

President Cleveland's announcement to Congress that polygamy was practically ended in Utah. He attacked Gov. West's last report and disproved by affidavits some statements made therein; arraigned the Governor for his action in doing all he can to excite the prejudices of the nation against a people struggling for their constitutional rights; referred to the question of church and state, which was merely a slogan of active politicians, and to the secret ballot, showing the utter impossibility of anybody's knowing for whom votes were cast.

The committee paid close attention to his argument and asked several questions.

WASHINGTON, D. C., Jan. 12.—Richards made a magnificent opening speech before the committee on territories this morning. He created a profound impression and elicited intense interest. The five liberals declined to follow. Finally Ferry agreed to speak this afternoon, and Caine in a few days, on the other side. Judge Wilson will close. The Governor is much agitated over Richards' reference to his report and press dispatches.

WASHINGTON, D. C., Jan. 14. The hearing was resumed this morning, the whole time being occupied by McBride. He spoke lengthily of his own pioneer life, and described Salt Lake Valley as a fertile meadow. Tracing Mormon history, he claimed that its present status was that of a lawless community. He construed the hoisting of the flag on Ensign Peak as a rebellious act. The secret why Mormons are un-American is the belief in immediate revelation. Declared the convening of the Constitutional Convention was unprecedented and unlawful. The Mormons voted for the constitution under orders. Declared section twelve a subterfuge. All concerned in the statehood scheme are insincere. He said the Mormons regarded plural marriage as one thing and polygamy as another, and, if given statehood, they would construe it so legally. He cited the land quarrels between the Mormons and Gentiles, and showed that the Mormons claimed the earth.

The Chairman — I thought the land-jumpers got away alive.

Congress was asked to amend the Constitution so that Utah could be admitted. In regard to polygamy, it is a symptom, not the disease.

Wilson requested the essence of the objections, to avoid misunderstanding, and was answered that op-

position existed because the majority of the Mormons believed in the government of the priesthood and no other system.

Suicide at Kamas.

S. S. Nobblitt and his wife, Jane, have lived at Kamas, Summit County, ever since their marriage, about ten years since. Mrs. Nobblitt was about thirty years of age, and the daughter of William Woolstenhulme; she was a native of Davis County. She has three children, the eldest about eight years of age, and the youngest a baby.

For some time past the husband and wife have not got along very well. She said that she was ill-treated by him, and her appearance indicated that she was not in the enjoyment of happiness. On January 8th there was a quarrel between Mr. and Mrs. Nobblitt, though what about or to what extent it was carried is not generally known. The outcome, however, was that the woman took up a bottle containing carbolic acid, and swallowed a mouthful of the deadly drug.

Neighbors were called in, and to them she stated that she had "taken it on purpose." She soon became unconscious, and at 11:30 a. m., an hour and a half afterward, she died.

She was a member of the Church in her girlhood. Her husband, however, always has been a non-"Mormon."

W. C. MORRIS' FUNERAL.

According to the order previously announced, the remains of the late William C. Morris were conveyed from the family residence in the Fourteenth Ward to Assembly Hall Sunday morning, Jan. 13.

The stands, organ, choir, and sacramental table were draped in white, and there was a profusion of flowers and evergreens. The casket was placed immediately in front of the sacramental table, and upon the latter stood a magnificent floral easel, a tribute from the fellow craftsmen of the deceased. There was also a floral lyre, the gift of the Fourteenth Ward choir.

By ten o'clock the building was well filled, but people continued to pour in from all parts of the city, until it was densely crowded.

On the stand were Apostles F. M. Lyman, H. J. Grant and J. W. Taylor, President Angus M. Cannon, members of the High Council and other prominent brethren.

The services were begun by the singing of an appropriate hymn by the Fourteenth Ward Choir, which

was greatly augmented by singers from other wards. It was led by Elder Henry Gardner. The opening prayer was offered by Counselor T. E. Taylor, and was followed by a funeral anthem by the choir.

RISHOP GEORGE H. TAYLOR.

of the Fourteenth Ward, addressed the congregation. If we had had our choice, we would have had Brother Morris' funeral in our own ward, where as many as possible of his brethren with whom he has been intimately associated, might have had an opportunity of speaking their sentiments concerning him. But his widespread popularity, and the circumstances of his death, made it impossible to have his funeral in his own ward with satisfaction to his friends.

Of Brother Morris' talents I do not wish to say much, and will speak of his home qualities, his inner life, as it were. He was a good man in that sense which means a great deal. He was kind, sociable and affectionate. He was a member of the Young Men's Mutual Improvement Association, and labored earnestly in its interests. His lectures to the young people were very interesting and profitable to them. He was a very useful worker among them, and had great influence with them.

I have had repeated conversations with him upon religious subjects within a year or two, and found his mind was being much drawn out respecting them, and in an effort to acquire religious truth. This has been especially the case since his labors in the Manti Temple. He seemed very desirous to perfect his talent as an artist, that he might be an instrument in the hands of God for beautifying the Temples which the Saints are building.

We loved him for his kind and genial ways. He was a loving husband and father, and nothing in his power to obtain was too good for his family. He would stand up and bear a simple, honest testimony to the truth of the Gospel, and I believe in my heart that he was a true and honest man.

ELDER JOHN NICHOLSON

next spoke. I was familiar with Brother William, having been acquainted with him from his youth; and like many in the community I had learned to love and esteem him. Just before he started from home he called to see me, as was his custom before leaving on prolonged visits, and told me why he was going. I had an unfavorable impression, and wished to say to him that I saw no necessity of his going, but refrained,