GEORGE DUNFORD'S
BOOT AND SHOE HOUSE!

Fine Shoes for Ladies' Wear:

REYNOLDS' BROS., MAKE FINE SHOES.
P. COX CO., " " "
WOLF & LOWMAN, " " "
KELLEY & MOORE, " " "

— THEN WE CARRY THE —

LARGEST STOCK of CHILDREN'S SHOES IN THE CITY!

Fine Shoes for Gents' Wear:

LILLY, BRACKETT & Co., MAKE FINE SHOES
JAMES A. BANISTER, " " "
WRIGHT & RICHARDS, " " "
STACY, ADAMS & CO., " " "
CHARLES HEISER, " " "

We have the Best $3.00 Shoe in the Market, for Ladies' and Gents' Wear.

Also, the Best $2.50 Shoe for Ladies' Wear, in Pebble, Goat and Kid.

$2.50 Shoes for Men, that cannot be beat; also, a large stock of Boys' and Children's Heavy Boots and Shoes, and a large stock of Heavy Boots for Men's Wear. All of the above will be

SOLD AT LOW PRICES

— AT —

GEORGE DUNFORD'S!

E. SELLS. J. TUCKER. H. W. SELLS.

SELLS & COMPANY,

Nos. 150 & 152 W. First South St., Opposite 14th Ward Assembly Rooms.

WHOLESALE AND RETAIL DEALERS IN

LUMBER, FLOORING, LATH, SHINGLES, PICKETS,

Cedar Posts, Nails and Window Weights.

DOORS, WINDOWS, TRANSOMS & MOULDINGS, A SPECIALTY.

☞ *PRICES TO SUIT THE TIMES.* ☜

IF YOU WANT BARGAINS CALL ON US BEFORE PURCHASING.

GRANT, ODELL & CO.

INCORPORATED.

DIRECTORS:

HEBER J. GRANT, GEO. T. ODELL, J. F. GRANT, F. M. LYMAN,
JOHN H'Y SMITH, ABRAM HATCH, ORSON A. WOOLLEY.

We invite the Public to examine our varied assortment of MITCHELL FARM and SPRING WAGONS, BUGGIES, CARTS and PHÆTONS.

Our complete stock of JOHN DEERE STEEL PLOWS—Walking, Riding and the NEW DEAL GANG. They are the best Scouring and Lightest Draft Plows in the World.

We are Sole Agents for WHITMAN'S CONTINUOUS HAY PRESS, and can offer special inducements in prices

We carry a large stock of WAGON MATERIAL and HARD WOOD.

A second-hand RUSSELL THRESHING MACHINE is offered at a very low figure.

Save time and money by visiting our establishment before purchasing OUR PRICES ARE AS LOW AS ANY. ☞ WE TAKE GRAIN.

AGENTS FOR UTAH AND IDAHO.

MITCHELL Farm and Spring Wagons.
WOOD Binders, Mowers and Reapers.
DEERE & CO. Plows, Cultivators and Harrows.
RUSSELL & CO. Threshers, Engines and Saw-Mills.
GILPIN SULKY PLOW; the Only Single Lever Sulky Plow Made.
GALE MANUFACTURING CO. Chilled Plows and Horse Hay Rakes.

GRANT, ODELL & CO.,

HALF BLOCK SOUTH OF THEATRE, S. L. CITY.

Trade Mark for the United States

BEST SIX-CORD Spool Cotton

FOR SALE AT WHOLESALE BY Z. C. M. I.

THE PRODUCERS OF

CORTICELLI SILK

HAVE A RECORD OF

46 YEARS SUCCESSFUL BUSINESS,

Antedating and Excelling all Competitors.

CORTICELLI SPOOL SILK

STANDS PRE-EMINENT AS THE

SMOOTHEST and STRONGEST.

CONSUMERS SHOULD

AVOID INFERIOR BRANDS.

REMEMBER THAT

FLORENCE KNITTING SILK

IS PEERLESS.

OUR ILLUSTRATED BOOK on Knitting (No. 5), will be sent on receipt of three 2-cent stamps.

SALESROOMS FOR WEST AND SOUTH:
217 Broadway, St. Louis; 88 West Third Street, Cincinnati
26 Camp Street, New Orleans.

C. H. SAMPSON, Agent.

EVENING NEWS.

Saturday - February 20, 1886

TERRITORIAL SUPREME COURT.

Decision in the Snow Case.

Judge Boreman Sustains the Decision of the Lower Court. Judge Powers Concurs and Judge Zane Dissents.

APPEAL FROM THE FIRST DISTRICT.

Boreman, Justice, delivered the opinion of the Court.

On the 5th day of December, 1885, three indictments were found by the same grand jury, against the appellant, for the crime of unlawful cohabitation. One was for having committed the offense in 1885, one for having committed it in 1884, and the other in 1883. The alleged cohabitation in each case is with the same women, and the indictments are alike except as to the time the offense is alleged to have been committed.

Demurrers covering the same points were filed and overruled in all of the cases. The indictment for 1885 was first tried, then the one for 1884, and lastly the one for 1883. Motions for new trial were made in all, and being denied, judgments were on the 16th day of January 1886, entered, sentencing the appellant, in each case respectively to imprisonment in the penitentiary and to pay a fine and the costs.

The appellant has brought the cases to this court on appeals from the orders overruling the motions for new trial and from the respective judgments.

The case we are now called upon to consider is the middle one—the one for 1884.

A material ground assigned by appellant for a reversal of the decision of the court below, is, that the verdict was contrary to the evidence.

It is now a part of the history of this territory that in cases of this character nearly all of the witnesses upon whom the Government has to depend to make out its case are unwilling witnesses. They are either members of the different households of the defendant, under his influence, and also subject to a powerful church pressure to compel them to shield the accused. The Supreme Court of the United States, when speaking of the object of the whole statute—the Edmunds act—in the case of Cannon vs. United States (not yet reported) says: "It refers mainly to the relation between man and woman, founded on the existence of actual marriages, *or on the holding out of their existence.*"

Again, in speaking more particularly of section 3 of the act, the Court says: "It is the practice of unlawful cohabitation with more than one woman that is aimed at, a cohabitation classed with polygamy and having *its outward semblance.*" It is not on the one hand meretricious unmarital intercourse with more than one woman. General legislation as to lewd practices is left to the Territorial government. Nor, on the other hand, does the statute pry into the intimacies of the marriage relation. But it seeks not only to punish bigamy and polygamy when direct proof of the existence of these relations can be made, but to prevent a man *from flaunting in the face of the world the ostentation and opportunities of a bigamous household, with all the outward appearances of the continuance of the same relations which existed before the act took passage, and without reference to what may occur in the privacy of those relations.*"

From the language quoted, especially the words we have italicized, show that the highest court of the land—the court of last resort—holds that bigamy or polygamy is the marrying of two or more women, and that cohabitation is the pretending or misleading show to the outside world of keeping up the polygamous or bigamous relations. The sections of the statute in regard to polygamy and bigamy, are aimed directly at the distinction of that relation, and the section in regard to unlawful cohabitation is aimed directly at the distinction of the very pretense—the "outward semblance" of that relation. The purpose of the whole statute is thus to destroy polygamy and the evils attendant thereon, and to confine his marital relations to a man's first and only legal wife. When we have reached the object of the law, we must interpret the words of the statute to effect the object if it can be reasonably done.

The term cohabitation in the statute, means in general terms, the dwelling or living together as man and wife. It does not necessarily mean to live in the same house—the word house is not used in the definition of it. The man and the woman may dwell or live together in an open field, or on a railroad train, or in the same house. They are to be conveniently situated as to each other and to act in regard to each other in such manner as to lead the world to believe that the bigamous relationship exists between them. In these polygamous relations there never is and cannot be that intimate association and habitual attention given by the man to the various women, as exist between a husband and his wife in the monogamic state. Consequently in the very nature of things, the proof of cohabitation cannot be made as clear as in the case of a monogamic marriage, simply because the facts of which proof is to be made do not as abundantly exist. In the case under consideration, we find a state of affairs which by the facts developed in this class of trials, is conceived to be well known to have a common existence in this Territory. The wife of a man's youth, and all the other women with whom he has lived as husband, more or less of the time, and who have reared children to him, are as they grow old pushed off to lead a more lonely life and the principal attention of the man is given to the youngest and most favored of his women. It is the natural result of a system founded in sensualism and is the same here as in any other country where polygamy or any other system exists to shield the lust of men.

The man who stands at the head of the various households as shown forth in this case, withdrew himself apparently for a large part of his time from his old wife and took up his chief quarters near his youngest woman, yet he kept his various households all conveniently near him and took general care and oversight of affairs. He supported these women and supplied their wants. The old homestead of the appellant was occupied by him and his first wife Adeline, and a number of his polygamous women for over thirty years. But in 1883—a year or a half before this indictment is found—he took himself and his youngest woman, Minnie, and made his head-quarters in another building close by, on the same block—and to use the language of Sarah, "when the gates were left open it is in the same yard." A large part of the block is surrounded by a high fence, and there is but one other house on the block.

Adeline and Phebe reside in a house two blocks off, a house furnished to them by appellant—not as women, but as wives. Mary lives in another part of the village. Sarah, Harriet and Eleanor still remain at the old homestead. Appellant keeps up all these various establishments. All of the women (except Mary) lived with him in the old homestead until May, 1882—six women in one house—and after he went out with Minnie, in 1882, the presumption is that all of the other women remained in the old homestead—at least there is no evidence of their having moved out—until in 1884 we find from the evidence that Adeline and Phebe were living in another place. Whether they moved there in 1884 or prior to it, does not appear. Adeline appears from the evidence in this case to have been the first wife—there being no evidence that she and another were married to appellant at the same time, thus nullifying the marriage, and as each case has to be settled by the facts as they appear in it, we conclude, so far as this case is concerned, that Adeline is the first and only legal wife of the appellant.

If a man has a wife—a lawful wife—the strong presumption is that he lives and cohabits with her. This presumption is so strong that in some instances he is not permitted to deny access, and we do not know but that such should be the rule in this class of cases. We have at least a very strong presumption that appellant cohabited with Adeline. This presumption no doubt had an influence, and properly so, with the jury. With this presumption as the starting point, it would require a very slight detail of facts to show that the appellant was cohabiting with Adeline, holding her out to the world as his wife. He furnished her a house, he gave her support, he lived continually in the same house with her, certainly until May, 1882, and probably down into the year 1884, in which he is charged with cohabiting with her, in connection with the other women.

A party was given in 1884 in honor of his 70th birthday, in the Tabernacle of the village, where he and his polygamous household were located. One witness says that "many neighbors and friends outside of the Snow family" were there. From the context we take it that it the "Snow family" is meant various polygamous households of appellant combined, and that all of the "Snow family" were there, including all these women and their children, and especially should it naturally be inferred that above all others Adeline was there. The same witness says, that "Minnie and the whole family" were there. No other "family" than the Snow family has been spoken of, and no doubt by the "whole family," the witness, Harriet, included herself and the other women. The appellant was there—and his "whole family"—as one family and some neighbors in addition. "There were several tables"—"a house full of people ate"—they were all in one large room, eating and otherwise sociably celebrating his 70th birthday. Here we see him with all his polygamous households—with all these women—coming together as his wives to celebrate the birthday of him who claimed them all as his wives. If any of them had been absent, the witnesses would not have said that the "whole family"—and many "beside the given family" were there. We think there is no other conclusion. Add to this treating of these women as wives the fact that Adeline and the other women went by the name—she and each of the others, were known as "Mrs. Snow"—that he recognized her and the others as wives—supported them "as wives"—that they were all recognized in the family and out of it and in the whole community as his wives—and we think the jury were fully justified in concluding that he lived and cohabited with Adeline, as his first wife.

Sarah says, in her testimony, that she herself was married to appellant many years ago and has never been divorced—that appellant supported her in 1884—that she lived at the old homestead and had lived there over thirty years—that appellant provided for all her wants—that he might have called on her—that he called, perhaps two or three times to see his and her sick daughter and brought medicine. She does not admit—and she does not say in so many words—that he visited her house, but says that she did not live with him as his wife—that he did not eat or sleep there in 1884—that she kept no room for him and he did not occupy a room there.

Another witness—Dr. Carrington—says that, in 1884, he saw appellant with Sarah in Little Valley, at the house where she was attending their daughter who was injured by an accident. He also saw appellant at Sarah's home, the old homestead, in town—in Brigham City—that the apellant was the one who paid him for his services in attending the sick daughter. That the women were all known in Brigham City in 1884 as appellant's wives. That the first time he saw appellant was at Sarah's house, the appellant left before he did, but the next time, he went away leaving the appellant there. Dr. Carrington also says that he saw appellant and Sarah out riding in the same conveyance in August, 1884, going with the little daughter from Little Valley. The appellant must have remained in Little Valley with Sarah, looking after their sick daughter, two or three days—for appellant was at the house in the valley when the Doctor went there—the child was kept there two or three days—and then appellant is seen with Sarah taking the child away. Sarah, no doubt, was in 1884 at the birthday party spoken of—as also her folks—appellant's folks also. Taking these facts in connection with the facts of recognition by him and all the family and the community, of Sarah as well as the others as his wives, would seem sufficient to justify the jury in concluding that during 1884 the appellant cohabited with Sarah. It was not necessary that she or any other of these women should live "right" with him. He was not far away from any of them. He was in the same village and none of them more than two blocks from him. It were possible for him to withdraw himself from his first wife and from the old homestead, and take up his headquarters in the center of a block, and do his eating and sleeping there, and from such headquarters give out his general orders and essay wherever he chose to do so to visit amongst his various households, and the world would have no knowledge of his doings. All the opportunities of the marital relations with these women would be open to him and the whole community are his friends and approve the polygamic system, and have no wish to look too closely into the precise course of conduct he is or might be pursuing toward or with his numerous wives and their households. We say the whole community from the fact that all of these Mormon villages are thus friendly to the polygamists and to the system itself. This is a well known fact, too notorious to be denied. Would not a man so living in cohabiting with all the women he was thus maintaining and supporting and holding out as wives? We think the conclusion is inevitable, that he would. He could be the head of each and all of these diverse establishments and they would be all one "Snow family."

But there were other women besides Adeline and Sarah to be visited and looked after. As these two were old and stricken in years and had lost their charms for him measurably, he betakes himself to his newest and last woman whom he had gathered to his fold. Minnie was the last one to whom he was married. She testified that in 1884 appellant made his home with her, that he ate there and slept there, and that she had three children by him, the youngest being but three months old when the trial took place; that he supported her; that his office was at her house and his mail was received there, and that he transacted most of his business there. But all of his time and attention could not be given to Minnie, and Sarah and Adeline; there were others, and among them Harriet, whom he had married nearly forty years ago at Nauvoo, and she and appellant had never been divorced. She could not tell positively that he visited her in 1884 (this confining of the testimony to the year 1884 seems to have thrown the memories of some of the witnesses clear out of accounts—they could not separate 1884 from the other years and confine themselves to it). She says that appellant might have come in during 1884; she could not be positive as to that; they met as friends and he called as a friend. She resides at the old homestead; that she was at his birthday party before spoken of.

Lucius Snow, a son of the appellant and Harriet, saw him in 1884, with Harriet, at the farm, two miles out of town; that appellant brought her out there and took her away.

The evidence is that he supported her, recognized her as wife, and she was so recognized by the family and community and by him.

Eleanor was another of these women to whom he had been married, whom he recognized and supported as such. She resides at the old homestead—has lived there 35 years; that he might have called on her socially in 1884—the witnesses generally seem to think he might have called on them. The presumption is that he did call—generally on them—as part and parcel of his general superintending care over them. But Harriet says he did not dine or sleep at her house in 1884; that if he did call, it was to see the children. She was known by all as one of his wives.

Mary was another of his polygamic women. She was married to him thirty years ago—that she used to live at the old homestead, but removed from there eight years ago and now lives by herself, with ten children, and has so lived since she moved from the old homestead. Appellant provides for all her wants; he did not eat or sleep in her house in 1884, but he called as any other gentleman friend and nothing more. All of these women were recognized by him and the public as his wives. He seems to probably have called a goodly number of times on these different women in 1884. We have the right to infer that he was looking after the interests of these various households as any man looks after his household. We are not told what he said on these visits, but the natural conclusion is that the talks had regard to family matters, which he was looking after and that no doubt caused his visits. Besides, his calling may not have been as frequent as in other years, simply because he was out of town a large part of the year and had too many women to allow any great attention to any except a favorite.

The jury, in ascertaining whether the appellant was guilty or not, had the right to take into consideration his concealment at the time of arrest and also the manner of concealment.

From all the facts shown, we do not think the verdict could have been otherwise, and we do not think it is contrary to the evidence.

The evidence that he cohabitated with Adeline, Sarah and Minnie is stronger than the evidence as to the other women; yet there is evidence also in regard to these others. If the case be deemed one of conflict of evidence, we are not authorized to reverse on the ground of insufficiency of the evidence.

The People vs. Forsythe, 65 Cal. 101.

In reaching the conclusion we have in regard to the sufficiency of the evidence, we have endeavored to carry out what we believed, and what the United States Supreme Court says, is the object of the Edmunds Act. If polygamy be the marrying of more women than one and unlawful cohabitation is the outward semblance—the pretending to be in polygamy—the holding out of more than one woman as wife and flaunting all the opportunities of a polygamous household in the face of the world, then this is clearly made out, but it is otherwise if a living, staying, dwelling, eating, sleeping and lodging in each house must be shown by direct proof, and the law fails in its object, and it will be a vain and a fruitless effort to destroy the outward semblance of polygamy—the ostentatious display of the polygamic relation, without additional legislation. The shrewd and cunning polygamist can easily evade the law as it stands without an interpretation.

It is further urged that the Court erred in its charge to the jury, in giving the following instruction, viz. "If you find beyond a reasonable doubt that the defendant had, during the year 1884, a legal wife living in Brigham City, Box Elder County, Utah Territory, from whom he was undivorced, that he recognized her as his wife, held her out as such, and contributed to her support as such, and that during the same year he lived in the same house with the woman Minnie, recognizing her as his wife, associated with her as such, and supported and held her out as a wife, then the offense of unlawful cohabitation is complete and you will find the defendant guilty. The legal wife in this case is the one whom the defendant first married."

It is claimed that this instruction took the case from the jury—that it told the jury to convict without any proof of the "living together." It is said that if there was a presumption of fact, the jury should have been told that they might from the evidence draw the conclusion of fact, but that the jury should not have been told as a matter of law, to convict. We are referred to two cases to support this position. The case of the People vs. Waldon (51 Cal. 585), cited by the appellant, was an election case and the defendant was charged with having changed the ballots. He had a key said to fit the lock of the place where the ballots had been deposited. The court charged the jury that the possession of the key unexplained raised a reasonable presumption that defendant had the key for the purpose of using or uttering the lock. It was the court and not the jury presuming one fact from another—and the court said it was charging the jury "with respect to matter of fact," in contravention of the State constitution and was held wrong. The court below in that case invaded the province of the jury—telling them that if they were satisfied of one fact they must presume another necessary fact to exist. Nothing of the kind appears in the case at bar. Here the court tells the jury that if they find certain facts to exist, those facts are enough to make the proof of the offense complete and they should convict.

The case of the State vs. Geyser (52 Cal. 510) was in regard to abandonment of a mining claim; and the court told the jury that if they found certain facts they were authorized to find a certain other fact—the fact of abandonment. The question of abandonment was one of the facts—the ultimate facts that had to be found by the jury—upon which to base their verdict. It was probably improper for the court to tell the jury to presume from one of those facts that another exists. But that would be very different from telling the jury that certain facts when found complete the proof of the crime charged. One of the facts necessary to make out the offense was not authorized to be drawn from the existence of another fact which had been proved, but all together make out the crime charged.

The form of the instruction is not unusual.

State vs. Levique, 17 Nev. 435.
Miles vs. State, 14 Tex. App. 436.

The material point about such an instruction is whether the facts detailed by the court would make the offense complete. In the first language we quoted from the Supreme Court of the United States, in Cannon vs. United States, the idea is conveyed that the "holding out" of marriage was the gist of the offense. With the opinion in that case before it, the lower court would very naturally follow in the same line of reasoning by giving the instruction and divers other days between that day and a day certain, for the illegal keeping and sale of intoxicating liquors, was not a bar to an indictment found at the same session of the grand jury for maintaining the same tenement for the same purpose on the last day named in the first indictment and on divers other days between this day and another day certain. This last case appears to be directly in point, and we are of the opinion that it supports the ruling of the lower court in the present case on the point under discussion. It is the only case we have seen which squarely meets the issue, and it sustains the action of the court below in the case at bar. Coming as it does from the very able and highest court in one of the oldest commonwealths of our Union, it commands respect and consideration, and we have no hesitancy in following it. We therefore find that the court below, in the present case under consideration, committed no error in sustaining the demurrer to the plea of former conviction interposed by the appellant.

Upon the whole case, therefore, we do not think that the court below committed error. The decision of the court is affirmed.

POWERS, J., concurs.
ZANE, C. J., dissents.

ZANE, C. J., DISSENTING.

I dissent from the judgment of the Court. The evidence showed that Adeline (a woman named in the indictment) was defendant's lawful wife, without showing that during the time mentioned therein he was ever in her company or ever spoke to her or she to him. The Court charged in substance, if the jury believed that the defendant during the time mentioned in the indictment had a lawful wife living whom he recognized and held out as his wife and contributed to the support of, and that during the same time he lived and associated with and recognized and supported another of the women named as his wife, the offense of cohabitation was complete, and that the jury should convict. I think it essential to cohabitation with defendant's lawful wife that he should have been in her company some part of the time mentioned in the indictment. Association together to some extent is an element of the crime of cohabitation as believed by the Edmunds law. It is not sufficient that a man and his lawful wife should live in the same neighborhood or the same city. Nor do I think that cohabitation is conclusively presumed with the lawful wife from the facts mentioned. There was other evidence tending to show that defendant did not cohabit with his lawful wife. The jury should have been left at liberty to find the fact of cohabitation with the lawful wife from the facts mentioned considered with all the other evidence bearing upon it.

I concur with so much of the opinion of the Court as holds that more than one indictment for unlawful cohabitation may be found by the same grand jury for different periods against the same defendant.

DEDICATION SERVICES.

THE SEVENTH WARD ASSEMBLY ROOMS DEDICATED—AN INTERESTING MEETING.

The announcement that the Seventh Ward Assembly Rooms would be dedicated last evening brought together an audience sufficiently large to fill the spacious hall to its utmost seating capacity, before the time for commencing the services arrived, there being many in attendance from other Wards.

Bishop Wm. Thorn presided. There were present on the stand Apostles F. D. Richards, John Henry Smith and Heber J. Grant, High Councilor Wm. Eddington, members of the local Priesthood, and a number of visitors.

Services were commenced by the singing by the choir of the hymn beginning,

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce.

The dedicatory prayer was offered by Apostle F. D. Richards.

The choir sang:

This house we dedicate to Thee,
Our God, our Fathers' God.

Apostle Heber J. Grant was the first speaker. In addressing the Saints he always felt a desire to say those things which would strengthen their faith and encourage them to increased diligence in their duties, as he realized they were engaged in the work of God. He was gratified at being able to state that at the present time the Saints were more united and diligent than they had been for years past. The pressure brought by their enemies, many of whom were no doubt honest in the belief that they were doing God's service, was one of the main causes of this union. The opposition to the Saints had aroused an earnest desire in their hearts to be more valiant and faithful for the truth. The speaker himself had never labored so assiduously as during the present crusade, and felt willing to work, day and night, for the success of what he conceived to be true. He respected all men in advocating and practicing what they believed to be right, but he had no respect for those who had not the courage to stand by their convictions. It was the duty of the Saints, as such, to so live that they could have a conscience void of offense toward their Father and all mankind, and if their lives should be lost in God's service, they would find them again, even eternal life. Without the aid and support of the Lord, the Latter-day Saints could not stand. A great many people in the world thought "Mormonism" would go. The speaker wished that he was as sure of salvation as he was that "Mormonism," which was God's work, would triumph. The little stone cut out of the mountain without hands, was rolling forth. The more energetic its enemies were, the more rapidly would the stone roll on, until it filled the whole earth. God commanded to gather together as persecution increased, and friends were raised up to them. A temple was built, not a grand structure, but one which it took the hard struggles of the whole people to erect, in the town of Kirtland, Ohio. The Lord accepted this building and appeared therein; the dedication of this edifice rested on it, until the people thought it was on fire, and on hurrying to it, found there the Saints worshiping God, and enjoying His blessings. In Kirtland the people grew to the magnitude of a town in numbers. The Twelve and Seventies were chosen, and the Gospel sent to the nation. An apostacy occurred, many turned away, including about half of the quorum of Apostles; the Church had to leave and go to Missouri, having experienced, as did Paul, that he peril among false brethren was the most terrible, as it was to dwell but still the Church went on. Men apostatized, and the light within them became darkness; the salt lost its savor, and was only fit to be cast out and be trodden under foot of man. The Church went to Missouri, establishing branches on the way. Missouri was then the extreme western boundary of civilization, and no one thought of the Rocky Mountains as a place of habitation. Because the Saints were united here, the wicked were stirred up, traitors delivered the Prophet Joseph and others to their enemies, and another terrible persecution ensued. The people were driven out and located in Illinois; here it was found that their numbers had been greatly augmented because of the scenes through which they had passed, the Gospel having spread as a result. The city of Nauvoo was changed from an unhealthy to a healthy location for their benefit. A Temple was built and Stakes organized. The Prophet taught them the truths of eternity, and it seemed as though heaven and earth were united when he spoke on the riches of eternal life; here he revealed the everlasting covenant of marriage, for time and eternity. As flowing water cleansed itself, so had the Church been cleansed by being driven from place to place. Persecution arose upon the Saints in Illinois; their Prophet and Patriarch were murdered; President Taylor there became a martyr, but God preserved his life to the Saints. It had first been the opposition of a settlement; then a town; then counties; and now several States assisted in driving the Church to the wilderness; the seed of the Gospel was scattered, and had borne fruit. New features had been developed. Persecution again came, this time from the nation. Some were cast into prison, and it was shown who would stand for the truth's sake. But imprisonment could not put down "Mormonism;" it only increased the faith of the Saints, until it could be said, Behold, how these people love each other. Their enemies had not yet the headed them or sawn their bodies asunder, but it might be that something terrible would yet occur to cause many honest in heart yet in the nation to embrace the Gospel. The enemies of the truth were sending a few to prison, but 5000 to 6000 infants were being born in the Church every year; that is how "Mormonism" is going put down; they had remained about the same, and the pressure that had occasionally been brought to bear against them had had the effect of closing their ranks where they were broken. At no period in their history was there a warmer and more determined desire among the Saints to be subservient to the will of God than at the present time. This was a matter for congratulation. The feeling of faultfinding was being hushed; the voice of jealousy was being stilled; the spirit of union was reaching out among the people. A few might become frightened and think the Lord had deserted His people; such had been the case from the beginning; there was a Judas among the Twelve chosen by our Lord; among the thousands who had joined the Church it could not be hoped that none would fall away, or that all would be able to adhere to the truth without murmuring. The history of the Saints had demonstrated this, and had also shown that oppression always brought about a different result to that desired by the oppressors. The weapon that was formed against Zion could not prosper; men might think for a time that it could, but time would show that for every man sent to prison, a hundred would come into the fold; each martyr would add a thousand adherents to the cause. This rule was true in science as well as religion; men who persecute their fellow men fail in their purposes; men died but systems would live; and if the imperfect systems of men would grow under persecution, the perfect system of the Gospel would triumph. It was a solace to the Saints to know that those who lived for Christ Jesus should suffer persecution. By so living, the hearts of those who were entitled to suffer for righteousness' sake, and they had no cause to fear. It had been the experience of the Saints that each effort against the work of God had only increased its power and influence. The religion of the Latter-day Saints was built up in God, in His Son Jesus, in revelation, and in His laws. This faith was an all-guiding principle which actuated all men, in temporal and spiritual matters. Without faith men would attempt nothing. Stephenson saw in his mind the great results of the success of railways, and the practical working out of his faith give us in reality what he saw only in vision. It was the same with others of the world's benefactors, in science and religion. Joseph Smith, the Prophet, saw the growth, development and success of what the world called "Mormonism," as the result of developed faith in God—a faith so convincing to the soul of man that he would devote his all for its success. Instead of there being faith in only the boy Joseph Smith, it now lived in thousands of hearts, its success declaring that God was the author of the work. The faith of the Saints taught them to come out of Babylon, to devote their all to God's cause; it was a tangible, natural principle, intended to bring forth fruit to salvation. The speaker bore testimony to the truth of the principles of the Gospel as revealed through the Prophet Joseph. By being true to them the Saints would be honored, while those who failed would be despised. It was worth while to remember in this connection that the heroes of the present were the martyrs of the past for their convictions; they were the bright stars, the names revered in history. The Saints should feel cheerful and trust in God. The truth of "Mormonism" could be proven as easily as that two and two are four. God could give this testimony and would do so to those who obeyed His will. The speaker desired to do good to all men; there were none so vile, but he would bless them if they would permit it. He had no battle to fight but that of righteousness—the teaching of the principles of salvation. The breaking of laws brought condemnation in all nature, temporal and spiritual, and there was a reward for every good deed, which should be sought after. The principles of "Mormonism" were true, and their progress could not be checked; all opposition to the work would but tend to its advancement, until its final triumph over all the powers of evil.

Apostle Franklin D. Richards wished the Saints great joy in the use of the building which they had erected for the worship of God, and desired that they might be educated from grace to grace, through faith, until all could feel that they had grown to the stature of a man in Christ Jesus. The principles testified to by the preceding speakers he also knew to be true. On these occasions the Saints were led to consider the peculiar circumstances by which they were surrounded, and those connected with their history. In the year 1848 the 7th Ward was well covered with sagebrush; the whole congregation assembled in the tabernacle in early days numbered less than those in the ward meeting house at present. New generations had grown up. A great deal of hard work had been done, and the people had increased in numbers and wealth. A large proportion of them had grown up in their midst. When the Pioneers came here there was not a house to be seen, and the first winter was spent in covered wagons. In looking upon the progress of the work during the past forty years, one might well exclaim, Behold what God hath wrought! These things should be brought to the attention of the young, that they might comprehend the growth of the Church. A little over fifty years ago the Saints in all the world numbered less than those assembled at the dedication of the Seventh Ward house. There were then but a few to assist the Prophet Joseph, and the flames of persecution burned brightly when the truths of heaven were told; it was then a neighborhood affair; local preachers were stirred up; Joseph was many times falsely accused of crime, brought to trial and acquitted. He was then only an illiterate youth, but possessed a knowledge of the ancient history of America, of the truth of which the whole American people had since been searching and producing evidence. Heavenly messengers appeared and restored to him the Holy Priesthood, and the Gospel was preached and was received by the honest in heart. The people were commanded to gather together as persecution increased, and friends were raised up to them. A temple was built, not a grand structure, but one which it took the hard struggles of the whole people to erect, in the town of Kirtland, Ohio. The Lord accepted this building and appeared therein; the dedication of this edifice rested on it, until the people thought it was on fire, and on hurrying to it, found there the Saints worshiping God, and enjoying His blessings. In Kirtland the people grew to the magnitude of a town in numbers. The Twelve and Seventies were chosen, and the Gospel sent to the nation. An apostacy occurred, many turned away, including about half of the quorum of Apostles; the Church had to leave and go to Missouri, having experienced, as did Paul, that the peril among false brethren was the most terrible, as it was to dwell but still the Church went on. Men apostatized, and the light within them became darkness; the salt lost its savor, and was only fit to be cast out and be trodden under foot of man. The Church went to Missouri, establishing branches on the way. Missouri was then the extreme western boundary of civilization, and no one thought of the Rocky Mountains as a place of habitation. Because the Saints were united here, the wicked were stirred up, traitors delivered the Prophet Joseph and others to their enemies, and another terrible persecution ensued. The people were driven out and located in Illinois; here it was found that their numbers had been greatly augmented because of the scenes through which they had passed, the Gospel having spread as a result. The city of Nauvoo was changed from an unhealthy to a healthy location for their benefit. A Temple was built and Stakes organized. The Prophet taught them the truths of eternity, and it seemed as though heaven and earth were united when he spoke on the riches of eternal life; here he revealed the everlasting covenant of marriage, for time and eternity. As flowing water cleansed itself, so had the Church been cleansed by being driven from place to place. Persecution arose upon the Saints in Illinois; their Prophet and Patriarch were murdered; President Taylor there became a martyr, but God preserved his life to the Saints. It had first been the opposition of a settlement; then a town; then counties; and now several States assisted in driving the Church to the wilderness; the seed of the Gospel was scattered, and had borne fruit. New features had been developed. Persecution again came, this time from the nation. Some were cast into prison, and it was shown who would stand for the truth's sake. But imprisonment could not put down "Mormonism;" it only increased the faith of the Saints, until it could be said, Behold, how these people love each other. Their enemies had not yet the headed them or sawn their bodies asunder, but it might be that something terrible would yet occur to cause many honest in heart yet in the nation to embrace the Gospel. The enemies of the truth were sending a few to prison, but 5000 to 6000 infants were being born in the Church every year; that is how "Mormonism" is going put down; they had remained about the same, and the pressure that had occasionally been brought to bear against them had had the effect of closing their ranks where they were broken. At no period in their history was there a warmer and more determined desire among the Saints to be subservient to the will of God than at the present time. This was a matter for congratulation. The feeling of faultfinding was being hushed; the voice of jealousy was being stilled; the spirit of union was reaching out among the people. A few might become frightened and think the Lord had deserted His people; such had been the case from the beginning; there was a Judas among the Twelve chosen by our Lord; among the thousands who had joined the Church it could not be hoped that none would fall away, or that all would be able to adhere to the truth without murmuring. The history of the Saints had demonstrated this, and had also shown that oppression always brought about a different result to that desired by the oppressors. The weapon that was formed against Zion could not prosper; men might think for a time that it could, but time would show that for every man sent to prison, a hundred would come into the fold; each martyr would add a thousand adherents to the cause. This rule was true in science as well as religion; men who persecute their fellow men fail in their purposes; men died but systems would live; and if the imperfect systems of men would grow under persecution, the perfect system of the Gospel would triumph. It was a solace to the Saints to know that those who lived for Christ Jesus should suffer persecution. By so living, the hearts of those who were entitled to suffer for righteousness' sake, and they had no cause to fear. It had been the experience of the Saints that each effort against the work of God had only increased its power and influence. The religion of the Latter-day Saints was built up in God, in His Son Jesus, in revelation, and in His laws. This faith was an all-guiding principle which actuated all men, in temporal and spiritual matters. Without faith men would attempt nothing. Stephenson saw in his mind the great results of the success of railways, and the practical working out of his faith give us in reality what he saw only in vision. It was the same with others of the world's benefactors, in science and religion. Joseph Smith, the Prophet, saw the growth, development and success of what the world called "Mormonism," as the result of developed faith in God—a faith so convincing to the soul of man that he would devote his all for its success. Instead of there being faith in only the boy Joseph Smith, it now lived in thousands of hearts, its success declaring that God was the author of the work. The faith of the Saints taught them to come out of Babylon, to devote their all to God's cause; it was a tangible, natural principle, intended to bring forth fruit to salvation. The speaker bore testimony to the truth of the principles of the Gospel as revealed through the Prophet Joseph. By being true to them the Saints would be honored, while those who failed would be despised. It was worth while to remember in this connection that the heroes of the present were the martyrs of the past for their convictions; they were the bright stars, the names revered in history. The Saints should feel cheerful and trust in God. The truth of "Mormonism" could be proven as easily as that two and two are four. God could give this testimony and would do so to those who obeyed His will. The speaker desired to do good to all men; there were none so vile, but he would bless them if they would permit it. He had no battle to fight but that of righteousness—the teaching of the principles of salvation. The breaking of laws brought condemnation in all nature, temporal and spiritual, and there was a reward for every good deed, which should be sought after. The principles of "Mormonism" were true, and their progress could not be checked; all opposition to the work would but tend to its advancement, until its final triumph over all the powers of evil.

Apostle Franklin D. Richards wished the Saints great joy in the use of the building which they had erected for the worship of God, and desired that they might be educated from grace to grace, through faith, until all could feel that they had grown to the stature of a man in Christ Jesus. The principles testified to by the preceding speakers he also knew to be true. On these occasions the Saints were led to consider the peculiar circumstances by which they were surrounded, and those connected with

The choir sang the anthem, "Praise ye the Lord of the harvest."

The services were brought to a close by benediction by Elder Wm. Eddington.

OVERLAND HOUSE,

MAIN STREET,

Salt Lake City, Utah.

W. A. PITT, Proprietor.

Best Accomodations in the City at the Rates Charged, $1.00 to $1.50 per day.

SINGLE MEALS, 25 CENTS.

☞ Open Day and Night. Street Cars pass to and from Depots.

THE SHORTEST AND Most Direct Route TO THE EAST IS VIA THE ATCHISON, Topeka & Santa Fe

Which Connects in a Union Depot at

PUEBLO

WITH THE

Denver & Rio Grande Rail'y

— THIS NEW LINE —

Is Splendidly Equipped with

Pullman Sleeping Cars,

ELEGANT DAY COACHES,

STEEL RAILS,

Best Railroad Eating Houses In the Country, Insuring

SPEED! SAFETY! COMFORT! LUXURY!

QUICKEST TIME TO THE MISSOURI RIVER.

W. B. HAMBLIN, General Agent, Denver, Colo.
W. F. WHITE, Gen. Pass. & T'k'ts Ag't., Topeka, Kan.
HAS. T. PARSONS, Traveling Pass. Ag't, DENVER, COLORADO.