

prompted by a spirit of fairplay and of justice to my fellowmen. I listened attentively to that sermon, and I must say that I could not, directly or indirectly, infer that it touched on polygamy even in the remotest manner.

I might add that I paid special attention to that part of the discourse touching on marriage. I have been educated in the Roman Catholic religion. In that church marriage is regarded as a sacrament, and the alliances contracted by persons not baptized in that faith are regarded by Roman priests, in a measure, as criminal. The discourse of last Sunday dwelt on the sacredness of marriage, and of its institution as an ordinance in the Mormon Church, and of its perpetuation in eternity. Marriage among the sectarians was simply a contract for life, and in many instances not lasting even until death.

There were fully 1000 strangers in Salt Lake City yesterday, one-half of whom visited the Tabernacle and heard the discourse referred to. I am sure that not one of these went away with the belief that he or she had heard a sermon preached in support of polygamy.

FAIR PLAY.

And the following is one more also from a non-Mormon:

SALT LAKE CITY, UTAH,  
June 29, 1891.

C. C. Goodwin, Esq., Editor Salt Lake Tribune:

Dear Sir—In the *Tribune* of this morning appears what purports to be a synopsis of the remarks made by Mr. C. W. Penrose at yesterday's Tabernacle services. Your report concludes thus:

"The address was as open a plea for polygamy as he dare make it, and at the close he was congratulated by members of the Priesthood, who were on the stand."

As a Gentile I cannot refrain from expressing my astonishment at such a statement. Throughout the entire discourse not a word was said which by the wildest stretch of the imagination could have been interpreted as it has been by the *Tribune* reporter, the only reference being as to marriage in the Mormon church for time and eternity, which is very different from an advocacy of polygamy. I myself took a verbatim shorthand note of the sermon, and am therefore well able to give this denial.

My only reason for thus writing you is a love of fairplay for all religious sects.

I am, dear sir,

Yours faithfully,

A. G. BENNETT,  
(A non-Mormon.)

## INDEPENDENCE DAY.

The one hundred and fifteenth anniversary of American Independence was patriotically celebrated throughout the Territory on Saturday.

In this city, a salute of thirteen guns fired from Arsenal hill aroused the people from their peaceful and quiet slumbers. Business blocks and private residences everywhere were artistically decorated with national colors, while the stars and stripes floated from public buildings.

The sun was obscured by clouds which were ominous and threatening and the atmosphere was close and oppressive. At 9:30 the procession under the auspices of the Patriotic Sons of America moved down East Temple street. It was headed by a platoon of police, commanded by Chief Young. Then came J. C. Dowlin, the officer of the day, and his aids. Next came the First Brigade band, followed by the

Denhalter and Dyer rifles, the Grand Army of the Republic and civic societies. The third division, under command of W. R. Grant, was headed by the Park City band, followed by the P. O. S. of A. of Park City and Salt Lake. The fire department, under Chief Stanton, closed this division. In the next division were the speakers of the day and city and county officials in carriages. The procession moved south to Fourth South, thence east to Fifth East, and thence south to Liberty park.

At the park Rev. David Utter presided. A quartette composed of Mrs. Metcalf, soprano; Mrs. Shelton, contralto; Mr. Wilson, tenor, and Mr. Metcalf, bass, rendered the "Star Spangled Banner," and Rev. W. M. Lane then offered prayer. The First Brigade band rendered a national air, and H. A. Terpenning read the Declaration of Independence.

Rev. Mr. Utter then introduced Hon. J. L. Caldwell, of the department of justice at Washington, D. C., as orator of the day. That gentleman addressed the crowd for an hour on "Abraham Lincoln and his Relation to American Liberty." Mr. Caldwell is an eloquent and interesting speaker, but his address was strongly partisan, being nothing more nor less than a Republican campaign speech. It was deprecated as an unfortunate occurrence by conservative men in both of the great national parties. It was believed that the speaker, or those by whom he was employed, would have displayed better judgment on an occasion when political as well as religious parties, in a measure, at least, should lose their identity by abstaining from politics and affiliating harmoniously together.

At the conclusion of the address "America" was sung and a recess was taken till 2 o'clock. At that time C. E. Allen was introduced and delivered a brief address on "Our Public School System."

He was followed by C. E. Stanton, whose subject was "Sheridan." The speaker closed with a glowing tribute to that departed and much loved soldier.

C. M. Jackson addressed the crowd on the life of the soldier-hero, General Sherman.

This closed the exercises at the Park and the crowd began to disperse, but not too soon, as the shifting clouds now began to deluge the city with water. As it was, hundreds of people were drenched with rain. To seek shelter with any success was impossible. For a time the street cars were compelled to cease running owing to the blinding storm. The shower was, however, fortunately, of short duration.

## PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened at the Assembly Hall in this city at 11 a.m., July 4th, 1891. Counselors Joseph E. Taylor and Charles W. Penrose, of the Stake Presidency, presiding. Also present upon the stand: Apostle Abraham H. Cannon; Elias Morris and William C. Dunbar, of the Presidency of the High Priests' quorum; and other High Priests and Elders.

All the wards of the city were properly represented excepting the Second and Third. Sugar House, East Mill Creek, Granite, Draper, West Jordan and Granger wards were also represented by their presiding officers.

The usual business was transacted, after which the meeting was addressed as follows by the brethren named:

COUNSELOR JOSEPH E. TAYLOR

noted a change in faces in the assembly, some not usually at the Priesthood meeting being present today, while others generally in attendance were now absent. Answering a question as to what should be done with chronic absentees from the Elders' quorums, the speaker stated that where the quorums had exhausted all their efforts, the Bishops of the wards should deal with such cases; let the Bishop take heed, however, that he be not equally at fault as relates to his own quorum—the High Priests—but in attending faithfully his meetings, that he may be in a position to consistently sit in judgment upon others. The names of the recreant Elders should not be dropped from the records of their quorums without proper action. The weak in faith, and even those who have fallen by the way, should be felt after and kindly labored with, and if possible be brought back into the fold. The young people of the Church should be encouraged to marry, and where not worthy of being recommended to the Temple, the Bishops of the wards were authorized to perform wedding ceremonies. But Bishops, if they went out of their own wards to so officiate, should confer with the parents of the contracting parties, as well as with the Bishop of the ward of which the parties are members.

COUNSELOR CHARLES W. PENROSE

reiterated some instructions given by him at last month's meeting, to the effect that the ward meeting houses should not be used for political purposes. There were enough buildings in which political meetings could be held without using houses devoted to religious worship. Quack doctors and their impositions were spoken of, and the Bishops advised to warn the people against them. Elders who did not attend their quorum meetings should be visited and labored with, and the Presidency of the quorum should see that this is done. The claims of the Deseret Hospital to public patronage were presented. It was an institution which should be sustained. It was now in great need of assistance. The Saints should be interested in its prosperity. The Bishops should prompt their Relief Societies to work for the benefit of this worthy institution, which ought to be endowed or receive other permanent support.

ELDER T. C. GRIGGS

spoke upon the subject of sabbath schools. The missionaries appointed to visit the various schools were interested in their labors and were doing much good. Meetings were held by them regularly, and the best methods of furthering the Sunday school cause freely discussed and considered. It was a very important work and worthy of the active interest which was generally taken in it by the Bishops and officers of the wards. The Sunday school was as a garden filled with