only two thousand Indians belonging to the Ute tribe. Heretofore the number has been placed at six thousand by interested parties. He may be instrumental in exposing the unnumbered frauds committed upon the people and the government.

Ogden Junction, Jan. 3—

Mr. David Osborn arrived this

morning from Montpelier, Bear Lake Valley. He came by way of Soda Springs in a sleigh, and reports good sleighing all the way to within a little distance of Ogden. There is only about six inches of snow in the Valley and scarcely as much at Soda. But in Cache Valley it is much deeper, and in the northern part about eighteen inches on the level.

A few days ago we mentioned that a consignment of silk worms and eggs passed through Ogden for the East, marked "time goods," and valued at more than \$2,000,000. We learn that they were purchased in Japan by the French Government. There were on the car, nine and a half tons of eggs, each egg being about one quarter the size of a pin's head. The eggs were packed in leaves, layer upon layer, and placed in air tight tin boxes, which were covered with matting. This is the first attempt yet made to import silk worms via the United States.

On New Year's morning, a little before daylight, some gay youths who had attended the Phantom Dance at the Union Depot Hotel, after conducting their lady partners home, were returning to their rooms down town, when they encountered three male "Fifteenth Amendments." The young men had donned their ghostly disguises, and as their spectral figures presented themselves to the gaze of the terror-stricken ebony hue sons of Africa's clime, the most piercing screams broke through the stillness of the morning hour. The white surrounded, jet black orbs rolled in frantic dismay, and ivory masticators chattered like acorns falling from the top limbs of an oak in the sere and yellow of November. One of the "amendments" threw himself on his knees, muttered an unintelligible prayer, and offered a purse well filled with supposed ill gotten gains, while the others took to their heels and sped away with lightning speed, scattering to the winds a deck of cards, and leaving behind them their tiles. The repentant sinner who was on his knees crying *peccavi* was told to keep his purse with the admonition that his mother's spirit would haunt him until he abandoned his evil ways. The finale of the Phantom dance was the promised beginning of a reformation.

Provo Times, Jan. 2—

A well-known young lady of Springville, a manipulator of the electric wires, created quite a sensation in our usually quiet city on New Year's eve, by appearing in our midst in male attire, to be joined in the holy bonds of wedlock with the object of her heart's dearest affections, a noted professional gentleman of this city, and also a former telegraphist. The following are particulars but not happy denouement:

Some time since this handsome and winning son of mars, while sojourning in our neighboring city of Springville, met and became enamored with the lovely and charming heroine of our article, a daughter of a prominent citizen of that place, and vowed she should become the partner of his joys and sorrows, and she strongly reciprocated his affection—a true case of love at first sight—but the old maxim that true love never did run smooth, intervened in this case, as the parents of our heroine did not appreciate the gallant knight of the teeth. But on Wednesday evening last, our heroine, determined no longer to be separated from her lover, dressed herself in boy's apparel, and astride of a mule, journeyed on the wings of love to this city for the purpose of having the nuptial knot tied; on her arrival she repaired to the house of a friend and arrayed herself in proper attire for the interesting ceremony. The anxious and expectant lover, aware of the close proximity of his darling, tried to secure the services of our friend the parson, who fearing all was not well, refused to unite "two hearts that beat as one." In the meantime two brothers of our heroine appeared upon the scene, and endeavored to induce her to return home, which she most positively refused to do until the knot was tied. The party then proceeded to the abode of the would-be benedict, who having imbibed rather freely, was somewhat excited over the failure to find some one to perform the ceremony. Another individual, seeing the state of affairs, and being of a very sympathetic turn of mind, rushed frantically from house to house in the solemn

hour of midnight, trying to find some one to end the painful drama by uniting our heroine with the man of her choice. The guardians of the night hearing the disturbance, repaired to the spot, and was appealed to by the now desperate lover, to perform the ceremony, but it was no use, the fates were against them, and the heroine, after much persuasion, was induced to return to her home, leaving the disconsolate doctor to his unhappy reflections, and to think what might have been. [The hero of the above adventure is a fellow named Van Aukin, who formerly carried on the business of a tooth drawer in Springville.]

Provo Times, Jan. 3—

Mr. Joseph Martin, a Frenchman, who has been lately employed as ostler in the stables where the stage horses were kept, was found dead in his bed this morning. A coroner's inquest was held, A. Jones, coroner, presiding; Isaac Higbee, Joseph Clark and Thos. J. Patten as jurors. Drs. John Riggs and F. H. Simmons were in attendance. The verdict was that the said Joseph Martin died from disease of the heart caused by excessive drinking.

LONDON, 2.—In the *Ville de Havre* investigation to-day, Captain Robertson, of the *Loch Earn*, denied that the charges against Captain Surmount emanated from him; he declared that he was incapable of taking away such a brave man's character. Application was made for an adjournment of the proceedings until the French witnesses could attend, but it was subsequently withdrawn. Mr. Butt, on behalf of the officers of the *Loch Earn*, argued that the *Ville de Havre* was to blame, but that the negligence on the steamer was probably due to the continuous watch kept the three previous foggy days. The court unanimously declared that Captain Robertson was blameless.

Eliot Yorke, a conservative, has been returned to Parliament from Cambridgeshire, without opposition.

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NOTICE.

UNITED STATES LAND OFFICE, Salt Lake City, January 5, 1874.

A DEFINITE location having been recently made by the Commissioner of the General Land Office of the boundary lines, under the grant of lands to the U. P. and C. P. Railroads in Utah Territory, it is ordered that certain parcels of land formerly included within the limits under the temporary line heretofore established, but now outside under the definite location, be open to Pre-emption and Homestead Entries, from and after the 8th day of February, 1874, said lands being situate in Townships— 1 S 2 E, 1 S 5 E, 1 S 6 E, 1 S 7 E, 2 S 5 E, 1 N 1 E, 1 N 7 E, 1 N 8 E, 7 N 3 E, 8 N 5 E, 9 N 2 E, 9 N 6 E, 9 N 7 E, 9 N 8 E, 10 N 2 E, 10 N 7 E, 10 N 8 E, 11 N 2 F, 1 N 1 W, 1 N 2 W, 14 N 4 W, 14 N 5 W, 14 N 6 W. It is also ordered that certain lands heretofore included outside of the temporary line as aforesaid, but now falling inside under the definite location be withdrawn from entry except the even numbered sections being held at double minimum price. These lands being situate in Townships— 1 S 3 E, 1 S 4 E, 7 N 4 E, 7 N 5 E, 8 N 3 E, 8 N 5 E, 9 N 6 E, 12 N 1 E, 12 N 1 W, 13 N 1 W, 13 N 2 W, 13 N 3 W, 14 N 6 W. By order of the REGISTER AND RECEIVER. 494