

GEORGE Q. CANNON,  
EDITOR AND PUBLISHER.

Friday, January 14, 1870.

# IMPORTANT TO THE SETTLERS ON RAILROAD LANDS.

We are indebted to General Maxwell, Register of the Land Office, for this Territory, for information pertaining to the land question that will be of importance to many of our citizens. The General informs us that on Monday last, a number of plats were turned over to the Land Office in this city, in which the settlements of Parley's Park, Rhode's Valley, also called Kansas Prairie, Provo Valley, Heber and Kansas Cities, and the towns of Wasatch, Rockport, Snyder's Wellsburg, Ithaca, Peoa, Midway and Kimball's were included.

All these lands are now subject to the pre-emption law, in all cases where the settler was on the land prior to the Railroad withdrawal, which occurred May 24th, 1869. The settler is entitled to enter either even or odd sections if he can prove his right, at \$1.25 per acre. Where the settler goes upon the land now or has gone on since May 24th last, he will not be allowed to enter odd numbered sections, as they belong to the Railroad; but he can enter even numbered sections at \$2.50 per acre. The Homestead Law applies to even sections only; and the settler can only enter, as his homestead, eighty acres within Railroad limits; but he can pre-empt 160 at \$2.50 per acre on the even numbered sections.

Settlers that occupied school sections prior to survey, are entitled to pre-empt the land, by making the proof.

We hope that all our citizens occupying land within the limits prescribed above will not fail to file their declaratory statements at once, to do which the law allows but ninety days. Their immediate attention to this matter will save them much trouble and perhaps loss.

## GREAT INDIGNATION MEETING

of the Ladies of Salt Lake City, to protest against the passage of Cullom's Bill.

Notwithstanding the inclemency of the weather, the Tabernacle was densely packed with ladies of all ages—old, young and middle aged.

On the motion of Sister Eliza R. Snow, Mrs. Sarah N. Kimball (President of the Female Relief Society of the 15th ward) was elected president of the meeting.

Mrs. Lydia Alder was appointed secretary of the meeting.

The following ladies were proposed, and unanimously sustained, as a committee to draft resolutions:

Mrs. M. T. Smoot, pres. 20th ward F. M. S.  
" M. N. Hyde, " 17 " "  
" Isabella Horn, " 14 " "  
" Mary Leaver, " 8 " "  
" Priscilla Staines, " 12 " "  
" Rachel Grant, " 13 " "

Mrs. Kimball, in rising to address the meeting, said she desired the prayers of all present, that she might be enabled to express herself in a comprehensive manner. They were there to speak in relation to the Government and institutions under which they lived, and she would ask: Have we transgressed any law of the United States? [Loud "No" from the audience.] Then why are we here to-day? We have been driven from place to place, and why? Simply for believing in and practicing the counsels of God as contained in the Gospel of Heaven. The object of that meeting was to consider the justice of a bill now before the Congress of the United States. She said: "We are not here to advocate woman's rights, but man's rights." The bill in question would not only deprive our fathers, husbands and brothers of enjoying the privileges bequeathed to citizens of the United States, but it would also deprive us, as women, of the privilege of selecting our husbands, and against this we most unqualifiedly protest.

While the Committee on resolutions were absent speeches were made by various ladies, the first, as follows, being delivered by

BATHSHEBA W. SMITH.

Beloved Sisters and Friends:—It is with no ordinary feelings that I meet with you on the present occasion. From my early youth I have been identified with the Latter-day Saints; hence I have been an eye and ear witness to many of the scenes that have been inflicted upon our people by a spirit of intolerant persecution.

I watched by the bedside of the first Apostle, David W. Patten, who fell a martyr in the Church. He was a noble soul. He was shot by a mob while defending the Saints in the State of Missouri, Ray County, on the 25th of October, 1838. As Bro. Patten's life blood oozed away, I stood by and heard his dying testimony to the truth of our holy religion, declaring himself to be a friend to all mankind; he sacrificed his life freely to defend the innocent. He had no feelings of hostility to his race, but labored to exalt them. His last words, addressed to his wife, were: "Whatever you do, oh! do not deny the faith." This circumstance made a lasting impression upon my youthful mind. In Missouri, mobs were burning homes and killing the Saints, when an army was sent by Governor Boggs, which we supposed had come to protect us; but, alas! time proved that it came to con-

tinue the same dreadful work—reducing the whole people from competence to extreme poverty, sending them forth, under an exterminating order, in mid-winter, 200 miles across bleak prairies, among strangers in a strange State, leaving their homes and property to be possessed by their persecutors.

I was intimately acquainted with the life and ministry of our beloved Prophet and Patriarch, Joseph and Hyrum Smith. I know that they were pure men, who labored for the redemption of the human family. For six years I heard their public and private teachings. It was from their lips that I heard taught the principle of celestial marriage, and when I saw their mangled forms cold in death, having been slain for the testimony of Jesus by the hands of ferocious bigots, in defence of law, justice and Executive pledges, and although this was a scene of barbarous cruelty, which can never be erased from those who witnessed the heart-rending cries of widows and orphans, and mingled their tears with those of thousands of witnesses of the mournful occasion, the memories of which I hardly feel willing to awaken, yet I realized that they had sealed their ministry with their blood and that their testimony was in force.

On the 9th day of February, 1846—the middle of a cold and bleak winter—my husband, just rising from a bed of sickness, and I, in company with thousands of Saints, were driven again from our comfortable home, the accumulation of six years' industry and prudence, and with two little children, commenced a long and weary journey through a wilderness, over prairies, deserts and mountains, to seek another home for a wicked mob had decreed we must leave. Governor Ford, of Illinois, said the laws were powerless to protect us. Exposed to the cold of winter and the storms of spring, we continued our journey amid want and exposure, burying by the wayside a dear mother, a son and many kind friends and relatives.

We reached the Missouri River in July. Here our country thought proper to make a requisition upon us for a battalion to defend our national flag in the war pending with Mexico. We responded promptly, many of my kindred stepping forward and performing a journey characterized by their commanding officer as "unparalleled in history." With the most of our youth and middle-aged men gone, we could not proceed, hence we were compelled to make another home, which, though humble, approaching winter, made very desirable. In 1847-8, all who were able, through selling their surplus property, proceeded; we, who remained, were told, by an unfeeling Indian Department, we must vacate our houses and re-cross the Missouri River, as the laws would not permit us to remain on Indian lands. We obeyed, and again made a new home, though only a few miles distant. The latter home we abandoned in 1849, for the purpose of joining our co-religionists in the then far off region, denominated on the maps, "The Great Desert," and by some later geographers as "Eastern Upper California."

In this isolated country we made new homes, and, for a time, contended with the crickets for a scanty subsistence. The rude, ignorant and almost nude Indians were a heavy tax upon us, while struggling again to make comfortable homes and improvements; yet we bore it all without complaint, for we were buoyed up with the happy reflections that we were so distant, and had found an asylum in such an undesirable country, as to strengthen us in the hope that our homes would not be coveted, and that should we, through the blessing of God, succeed in planting our own vine and fig tree, no one could feel heartless enough to withhold from us that religious liberty which we had sought in vain amongst our former neighbors.

Without recapitulating our recent history—the development of a people whose industry and morality have extracted eulogy from their most bitter traducers—I cannot but express my surprise, mingled with regret and indignation at the recent proceedings of ignorant, bigoted, and unfeeling men, headed by the Vice-President, to aid intolerant sectarians and reckless speculators, who seek for proscription and plunder, and who feel willing to rob the inhabitants of these valleys of their hard earned possessions, and what is dearer, the constitutional boon of religious liberty.

The following is a verbatim report of the remarks of the next speaker:

MRS. LEVI RITTER.

In rising before this vast assembly my heart is filled with feelings that words cannot express. We have not met here, my beloved sisters, as women of other States and Territories meet, to complain of the wrongs and abuses inflicted upon us by our husbands, fathers and sons; but we are happy and proud to state that we have no such afflictions and abuses to complain of. Neither do we ask for the right of franchise; nor do we ask for more law, more liberty or more rights and freedom from our husbands and brothers; for there is no spot on this wide earth where kindness and affection are more bestowed upon woman, and her rights so sacredly defended as in Utah. We are here to express our love for each other, and to exhibit to the world our devotion to God our Heavenly Father; and to show our willingness to comply with the requirements of the gospel; and the law of Celestial Marriage is one of its requirements that we are resolved to honor, teach and practise, and "Amen," from the audience. And that we may have a continuation of liberty I ask in the name of Jesus Christ! ("Amen," again by the audience.)

The resolutions drafted by the Committee were then presented, and carried unanimously, being greeted with loud cheers. They were as follows:

Resolved.—That we, the Ladies of Salt Lake City, in mass meeting assembled, do manifest our indignation and protest against the Bill before Congress, known as the Cullom Bill, also the one known as the Cragin Bill, and all similar Bills, expressions and manifestations.

Resolved.—That we consider the above named Bills foul blot on our national escutcheon—abominable documents—atrocious insults to the Honorable Executive of the United States Government, and malicious attempts to subvert the rights of civil and religious liberty.

Resolved.—That we do hold sacred the Constitution bequeathed us by our forefathers, and ignore, with laudable womanly jealousy, every act of those men to whom the responsibilities of government have been entrusted, which is calculated to destroy its efficacy.

Resolved.—That we unitedly exercise every moral power and every right which we inherit as the daughters of American citizens, to prevent the passage of such bills; knowing that they would inevitably cast a stigma on our Republican Government by jeopardizing the liberty and lives of its most loyal and peaceable citizens.

Resolved.—That, in our candid opinion, the presentation of the aforesaid bills indicates a manifest degeneracy of the great men of our nation; and their adoption would preface a speedy downfall and ultimate extinction of the glorious pedestal of Freedom, Protection and Equal Rights established by our noble ancestors.

Resolved.—That we acknowledge the Institutions of the Church of Jesus Christ of Latter-day Saints as the only reliable safeguard of female virtue and innocence; and the only sure protection against the fearful sin of prostitution and its attendant evils now prevalent abroad, and, as such, we are and shall be united with our brethren in sustaining them against each and every encroachment.

Resolved.—That we consider the originators of the aforesaid bills disloyal to the Constitution, and unworthy of any position of trust in any office which involves the interests of our nation.

Resolved.—That in case the Bills in question should pass both houses of Congress and become a law by which we shall be disfranchised as a Territory, we, the ladies of Salt Lake City, shall exert all our power and influence to aid in the support of our own State Government.

The meeting was addressed, by several of other speakers, whose remarks are given below in the order in which they were delivered:

MRS. SMITH.

Relict of Elder Warren Smith, who was murdered at Haun's Mill, then spoke:

Sisters, as I sat upon my seat listening, it seemed as though if I held my peace the stones of the streets would cry out. With your prayers aiding me I will try and make a few remarks.

I obeyed the gospel on the first day of April, 1831, almost thirty-nine years ago; and I have been in the midst of this people ever since. I have seen their travels, their sorrows, their afflictions. I have seen the mourning and sorrow of this people in their calamities, and many is the time my heart has been pained at the scenes of distress I have witnessed. I moved to Kirtland with my husband, a good man and a faithful elder in Israel. He moved his family to Kirtland and bought a beautiful place, but he could not live on it. Our persecutors said we must not stay there. We sold our beautiful home for a song, and we had to sing it ourselves. We traveled all summer to Missouri, our teams poor, and with hardly enough to keep body and soul together. We landed in Caldwell County, near Haun's Mill, nine wagons of us in company. Two days before we landed there we were taken prisoners by an armed mob that demanded every bit of ammunition and every weapon we had. We surrendered them; gave up all. They knew it, for they searched our wagons. A few miles more brought us to Haun's Mill where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith's shop. If I mistake not Bro. David Evans had made a treaty with the mob that they would not molest us. He came in and called the company together, and they knelt in prayer. I sat in my tent, and looking out saw the mob coming, the same that took away our weapons. They came like so many demons or wild Indians. Before I could get to the blacksmith's shop door to tell them, the bullets were whistling amongst them. Among those who fell were my husband and a son, and one beautiful boy, now here, a man, in your midst, was wounded worse than death. I was obliged to stay on that awful ground all that night to take care of my poor children. Another sister who had a son wounded, stayed there all night with me. The scene was terrible beyond description. One poor brother was lying in the shop and could not be moved; and the means of the dying and wounded were heart-rending. Our enemies were not far off and we did not know but they would return. Next morning Brother Joseph Young came to see what could be done. He inquired what should be done with the dead, as there was not time to bury them, for the mob was coming on us, and there were not men to dig the graves. I said anything but leaving their bodies to the fiends that had killed them. There was a deep, dry well close by, and into this the bodies had to be hurried, seventeen in number, some head downwards and some feet downwards.

And this was in America! In the land of liberty and freedom, that boasts of the rights guaranteed to its citizens! We are here to-day to say if such scenes shall be again enacted in our midst. I say to you, my sisters, you are American citizens; let us stand by the truth if we die for it! [Applause.]

MRS. WILMARTH EAST.

It is with feelings of pleasure, mingled with indignation and disgust, that I appear before you my sisters, to express my feelings in regard to the Cullom Bill now before the Congress of the United States. The Constitution for which our forefathers fought and bled and died, bequeathed to us the right of religious liberty—the right to worship God according to the dictates of our own consciences! Does the Cullom Bill give us this right? Compare it with the Constitution if you please, and see what a disgrace has come upon this once happy and Republican government! Where, O, where is that liberty, bequeathed to us by our forefathers, the richest boon ever given to man or woman, except eternal life or the gospel of the Son of God? I am an American citizen by birthright and, having lived above the laws of the land I claim the right to worship God according to the dictates of my own conscience and the commandments that God shall give unto me. Our Constitution guarantees "Life liberty and the pursuit of happiness to all who live beneath it." What is life to me if I see the gallows yoke of oppression placed upon the necks of my husband, sons and brothers as Mr. Cullom would have it! I am proud to say to you that I am not only a citizen of the United States of America, but a citizen of the kingdom of God, and the laws of this kingdom I am willing to sustain and defend both by example and precept. I am thankful to-day that I have the privilege of living the religion of Jesus our Savior. I am thankful to-day that I have the honored privilege of being the happy recipient of one of the greatest principles ever revealed to man for his redemption and exaltation in the kingdom of God, namely plurality of wives; and I am thankful to-day that I know God is at the helm and will defend his people.

MRS. KIMBALL.

Felt thankful to be numbered with this people. We feel to honor God and the gospel communicated to us. She was sorry that Congress is engaged in framing measures for the overthrow of the Latter-day Saints. She prayed that the spirit and feelings of that audience might be felt in the Congress of the United States and that any measures that are calculated to bring evil upon this community, might be thwarted; and that Congress will be made to see the injustice of such measures as those contemplated by the Cullom bill, against good, honest, virtuous and loyal citizens, such as are the people of Utah.

MRS. MCINN.

Could not refrain from expressing herself in unison with her sisters, and her indignation at the bill. She was an American citizen. Her father had fought through the revolution with General Washington, and she claimed the exercise of the liberty for which he had fought. She was proud of being a Latter-day Saint.

In answer to an inquiry she stated that she was nearly eighty-five years of age.

E. R. SNOW.

My sisters:—In addressing you at this time I realize that the occasion is a peculiar and an interesting one. We are living in a land of freedom—under a Constitution that guarantees civil and religious liberty to all; black and white, Christians, Jews, Mahometans and Pagans; and how strange it is that such considerations should exist as those which have called us together this afternoon.

Under the proud banner which now waves from ocean to ocean, strange as it may seem, we who have ever been loyal citizens, have been persecuted from time to time and driven from place to place, until at last, beyond the bounds of civilization, we found an asylum of peace in the midst of these mountains.

There are, at times, small and apparently trivial events in the lives of individuals with which every other event naturally associates. There are circumstances in the history of nations, which serve as centres, around which everything else revolves.

The entrance of our brave pioneers and the settlement of the Latter-day Saints in these mountain valleys, which then were only barren, savage wilds, are incidents with which, not only our own future, but the future of the whole world is deeply associated.

Here they struggled with more than mortal energy, for their hearts and hands were moved by the spirit of the Most High, and through his blessing they succeeded in drawing sustenance from the arid soil; and here they erected the standard on which the Star Spangled Banner waves its salutations of welcome to the nations of the earth; and, although it had been stained with the blood of innocence, here it has been rescued from the withering touch of tyranny and oppression—here it has been honored and respected, and here it will be bequeathed unsullied to future generations. Yes, that "dear old flag," which in my girlhood I always contemplated with joyous pride, and to which the patriotic strains of my earliest nurse were chanted, here floats triumphantly on the mountain breeze.

Our numbers, small at first, have increased, until now we number one hundred and fifty thousand, and yet, we are allowed only a Territorial Government. Year after year we have petitioned Congress, for what it was our inalienable right to claim—a State Government; and year after year our petitions have been treated with contempt. Such treatment as we have received from our rulers, has no precedent in the annals of history.

And now, instead of granting us our rights as American citizens, bills are being presented to Congress which are a disgrace to men in responsible stations, professing the least claim to honor and magnanimity—bills, which, if carried into effect, would utterly annihilate us as a people. But this will never be. There is too much virtue yet existing in the nation, and above all, there is a God in heaven, whose protecting care is over us, and who takes cognizance of the acts of the children of men.

My sisters, we have met to-day to manifest our views and feelings concerning the oppressive policy exercised towards us by our Republican Government. Aside from all local and personal feelings, to me it is a source of deep regret that the standard of American liberty should have so far swayed from its original towering position as to have given rise to circumstances which not only rendered such a meeting opportune but absolutely necessary.

Heretofore, while detraction and ridicule have been poured forth in almost every form that malice could invent—while we have been misrepresented by speech and press, and exhibited in every shade but our true light, the ladies of Utah, as a general thing, have remained silent. Had not our aims been of the most noble and exalted character, and had we not known that we occupied a standpoint far above our traducers, we might have returned volley for volley; but we have, all the time, realized that to contradict such egregious absurdities, would be a great stoop of condescension—far beneath the dignity of those who profess to be Saints of the living God; and we very unassumingly applied to ourselves a saying of an ancient apostle in writing to the Corinthians, "Ye suffer fools gladly, seeing that yourselves are wise."

But there is a point at which silence is no longer a virtue. In my humble opinion we have arrived at this point. Shall we—ought we to be silent when every right of citizenship—every vestige of civil and religious liberty is at stake? When our husbands and sons—our fathers and brothers are threatened, being either restrained in their obedience to the commands of God, or incarcerated year after year in the dreary confines of a prison, will it be thought presumptuous for us to speak? Are not our interests one with our brethren? Ladies, this subject as deeply interests us as them. In the Kingdom of God, woman has no interests separate from those of man—all are mutual.

Our enemies pretend that in Utah, woman is held in a state of vassalage, but that she does not act from choice, but that she is coerced—were it possible for us to leave our escape. What nonsense! We all know that if we wished, we could leave at any time—either to go singly or we could rise en masse, and there is no power here that could or would ever wish to prevent us.

I will now ask this intelligent assembly of ladies: Do you know of any place on the face of the earth, where woman has more liberty, and where she enjoys such high and glorious privileges as she does here, as a Latter-day Saint? [No!] The very idea of women here in a state of slavery is a burlesque on good common sense. The history of this people, with a very little reflection, would instruct outsiders on this point, it would show at once that the part which woman has acted in it, could never have been performed against her will. Amid the many distressing scenes through which we have passed, the privations and hardships consequent on our expulsion from State to State, and our location in an isolated, barren wilderness, the women in this Church have performed and suffered what could never have been borne and accomplished by slaves.

And now, after all that has transpired, can our opponents expect us to look on with silent indifference and receive vestige of that liberty, for which many of our patriotic grandfathers fought and bled, that they might bequeath to us, their children, the precious boon of national freedom, wrested from our grasp? If so, they will learn their mistake. We are ready to inform them. They must be very dull in estimating the energy of female character, who can persuade themselves that women, who, for the sake of their religion, left their homes, crossed the plains with handcarts, or, as many had previously done, drove ox, mule and horse teams from Nauvoo and from other points when their husbands and sons went at their country's call, to fight her battles in Mexico; yes, that very country, which had refused us protection and from which we were then struggling to make our escape I say, those who think that such women and the daughters of such women do not possess too much energy of character to remain passive and mute under existing circumstances are "reckoning bills without their host." To suppose that we should not be aroused when our brethren are threatened with fines and imprisonment for their faith in and obedience to the laws of God, is an insult to our womanly natures.

Were we the stupid, degraded, heart-broken beings that we have been represented, silence might better become us; but, as women of God—women filling high and responsible positions—performing sacred duties—women who stand not as dictators, but as counselors to their husbands, and who, in the purest, noblest sense of refined womanhood, being truly their helpmates; we not only speak because we have the right, but justice and humanity demand that we should.

Instead of being lorded over by tyrannical husbands, we, the ladies of Utah, are already in possession of a privilege which many intelligent and high-spirited ladies in the States are earnestly seeking, i. e., the right to vote. Although as yet we have not been admitted to the common ballot box, to us the right of suffrage is extended in matters of far greater importance. This we say truthfully not boasting; and we may say farther, that if those sensitive persons who profess to pity the condition of the women of Utah, will secure unto us those rights and privileges which a just and equitable administration of the laws of the Constitution of the United States guarantees to every loyal citizen, they may reserve their sympathy for objects more appreciable.

My sisters, let us, inasmuch as we are free to do all that love and duty prompt, be brave and unflinching in sustaining our brethren. Woman's faith can accomplish wonders. Let us, like the devout and steadfast Miriam, assist our brothers in upholding the hands of Moses. Like the loving Josephine, whose firm and gentle influence both animated and soothed the heart of Napoleon, we will encourage and assist the servants of God in establishing righteousness; but, unlike Josephine, never will political inducements, threats or persecutions prevail on us to relinquish our matrimonial ties—they were performed by the authority of the holy priesthood, the efficacy of which extends unto eternity.

But, to the law and to the testimony. Those obnoxious, fratricidal Bills—I feel indignant at the thought, that such documents should disgrace our National Capital. The same spirit that prompted Herod to seek the life of Jesus—the same that drove our Pilgrim Fathers to this Continent, and the same that urged the English Government to the system of unrepresented taxation, which resulted in the independence of the American Colonies, is conspicuous in those Bills. If such measures are persisted in, they will produce similar results. They not only threaten extinction to us, but they augur destruction to the Government. The authors of those Bills would tear the Constitution to shreds. They are sapping the foundation of American freedom—they would obliterate every vestige of our dearest right of man—liberty of conscience, and reduce our once happy country to a state of anarchy.

Our trust is in God. He that led Israel from the land of Egypt—our preserved Shadrach, Meshach and Abednego the fiery furnace; who rescued Daniel from the jaws of hungry lions, and who directed Brigham Young to these mountain vales, lives and overrules the destinies of men and nations. He will make the wrath of man praise Him; and His kingdom will move steadily forward, until wickedness shall be swept from the earth, and truth, love and righteousness reign triumphantly.

The remainder of the proceedings will be printed in to-morrow's issue.

## TRUSTEE'S SALE!

WHEREAS SAMUEL E. ALLEN, by his certain Deed of Trust, dated January 12th A. D. 1869, recorded in Mortgage Book B, Page 53 of the County Record of Salt Lake County, conveyed to the undersigned trustees, the following described Lots of ground, to-wit:

Lot twelve, (12) block 3, plat five acre plat in Salt Lake City, Territory of Utah, containing 1/2 acre. Also Lot one, (1) block twelve, (12) plat F, Great Salt Lake City, Utah Territory together with all improvements situated thereon. In trust for the payment of a note therein mentioned and, whereas a portion of a certain note remains unpaid, although long since due, and whereas the undersigned trustees, in accordance with the terms and conditions of said deed of trust, and at the request of the holder of said note, on Tuesday, the 9th day of February, A. D. 1870, between the hours of ten o'clock a. m. and four o'clock p. m. of that day, at the Court House in Salt Lake City, sell the above described property at public sale, to the highest bidder, for cash, to satisfy the said note, or as much as remains unpaid thereof together with interest and costs.

JAMES W. CARTER,  
A. W. WHITE, Trustees.

## Special Notices.

WANTED—At the Historian's Office, two copies of the Daily News, No. 299 of Vol. 1, Nov. 9, 1868. d12-17

NOTICE.—The Co-partnership heretofore existing between the undersigned, under the firm name of JOHN NEEDHAM & CO., of Salt Lake City, and Logan, Utah, is this day dissolved by mutual consent.

JOHN NEEDHAM,  
W. H. SHERMAN,  
SEPTIMIUS W. SEARS.  
Salt Lake City, Jan. 1, 1870. d41-3

Lectures in Mathematics.—Bro. C. L. ERICSON will lecture on Monday, Tuesday, Friday and Saturday of each week, in the 19th Ward School-house. d41-11

The Fashionable Public use Burnett's Cologne for the hair.—HARPER'S WEEKLY. Burnett's Cologne has attained an enormous sale.—NEW YORKER.

Present to a Lady of good taste that matchless perfume, Burnett's Floraline.

Brilliance of Completion is desirable in a lady; and for its preservation Burnett's Kalliston is guaranteed to be a most powerful auxiliary.

Favorites with the Ladies.—Burnett's Flavoring Extracts. The uninitiated should try them.

Dooley's Baking Powder.

Stands unequalled for making light, healthy and nutritious rolls, biscuits, griddle cakes, &c. The ingredients used in the manufacture of this powder are not only chemically pure, but so proportioned that the results produced are the same each time. In this respect it possesses superiority over all others in the market. Only two teaspoonsful are required for a quart of flour. For sale by grocers generally. Use Dooley's Baking Powder only.

## NEW ADVERTISEMENTS.

### A Grand Juvenile Ball

In honor of the Inauguration of the

UTAH CENTRAL RAILROAD.

In response to a very general request, and in continuation of the Festivities,

### A Grand Ball

EXCLUSIVELY FOR

JUVENILES.

Under the age of 18, will be given

### AT THE THEATRE

ON SATURDAY

AFTERNOON AND EVENING,

January 15, 1870.

Doors open at one o'clock. Party to commence at two.

TICKETS admitting juveniles under the age of 18—FIFTY CENTS each.

of ONE DOLLAR per couple.

SPECTATORS—Parents, Guardians and other Ladies and Gentlemen admitted to the Circles as Spectators only, at FIFTY CENTS each.

Tickets for sale at the Stage Door of the Theatre at ten a. m.

To prevent confusion, Tickets should be secured in advance.

RYAN'S LONDON PORTER.

ARBORE'S SCOTCH ALE, and

SANDS' CHICAGO STOCK ALE.

On Draught.

Salt Lake Billiard Room.

4229-3047

THE JUVENILE INSTRUCTOR

An Illustrated Paper,

PUBLISHED EVERY OTHER SATURDAY,

AT THE

DESERET NEWS OFFICE, SALT LAKE CITY.

GEO. Q. CANNON,

Editor and Publisher.

—

The JUVENILE INSTRUCTOR is published for the special interest and benefit of the rising generation. It is the only paper of the kind published in the Territory, and should be patronized by every family in the Territory.

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