RUSSIAN FUNERALS AND BETROTHALS

BY BELLE KEARNEY

WHEN an accepted adherent of the Greek church dies in Russia, at once the nuns and priests go to the house of the dead to pray; and this is continued every moment until the body is taken away. There are always four candles used, and they are burned for three days. The open coffin is carried to the chapel or cathedral on the shoulders of men who lighten their burden by drawing scarfs through the handles of the casket. Just behind them march four others bearing the lid; if the cover is small, only two men are required. After these come the immediate family walking slowly. When the body reaches the church, a prayer is recited by a priest, followed by chanting. Then a piece of white cloth, with black letters bearing the name and the street address of the dead, is laid in the coffin; and a printed paper and a holy picture are placed in the hands of the corpse. If the family are rich, numerous candles are given out; but, under any conditions, as many are bestowed upon the assembled company as the relatives of the deceased are able to buy. The incense holders are swung to and fro, the clergy begin to sing and, at last, the announcement is made that the time has come to say good-bye to the dead. The friends, and anybody else who desires to do so, go to the coffin and kiss the body on the forehead or hand. The priest afterward takes a plate of sand and empties it in one corner of the casket, signifying "earth to earth," the cover is brought forward and screwed down and the loud sobbing and crying begins. The coffin is then carried through the streets, and as the mournful procession passes along, the choir boys sing. The casket is borne back to the home on the shoulders of men, and, at the entrance, it is put into a hearse and the funeral party go into the house and regale themselves with refreshments, while the undertakers stand outside to guard the body. As the procession goes from the church to the home, a nun carries a plate of boiled rice and plums which has been blessed with holy water. This she gives to the mourners who eat it with pancakes accompanied by vodka and beer. Then the journey is made to the cemetery. The drivers lead the horses which have heavy black palls thrown across them reaching nearly to the earth and walk reverently by their side holding their bridles. If the body of the dead is that of a young person the hearse is white; also the coffin. In the course of three months after the burial, a ceremonial is held at a church in memory of the departed. The custom of carrying the uncovered coffin through the streets, with the corpse exposed to view, is regarded as especially repulsive to strangers. An English lady living in Moscow said that she had a very pleasant acquaintance with a Russian gentleman. One day from her window she glanced down upon the thoroughfare below and was horrified to see his dead face gleaming at her as his body was carried, in its uncovered casket, to a neighboring church. In the cemeteries there are to be found vaults which are two stories high. Below the body rests in a coffin, while above is a nicely furnished little room where the mourners can sit and kneel. In it are flowers, seats and tables and often bread and eggs left over from some religious festival. The bodies of emperors and empresses that have lain in their tombs over 100 years have colored lamps burning over them.

An Easter Custom.

At Easter, all through Russia, a coffin, as richly decorated as possible, in which lies the supposed body of Christ, is carried three times around each church and there are great processions; the last being the same in both the Greek and Roman Catholic churches. Death is the greatest mystery of life; marriage the holiest sacrament; so, the transition in thought from one to the other is not difficult. In the Russian empire no man marries a woman unless she has a dowry, however small. All marriages are arranged, from the peasant up to the nobility. It is seldom that young people of the same village are wedded, but from different ones. Among the families a meeting is prepared to bring the boy and girl together. Cups of tea are placed before them. If they are pleased with each other, the tea is drunk by both; if not mutually attracted, the beverage remains untouched. If conditions are satisfactory, talking begins and, on the same occasion, the engagement is announced. Often the marriage takes place in the course of a few days; an engagement of three weeks is considered a long one. As soon as the young man and woman are betrothed, the old people begin to make a bargain. The girl's parents give money or houses; if they are very poor, a gift of honey is made as her dowry. The night before the marriage occurs, the girl rfiends of the bride-elect go to her home, bathe her and weep as they perform the loving service. Marriages are always celebrated in the churches, and the ceremonies are often on the most elaborate scale.

Power of the Greek Church.

Houses and all forms of business in Russia are blessed. For instance, a person owns a mill. A priest will go to the manager and suggest that the enterprise shall receive his benediction. When the day arrives, the hands march to a church, secures images and carry them to the mill. There a service is held in which prayers are offered for the success of the enterprise, and every room in the establishment is sprinkled with holy water. If the proprietors are rich, or have a large factory, the images are brought from the Kremlin in carriages. After the function is ended of blessing the business, the mill-hands drink at the expense of the firm, and often get into the most revolting states of intoxication in honor of the occasion. The answer to the question, "What is sin?" by the Greek church would be: "Not thrift, not impurity, nor drunkenness, but to omit some ceremonial—to neglect to cross yourselves, or fail to attend church on the eve of a holiday." Men are seen performing their genuflexions before a shrine when intoxicated, and men in that condition are found everywhere; staggering through the city streets and lying in senseless, helplessness by the country roadsides. There is more drunkenness in Russia at present than ever before. The shops are placed at convenient distances, and the national government has a monopoly in the manufacture of white vodka, which is the leading drink of the country. It is very cheap and very strong; no one ever gets drunk on anything else. The entire sale of the ment; all that is sold is in the government liquor is in the hands of the government shops. It is made of rye and brings in an enormous income. Vodka used to be manufactured and sold by private individuals; but the government insisted that if it should undertake the business exclusively, drunkenness would be lessened. Government shops were established, the experiment made and a total failure in the end to be attained has been the result.

Other drinks that are sold in Russia are largely foreign, except that which is colored, diluted and flavored by the mountain ash, and is not stronger than port and sherry. Practically, teetotalism does not exist. No workman, however good, would hesitate to get drunk; all the spare time of the laborers is spent in drinking; that, of course, produces indolence and poverty.

Curious Religious Customs.

It is a religious custom in Russia for images and shrines to be taken from the chapels and churches to the homes of the people, where prayers are offered by the sick before them. Different persons have different images and especial shrines. These are put in wagons and drawn often by seven horses. Just outside of the gates of Moscow is a sacred shrine called Iversky Bozjemot, which in English means Iberian mother of God. To this the czar goes religiously and at once upon his visits to Moscow. This shrine is supposed to be carried around to the sick, and it is understood to possess certain healing properties, but it is rarely removed from its place, and a duplicate is taken about in its stead. The miraculous elements inherent in it must be imagined to be transferred or bestowed independently for the time or it would be useless to use a substitute. In every railway depot there are images and shrines before which the travelers bow and pray. At the stations nuns come into the trains with tin boxes and plates begging for the church. Everything possible is done to raise funds to carry on the vast ecclesiastical machinery. In the cathedrals holy bread is sold which looks like thick, round biscuits, one placed or welded into another. At the doors priests stand to sell images and carry on a traffic in books. In front of the entrances to the chapels nuns are stationed for the purpose of begging; inside priests wait with plates to receive pay for the holy water which is found close by to be drank by the visitors. On tables at hotels are curious little tin receptacles surmounted by a box of matches, and at the base is a tray for ashes of cigars or cigarettes. These affairs are for the deposit of money, which goes to the Greek church for travelers. The largest business done in Russia is for the church. One which is especially lucrative is that of making candles. When the worshipers are unusually devout they light a delicate taper and place it in the holder before the particular shrine which they have chosen. When one leaves a candle before an image it shows that he is willing to sacrifice his money in his worship as well as to offer prayers. The tapers are allowed to be burned only half way, as a rule, then they are sent back to the factory to be made into fresh candles. It is to the interest of the church financially, as well as otherwise, to see that the people are kept in ignorance. The monks make in the monasteries the delicate and beautiful ornaments for the church, as well as the images; also the brown bread, and a sort of ginger ale which is sold in the shops. The nuns embroider and do all kinds of exquisite needle work. Any one can leave orders and the sisters go out to deliver the articles as if they were clerks in a store. The priests never visit and they never preach; all they do is to attend to the church functions and once a year go to the houses of the people with the images, chant and sprinkle holy water. The Greek church is the established church of Russia. It is called the holy orthodox by its adherents. Foreign religions are tolerated in the empire, but it is a criminal offense for a Russian to leave his church to join another. Every child above 7, every man who holds an official position—all have to show their certificates that they have taken the sacrament, whether they are members of the Greek church or not. No peasant ever misses that ceremony.

How Lent Is Observed.

During Lent every orthodox person partakes of the communion. The previous week is spent in going to different services, in fastings and confessions. The system of government never offends the church, for it gets its support from it. The people are told by its functionaries that the emperor is the anointed of God. In turn, the czar caters to the church. In 1903 the synod brought forth an order for the creation of a new saint. The emperor has to approve before such a thing can be done. The czar endorsed the idea with lavish cordiality and attended the consecration of the shrine. Many thousands were present to witness the ceremony. The recognition of the power of the church by the state is strongly typified at the coronation of a czar, as he kisses the hand of the officiating bishop; however, in reality, the emperor is the head of the church. On the 6th of every January, at 12 o'clock in the day, the czar and his suite (the ladies dressed in national costume) go down to the Neva to bless it, taking a priest with them to perform the rite. Every one secures a bottle of the water, which is sacredly kept. If an accident should occur through the year, or sickness visit them, bodies are sprinkled with the holy fluid, and believed to be helped, if not cured. On the day the water is blessed thousands of soldiers are grouped in the square in front of the Winter palace. There is constant friction between the priests and the people in the country districts. The former are entirely dependent upon their parishioners. In order to be sure of a sustenance they never bury a person without first making a bargain as to the amount of money they shall receive for their services. The people, in consequence of this, think the fathers are hard-fisted. In the towns and cities it is different, for the fees amount to a great deal and the clergy are well-to-do. The priests have to wear long hair and beards; many of them have become proud of their splendid hirsute growth. Their vanity is evidenced by the fact that they crimp their hair as women do, and are sometimes seen upon the streets with it done up in curl papers.

The Kremlin Their Shrine.

Moscow is the mecca of the faithful in Russia, who regard the Kremlin as the shrine of their spiritual life and the embodiment of their national pride. There one sees real pilgrims, both women and men, with their full, coarse coats of skin and great water pots on their backs, trudging through the streets with a stick, weary and dust-covered, making their way to a place of prayer. Russia is a land of idolatry. It is one of the most interesting studies in human life to see the people in their worship of the images; men and women and children crossing themselves and bowing at all hours of the day and night when passing the shrines. The men take off their hats regardless of rain, sleet, snow or sunshine; whether walking, riding or driving, all persons, with more or less frequency, remember their adorations in whatever place they may be found or in whatever station. The czar crosses himself when he passes a shrine, just like the common people. He has to do it. The eyes of the world and of the church are upon him. While every person of the lower ranks pays homage, it is a rare thing to see those of the higher perform acts of devotion. There is much free thinking in Russia among the upper classes and the students of every degree. The compulsory system of religion regnant has brought them to atheism. While they are forced to conform to a certain degree, yet, in their hearts, there is a revolt. In the churches the worshippers bend to the floor, and there is a constant stream of people seen kissing, three times successively, the glass which covers the faces of the different images; a functionary as religiously following them and wiping the glass. The devotees also bow before the coffins of the saints and kiss the painted images of them. The home of Peter the Great in St. St. Petersburg is only a little log house of three rooms. It has been hallowed as a shrine. Services are held in it all day long, and there is a constant influx of people and a continual change of officiating priests. The left-hand room upon entering is the place of worship; like the other two, it is very small. The idolators walk through the door and go at once to the pictured face of Jesus, hung in a frame covered by a glass, surrounded by a wreath of artificial pink roses, and kiss it. Then they pass before a priest, gorgeously dressed in trailing robes, who holds a gilt cross, which the people kiss, the father presenting it to their lips. By the side of the priest stands a man in citizen's clothes, who bears a plate in his hands, and into this is dropped unfailingly a coin by the worshippers as they pass out. While the kissing of the cross is proceeding the priest who holds it is seen talking to the civilian, and the other smiles. In the center of the little room is a small pulpit upon which lies a Bible and crucifix. If the worshippers come in too late to kiss the cross held by the priest, they go to the Bible and crucifix and kiss them. The superstition of the people in St. Petersburg is not as great as in Moscow, for the reason that so many strangers visit the Russian metropolis, whom the people observe as not paying homage as they do, that they are beginning to lose at least their outward form of devotion. Never a seat of any kind is found in the churches or cathedrals or other places of worship in Russia. The people always stand through the services, and never murmur if they last two hours.

Gorgeous Theatrical Ceremonies.

Nothing could surpass the gorgeously theatrical ceremonies of the Greek church in the cathedrals on certain occasions. At one of the elaborate Sunday morning services which I witnessed in St. Kazan, an oblong railing had been placed near the center of the church, at the extreme end of which was a low platform covered with a carpet which led on up to the altar. At the appointed time there was a burst of entrancing music and some priests appeared. The highest in dignity was escorted to the platform by two others; and there, in the midst of the people, who crowded close to the railing and packed into a dense mass beyond, he stood simply gowned, and was arrayed, garment by garment, in his superb regalia of shimmering gold. An image, which was studded with diamonds, and a heavy gold cross were hung about his neck, and a tall cap woven with gems and pearls was placed upon his head. As each vestment was presented for his donning, he kissed it reverently. As the high priest was being dressed he pulled up his long beard continually and winced as the cap was crowded down over his forehead, pinching his spectacle rims which hooked over his ears. At last the robing was finished, while the exquisite music poured through the cathedral; then began a long service. A priest read from a book for about thirty minutes; at certain sections the multitude crossed themselves over and over and swayed forward. The reader turned to salute the high priest, who, at stated intervals, arose from the down cushion upon which he had been sitting and crossed himself. After awhile priests, all sumptuously arrayed in glittering cloth of gold, some bare-headed, some with tall, purple velvet caps, others with caps of a different color, massed with gems, approached the high priest with cersers and genuflexions. They humbly kissed his hands, which are considered too holy to be touched by the uncovered flesh, so a flap of the gold paraphernalia was placed on the sub-priest's hand and the latter raised that of the superior ecclesiastic over this to his lips and kissed it. This ceremony was also carried out the entire time during which the high priest was being dressed. The people looked on in adoration, crossed thmselves and whispered their prayers, while some were going up to the shrines and kissing them, and others were passing candles to the altar, where a liveried official received them and placed them in the candelabra before the shrines. Soon another battalion of priests appeared—thirteen in all, and two altar boys, nearly grown—every one dressed in dazzling gold vestments. There was much marching from the platform to the altar, and around in the space back of the latter, and chanting in the Slavonic tongue, which has a different alphabet from the Russian of the present time. At stated hours of the day, in the male and female monasteries, there are formal ceremonies during which the monks and nuns sing, each in the chapels of their cloisters. The nuns of an advanced position wear tall, plack hats, the same in shape as those worn by monks of a high rank, while others have their heads wrapped simply in black shawls.

Contrast of Conditions—Masses of Wealth.

The contrast of conditions in Russia is definite and suggestive. A few facts only will serve to illustrate how keenly the line of demarkation between the rich and poor is drawn, and this is the danger line. There are doors at the Winter palace of tortoise shell inlaid with bronze, and others decorated with fine pieces of porcelain. There are mantels of lapis lazuli from mines worked by the prisoners; a theatre in white and gold; a table of Siberian stones, one of solid silver, another of mosaic from Pope Leo IX; an enchanting conservatory opening into a great chamber where the czar sits at balls and takes refreshments, while the guests promenade about him on the floor of Pompeian mosaics or gaze at him from the royal upper balustrades. There are gorgeous picture galleries of priceless paintings; splendid throne rooms, with floors in mosaic of fine woods from America; a glittering chamber of coats of arms; walls covered with crimson velvet embroidered in gold, and others with heavy satin and silk of various hues; in the czar's reception room the walls are of solid gold. There are enormous candelabras of gold and of crystal, of silver and of porcelain; white marble steps and balustrades; granite columns; ceilings and walls of frescoes; a ball room for 3,000 persons; plates of gold and silver, the gifts of emperors, kings, cities and countries covering walls of great apartments; a concert hall; marble busts and statuary, extensive libraries and furniture of mahogany. There are porcelain vases everywhere and porcelain tableware; gardens over a riding school, where not only flowers and plants, but tall trees grow. The crown jewels in the Winter palace are no longer shown to visitors because their magnificence is so great that it created the anger of the common people who want food and clothes. It cost $12,000 to renew a carriage formerly owned by Catherine II. to be used at the last coronation. Ten other gorgeous carriages which were out on the same occasion, made exactly alike, are marvels of magnificence. There are 500 princely equipages at the royal museum of carriages in St. Petersburg; some are inlaid with precious stones, and many of the saddles and bridles are loaded with gems, while others have strings of seed pearls. There are handsome ostrich plumes and costly aigrettes for the horses' heads, and dazzling cloth of gold signs of the heralds for the coronations. The palaces of the dukes and others of the nobility are monuments of splendor—one of white marble stands on the bank of the Neva and reflects its glory in the waters. The palace at Peterhoff, built by Catherine II, is a fairy dream. It is kept up in the same regal style as in her day. There are chandeliers and frames to mammoth mirrors made of porcelain; furniture upholstered in satin damask of all colors, and walls covered with material of the same texture and tint. The dining room is a vision in crimson and gold; in another apartment the walls are covered solidly with small oil paintings of the faces of young women representing different Russian types. The pictures are not hung on the walls but placed in as ornamental woodwork would be—the whole a mosaic of fine art, the same as is seen in a room at the Winter palace, only of different subjects. There are doors in the palace of Peterhoff also set with oil paintings, and there are carvings in Carrara marble. The extensive grounds are covered with palaces, statuary and scores of fountains, and there every afternoon the imperial band plays. There is terrace after terrace, each frescoed in blue. At the palace teas, dinners and balls succeed each other.

At Tsarskyselo, a royal palace near a town of the same name, not far from St. Petersburg, one room has walls of poreclain, with columns of crystal and floors and doors inlaid with mother of pearls; another, all of agate walls and columns; another, the walls of solid amber and panels of carved amber. The magnificence of the manner in which the rich live in Russia is illustrated in the style of driving called "Troika." Three horses draw one carrjage; the middle one is in full harness, while the other two are almost loose. They move like the wind, and to see such a spectacle tearing down a street with bells jingling, a stuffed coachman holding the lines with his full might, and exquisitely dressed women sitting in the splendid vehicle, is a sight suggestive of Jupiter and thunder-bolts. The royal chapel at the Winter palace is gorgeous beyond all description; a vivid bewildering picture in white and gold and a blaze of mural paintings. The image near which the royal family stand and worship is luminous with diamonds. The head of Christ in a case, said to have been painted by St. Luke, is surrounded by rubies and diamonds; another head of Jesus is circled with sapphires and diamonds. Sacred pictures are gemmed with diamonds. In a little room adjoining the temple where the czars go to pray, there are bas reliefs in seed pearls; the whole dress of a figure being made of these. Other bas reliefs are surrounded by jewels. Back of the main body of the chapel is the "holy of holies," into which no woman is allowed to enter—not even the czarina herself. In it is another display of magnificence. The interior of the Cathedral of St. Kazan, built after the fashion of St. Peter's of Rome, is one of grandeur. There are shrines glittering with precious stones and huge columns of granite. In the monasteries there are solid silver coffins of the saints. In the Church of St. Peter and St. Paul, the bodies of many of the Russian emperors and empresses rest, all in vaults of white marble. On some of these are immense silver wreaths of laurel and great, gold crosses. On the gigantic columns of the building, from roof to floor, and on all sides of the walls, are hundreds of massive silver wreaths and silver palms sent by different nations or individuals at the time of the death of the sovereigns. Near one tomb is hung a huge wreath of porcelain roses and evergreens. St. Isaac's cathedral, which is the finest in St. Petersburg, has numbers of bronze figures upon the exterior and inside there are enormous granite columns. The doors are of heavy bronze with characters in bas relief. About the altar there are immense of lapis-lazuli, malachite and floor of porphyry; life-size mosaics of Christ, of Mary and of Isaac. Around the heads of Jesus and of the Virgin in the different shrines are diamonds and other precious stones and strings of priceless pearls. It cost 60,000,000 rubles to build the Cathedral of St. Savior at Moscow. The jewels about the picture of the Virgin in the church where the czars are crowned at Moscow cost 3,000,000 rubles. At the royal palace in that city is a carpet made by the nuns to be used at the time of the last coronation, for which the czar paid over 3,000,000 rubles, or $1,500,000.

In opposition to the gorgeousness of the palaces and the splendor of the churches, with their priceless frescoes, mosaics, statuary and treasures of gold and silver and precious stones, are the piteous men and women, ragged and crippled, crouching in the far-away, hidden recesses of the cathedrals as if trying to hide from the glare of the candle light, reflecting the candelabra of heavy brass, the shimmer of costly gems in the shrines, the glitter of the cloth of gold of the priests' garments and their resplendent decorations; in the grea mof the polished granite columns, upon the icy, marble floors they kneel in shrunken abjectness. In contra-distinction to the display of untold wealth by the fortunate classes, from the nobleman in his sables with his Oriental luxury of life, to the bedizzened priests in their churchly functions, are the beggars—the most forlorn, the most hideously poverty-stricken beggars ever seen upon the earth—who stand in groups at the church doors, massed at the gates of the monasteries, halting by the wayside, skulking upon the streets, groping about the railway stations—everywhere! The very poor in Russia wear shoes and sandals made of bark. Often their feet and the lower portion of their legs are bound with rags and they are arrayed, from crown to sole, in tatters. Their appearance generally is that of the "man with the hoe;" the hopelessness, the ignorance, the slavery and want of centuries are stamped upon every dull, pathetic feature, and emphasized in every movement of the body. Once when I was leaving the beautiful church in the Kremlin at Moscow, where the czars crown themselves, as they solemnly recite their fifty-four titles, I gave a coin to a beggar who had persistently followed me. In a moment I was surrounded by such a crowd of mendicants, imploring with lips, eyes and hands for help in a manner so determined that I was seized with a deadly terror and ran from them. A person whose soul is alive to the miseries of the human family is always conscious, while in Russia, of a sense of overwhelming depression produced by the unhappy and, apparently, irremediable condition of the lower classes. Scattered over the immense empire of the czar, at long intervals, are the houses of the peasants which are miserably poor, both in the villages and country districts. They are built of wood, some simply of logs, and are small, poorly constructed and dreary-looking. All are devoid of attractiveness and are somberly gray. The only bright thing to be seen in or near some of the villages is a cabbage garden of vivid green. The roofs of the huts, which are often hatched, reach nearly to the earth. These dwellings nestle in the midst of a little clump of outhouses. The fences are also made of wood, broken down in places and decayed. Occasionally there is seen a fence or hedge of fir or balsam. The sheperds are in the fields with their little flocks of sheep and often there are shepherdesses, while an old man guards a solitary cow as she eats. Men and women work together in the fields, sowing seed, raking hay or plowing. Sometimes eight or ten yokes of oxen are found standing in one place, hitched to their wooden ploys, two by two. In the latter part of September, I saw women working, barefoot in the fields, with their dresses tucked up to their knees, their naked legs gleaming from their petticoats, although it was so cold that I was shivering in my heavy winter clothes. They were also either bareheaded or had cloths, folded cat-a-cornered, tied over their heads. The peasant women carry heavy loads of wood on their backs, as in Germany, great bags stuffed full of food for the horses or cattle; huge wooden troughs for threshing grain and immense buckets of water swung by chains or ropes from a yoke across their shoulders. Four-fifths of the inhabitants of Russia are very primitive. Farming is done spasmodically. One rarely sees anything more extensive than small patches. There is a striking difference in the appearance of the people of the upper and lower classes. The formerly are superbly developed and are among the handsomest men and women in the world; cultivated in brain and manner and commanding in appearance. The lower classes are dwarfed in growth, often with heavy frames and slow movements. There is about them an air of stunted development of body, mind and soul; a doggedness, a shagginess, a suggestion of prairie horses that have never known the sleeking process of the stable. There is a notable picture in one of the palaces at St. Petersburg representing a horrible incident in the war of 1805, between the Russians and the Turks. In the frightful ascent of a mountain, the gorges were so wide and rugged that the Russian army could not cross them without bridges; so the yawning depths were filled with the bodies of men and over these the armed troops swept. The gaping chasms in the national life of Russia through the centuries have been filled in the self-same way; only that the mass of humanity that has been hurled into the gorges of social and political injustice has included the hearts and brains and living bodies of men and women, that the militant hosts of an autocratic government might climb.

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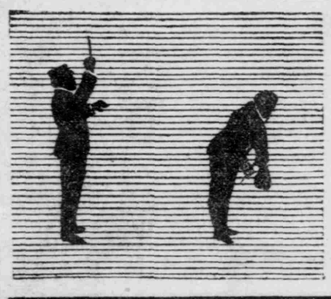

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PROBATE AND GUARDIANSHIP NOTICES.

Consult County Clerk or respective signers for further information.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, State of Utah.—In the matter of the estate of James F. Hess, deceased.—Notice.

The petition of Mrs. Sarah Hess praying for the issuance to herself of letters of administration on the estate of James F. Hess, deceased, has been set for hearing on Saturday, the 4th day of March, A. D. 1905, at 10 o'clock a. m., at the county court house, in the court room of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court with the seal thereof affixed, (Seal.) this 21st day of February, A. D. 1905. J. U. ELDREDGE, Jr., Clerk.

By W. H. FARNSWORTH, Deputy Clerk.

Stephens & Smith, attorneys for petitioner.

An Ordinance.

AN ORDINANCE REQUIRING THE payment of licenses by any person that may be engaged in the trading stamp business.

Be it ordained by the city council of Salt Lake City, Utah:

Sec. 1. No person shall engage in the trading stamp business or deliver any goods, wares, merchandise, money or other property, or grant any concession, privilege or preference in any way, upon the presentation or in the redemption of any trading stamp, coupon, ticket, or other device, sold, given or otherwise issued by any other person in connection with or in consideration of the sale, exchange, or disposition of any goods, wares, merchandise, or other property, without first procuring a license hereinafter provided.

Sec. 2. Persons required to pay a license under the provisions of section 1 of this ordinance shall each pay six hundred ($600.00) per annum in advance. The licenses hereby fixed shall be in addition to any other licenses that may be paid by the person affected.

Sec. 3. Any person violating any provision of this ordinance shall be deemed guilty of a misdemeanor.

Sec. 4. This ordinance shall take effect upon approval.

Passed by the city council of Salt Lake City, Utah, Jan. 30, 1905, and referred to the mayor for his approval.

J. S. CRITCHLOW, City Recorder.

Approved this 1st day of February, 1905.

RICHARD P. MORRIS, Mayor.

State of Utah, City and County of Salt Lake, ss:

I, J. S. Critchlow, city recorder of Salt Lake City, Utah, do hereby certify that the above and foregoing is a full, true and correct copy of an ordinance entitled, "An ordinance requiring the payment of licenses by any persons that may be engaged in the trading stamp business."

Passed by the city council of Salt Lake City, Utah, Jan. 30, 1905, and approved by the mayor Feb. 1, 1905, as appears of record in my office.

In witness whereof, I have hereunto set (Seal.) my hand and affixed the corporate seal of said city, this 3rd day of Feb., 1905.

J. S. CRITCHLOW, City Recorder.

Bill No. 5.

Assessment Notice No. 8.

SPIDER MINING COMPANY, PRINCIPAL place of business, Salt Lake City, Utah. Notice is hereby given that at a meeting of the directors, held on the 17th day of February, 1905, an assessment of ¼ cent per share was levied on the capital stock of the corporation, issued and outstanding, payable immediately to W. A. Langford, treasurer, at 902 West Second South, Salt Lake City, Utah. Any stock upon which this assessment may remain unpaid on the 20th day of March, 1905, will be delinquent and advertised for sale at public auction, and, unless payment is made before, will be sold on the 15th day of April, 1905, to pay the delinquent assessment and expense of sale.

W. A. LANGFORD, Secretary.

Assessment No. 12.

WABASH MINING COMPANY, PRINCIPAL place of business, Salt Lake City, Utah. Notice is hereby given that at a meeting of the board of directors held on the 24th day of February, 1905, an assessment of five cents (5c) per share was levied on the capital stock of the corporation, payable on or before the 27th day of March, 1905, to W. Mont. Ferry, secretary, at room 521 Atlas block, West Second South street, Salt Lake City, Utah. Any stock upon which this assessment may remain unpaid on the 27th day of March, 1905, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on the 17th day of April, 1905, to pay the delinquent assessment, together with the cost of advertising and expense of sale.

W. MONT FERRY, Secretary.

Location of office, No. 521 Atlas block, Salt Lake City, Utah.

Special Stockholders' Meeting.

NOTICE IS HEREBY GIVEN THAT there will be a special meeting of the stockholders of the Live Pine Consolidated Mining company on Tuesday, the 7th day of March, 1905, at 10 o'clock a. m., at the office of William M. Bradley, attorney-at-law, room 300 Atlas block, West Second South street, Salt Lake City, Utah, for the purpose of electing a board of directors and other necessary officers of the company, and transacting any other business that may lawfully come before said meeting.

Niagara Mining & Smelting Company, owner of majority of capital stock of Live Pine Consolidated Mining Company.

By C. A. HIGHT, President.
By F. W. BATCHELDER, Secy.
Dated Feb. 20, 1905.

LEGAL.

Assessment No. 5.

BLUE EAGLE MINING COMPANY. Principal place of business, Salt Lake City, Utah. Location of mines, Sevier county, Utah. Notice is hereby given that at a meeting of the board of directors of the Blue Eagle Mining company, held on the 1st day of February, 1905, assessment No. 5, of one-half (½) cent per share was levied upon the capital stock of the corporation, issued and outstanding, payable immediately to the secretary at his office, 225 Commercial Club building, Salt Lake City, Utah.

Any stock upon which this assessment may remain unpaid on Saturday, the 4th day of March, 1905, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on Saturday, the 25th day of March, 1905, at one o'clock p. m., at the company's office, 225 Commercial Club building, Salt Lake, to pay the delinquent assessment thereon, together with the costs of advertising and expense of sale.

ERNEST WILLIAMS, Secretary and Treasurer.

Assessment No. 11.

MAYFLOWER MINING COMPANY.—Principal place of business, Salt Lake City, Utah. Notice is hereby given, that at a meeting of the board of directors of the above named company held on the 4th day of Feb. 1905, assessment No. 11 of ¼c per share was levied upon the capital stock of the corporation, issued and outstanding payable immediately to the secretary at the company's office, room 207 Progress building, Salt Lake City, Utah. Any stock upon which this assessment may remain unpaid on the 9th day of March, 1905, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on the 25th day of March, 1905, at 2 p. m. at the company's office, to pay the delinquent assessment thereon, together with the costs of advertising and expense of sale.

JOHN CAMPBELL, Secretary. 207 Progress building, Salt Lake City, Utah.

Notice of Assessment No. 12.

THE SILVER SHIELD MINING AND Milling company, principal place of business Salt Lake City, Utah. Notice is hereby given that at a meeting of the board of directors of the above named company, held on the 20th day of January, 1905, assessment No. 12, of 1½ cents per share, was levied on the capital stock of the corporation outstanding, payable immediately to E. H. Mead, assistant secretary, at 514 McCornick building, Salt Lake City, Utah. Any stock upon which this assessment may remain unpaid on Tuesday, March 14, 1905, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on Thursday, March 23d, 1905, at 10 a. m., at the office of the assistant secretary, 514 McCornick building, Salt Lake City, Utah, to pay the delinquent assessment, together with cost of advertising and expense of sale. E. H. MEAD, Assistant Secretary.

514 McCornick building, Salt Lake City, Utah.

Notice.

THE CLUB HOUSE AND GROUNDS of the undersigned club will remain closed this spring from Feb. 15 to March 15, 1905, during the time the state law permits duck shooting. All persons are warned not to trespass or shoot upon said grounds.

Bear River Duck Club.
J. D. KENDALL, President.
JAY T. HARRIS, Secy.

Delinquent Notice.

WEST CENTURY MINE & MILLING company, a corporation. Principal place of business, Salt Lake City, Utah. Notice.—There are delinquent upon the following described stock on account of assessment No. 6, levied Jan. 13, 1905, the several amounts set opposite the names of the respective shareholders as follows:

No. Cert.	Name.	Shares.	Am't.
6	John Campbell	15,000	$75 00
39	Dan Weiskopf	1,000	5 00
43	M. S. Kahn	1,000	5 00
54	Jos. H. Myers	1,000	5 00
59	Max Behr	1,000	5 00
61	San Rubens	2,000	10 00
63	Richard A. Keyes	1,000	5 00
64	Richard A. Keyes	1,000	5 00
65	Richard A. Keyes	1,000	5 00
66	Richard A. Keyes	1,000	5 00
67	Richard A. Keyes	1,000	5 00
68	Richard A. Keyes	1,000	5 00
69	Richard A. Keyes	1,000	5 00
70	Richard A. Keyes	1,000	5 00
71	Richard A. Keyes	500	2 50
75	W. C. Thompson	1,000	5 00
76	John W. Beals	1,000	5 00
81	Max Behr	1,000	5 00
83	Jessie Chez	500	2 50
86	Louie D. McCracken	1,000	5 00
100	Al Raines	1,000	5 00
104	Carl Axtman	500	2 50
105	Chas. Hack	250	1 25
107	J. H. Tomlin	500	2 50
117	Horatio C. Sexton	500	2 50
126	Charles Tobias	1,000	5 00
127	Charles Tobias	1,000	5 00
128	Charles Tobias	1,000	5 00
129	Charles Tobias	1,000	5 00
130	Charles Tobias	1,000	5 00
131	Charles Tobias	1,000	5 00
132	Charles Tobias	1,000	5 00
133	Charles Tobias	1,000	5 00
134	Charles Tobias	1,000	5 00
135	Charles Tobias	1,000	5 00
145	Abe Amfield	500	2 50
156	Herbert M. Eisner	1,000	5 00
159	Henry Cooper	1,000	5 00
161	J. Goetz	2,000	10 00
164	Gabe Greenwald	500	2 50
200	A. H. Shorten	1,000	5 00
201	A. H. Shorten	1,000	5 00
208	Lewis Huller	1,000	5 00
213	George Commings	500	2 50
214	D. K. Weiskopf	500	2 50
222	Joseph Chez	250	1 25
232	Joseph Oberndorfer	1,000	5 00
233	Joseph Oberndorfer	1,000	5 00
234	Joseph Oberndorfer	1,000	5 00
235	Joseph Oberndorfer	1,000	5 00
236	Joseph Oberndorfer	1,000	5 00
237	Joseph Oberndorfer	1,000	5 00
238	Joseph Oberndorfer	1,000	5 00
239	Joseph Oberndorfer	400	2 00
249	Joseph Oberndorfer	1,000	5 00
250	Joseph Oberndorfer	1,000	5 00
251	Joseph Oberndorfer	1,000	5 00
252	Joseph Oberndorfer	1,000	5 00
253	Joseph Oberndorfer	1,000	5 00
254	Joseph Oberndorfer	1,000	5 00
255	Joseph Oberndorfer	1,000	5 00
256	Joseph Oberndorfer	1,000	5 00
257	Joseph Oberndorfer	1,000	5 00
258	Jos. Oberndorfer	1,000	5 00
259	Jos. Oberndorfer	1,000	5 00
260	Jos. Oberndorfer	1,000	5 00
261	Jos. Oberndorfer	1,000	5 00
262	Jos. Oberndorfer	1,000	5 00
263	Jos. Oberndorfer	1,000	5 00
264	Jos. Oberndorfer	1,000	5 00
265	Jos. Oberndorfer	1,000	5 00
266	Jos. Oberndorfer