

for the defendant that this case is one embraced within the proclamation of President Cleveland, and that the latter proclamation has a wider scope than the former. From an examination of the latter proclamation it will be noticed, that its issuance is based on substantially the same grounds as the former, except that the executive did not refer to the report of the Utah Commission of September 15, 1892. After stating that the proclamation of January 4, 1893, "did declare that grant full pardon and amnesty to certain offenders under said act, upon condition of future obedience to their requirements," and after declaring himself satisfied, from the evidence furnished him, that the adherents of the Church generally abstained from plural marriages and polygamous cohabitation, and were now living in obedience to the laws, President Cleveland proceeds to proclaim that "the time has now arrived when the interests of public justice and morals will be promoted by the granting of amnesty and pardon to all such offenders as complied with the conditions of said proclamation, including such of said offenders as have been convicted under the provisions of said act."

It will be seen that reference is here made to those who have complied with the conditions of the former proclamation, and to those who have been convicted under the act therein mentioned, but in the views hereinbefore expressed are correct, all such offenders were embraced in the proclamation of 1893, and it seems that this position is strengthened by the amnesty clause in the proclamation of 1894, which reads as follows:

"Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons who have, in violation of said acts committed either of the offenses of polygamy, bigamy, adultery or unlawful cohabitation, under the color of polygamous or plural marriages, or who, having been convicted of violations of said acts, are now suffering deprivation of civil rights in consequence of the same, excepting all persons who have not complied with the conditions contained in said Executive proclamation of January 4th, 1893." This refers expressly to the "conditions" imposed by the proclamation of 1893, and excepts all persons who have not complied with such conditions. The defendant in this case belongs to a class of persons who are affected by the exception, because his alleged offense was committed since November 1st, 1890, and therefore his plea in bar cannot avail him. It is true, claimed by counsel for defendant, that the amnesty clause in the proclamation of 1894 refers more specifically, by name, to the offenses intended to be affected thereby than does the like clause in the proclamation of 1893 refers specifically to the laws which denounce and define the acts which constitute the crimes and create the disabilities, a specific reference by name to such offenses is not necessary. It is evident that both proclamations affect, substantially, the same persons, the same offenses and the same disabilities and that the case at bar is affected by neither proclamation.

The plea in bar is overruled and denied.

ST. JOHNS STAKE CONFERENCE.

The quarterly conference of the St. Johns Stake was held in the assembly room in St. Johns on Sunday and Monday, the 2nd and 3rd inst.

The Relief Society conference was held on Saturday morning and the Primary conference on the afternoon of that day. The meetings were well attended and the Saints enjoyed the good spirit.

Presidents David K. Udall and E. N. Freeman spoke very strongly upon the Word of Wisdom. Some of the Bishops reported that a number of the Saints were in very hard circumstances on account of the drouth during the past season, not having raised sufficient grain for bread stuff and having but very little hay. Reservoirs are being built and steps taken to store water, but up to the present there has been no snow in the mountains.

The people of St. Johns are building an extensive reservoir about six miles south of the town, covering some four or five hundred acres of land. It is not yet completed, but if the weather permits they expect to have the water running into it by Christmas.

CHAS. JARVIS, Clerk.

TO THE Y. M. M. I. A.

OFFICE OF GENERAL SUPERINTENDENCY Y. M. M. I. A.,

SALT LAKE CITY, Dec. 15, 1895.

To the Officers and Members of the Young Men's Mutual Improvement Associations throughout Zion:

Dear Brethren—There have already been issued and distributed among the Stakes of Zion 17,500 copies of the Mutual Improvement Association Manual, Part I, and still there is a demand for this work for use among new members of these associations. There is also a call for a compilation of advanced lessons of Manual, Part II, which have been and will continue to be published in the Contributor.

Through the failure of the young men in paying their annual fifty cent donations the General Superintendency are unable to publish and distribute free these works, upon which the success of the associations so greatly depends.

Under the pressing circumstances it is deemed advisable to secure the publication of a new edition of Manual, Part I, and a pamphlet containing twelve lessons in each of the subjects planned for Manual, Part II.

The Contributor Co., therefore, acting under our approval and advice, will issue another edition of Part I of the Manual, which they will sell the associations at twenty-five cents (25c.) per copy postpaid, with reasonable reduction in quantities.

They will also issue for the use of the associations which have completed Part I, and need some more advanced studies, a pamphlet containing the first twelve (12) lessons in each of the subjects planned for Part II. This will be sold at fifteen cents (15c.) per copy, postpaid.

Both of these pamphlets will be on sale at the Contributor Office, Salt Lake City, where they can be ob-

tained at any time after December 26, 1894.

We hope the young men will take an interest in these lessons and purchase them regularly, thus acquiring a fund of information which will be useful to them in the ministry, either at home or abroad.

Your Brethren in the Gospel,
WILFORD WOODRUFF,
JOSEPH F. SMITH,
MOSES THATCHER.

CORN AND OATS FOR HORSES:

The Utah Experiment Station has issued bulletin No. 86, on the "Relative Value of Corn and Oats for Horses." The experiment summed up as follows:

1. In this experiment with two sets of horses, one set fed a grain ration principally of corn and the other a grain ration principally of oats, the horses sustained their weight the better on the corn ration.

2. The feeding was divided into five periods. Part of the time one horse was fed in each set and part of the time two. In every period save one the corn-fed set did the better.

3. The feeding value of the rations seemed to vary directly as the amount of digestible matter that each contained.

4. A nutritive ratio of 1:6.9 did better than one of 1:6.2.

To sum up the three experiments, we find: First, that during the summer corn and timothy were not so good as oats, wheat and clover in maintaining the weight of horses; second, that during the winter corn and timothy did as well as oats, clover and timothy in maintaining the weight of horses; third, that during the spring and summer, corn, wheat or bran, and mixed hay, produced more gain than oats, wheat or bran, and mixed hay.

The bulletins of the Experiment Station are sent free on application.

SAN FRANCISCO, Dec. 15.—The Savings Loan bank is trying to find the heirs of Alexander Smith, believed to have been lost on the steamer Gold Gate, which was burned off the Mexican coast in 1862. Thirty-two years ago Smith deposited \$2,500 in the bank. With the accumulated interest it now amounts to \$18,000. Smith's eldest child, Jane, it had been arranged, was to follow her father on the next steamer for Brooklyn, where her relatives live. If alive Jane is now fifty years old, and is the only direct heir to her father's estate, comprised in the money at the Savings Loan bank.

SAN FRANCISCO, Dec. 15.—Bishop Gimyo Adachi, priest of the Yoho-Ji, the principal temple in Oyoto, of Nicherin religion of Japan, is here to propagate Buddhism. He will establish a temple in this city, with a corps of attendant priests. Adachi's missionary labors will be general, but he says he will give special attention to preventing Japanese residents from drifting into strange faiths. He is especially severe upon Christianity the belief in which he declares is not an honor. He is confident of securing many converts.