THE EVENING NEWS.

GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

Wednesday, - - May 1, 1872.

OUR many intelligent readers would be glad to peruse the unanimous decision of the Supreme Court of the United States in the Clinton-Engelbrecht liquor-destroying case, published in the NEWS yesterday, by which decision the decision of Judge McKean's supreme court of Utah was reversed on the ground of utter illegality.

In this decision of the supreme judicial tribunal in the United States the Engelbrecht case of itself was not of such great moment, as the fact that the decision enunciates, confirms, and sustains the great principle that American citizens in the Territories have rights of self-government cognate to those enjoyed by American citizens in the States, and that consequently the geographical line which divides a State from a Territory is not a line of demarcation between a community of freemen, endowed with the heaven-born rights of self-government, and a community of serfs, to be ruled with an iron hand by half a dozen almost if not quite irresponsible and unscrupulous creatures of a far distant executive.

This is the real pith and virtue of this decision, and it will stand recorded on the fair page of American jurisprudence as the Magna Charta of the Territories.

RESIDENTS of this city and Territory know that for a long time past certain dispatches to various papers east and west have been of a most inflammatory and partizan character, possessing as sent no claims to public credence, and manifesting upon their face that they were manufactured for a purpose in some other interest than that of truth and the public weal.

All persons who have within them any love of fair play will rejoice that the highly colored, exaggerated, and false representations in those dispatches have been publicly contradicted by a number of respectable and responsible non-"Mormon" gentlemen, doing business more or less extensively here, and that the contradiction, published in yesterday's NEWS, was also forwarded per telegraph to the American Press Association for publication throughout the Union. Truth does get his boots on sooner or later, and then the liars are confounded, and are despised of all men and women who have any love of equity in their bosoms.

It is an extreme stretch of charity to suppose that the senders of those inflammatory dispatches might really have considered them true, but, if so, then the senders are undoubtedly monomaniacs at least upon the subject of anti-Mormonism, if not more generally crazy, and in such case are far more fit to become inmates of a lunatic asylum than to be left running at large in a peaceable, orderly, law-abiding community, to say nothing of being intrusted with any position that would enable them to inflict their witless and rabid ravings upon a not thoroughly informed public.

DISCOURSE

By Elder JOHN TAYLOR, Delivered in the New Tabernacle, Salt Lake City, Sunday Morning April 7, 1872.

REPORTED BY D. W. EVANS.

We are again met, in our annual conference, for the purpose of hearing the words of life and of being instructed in the various duties and responsibilities that rest upon us; and that we, as Latter-day Saints, may be taught principles pertaining to our holy faith, and be instructed in the duties devolving upon us in the various positions that we occupy; that by a unity of faith, purpose and action, we may be able to accomplish something that will promote truth, advance the interests of Zion and the establishment of the kingdom of God upon the earth.

We are told that it is not in man to direct his steps, and we stand here in a peculiar position under the guidance and direction of the Almighty. The Lord has seen fit to reveal unto us the everlasting gospel; and we have been enabled, by the grace of God, to appreciate that message of life which he has communicated unto us; and we have been gathered from the nations of the earth under the influences and auspices of that gospel. We are gathered here for the accomplishment of certain objects relative both to ourselves and others, the great leading principle of which is—to help to fulfil the designs that existed in the mind of the Almighty before the world was, relative to the earth and humanity; and I presume that that exhortation which was made, eighteen hundred years ago, to certain Saints, would be just as applicable to us to-day as it was to them. They were exhorted to "contend earnestly for the faith once delivered to the Saints." That, no doubt, sounded very strange to them in that day and age of the world; they had had Jesus among them, he had preached his gospel unto them; the light of eternal truth had been made manifest, and they had participated in the blessings of the gospel; and yet, under these peculiar circumstances, blessed, as it were, with the light of revelation, with apostles in their midst, with a complete church organization, with everything that was calculated to enlighten, instruct and lead them on in the path of righteousness, they were told to contend earnestly for that faith once delivered to the Saints.

It seems that in the different ages of the world in the past, there has existed, as there does to-day, a species of self-righteousness, self-complacence, a reliance upon the wisdom, intelligence and virtue of man. In that day the Scribes and Pharisees, the lawyers, and doctors, the great Sanhedrim, the pious men thought they were the peculiar elect of God, and that wisdom would die with them. Jesus came among them and told them very many unpalatable truths; among others that they were "whited walls, and painted sepulchres; that they appeared fair on the outside, but inwardly there was nothing but rottenness and dead men's bones." He told them that for a pretense they made long prayers; not that they had any reference to God at all, for God had very little to do with them. They did it, he told them, in order that "they might be heard of men." They made broad their philacteries, that is a species of writing which they bound on all their garments, with certain passages of Scripture. They made them very broad that they might be considered extra pure, virtuous and holy. Jesus called these very pure, holy, virtuous people painted sepulchres.

But there is something else associated with these matters very peculiar. Jesus taught the principles of life and salvation—the everlasting gospel. He introduced men into the kingdom of God; he organized a pure church, based upon correct principles, according to the order of God. Men were baptized into that church; they had hands laid upon them for the reception of the Holy Ghost, and they received it. They had among them apostles and prophets, pastors and teachers, evangelists and inspired men. The church enjoyed among themselves the gift of tongues, visions, prophecy; the sick were healed, the blind received their sight, the deaf heard and the lame leaped for joy; the visions of heaven were unfolded to their view and they had a knowledge of many things pertaining to eternity; and yet, with all their light, intelligence and blessings, with all their apostles, with the fullness of the gospel in their midst, they were advised to contend earnestly for the faith once delivered to the Saints. The Lord has revealed to us many blessings, and I sometimes think that we hardly appreciate the light of truth which has been developed, the glory that is connected with the gospel which has been restored, the light of revelation which has been communicated, the position that we occupy in relation to God, angels, our posterity and our progenitors; the hope that the gospel has implanted in the bosom of every faithful Latter-day Saint, which blooms with immortality and eternal life; and sometimes when exposed to the various trials with which we are encompassed, to the opprobrium and reproach frequently heaped upon us by ignorant and evil disposed persons, some of us, perhaps, think that our religion is something like that with which we are surrounded. We sometimes forget our prayers, responsibilities, duties and covenants, and we give way in many instances to things which have a tendency to darken the mind, becloud the understanding, weaken our faith and deprive us of the Spirit of God. We forget the pit whence we were dug, and the rock from which we were hewn, and it is necessary that we should reflect on the position that we occupy, upon the relationship we sustain to God, to each other and to our families, that our minds may be drawn back again to the God who made us—our Father in the heavens, who hears our prayers, and who is ready at all times to supply the wants of his faithful Saints. And it is sometimes necessary that we should reflect upon the position we hold in relation to the earth on which we live, to the existence that we had before we came here and to the eternities to come. We should not be sluggish and dull and careless and indifferent; but as the ancient Saints were exhorted, so let us exhort you to-day—contend earnestly for the faith once delivered to the Saints.

The religion of the everlasting gospel did not originate with any man or any set of men. It is wide as the world and originated with the Great Elohein. It is a plan ordained by him before the world was for the salvation and redemption of the human family. It is a thing that men, in various dispensations, under the influence and inspiration of the Almighty, have possessed more or less; and it is to that that we are indebted for all the knowledge, and the light, and all the intelligence in relation to eternity. The gospel which you have received you received not of man, neither by man, but, on the same principle as they received it in former days—by the revelation of Jesus Christ, by the communication of God to man, and any religion that has not this for its foundation amounts to nothing, and any superstructure built upon any other foundation will fade and vanish away like the baseless fabric of a vision, and leave not a wreck behind.

One of old in speaking of these things said: If any man build with wood, or hay or stubble, or anything perishable, the day would come when it would be burned up and there would be left neither root nor branch. But we, as eternal beings, associated with an eternal God, having a religion that leads to that God, are desirous, as the ancients were, to know something about him, to be brought into communication with him, to fulfil the measure of our creation and our destiny on the earth, and to help the Lord to bring to pass those things that he designed from before the foundation of the world, in regard to the human family. God has designed to redeem the earth whereon we live. Mankind were placed on this earth for a certain purpose, and however erratic, foolish and visionary the course of man may have been, the Almighty has never altered his purpose, never changed his designs nor abrogated his laws; but with one steady, undeviating course from the time the morning stars first sang together for joy, until the earth shall be redeemed from under the curse and every creature in heaven and on the earth shall be heard to say: "Blessing and glory, honor and power, might, majesty and dominion be ascribed unto him who sits upon the throne and to the Lamb for ever; and throughout all the successive ages that have been and that will be, his course is one eternal round. He has had one object in view, and that object will be accomplished in regard to man and the earth whereon he lives. The only question with us is whether we will co-operate with God, or whether we will individually work out our own salvation or not; whether we will individually fulfil the various responsibilities that devolve upon us or not; whether we will attend to the ordinances that God has introduced or not; for ourselves to begin with, for our families, for the living and for the dead. Whether we will co-operate in building temples and administering in them; whether we will unite with the Almighty, under the direction of his holy priesthood, in bringing to pass things that have been spoken of by the holy prophets since the world was; whether we will contend earnestly for the faith once delivered to the Saints. These things rest with us to a certain extent. God has communicated to the Latter-day Saints principles that the world are ignorant of, and being ignorant of them they know not how to appreciate our feelings. They call good evil, light darkness, error truth, and truth error, because they have not the means of seeing the difference between one and the other. "But you are a chosen people, a royal generation, a holy priesthood," separate and set apart by the Almighty for the accomplishment of his purposes. God has ordained among you presidents, apostles, prophets, high priests, seventies, bishops and other authorities; they are of his appointment, empowered and directed by him, under his influence, teaching his law, unfolding the principles of life, and are organized and ordained expressly to lead the people in the path of exaltation and eternal glory. The world know nothing about these things, we are not talking to them to-day, they can not comprehend them. Their religion teaches them nothing about any such things, they are simply a phantasm to them. They have not any revelation, they do not profess it, they have no communication with God, they do not profess it. All that they have is their Bible given by ancient men of God, who spoke as they were moved upon by the Holy Ghost. They repudiate the Holy Ghost, not in name, but in reality. Many of them are very sincere; we give them credit for that. That is all right, but they do not understand our principles, views, or ideas. They could not do as we have done; they could not trust in God as our elders do. Their ideas are more material. Ask any of them to go to the ends of the earth, as these elders have done, without purse or scrip, trusting in God, would they do it? No, they would not, they would see the gospel damned first, and then they would not. They do not understand the principle by which we are actuated, we have done it and we will do it again, and we will keep doing it; we believe in a living God, in a living religion, in the living, vital, eternal principles which God has communicated; this is the reason why we act as we do, why we talk and believe as we do. Men are not supposed to understand our principles. The Scripture says that no man knows the things of God but by the Spirit of God. And how are they to get that? Just as you got it. And how was that? By repenting of your sins, being baptized in the name of Jesus for their remission; by having hands laid upon you by those having authority for the reception of the Holy Ghost. This is the way God appointed in former days, this is the way he has appointed in our day.

And what brought you here? Why the light of revelation—the light of truth, the gift of the Holy Ghost, the power of God. That is what brought you here. The gospel you received you received not of men, but by the revelations of Jesus Christ; and consequently how can men outside comprehend these things? They can not do it, it is beyond their reach. They can reason on natural principles; they have their own peculiar ideas, but they cannot comprehend the Latter-day Saints. "Mormonism" is an enigma to the world. Why, the United States have been trying to solve the problem of "Mormonism" for years and years; but with all their sagacity and intelligence they have not made it out yet; and they never will. Philosophy can not comprehend it, it is beyond the reach of natural philosophy. It is the philosophy of heaven, it is the revelation of God to man. It is philosophical, but it is heavenly philosophy, and beyond the ken of human judgment, beyond the reach of human intelligence. They cannot grasp it, it is as high as heaven, what can they know about it? It is deeper than hell, they cannot fathom it. It is as wide as the universe, it extends over all creation. It goes back into eternity and forward into eternity. It associates with the past, present and future, it is connected with time and eternity, with men, angels, and Gods, with beings that were, that are and that are to come.

The Saints of God in all ages had the kind of faith that we have to-day. You Latter-day Saints know it, but other men do not. They will talk about their nonsense, their ideas and theories, and call it the religion of God and the gospel of Jesus Christ. Well, I am quite willing they should enjoy their notions. It is all right; we would not interfere with them if we could. Our feelings in regard to that are just the same as the Lord's. And what are his? His ideas are not bound in a nutshell, there is nothing contracted about the Almighty. He makes his sun shine on the evil and on the good; he sends his rain on the just and on the unjust. He is liberal, free, generous, philanthropic, full of benevolence and kindness to the human family, and he hopes and desires that all men may be saved, and he will save them all as far as they are capable of being saved. But he desires that his people shall contend earnestly for the faith once delivered to the Saints, that as immortal beings they may act in unison with the Almighty, that they may be inspired by the principle of revelation; that they should comprehend something of their dignity and manhood; of their relationship to eternity, to the world that we live in as it is and as it will be, and to the worlds that are to come. The Lord has no such idea as some of these narrow, contracted sectarian people have that we read of. They remind me of a prayer of a man I once heard of, who in his prayer said: "Lord bless me and my wife, my son John and his wife, us four and no more, amen." I do not believe in any such thing as that. I think the world on which we live was organized for a certain purpose. I think that man was made for a certain purpose, and so do you as Latter-day Saints. We think that the spirit of man, possessing a body, will, through the medium of the everlasting gospel, be exalted; and that man, inasmuch as he is faithful, will, by and by, be associated with the Gods in the eternal worlds; and while we plant and sow and reap, and pursue the common avocations of life, as other men do, our main object is eternal lives and exaltations; our main object is to prepare ourselves, our posterity and our progenitors for thrones, principalities and powers in the eternal worlds.

This is what we are after, and what the ancient Saints were after. This is what Adam, Noah, Enoch, Abraham and the prophets were after, that they might fulfil their destiny on the earth, and, as one of the old prophets said, "stand in their lot in the end of days," when the books should be opened, when the great white throne should appear and he who sits upon it, before whose face the heavens and the earth fled away; that we and they, and they and we might be prepared, having fulfilled the measure of our creation on the earth, to associate with the intelligences that exist in the eternal worlds; be admitted again to the presence of our Father, whence we came, and participate in those eternal realities which mankind, without revelation, know nothing about. We are here for that purpose; we left our homes for that purpose; we came here for that purpose; we are building temples for that purpose; we are receiving endowments for that purpose; we are making covenants for that purpose; we are administering for the living and the dead for that purpose, and all our objects, and all our aims, like the object and aim of inspired men in former days, are altogether with reference to eternal realities as well as to time. We have a Zion to build up, and we shall build it. *We shall build it.* WE SHALL BUILD IT. No power can stop it. God has established his kingdom, it is in his hands, and no influence, no power, no combination of whatever kind it may be can stop the progress of the work of God. You Latter-day Saints know very well that you have not received a cunningly devised fable, concocted by the wisdom, ingenuity, talent or caprice of man. All of you who comprehend the gospel comprehend this; you all, male and female, if you are living your religion, know this. Men of old knew it as well as you; and by and by we expect to live and associate with them, with patriarchs, prophets and men of God who had faith in him, the accomplishment of his purposes in former times, and we are contending for the faith which they possessed. For instance old Moses and Elias, you know, came to Peter, James, John and Jesus while they were on the mount. They did not think they were very old fogies that it was not worth while to listen to; but said they, "Let us make three tabernacles, one for thee, one for Moses and one for Elias. It is good to be here, why here is old Moses, and old Elias." Who was Moses? A man who had the ancient gospel in former times. Who was Elias? A man who had the ancient gospel in former times. They came and administered unto Jesus and his apostles, would have liked to stay with them for ever. But they could not do it at that time.

Then again we read of John on the Isle of Patmos. You know he was in vision and the Lord revealed unto him many great things, and there was a personage appeared, one of the old prophets that used to be led around probably by a marshal. John thought he was an angel and he was about to fall down and worship him after he had unfolded to him the glories of eternity. "But," says he, "do not do it." "Why?" "Because I am one of thy fellow servants the prophets; I am one of those old fellows that used to have to wander about in my day in sheepskins and goatskins. The priests, hypocrites, &c., of that day persecuted me; but now I am exalted and have come to minister unto you, John."

While the world was wrapped in superstition, ignorance and darkness the angels of God came and ministered to Joseph Smith, and unfolded to him the purposes of God and make known his designs. Joseph told it to the people and through this means you are gathered together as you are to day. What did men, the best of them, know about the gospel, or about apostles or prophets when the Prophet Joseph made his appearance? Nothing at all, and yet there have been good men. Old John Wesley, for instance, in his day, was very anxious to see something of this kind, but he could not see it. Says he:

"From chosen Abraham's seed,
The old apostles choose,
O'er isles and continents to spread,
The dead reviving news."

He would have been glad to see something of that kind, but he could not. It was reserved by Joseph Smith and the Latter-day Saints; it was reserved for our day. Well, then, what will we do? Fulfil the measure of our creation, go to work and redeem those men who had not the gospel; be baptized for them, as the Scriptures tell us, and bring them up, for they without us can not be made perfect; neither can we be made perfect without them. And we will fulfil and accomplish the purposes of God, and bring to pass the things which were spoken of by the prophets.

This is what we are after, and we shall accomplish it, and no man can stop it, no organization, no power, no authority, for God is at the helm, and his kingdom is onward, onward, onward, and it will continue, and grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ.

May God help us to be faithful, in the name of Jesus. Amen.

CAN'T PREVENT IT.—It will be recollected that "the Judge with a mission," in one well known case, was very solemnly particular and impressive in announcing that he had carefully "fixed" the sentence of fine and imprisonment combinedly for the especial purpose of preventing the "Mormons" from saying that the Lord had delivered them out of their troubles, because, according to his honor's peculiar theology, the Lord did not interpose to save criminals, at least such criminals as they were, notwithstanding the fact that Jesus came into the world expressly to save sinners. Now the New York *Tribune* mourns over the fact that after all nothing can prevent the "Mormons" from seeing and recognizing the hand of the Lord in some recent events judicial, as will be seen by the following—

"One of the worst effects of the Mormon muddle will be the conviction that the Lord has Brigham Young and the other saints in His special keeping. Young has all along foretold that he would be wonderfully delivered from the snare, and now it will be taken for granted that his prophecy has been miraculously fulfilled. It must be remembered that these Mormons who really believe in Mormonism are among the weakest of the weak; and how are we to prevent them from seeing the Lord's hand in Young's escape from richly merited punishment? The only consolation is that most of the Mormon leaders are well advanced in years, and cannot live much longer without a real miracle in their behalf."

It is bad, very bad policy to measure arms with the Almighty, he has so many unexpected ways of exposing the folly of such a policy. Of course it is very consoling to think that when a man's body is in the grave the Lord will not interpose in his behalf; a thought, nevertheless, likely to be proved vain in the resurrection, if not before.

THE UTAH AFFAIR.

The New York *Tribune* is very bold now in condemnation of the transactions of Judge McKean on the bench in Utah, declares that the President backed up McKean against the advice of General Williams, and demands to know who is the back-stair adviser of the President in legal matters. We are not aware who the great unknown is, but if the *Tribune* man had been known to be cheek-by-jowl with Grant some months since, when McKean was violating the spirit of all law and outraging decency at Salt Lake, our suspicion would have been *Tribune*-wards. At that time, and when there ought to have been on the part of the press of the country a stand up for law according to its true intent and meaning, the *Tribune* did not see the conduct of McKean in the light it now does since the Supreme Court of the United States has passed judgment. The two noted exceptions to the general rule were the *Union* and the Indianapolis *Journal*. These papers protested at once against the illegal proceedings of the Federal courts in Utah, and showed up the outrageous attempts of the Federal officers to torture the Territorial laws for the purpose of revenge and nothing else. The *Tribune* and the New York papers generally had no voice against the wrong, and the press of this coast went down in the dirt before the Moloch the Government had set up in Utah. With Mormon concubinage we have no sympathy, and only toleration for the misguided zealots of a faith that has nothing to commend it to our understanding. But the purity and stability of American institutions depend upon the immaculateness of law, according to its intent and purpose, and this we upheld in the judicial imbroglio between Judge McKean and the Mormons. One would suppose, from the reading of the *Tribune* since the Supreme Court of the nation had pronounced against the illegalities of Judge McKean's court, that that paper had been worked up to the height of virtuous indignation for months, and at last had obtained a most glorious triumph; that it had struck the moral streak of the Supreme Court, borne down all opposition before that tribunal, opened great rifts in the fogs that enveloped the gowned functionaries of the capital and let in upon their understandings great sunbursts of legal wisdom and permeated their cold hearts with the refining spirit of justice. It was but a little while ago that the *Tribune* man might have been depicted by Nast patting the Utah Judge lovingly on the back and saying, "Go in, McKean." The same artist might make a contrasting cartoon now of the facile Bohemian pointing his finger at his former friend and ejaculating, "What did I tell thee, thou Jeffreys of the desert?"—*Sacramento Union.*

BIRTH.

To the wife of Wm. Dunford, Tuesday evening the 30th ult., a son.

DIED.

In the 16th Ward of this city, this morning, THOMAS, son of John S. Haslem, aged 17 years, 3 months and 2 days

Funeral services will take place at 10 o'clock to-morrow morning in the 16th Ward school house.

FIRST NATIONAL BANK
OF UTAH,
SALT LAKE CITY.

Designated Depository and Financial Agent of the United States.

Warren Hussey ..... President.
C. L. Dahler ..... Vice Pres't.
Anthony Godbe ..... Cashier.

AUTHORIZED CAPITAL, - $500,000
PAID UP CAPITAL, - $150,000
EARNINGS, - - $136,000

DIVIDEND IN 1871, 50 PER CT

Oldest Banking Institution in Utah.

GENERAL BANKING BUSINESS TRANSACTED

Agencies in Colorado & Montana.

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Interest Allowed on Time Deposits.
d106 1y

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WOOD CARVER AND TURNER,
One door North of Savage's Photograph Gallery, Salt Lake City.
Country Orders attended to.
d17 Produce Taken.

FOR SALE!
COTTON WARPS.
Enquire of JOHN R. HASLEM,
d130 3m At Pres. B. Young's Office.

"The King Washer"
Is strongly made, washes by swift currents of water, quickly, easily, and saves clothes, time and labor.

"The King Wringer"
Is the latest and most improved Patent with PURE WHITE RUBBER ROLLERS dovetailed into the iron that they cannot twist or tear nor give way, as the frame is made of GALVANIZED IRON WITH RUBBER SELF ADJUSTMENTS.
A liberal discount made on wholesale Orders.
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SALT LAKE
THEATRE.
Doors open at half past 7.
Performance to commence at 8.
The Management with pleasure inform the public, that in consideration of the great success attending the late engagement of the Popular Artistes,
MRS. F. M. BATES,
and
MR. F. M. BATES,
they have concluded an extension for
SIX NIGHTS ONLY!
WEDNESDAY EVENING,
MAY 1, 1872.
Will be performed for the last time, the Historical Play, entitled
ELIZABETH:
QUEEN OF ENGLAND!
Elizabeth, Queen of England, MRS. F. M. BATES
Robert, Earl of Essex, Grand Marshal, MR. F. M. BATES
FRIDAY EVENING,
Benefit and last appearance but one of
MR. F. M. BATES.
BOX OFFICE open for the sale of Tickets on the day of performance, at 11 o'clock.

GEORGE BARTON
RESPECTFULLY invites his many friends to call at his
NEW STORE,
Second Door West of
Eagle Emporium Buildings
where will be found
DRY GOODS
GROCERIES
and
PROVISIONS.
WANTED:
Butter, Eggs, Flour & Grain.
GEORGE BARTON.
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ENCOURAGE HOME INDUSTRY
and
Take Your Wool
to the
SALT LAKE CITY WOOLEN FACTORY
and get the Highest Market Price in
CASH.
WILKINSON & MAY,
d112 2m PROPRIETORS, 19th Ward.

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Dealers in All Kinds of
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E. H. BARRON, President.
All Business Done Through the President.
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Groceries,
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ALL OUR GOODS ARE CHEAP!
Dealers in the settlements and mining towns will find it to their interest to call and enquire prices before purchasing.
d113 1m H. B. CLAWSON, Sup't.

140,000
SINGER SEWING MACHINES
WERE SOLD WITHIN THE PAST YEAR.—*Scientific American*, June 10, 1871.
The Singer Manufacturing Company
AT THE WORLD'S FAIR
—Constituted by the homes of the people—
Received the Great Award of the Highest Sales and have left all rivals far behind them, for they
Sold in 1870 127,833 Machines!
SEWING MACHINE SALES FOR 1870.
"The magnitude to which the manufacture of Sewing Machines has attained is shown by the "SWORN" returns (to which any one can have access) of the manufacturers for the year 1870 to the owners of the leading patents, on which they pay a royalty. According to these returns the number of machines sold by each manufacturer in 1870 is as follows:

The Singer	127,833	Florence	17,660
Wheeler & Wilson	83,236	Gold Medal	8,912
Howe	75,156	Elias	5,806
Grover & Baker	57,402	Empire	3,500
Weed	35,002	Finkle & Lyon	2,420
Wilcox & Gibbs	28,890	Parham	1,769
American Buttonhole & Overseaming	14,573	Wilson	500

And several other companies who sold a few Machines.

It will be seen by this table that the popularity of the Singer Machine far exceeds that of all others, their sale being one-half greater than even that of the famous "Wheeler & Wilson" machine. This is owing to the fact that the Singer Company have lately commenced making, besides their old and well-established manufacturing machine, what is known as their "New Family Machine," which is selling at the rate of nine to one better than their old style." Their total sales for 1869 were 83,781 machines against the 127,833 of 1870, showing an increase of one-half in the latter year."—*New York Sun.*

One-half of our Gigantic Sales, now nearly:
THREE-QUARTERS OF A MILLION
Machines Sold,
AND ALL IN PRACTICAL USE, WERE MADE WITHIN THE PAST THREE YEARS.
But the greatest increase of our Sales over all other Machines, being within the past year This is incontestible proof that
Our Machines are the Best in the World!
The New Family Singer Sewing Machine,
With Attachments for All Kinds of Work,
is fast winning supreme favor in the household, as shown by the rapidly increasing sales, over all other machines.
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