EDITOR AND PUBLISHER.

SPECIAL CONFERENCE.

ACCORDING to appointment, a Spe cial Conference of this Stake of Zion assembled this morning, May 12th, 1877, at ten o'clock, in the New Tabernacle.

PRESENT ON THE STAND. Of the First Presidency Brigham Young, John W. Young, Daniel H.

Of the Twelve Apostles-John Taylor, Orson Pratt, Ben., C. C. Rich, Lorenzo Snow, Erastus Snow F. D. Richards, Geo. Q. Cannon. Patriarch—John Smith.

Of the First Seven Presidents of Seventies Joseph Young, Albert P. Rockwood, John Van Cott.

Of the Presidency of the High Priesthood - Edward Suelgrove, Of the Presidency of this Stake of Zion-Angus M. Cannon, David O. Calder, Jos. E. Taylor.

Of the Presidency of the Bishopric-Edward Hunter, Leonard W. Hardy. There was also a number of resi dents, bishops and other leading

from various portions of the The assemblage was called to-order by President BRIGHT

Young. The choir sang-

My God, the spring of [all my joy The life of my delights.

The opening prayer was offered by President John W. Young. Sweet is the work, my God, my King, To praise thy name, give thanks, and

was sung by the choir.

President BRIGHAM Young addressed the congregation. In the course of his remarks he stated that the Cenference was called to answer the desires of the Latter-day Saints; probably quite a number of the brethren would speak, and the discourses would be necessarily brief. He gave some valuable and pointed instructions relative to the course the people should pursue to accomplish the building up of the kingdom of God, defining many of guished company. Near the walls their practical duties. Elder GEORGE Q. CANNON WAS

the next speaker. The great variety of circumstances in which we were placed and the growth of the work of God required that we should be continually instructed regarding our duties. It was of vital importance that we should seek to be more united. There was a greater satisfaction existing in their feel-ings towards their brethren, from any cause, would seek to clear such the spirit of the gospel. He was glad that President Brigham Young would instruct the Twelve, in their travels throughout the church, to have wrongs known to exist right- of the latter-day faith. He comed. There was not the degree of manded the Mormon army which love and charity among us that checked the advance of Johnson's there should be. There was too much of a spirit of fault finding, lounged in his overcoat, and at his much of a spirit of fault finding, which tended to alienate the Saints which tended to alienate the Saints accustomed ease, George Q. Canfrom each other. If there was a non, First [an] Apostle of the feeling rankling in the heart of a Church and Delegate of the Terrimember of the church who thought tory to Washington. His face he was injured by his brother and he talked to others about the real or supposed wrong he had endured, he had no right to partake of the Sacrament of the Lord's Supper. It was the duty of that man to go privately to the party he supposed had injured ham Young never looked more him and endeavor to have the ill feeling abolished. Unless a proper course was taken in such matters the spirit of God would be driven away, confidence would be broken and union prevented. If we took of dark cloth generously edged with a proper course in this respect it would be a blessing to us. It was the right of the servants of the Lord to admonish and chasten the people when they did wrong, but it was not our privilege to animadvert upon the character of our brothers and electers. We about the character of our crayat and the huge collar of silver. brethren and sisters. We should cravat, and the huge collar of silver never say anything about people fox which flared away from his in their absence that we should throat and back behind his head blush to say in their presence. The set off his features finely.

Lord said if we would come unto My reception in the

Elder Cannon exhorted the B to faithfulness, and desired that York Herald, I was placed in the the Lord would pour out his spirit vacant seat at the centre table. the Lord would pour out his spirit the Lord would pour out his spirit to enable us to see more of our pwn faults than those of our neighbors.

President Daniel H. Wells followed. He believed it was the aim and desire of the great majority of the Latter-day Saints to do the will of God. It was that for which we had come to the Valleys of the Moudtains, where we could be more united in carrying out the designs of the Alcarrying out the designs of the Al-mighty in the building up of his kingdom. We could not do this in kingdom. We could not do this in a scattered capacity. We should divest ourselves of those errors that conflicted with the gospel. We should be united temporally and spiritually. We cling tenaciously to ideas that we had imbibed through tradition and custom, regarding temporalities. There was but little difference of view among us, however, with regard to spiritual doctrine. It was necessary that we should be educated to a point where we would be able to the was the founder of Parowanpoint where we would be able to the first settlement to the north—adopt a proper mode of action in the first settlement to the north—on his way home northward. This the ordinary affairs of life. It was on his way home northward. This was the year of the massacre. They mical, careful, to beautify and culemigrants not far from Fillmore. It was at Meadow Creek, I believe. Some of the emigrant company came up to him and passed some tivate the earth, to have good habi-tations, and to see that all were well provided with the good of life. It was

direct labor and industry, 13 enable people to obtain a feetbold and sus-

could we command the confidence of God?

The speaker adverted to the deplomatic state of affairs existing in the world, regarding the temporal interests of the people, and exhorted the Saints to listen to the instructions that the Lord, who desired to place us beyond such conditions, was willing to give us, through his appointed channel.

Eider John Sharp addressed the Conference. We should ask ourselves the question whether we were living in accordance with the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the principles of the gespel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of the state of its for he would have that the principles of the gespel we professed to have adopted. The practice of the would have that the principles of the gespel we professed to have adopted. The practice of the would have the principles of the gespel we professed to have adopted. The practice of the would have the principles of the gespel we professed to have adopted. The practice of the would have the principles of the gespel we professed the confidence of the providence of the prov

ed us in our labors and buoyed settlement as we have now.

us up under every circumstance. The individual who practised right-The individual who practised righteousness, and sought to benefit his
neighbors and honor God enjoyed
a happiness that was beyond comparison. We had a house to build
to the name of God in this c.ty,
in which we could receive the blessings and onlinances of the gospel.
It required faith and works to erect
it the procedure of the country of the t. The people were asked to conribute to its construction, and they should respond with alacrity, the extent of their power.

The choir sang an anthem-

Prayer by Elder LORBIZO SN Adjourned till two p. m.

YOUNG.

City, the remote little Mormon set-

drawn by four mules or horses each

also drew up at the Bishop's home

As evening descended lights shot

through the windows from the broad fireplaces within, and a sup-

per was spread in the dining room

Shortly before eight o'clock, hav

ing returned from a long walk, I entered the house and was introduced to John W. Young, who pre-

pared the way for my audience with his father, the President. Crossing the hall, he led me into a

large or grand room, beaming with

light from logs of pine and cedar, and containing a small and distin-

of this and neighboring districts

In front of them two or three bish

ops were seated. Grouped around

W. Young, First Counsellor of the

broad form was enveloped from shoulders to feet in a rote or cape

region regularly, and beld meet

met the company of the Arkans

remarks, inquiring about the roads.

&c. Brother George A. Smith gave them all the desired information.

amid sounds of jollity and cheer.

Of Praise the Lordy

was a white man Correspondent-It appears incredible to outsiders that Les would President BRIGHAM YOUNG adhave undertaken a task like that on ressed the Conference. He dehis own responsibility; the responlivered a lucid and powerful dis-sibility attaches, in their opinion, course upon some of the evils to the Mormon Church, even to its existing in the world, and in rela- highest individual officers. tion to the practical duties of the Latter-day Saints.

Brigham Young-My disposition is such that had I known anything about it I would have gone to that camp and fought the Indians and white men who took part in the perpetration of the massacre to the death, rather than such a deed should have been committed. J. W. Young-John D. Lee,

Judge Cradelbaugh's speech.

Brigham Young - There is

by John D. Lee, and he evidently

INTERVIEW WITH BRIGHAM his testimony, says he informed President Young of the affair when he visited Salt Lake City. I happened to be present when he came in father's office, and I was present Having received at Salt Lake, on he 12th inst, a telegram from during the interview. He commenced to relate the circum-tances Brigham Young saying, "If you come quick you will find me at St. of the Indians killing the emigrants, but did not intimate a single George," I started early next morning on the Journey leading in that word about the whites taking part in the killing. When he com-menced to speak of the manner of the deed father stopped him, say-ing that the rumor which had aldirection, across the vast deserts, over the wintry divides and through caffons of Southern Utah. A secready reached him was so horrifyway that the President would leave

St. George for the north before I could possibly arrive there. Cedar recital of it. Brigham Young-1 never knew the real facts of this affair until lement from which this letter is within the last few years. I mywritten, was appointed as the place of meeting. Here, at the foot self proposed to Governor Cumming, who came here soon after the massacre, to render him and Judge Cradlebaugh every assistng westward across a desolate plain oward the scene of the Mountain Meadow massacre and of John D.
Lee's execution, I was welcomed
this morning at the home of the
hospitable Mormon Bishop Henry
faut. Late in the afternoon Prefident Brigham Young and his
party, In a train of five carriages
drawn by four mules or horses each. ance in hunting up the perpetra-tors and bringing them to justice, and if Mr. Cradlebaugh knows any-thing about this affair he must know that to be true. That propo-sition was made in the spring of Daniel H. Wells-There are plen-

y of witnesses to that, for I heard him make it in public. Correspondent (to Brigham Young) -What of your own experience as Governor and ex-officio Indian Agent at the time?

Brigham Young—Governor Cum-mings took it away from me. This point too was difficult to reach from Salt Lake, and besides, according to the rumors that reached us, the people thought themselves that hey would do well if they escaped the vengeance of the United States troops. The burden of these rube massacred.

Correspondent-To what do you scribe the massacre? Brigham Young—If you were to inquire of the people who live hereabouts, and lived in the country at the centre table were several of the that time, you would find, if it most elavated dignitaries among the latter-day priesthood. John should be according to what I have heard, that some of this Arkansas company boasted that they had had the promise from the United States President, took a seat with his back to the fire, looking as handsome, as that the Mormons were to be used more united. There was a greater desire among the people toward union than ever heretofore manifested. The cause of union would be advanced if all who had any dis be advanced if all who had a who took part in the massacre, and the probabilities are that Lee and his confreres took advantage of these facts and the disturbed state of the country to accomplish their desires for plunder, which under other circumstances would not have

> Correspondent - Have you an opinion of Klingensmith's testi-Brigham Young-I do not know anything about it. Correspondent-How was it that

been gratified.

Lee was at last, and not at first, convicted by a Mormon jury? Brigham Young-The supposition is that there was not evidence enough against him at the first, that thoroughly like the patriarch that his people love to call him than he did on this occasion. His tail, Correspondent-Considering that your people believe they get their inspiration through you, do they not consider themselves responsi-ble to you for their acts? What ex-

cuses them for crime? Brigham Young-What causes prompt them? No; but the devil and his agents do. All evil doing is contrary to our covenants and obligations to God and to one another as members of the Church. Correspondent-Do you believe in

My reception in the "Grand Room" was graceful and hearty, and after I had been introduced as "Mr.—," who represents the New Brigham Young-I do, and I be-leve that Lee has not half atoned for his great crime. The Saviour died for all the sins of the world by shedding his blood, and then I believe that he who sheds the blood of man wilfully, by man shall his blood be shed. In other words capital punishment for offenses de-

ing down from Salt Lake?

Brigham Young—None that I have any knowledge of, and certainly none from me. Correspondent-You did not give any direction whetever as to the disposition of the emigrants' effects?

Brigham Young - I knew no more about them than you, nor do I to-day. I have heard that they suppose is correct. Klingensmith,

Correspondent—Is it true that George A. Smith advised the people not to sell their grain?

Brigham Young—We have been scarce of breadstuffs, and the hatture of his counsel was not to use their grain for feeding animals, neither to sell it to emigrants for that purpose; but no such were was ever uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated in its sent in the shadowy over uttered by him notes as literated. If have one gratification—when I started. It have spoken of his true, it is true, they know it is true just as well as mutual struggles, sufferings, help-fulness, extending through the period of planting and forming true true to some informed in the Territory is the Territor

Correspondent-The conviction is for breadstuff. We have always settled in the east, especially by the made a practice of selling wheat testimony on the Lee trial, that and flour to the emigrants for food there was some powerful direction of the part taken by the whites in the massacre. This conviction is strengthened by the statements in heads of the Church had anything of the world to prove that the heads of the Church had anything to do with the Mountain Meadows doubt that the affair was directed Correspondent-With regard to

Haight and Higbee. Have you

responsible for them? Brigham Young-No, sir; any more than Mr. Beecher or any man of your city is. at the East that the Mormen Church is a structure far more closely cemented than this would imply-an exclusive organization, standing in the midst of the continent, and governed from the head

Correspondent-You do not consider yourself in the least degree

such occurrences. But if a member of our Church lies, heats, steals, or kills his neighbor, Brigham Young is not responsible for his evil acts any more than, if a Catholic were to kill, the Pope of Rome would be responsible for his crime. ing that he could not bear to hear a I am responsible only for the doc- no presiding office. P. K. Smith, trines I teach; but I cannot make however, was an acting bishop. people do right unless they choose to. I am responsible for no man's acts save my own. Young Person (in shadow)-Then

under no circumstances does the power of the President of the Church of the Latter-day Saints at its mercy. For example, were Brigham Young-If I were to self would be a murderer; or to say, "Take such a person's money,

I would be a highwayman. Correspondent—Yet, is it possible that such a thing could be? Brigham Young-It never has been tried. Correspondent-I want to find out what is the power of the Mormon Church.

Brigham Young-The Church has no power to do wrong with impunity any more than any single individual. Correspondent-Yet we know, do troops. The burden of these ru- we not, Mr. President, that such mors was that the Mormons were to power has been exercised in the world's history?

Brigham Young - You ask question that does not apply to the Church of Jesus Christ of Latterday Saints. Daniel H. Wells-Judge Broc-chus once said that if Brigham Young "had crooked his finger," &c., he (the Judge) would have been torn to atoms; but all there was to that was, President Young

Brigham Young-It extends only as far as membership is concerned. I may, however, advise a man how to build or improve his garden or field, and if he chooses to he may either receive it or reject it without involving his fellowship. Correspondent - Does not the temporal government Church, in extreme cases, assume

the functions of courte? Brigham Young—We have what we call bishops' courts, which amount to referees in ordinary cases of business, and in cases of disa-greement between members or immoral conduct. From these courts cases may be appealed to our High Council, which consists of a presithere was sufficient evidence dent, two councillors and twelve against him at the last trial, and members. Their power extends no that the people of Utah could not further than membership in the obtain justice with any other jury. Church is concerned.

Correspondent-How far does the authority of the Church go in dealing with cases of apostacy? me to steal or commit any sin? Do They lie. We have no dealings at all with such men, for their acts price. prove their unworthiness of membership in our Church?

Correspondent-How do you pro-tect your faith from outside influnces-how do you keep it isolat-

Brigham Young-We are different from all other Christian sects. the shedding of blood instead of by speaks by that spirit it is revelation,

prophets, receive direct revelation from God? Brigham Young—Yes, and not only me, but my brethren also.

Correspondent—Does that extend to all the Church without reserve or

rank? Brigham Young-Yes; and it ust as necessary for the mother to rearing her children as for any one

land.

Correspondent — The Mountain Meadows massacre was so unique that many curious questions are asked in regard to it—for instance, why were the Indians angryagainst the Arkansas emigrants only? Other emigrant parties were passing through the country and were how to act here. This I found to be verily true. Brother Heber C. Kimball and I started on that mission in poor health, without money and poisoning dead cattle, which some of the Indians afterwards ate of and died. I would, however, refer you to the settlers of Crow and Meadow creeks, who lived there at the time.

1840, I frequently asked Joseph Believed nobody else would want to come here. We were willing to go through and we did go through the come hand you reach the Lord will teach you weeks, months and years of privation and self-deninf such as I hone in the Lord will teach you weeks, months and years of privation and self-deninf such as I hone in the Lord will teach you weeks, months and years of privation and self-deninf such as I hone in the Lord will teach you weeks, months and years of privation and self-deninf such as I hone in the Lord will teach you weeks, months and years of privation and self-deninf such as I hone in the Lord will teach you a Christian cemmunity. But now to be verily true. Brother Heber C. Kimball and I started on that mission in poor health, without money and understood to us. We had numerous settlements, thriving towns and villages, cities, even. Though having been driven from our houses in Missouri. We started from Terrefer you to the settlers of Crow and Meadow creeks, who lived there at the time.

Correspondent—Is it true that the country and our expenses only amounted to \$56, and as I live I had no more than \$13.50 when I started.

George A. Smith advised the people

Correspondent—If all members of the Mormon Church are thus endowed with divine vision, how is it possible that any number of Mormons could have brought themselves to the commission of such a crime as the Mountain Meadow to resist; there was not a man, worms asserted if they did not find an endowed when that the fury that flamed when that news entered Utah. Our folks were desperate. It seemed they had now where to turn; every one prepared to resist; there was not a man, worms and the find an endowed with the series of the find an endowed with divine vision, how is the fury that flamed when that the fury that flamed they had no entered under the fury that flamed when that the fury that flamed when that the fury that flamed when that the fury that flamed when the flamed when the flamed when the fury that flamed when the flamed when the flamed when the fury that flamed when the flam massacre, if they did not find an man or child who was not for refaith, or if they did not believe it would be approved by the Prophet?

Brigham Young — Because the men who did it were wicked.

Correspondent— What defect is anything to say as to their reasons for getting out of the country?

Brigham Young—No, sir. I presume, however, they are trying to

Church that it allowed the perpe-

tration of that deed to go without

instant punishment? in the massacre. The laws of the land are good, but still men do not always keep them. The Saviour which, while it obliged us to burn downward by a system which ren-ders its leaders peculiarly responsi-ble for the people over whom they tares will grow together until the harvest." If we had none but good men among us such sad experien-Brigham Young—If the people men among us such sad experien-over whom I preside do as I tell cess would never happen, but bethem to do there never would be cause we have some wicked men should we be blamed for their ac-

Brigham Young—Lee was a far-mer among the Indians, but held In regard to the participation of the Indians in this affair, the following conversation took place

President Young-When I wasat St. George, General C. C. Rich, of Bear Lake, told me that he met part extend so far that men's lives are of this company in Salt Lake City; he had just come in from Califor-nia, having traveled this southern you to-day to say, "Let such a person be killed," would the wish be in any instance complied with?

"It is not a person be having traveled this southern route. And talking with me he told me that he advised them to go told me that he advised them to go north, and he believed they went as far north as Bear River., They returned, saying they would take the southern road. They lay idle over six weeks, when they should have been traveling, and when they moved they moved slowly; and it was believed, for they said it themselves, that they were waiting

> tour. How, then, could he, as has been said, kill the people by arous-ing a malicious feeling against the emigrants—saying they poisoned springs, &c.—at a time when the their names, and when the emigrants themselves had not yet determined upon their route through Utah? Parties travelling to Cali-fornia either take the northern route, by way of Bear River, or the ence to individuals or When he went back to the city came to him asking if he was not afraid of Indians, and he answered no, and then they turned out their horses too at Meadow Creek. He was informed of the conduct of

one Indian had died from the effects of eating poisoned meat, and that they had tied one Indian to a wagon, kept him there some time and whipped him, which made them mad. If this be true, and I have no reason to doubt it, what could we do about it? We had all we could do ourselves to keep peace with the Indians at that time, in 1856 and 1857. Our crops failed, and from that time more or less until now have the people been counsel-led to care for their grain, and not dispose of it unless in case of neces-

Brigham Young—The thousands of emigrants that have passed from them more than the ordinary

Daniel H. Wells — The truth about this Mountain Meadows massacre, sir, is that it was the of polygamy has a tendency to result of a combination of circum-check the growth of intelligence? tances such as will probably never exist again in any country. Your people at the East cannot understand it in all its aspects, We are believers in the Bible, as well as all the revelations the Lord has given to the children of men, as contained in the Old and New Testament, Book of Mormon, and Book of Doctrine and Covenants, and also what he reveals through his authorized servant when speaking or serving death, according to the land. And we believe the execution should be done by the Holy Ghost. When a man the execution should be done by the target it is revealabled. the execution should be done by the shedding of blood instead of by hanging. It the murderers of Joseph Smith were to come to me ph Smith were to come to me the same they are able to judge of now, giving themselves up, I would not feel justified in taking their lives, but i would feel justified in having them taken to Illinois and there tried for murder.

Correspondent — Recurring to the Mountain Meadows massacre, you are satisfied that Lee could not have received any previous intimation from the north as to what imight be done in the case of the Arkansas company who were coming down from Salt Lake?

Brigham Young—None that I have any knewledge of, and certified the first to the simultaneous advance on Utah of Harney's United States and there exists the limit, and the extraordinary that if we adhere faithfully to our news and rumors which accompany the the Indians and the extraordinary that if we adhere faithfully to our news and rumors which accompany the same they are able to judge of the correctness of what he says. Job says, "There is a spirit in man and the extraordinary that if we adhere faithfully to our news and rumors which accompany the trial as and the extraordinary that if we adhere faithfully to our news and rumors which accompany news and rumor

nois, by thousands and from other States by hundreds with-in the recollection of the majority of adults then living, and and though unacquainted we lived forced to travel across the American desert under circumstances and against obstacles which would certainly have subdued the courage of communities whose members are not upheld by a religious faith or "fanaticism," superior selfishness or pride. Every one of those wagon trains and handcart trains and mule pack trains which brought can desert under circumstances and iain themselves. It was far in advance of the system of dealing out a transient pittatuce to the needy. President B. Young had done more to substantially benefit his fellow one meat some of the indians who care are the property of the stantial pending of the special pending of the pending of the special pending of the special pending of the special pending of the special pending of the pending of the special pending of the special pending of the pending of the special pending of the pending of the special pending of the pending of the pending of the special pending of the special pending of the special pending of the pendin

days of my life.

Correspondent—How could the women consent in their hearts to share the same husbands?

Brigham Young — We believe that the plural order of marriage is true, and the truth is just as applicable for woman as man. I dare say there are men lo-day, who wish they had another wife; and there are single women who wish they were married to such and such a man. This is without any regard to divinity. And if the law of the land did not brevent men from marrying more than one wife there would not be to-day so many thousand old maids in the State of Massachusetts. Plural marriage appeals to our noblest feelings because we regard it as a divine principle. t is not for any earnal gra

it into some other place, per a single man to shed a drop of I remember when a young officer

signed by me, on the back of which was the usual inscription, "Shed no blood." That order was taken first to Johnston, and was afterwards taken to Washington, and brought out in the famous debate of the next session. When the Arkansas emigrant company passed through Utah, and were in many parts forgotten almost as soon as reported, there seems no doubt that much of the disgusting and blasphemous braggadoclo with which many of the men were charged must have been very aggravating at the time.
This impression I receive, of course,
from what I heard long years after. There may have been some settlement scuffles on the route—profanity and ribaldry arrayed against each other, perhaps, and the emigrant's greater height and strength warranted him in almost any kind of domineering. But I don't be-lieve that even a man like Les-old, crafty, experienced and sympa-thetic as he was—could have got-together a force of Mormons in all for the arrival of the army. It was very noticeable that they did not Daniel H. Wells—And that company, remember, was not in the Territory when George A. Smith left Salt Lake to make his southern left Salt Lake to make his southern thieves and savages under his command, are actually proven to have done in that dark valley.

some ten minutes as vehemently springs, &c.—at a time when the emigrants were hundreds of miles away, when he had not seen any of them, and no one knew any of their names, and when the emio proceed. Correspondent - Do foreigners

generally admire your system of organization.

Brigham Young-Yes; only ex southern route, which they took.
As for the advice about not selling grain, that was founded on a pringreatly admired our organization, when he was about to leave ask me if I believed the Mormons were any cause, would seek to clear such matters away. Those who did not take this course were not living in the spirit of the spirit President has stated. They were on the earth; while we ourselves afraid of the Indians, and they are imperfect the doctrines we teach are perfect. Correspondent-Could the Church

> dered the emigrants at Mountain these emigrants in Utah also; that Meadows to shed their blood for the remission of their sine? Brigham Young-No; that expresses the same old folly of our enemies. Many men do wrong,

sins, may return to membership. Correspondent-After the faces have seen and the hospitality have experienced in Utah, Mr. Pre-sident, I don't think I need inquire particularly at this late hour about Brigham Young—We have nothing to do with them; we let them seriously alone. They say the Church authorities injure them.

They lie We have nothing to do with them; we let them seriously alone. They say the Church authorities injure them.

They lie We have nothing to do with them; we let them although I have been offered \$1 a pound for flour, I have never taken wives and husbands; but I do between the same and husbands; but I do between the sa

> warrant the saying that the system Brigham Young—The most satisfactory proof that such a saying is untrue would be to attend either day or Sunday schools. Look at one particular effect of it—see how it

Brigham Young-I will tell you all I know about it. Joseph Smith and I were born in the same State, near each other. And years before I was a "Mormon" I read in the

ace and both his hands with this that the United Stales army was last utterance, making an impress- again advancing to drive them out istance. Now, when it was whis-Smith, at Nauvoo, the air might have seemed almost as heavy over. Lower as it certainly was over Brigham Young—That was a matter that pertained to the law of the land. That alone inflicts punishment. There is no defect in the organization of the Church—the defect was in those who took part in the massacre. The laws of the forage in advance, set fire to the grass at night, carry off animals and do various other things to hold back the enemy, absolutely forbade

of my command was captured by one of your troops, a wallet found on him contained an order to him,

General Wells, having spoken for

ever have accepted from John D. Lee the explanation that he mur-

and afterward repent and become, perhaps, even better men than they were before. Peter did wrong in denying the Saviour, but still he repented and became a great and good man. Anybody may lean over church walls after thorough repentance and, forsaking their

lieve in polygyny, which means a plurality of wives.

Correspondent-What is there to

have the honor to announce that the Organ of their manufacture have been unan-incusty assigned "the FIRST RANK in the SEV RAL REQUISITES of instruments of thee am" by the Judges at the CENTEN NIAL EXHIBITION at Philadelphia, 1876 NIAL EXHIBITION at Philadelphia, 1876, and are the ONLY INSTRUMENTS OF THIS GENERAL CLASS AWARDED THIS BANK. This is after the severest competition by the best makers, before one of the most competent juries ever assembled. They have also received the MEDAL, but, is is well known, medals of equal meritals worthy of recognition; so thus it will be many for many makers to advertise that they have received "first medals."

The differences in competing articles, and their comparative excellence, are

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