

**That Explosion.**—Brother A. Croll, of Almy, Wyoming, writes to inform us that the latest explosion in the mines at that place occurred on Saturday last, and not on Sunday, as erroneously reported, and that the affair was nothing more serious than might happen in some of the best conducted coal mines at any moment. The miners of that place, he says, do no work on the Sabbath, but observe it as a day of rest.

**Train Robber Escaped.**—On Saturday evening John Smith, the train robber, succeeded in making his escape from two penitentiary guards when near the old paper mill. Smith robbed a Utah & Northern train in 1883, and was sentenced at Ogden, Saturday, to nine years in the penitentiary. When he was being taken to prison Saturday night, about 9 o'clock, he jumped from the wagon, and in the dark eluded his guards. He had handcuffs on at the time, but will probably succeed in freeing himself. A reward of \$150 is offered for his return, dead or alive.

**New Trial Asked.**—In the Third District Court this morning, Richard Oliver, through his attorney, Mr. Brown, moved for a new trial in his case. Oliver was convicted of an assault with a pitchfork upon Deputy Mix, near the penitentiary, a few months ago.

This afternoon the motion was overruled, and Oliver sentenced to three months in the county jail—the full extent of the law—without having an opportunity to "promise." A stay of execution of judgment was granted for 15 days.

**F. A. Cooper's Trial.**—The case against F. A. Cooper, of West Jordan, was called up in the Third District Court to-day, for trial. The following jurors were sworn:

Geo. Tait,	J. C. Conklin,
S. H. Conley,	R. Alf,
J. T. Kessel,	W. M. Ferry,
David Keith,	A. H. Kelley,
Geo. Cullens,	Gideon Turnbull,
Azra Thompson,	Fred. Grose,

The indictment was read, charging that, from Feb. 1, 1883, to Dec. 31, 1883, the defendant lived and cohabited with, as his wives, Hannah Cooper, Mary Ellen Cooper, and Agnes Cutler Cooper.

Frederick A. Cooper was called, and testified that during the period covered by the indictment, the ladies named therein were his wives, and had lived with him as such in Salt Lake County.

The jury gave their verdict of guilty, and the two other indictments against the defendant were continued for the term.

Sentence was fixed for March 8th.

**A Useful Invention.**—Brother C. B. Tuckfield, of the 8th Ward, is the inventor of a very simple and useful contrivance which he calls a stove pipe anchor, and upon which letters patent have just been granted. As its name implies, it is intended for securely anchoring a stove pipe in its place in the wall, and preventing the exasperating nuisance of a falling pipe or the unsightly effect of wires to hold it in place. It consists of a pair of quarter inch square rods with adjustable clamps to fasten them together at any desirable length and also to hold them in place. These extend through the pipe from the elbow to the chimney, and when in place are entirely hidden from sight, except the point which projects through the elbow sufficiently for an ornamental brass nut to be screwed on it. The pipe is by this means prevented from extending too far into the flue, and the horizontal portion and elbow so securely held in position that they cannot possibly fall, but will remain in place should the stove or lower part of the pipe be removed for cleaning or other purpose; and yet, by simply unscrewing the nut mentioned, the pipe held by the anchor can be taken down instantly, and as readily put up and fastened again. There are few things more vexatious and provocative of "bad words" than a contrary stovepipe, and special credit is due Brother Tuckfield for so effectually providing for the curtailment of sin in this direction. The anchor can be purchased at the maker's shop on the State Road, or from any of the stove dealers, at 50c. each.

#### FOR CONSCIENCE' SAKE.

Messrs. Moyle, Taylor, Ball, Poulsen and Due Sent to the Pen.

March 1st was the date set for passing sentence in the case of several of those convicted of living with and acknowledging their wives, contrary to the provisions of the Edmunds act, as interpreted by the courts. The first name called was that of

JAMES MOYLE,

of the Fifteenth Ward, who, in answer to the question of the Court as to his intention to obey the law in the future, replied that he had nothing to say, and judgment was pronounced against him to the full extent of the law—six months' imprisonment, \$300 fine and costs of prosecution. Then came

GEO. H. TAYLOR,

of the 14th Ward, who informed the Court, in answer to the usual question, that he had no promises to make, and was rewarded for his refusal to be a traitor with all the court could give, with the exception of a lecture on "morality." The next called was

SAMUEL F. BALL,

of the 19th Ward. The Court also inquired as to the intentions of Brother Ball, but not receiving any assurance that he would make a sacrifice of principle to save himself from punishment, no leniency was shown, the full penalty being imposed.

JAMES O. POULSEN,

of West Jordan, came next. He preferred to obey the law of God and meet the consequences, rather than crawl, and was sentenced to the full term, with fine and costs appended.

O. F. DUE,

of the 14th Ward, was then asked by the Court, "Is it your intention to obey the law against polygamy and unlawful cohabitation in the future?" His reply, "No, sir, it is not," called for the six months' imprisonment and fine of \$300 and costs pronounced by the Court, to which Mr. Due responded "All right," and took his seat.

All of these brethren were escorted to the penitentiary to-day, to become recipients, for a time, of the hospitality and humanity of U. S. Marshal Ireland.

#### OBSEQUIES OF FATHER NICHOLSON.

The inclement weather yesterday morning did not prevent a goodly number of the friends of the late Father John Nicholson from assembling at the 18th Ward chapel at 11 o'clock to pay their last respects to his mortal remains.

The exercises were conducted by the Bishopric of the ward and the ward choir led by Brother H. G. Whitney, with Brother C. S. Burton at the organ, rendered sweet and pathetic music. After the opening hymns and prayer by Elder John Rider the following instructions received from Elder John Nicholson (who is in the Penitentiary, and whom the Marshal would not allow to see his dying father or attend his funeral) were read by Bishop O. F. Whitney:

#### "DIRECTIONS IN RELATION TO THE FUNERAL."

"It is my desire that the body of my father be dressed in a plain white robe, gilt at the waist with a band of the same material, and that it be placed in a neat coffin, devoid of ornamentation. It is also my wish that the services be conducted by the Bishopric of the 18th Ward, that the Bishop and his Counselors be the speakers, and that their remarks be brief and simple.

"Let the body be laid to rest in the family lot in the Salt Lake City Cemetery.

#### "JOHN NICHOLSON."

##### "TO MY FRIENDS."

"To my sympathizing friends who have met to pay their last respects to the memory of my father, and to those especially who have ministered to him in his last affliction and sought to comfort my aged mother and my family:

"It happens in the providence of God that I have not been permitted to see my father close his eyes in death, after having done my duty in caring for him in his declining years. Neither do I have the privilege of following his remains to the tomb, although so near to the sad scene, and so close to the hour of liberty. I say to one and all who have in the least degree acted the part of friends in this hour of trial, may the eternal God reward you. Inasmuch as you have performed any act of kindness unto those who are mine, 'Ye have done it unto me.'

"There are occasions which cause feelings to arise in the overburdened heart that are too deep, too broad and too high to be expressed in language. This perhaps may justly be esteemed an incident of that character. In all the affairs of this lower life, however, we must trust in, and acknowledge the hand of the Most High, against whom there must not be the shadow of a murmur. May His will be done and not mine up yours.

In the cause of truth, justice, humanity and integrity, yours, in life or death,

JOHN NICHOLSON.

"Utah Penitentiary, Feb. 20th, 1888."

Elder Nicholson having expressed a desire that the Bishopric do the speaking on the occasion, Counselor Wm. B. Barton made some appropriate remarks, and was followed by Counselor Robert Patrick, who read extracts from the Book of Mormon concerning death and the resurrection, commented upon the same and dwelt briefly upon the character of the deceased.

Bishop Whitney offered the concluding discourse, in the course of which he read the 14th chapter of Revelations and gave words of consolation and encouragement to the bereaved.

The services closed with prayer by Elder Lambert, and the dedicatory prayer at the grave was made by Bishop Whitney.

Several of the immediate relatives of the deceased were not well enough to attend the funeral.

#### THE NEW EDMUNDS BILL.

Vigorous Speech Against its Passage.

##### Unprecedented Legislation.

In the Senate of the United States on January 8th Senator Morgan made the following final speech on the passage of the Edmunds bill:

Mr. Morgan. Mr. President, the friends of this measure seem deter-

mined to pass it in its present shape, yielding nothing to the opinions of others who have not had the opportunity to study it, which of course they have had. I have taken occasion since the bill has been under discussion to ask some questions for information about its meaning, purpose &c. Some of these questions have been answered by one member of the committee, the others not participating in the debate, but shall take it for the opinion of every member of the committee who has not voted to the contrary on the call of the yeas and nays.

One question I have asked which the Senator from Vermont said he would answer before he took his seat. I addressed that question also to my colleague, and also to the Senator from Texas who is on the Committee on the Judiciary, and that was, what do you expect to pay these trustees? Why do we send this bill out of the Senate for fourteen trustees to perform the novel and important duties that we imposed on this body of men in the management of the Mormon Church, its property, its income, and questions relating to its missions, whether the church shall direct its funds to be applied to missionary operations or not—why do we select fourteen men to exercise these peculiar functions, and in the bill say nothing about paying them, provide no salary?

We put them under bonds. They are required to give bonded security, I suppose payable to the church. It does not say so. They are required to make reports annually or oftener to the government; they are required to take in trust and in charge all the property, as I understand it, of every kind and character of this corporation. We are informed that that property amounts in personal estate one way and another to perhaps several million dollars and to a large amount in real estate. And yet the Senate of the United States, for some reason which no Senator has deigned even to allude to, has remanded entirely silent as to what compensation, if any, these trustees or commissioners are to have.

Now, sir, I do not want to send fourteen men out there to loot the Mormon Church and come back with a hamper full of money they have taken from it, which they say the Mormon hierarchy are disposed to misappropriate for the encouragement of polygamy, and then ask us to divide it out and give them as much of it as we think they are entitled to for their activity and their zeal and their skill in getting this money into their hands. They have the right to receive money; they are not naked trustees; the money in their possession is charged with certain uses to which they must apply it unless, in their opinion they should come to the conclusion that the uses to which they are directed to apply it may be in violation of some statute of the United States or may be possibly an encouragement to and promotion of polygamy. Being thus in possession of this large fund, having to account for it under a bond, the Senate of the United States makes no provision at all, hints at no provision for their compensation, but leaves to them the unfortunate temptation of deriving from this church and this people all the money that they can, in the hope and expectation that when they get back from this raid upon this church Congress will be disposed to compensate them liberally for their services.

Sir, I undertake to affirm that no set of officers have ever been created with such important trusts and duties, no set of bonded officers with a fixed tenure of office have been created by any act of Congress without some provision being made, at least, that they should be compensated. If in any act of Congress the amount of compensation has been left indefinite, there has been still an expression that these officers were to receive compensation for their services.

In what attitude do we place ourselves before the world by sending forth these trustees into the body of a society which they call a church, and in which they propose to direct religious worship, religious sacraments and ceremonies, sending them out there under bond, giving them a two years' tenure of office, and making no mention of the fact that they are to have compensation? The world will say, "You intend to put your agents into that church for the purpose of looting it; you intend to put your agents there without instructions as to their authority or their line of conduct, without definition really of their powers, for the purpose of making schism and mischief in the body of the church, and upon this mischief and schism arising, you, the majority, 11 against 13, can take the money into your own hands and bring it back to Congress, and ask how shall we divide it." I do not want to be put in that condition.

There is no occasion for the Senate of the United States to put itself in that condition. We ought to have said these commissioners, or these trustees, shall have \$1,000 a year, or \$2,000 a year, or as in the case of the commissioners in Utah, that they should have \$5,000 a year, or we ought to have said in the bill they shall have no compensation.

This is not a fair and legitimate way of legislating with respect to any community whatsoever, and this curious, original, abnormal manner of legislation will bring reproach upon this body by the enactment of the law in that shape. The world will put to us the question: "Why is it that you are afraid to speak your mind in respect to the compensation that these men shall have, or upon the question whether they shall have any compensation at all? Why do you leave it to an appro-

priation committee hereafter to advise in advance of their appointment, or after they have done their work, whether they shall have any compensation, or what their compensation shall be?" Whoever heard of a bill creating officers in this country of great trust and responsibility, bonded officers, in which the Congress was afraid to say whether it would pay them anything or not?

Mr. President, there is a dangerous look in this style of legislation. There is something that brings upon the Congress of the United States unnecessary suspicion in regard to it. Indeed, this committee in submitting this bill to the Senate in this form has attempted to legislate to point no point. They have attempted to legislate to get a result without stating the means by which the result is to be obtained. They have not ventured to express the opinion even whether that act of the Territorial Legislature of Utah is still in existence. They leave their chairman without an expression on this subject to state his own individual opinion that there is a legal organization remaining there. In the face of an act of Congress of 1862 which repeals it. No member of the committee arises for the purpose of taking issue with the honorable chairman; no member arises to endorse his opinion; and we are left here by the leading judicial committee of this body to inference, to conjecture, to guessing as to what the state of the law is on this question. And when I offer an amendment which shows what the state of the law ought to be, that this corporation no longer exists, I am met by the proposition, "The gentleman opposes the twelfth section of the bill, and the president of the church would do the same thing." That is the answer which is made to me. When I ask the Committee on the Judiciary to state what the law is, the reply is, "The Senator from Alabama takes the same ground on this measure that the president of the church would take."

Ab, Mr. President, I am not to be deterred from the expression of my opinion, humble as it may be, by an allusion of that character. Would the president of this church be less alarmed or more alarmed at a measure which would take down that legal structure which upholds all of his authority, than he would at a measure which injects a governing power along with his power and the power of his trustees and the management of it, upon the hypothesis that the corporation still exists and retains its power? Which would alarm him the more, to see the house tumbling about his head, absolutely demolished, as it was in 1862 by an act of Congress, or to see it maintained by an act of Congress that we enact to-day, and merely occupied by a board of unpaid trustees in conjunction with his trustees?

Thirteen Mormons compose the Mormon side of that board. Fourteen Gentiles, I suppose, will compose the Gentile side of the board. Our men go there and they sit two years, so far as this bill gives us any information on the subject, without compensation. How easy would it be for them to find perhaps one man unfaithful to the views of the honorable Senator from Vermont, who would accept a few thousand dollars to vote with the minority in that board and conduct that business precisely as the President of that church and that hierarchy might require? You put an unpaid and unsalaried set of trustees on a bond payable to the Church and not to us into that organization for the purpose of conducting its temporal affairs, and with millions of money at their control, and without conscience they come and slip some of their loot and their bribe into the pocket of one trustee, which carries the majority on the other side of the question, and the Church has its way.

It is merely an opening for the purpose of getting men in there upon the idea that they will produce schisms and dissensions in a legal body of that Church, and yet we expose them to the temptation which the Mormons can bring about them, to divert them so that Mormonism will be encouraged by this act and sanctioned by the act of Congress rather than discouraged and broken down. That is the shape in which this bill is left.

Did it ever occur to the honorable Senator from Vermont or any other member of the committee that these fourteen unpaid trustees that they put into this board might possibly accept a stipend from the head of that church to go not in the direction that the honorable senator from Vermont would have them go, but right to the reverse, and to make the instrumentality of the law which we create here the power by which the church will be sustained and promoted even in its effort to establish and propagate polygamy.

Sir, such unwise legislation as this does not deserve the sanction of a Senator's vote, and I can not give it. I have proven on this floor my determination, as far as my power extends, to strike this church root and branch until afterward there shall be nothing left of it but a name and an unholy memory. I am met by the proposition to keep the thing up, to hold it up and let it work, and to put fourteen trustees in there subject to the power of money, to assist the Mormons in running it.

Now, which is the better proposition? I dare say the president of the church would select the proposition of the Senator from Vermont a thousand times before he would select mine. He would take his chances with his fourteen trustees, though they might be confirmed by the Senate, much in pre-

ference to taking his chances with a court upon the power of Congress to dissolve and annul and dissipate that corporation.

I shall therefore vote against this bill.

Medicinal baths might help rheumatism. St. Jacobs Oil cures it in every case.

It is a good rule to accept only such medicines as have, after long years of trial, proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

No well regulated household should be without a bottle of Angostura Bitters, the world renowned appetizer and invigorator. Beware of counterfeits. Ask your grocer or druggist for the genuine article, manufactured by Dr. J. G. B. Siegert & Sons.

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The large sale and wonderful cures wrought by Dr. Henley's Celery, Beef and Iron, the great nerve tonic, has induced some unscrupulous persons to try and palm off a nauseous imitation. Take only Dr. Henley's—the original.

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The best physicians state that great injury often results from a wrong use of violent purgatives. They frequently injure the delicate membranes of the stomach and other organs, thus producing disease, and in some cases even death. Their harsh action is usually followed by reaction, and the victim has to use them in increasing doses, until, in many cases, his health is ruined. Syrup of Prunes, the new fruit laxative, is mild and effective, never grips, and is safe. Sold by Z. C. M. I. Drug Store.

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Many persons feel unwell, not absolutely sick, but in a state of discomfort. The liver is out of order. Take Simon's Liver Regulator. This unfailing specific for liver disease has restored more people to health and happiness than any other agency known on earth. No one can take the Regulator and remain long unwell. Rev. R. G. Wilder, Princeton, N. J., says: "I find nothing helps so much to keep me in working condition as Simon's Liver Regulator."

#### MIRACULOUS ESCAPE.

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Free Trial Bottles at Z. C. M. I. Drug Store.

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The Best Salve in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box.

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