

SENATOR COLLETT.—Let our country look and see what reproaches disgrace our Congress and send them to such elements as they are fitted by their breeding to enjoy.

Mr. Churchwell rose to make a personal explanation. Many objections were made, and a loud cry of order! he said his colleague, Mr. Collum, had made a charge in report of his speech published in the Globe, which he did not make in the debate yesterday, and which was false.

(Cries of order order) Mr. Collum, here, leaped over the desk which separated him from Mr. Churchwell, and rushed towards him.

He was immediately seized by the surrounding members, and while they were holding him he made the most violent efforts to get free, shaking his fists at Mr. Churchwell, and exclaimed—

“You are a liar!—a d-d liar!—a d-d scoundrel!”

Great confusion ensued. The Sergeant-at-Arms went towards Mr. Churchwell with his mace, but it was some time before order could be restored.

Mr. Churchwell, during the affray, drew a pistol and cocked it.

WATER-PROOF CEMENT.—Mix equal parts of vinegar and milk; turn off the whey, and mix with it five eggs; beat the whole together; then add sifted quick-lime till it acquires the consistency of a thick paste. This cement resists the action of water, and also of fire to a high degree; and is hence very useful in mending cracked ware, broken vessels, &c.

LIGHT FOR ANIMALS.—We are often impressed with the gross neglect of otherwise intelligent men, in not securing abundant light for animal life. To the animal and the plant alike, and to each and every human being, light as well as warmth, is absolutely indispensable. Put a plant in a cellar, and it will grow up colorless, flexible, and healthless. Put it in a dark place, and you give it air, and it will hardly do better.

Yes! people will attempt to bring up animals imprisoned and housed. In some public remarks we had occasion to make, we stated that pig would not grow if deprived of light. We soon after met an old gentleman, and he had lived sixty years without discovering the fact, and the first words he addressed to us were:

“Well, you told me why my pigs would not grow. Two years ago, I put in a snug place under my barn, six pigs. It was warm, but dark, and they were fed through the floor. In the spring I took them out, and they looked like rats. They had not grown a pound.” A farmer of our acquaintance was some time since driving a fine mare. We asked him how she became blind. He told us that he put her and two other three-year-old horses into a perfectly dark stable in the fall, and in the spring, soon after they came to the light, they went stone blind.

These illustrations show conclusively, that light is necessary to every living and growing thing. Our barns are not light enough. Our houses, too, many of them, are too destitute of light. Parents pursue a blind and benighted course, when they encourage their children in living housed and imprisoned, when they encourage them in enveloping their faces under impenetrable veils, lest their cheeks should blister. You cannot blister the cheek of a cherry or a peach. Better remember that the ruddy glow of priceless health, and the life and animation that irradiate beauty, can never exist in perfection, unless in full and free exposure to air and sunlight.—[Folsom (Ohio) Blade.]

THE GIFT OF ORATORY.—The gift of oratory is a great gift; and when employed by a man of large intellect and generous feeling, it may be employed for the noblest purposes. Among the Greeks and Romans oratory was regarded as one of the highest arts. For the orator combined in himself the journalist, the debater, the orator, and the preacher all in one. There were no books, no newspapers, no reviews in those days. The assembled crowds drank in their opinions, knowledge, and philosophy from the lips of their orators. In the portico, the forum, the garden, and the assembly, the Greeks stood face to face with their men, and drank in their living thoughts as they felt warm from their lips. It is our newspapers, and books, and reviews that have tended to dull the oratory of modern times; for the mere speaker has ceased to exercise that exclusive ascendancy over the minds of the masses, which he did in the times that preceded the invention of printing. Nevertheless, oratory as we have said, is a true and noble art still; and we are as ready to hail the true orator, as the true poet, painter, or dramatist.

Oratory is the art of moving or convincing others by spoken words. Different people require different modes of address, according to their temperament. The style of oratory that is calculated to excite the enthusiasm of Frenchmen would often appear simply ludicrous to Englishmen. Frenchmen admire manner, Englishmen matter; the former love style, the latter facts and things. The French orator is all action; the English orator stands comparatively motionless, sometimes finding a refuge for his hands in his breeches pockets. Frenchmen will eagerly listen to a long speech; while Englishmen will patiently sit out a speech of two hours long. The temperament of the two people is essentially different, and hence the different styles of French and English oratory. The Irish, half Celtic and half Saxon as the Irish people are, is a happy mixture of both.

SCENE IN COURT.—Drunk Attorney.—If the court please I think that this witness is, by his own showing, interested in the event of this case. I object, on that ground, to his further testimony. If a man may swear himself into the possession of two hundred dollars in this case, why I have to say is that this is a d-d roaring pretty court of justice.

Tipsy Judge S.—Mr. B., your objection seems to be well taken; the witness may retire from the stand.

This court permits no profane language in its presence; your language, Mr. B., seemed to be d-d profane, you are fined five dollars for contempt of court.

Drunk Attorney.—(slightly sobered by the fine.) Why your honor has just made use of profane language yourself.

Tipsy Judge.—(getting more tipsy by his efforts to collect his ideas) Did the court use profane language? Well, then, the court fines itself. Here's money Mr. Clerk. This court intends to preserve its dignity, without regard to expense.—[Ex-Pr.]

“What a lovely woman!” was the exclamation of Lord Chancellor Eldon, upon passing a first-class beauty, when passing up and down Westminster Hall with his friend the Master of the Rolls previous to the opening of their respective courts.—“What an excellent Judge!” said the lady when her sensitive ear caught the flattering words of the Lord High Chancellor of England.

DESERT NEWS.

A. Carrington, Editor.

THURSDAY, SEP. 21, 1854.

LITIGATION.

We have often observed it written in school-boy copy-books that ‘Evil communications corrupt good manners,’ and there is a fear that constantly open courts and an increasing number of professed limbs of the law may tempt the uninitiated to waste their time and substance by engaging in law suits, or by voluntarily attending their progress.

This conclusion is deemed correct from the fact that almost daily an idle crowd around the Council House is seen to be on the increase.

It is indisputable that the large majority of our population come here on purpose to serve the Lord, and walk uprightly in his sight, and in the sight of their brethren. It is equally true that there are some in Utah who neither ‘Fear God nor regard man,’ and many who appear to be striving to hit between wind and water, for they are actually trying to see how much evil they can commit and at the same time keep their standing among the saints, and peradventure slip inside the gates of heaven, even at the risk of a tight squeeze. Such persons seem to forget the ancient and true saying, ‘Ye cannot serve two masters,’ the one being good and the other evil; hence, when they have travelled in the path of evil until the instigator thereof has lured them into its quagmires, or until the chastening hand of the Almighty is upon them, they call upon the upright to help them out, clean them off, stand between them and their God, and place them where they would have been had they committed no sin.

That you may be further able to avoid such an unpleasant predicament, a few suggestions are offered for your reflection.

Tradition seems to have invested court houses and the proceedings therein with a peculiar charm to a certain class, and the lawyers, and possibly now and then a judge, love to have it so, for by this craft they get their living, and the dopes and the obstinate foot the bill, except when honesty is driven to the wall through lack of evidence, or by some quirk of law, or corruption in the court, and all this goes on much to the amusement and benefit of those who pocket the fees, and laugh at the gullibility and stubbornness of the litigious; and to keep up the craft, if you will stop and listen, your ears will be stunned by its professors with the mysteries of the law, the dignity of the law, and the vast amount of profound study required to become familiar with it.

Now what are a few of the main, simple facts in the case? It is a fact that law is, or should be, neither more nor less than a rule of action founded in justice for the proper regulation of the human family in their social intercourse, and written with the utmost plainness. That every one amenable thereto is able to understand it, or there is a radical defect in its phraseology, which should be remedied. That ‘common law,’ as it is commonly understood and practiced, is a labyrinth of abominations, and should be struck out of existence. That the Constitution and applicable laws of the United States, and the laws passed by the Governor and Legislative Assembly of Utah Territory, are all the laws of human enactment in force in Utah. That our laws are so few and so plain that you can become familiar with, and understand all which concern your individual conduct. What necessity then for courts and law cases? Not one particle, except through the wickedness, stubbornness, and folly of one or both parties to a suit.

Crimes are committed, hence there must be an understanding and acknowledged legal mode of trial, or mob law would prevail, or criminals go unpunished. What is necessary to constitute this legal mode? A law plainly defining the crime, specifying the court having jurisdiction, and empowering that court to cause the criminal and all pertinent evidence to be produced, if to be found, and indicating some plain, brief mode of procedure with the trial, which will subvert the ends of justice. Any lawyers needed in such cases? No; why? Because they could only at best hinder progress and annoy the ears of judge and jury, and irritate the witnesses. For it is taken for granted that judges are acquainted with the law in the case, that both they and the jury have ears with which they can hear, and know how to ask the witnesses pertinent questions, and are capable of understanding the answers, and discriminating between true and false evidence, to say the least, in as great a degree as a lawyer, and for doing this they have the advantage of being simply employed to adjudicate the case, while lawyers are hired by one or both parties expressly for the purpose of darkening knowledge by words without counsel.

So long as the tares grow with the wheat a criminal case will arise occasionally, but among saints a civil case should rarely, if ever, be taken before what is commonly called a legal tribunal. How are you to avoid doing so? We might answer, in brief, by faithfully keeping your covenants, but, as before remarked, some professed saints are mainly concerned to see how few covenants they can observe, and keep along in fair weather, and a more extended answer is necessary for their benefit:

In your dealings with your fellows let all parties have an explicit understanding concerning services, prices, payments, or any important point touching the matter in hand; and when of so much consequence that you cannot afford to risk losing, or being swindled, or wronged out of what may be your actual rights, either have written agreements, or at least two good witnesses to the understanding, if you will deal extensively with those who are not tried and proven.

When a person will not arbitrate, nor listen to the counsel of two of his brethren, nor that of his teacher, and you actually cannot afford the loss, you have a right to a hearing before his bishop, which should be amicable and final. When you deal with one who is not even a professed saint, you must expect to run the risk of dispute, and of obtaining justice in a law court, for their ideas, traditions, and customs, all lean in that direction; though many of that class are very honorable, exemplary, and upright in fulfilling civil contracts.

So far as mere property is concerned, when a

person would compel you to go with him a mile, go with him twice, but if unforeseen events so transpire as to render it almost out of the question, or morally wrong for you to avoid appearing in the capacity of a party in a suit at law, hire no lawyer, but produce your evidence, make your statement if you wish, and submit the question to the magistrate, judge, or jury; and let no persons be found at a trial except the court, the parties, witnesses, and such others as actually have business there.

It will be well to observe this plain, and necessary counsel, and bear in mind that we have no fellowship for litigious lawyers, nor for any person who prefers litigation.

BRIGHAM YOUNG, HEBER C. KIMBALL, JEDEDIAH M. GRANT.

Goods and Cash.

We take pleasure in informing the inhabitants of Utah, that competition among our traders, heavy stocks of merchandise, and bills to be met are bringing down the prices of imported articles to a more reasonable and equitable rate. This favorable tendency will be facilitated, and accelerated to a living price for all goods, if those having cash, stock, and other articles in demand for exchange will continue to wait patiently, above all, buy for real, consistent use, rather than for show, and luxury.

Cash has been drained from our midst, and drafts have been furnished, until coin is becoming scarce for our business requirements. From this fact it would seem to be good policy for all parties, if those handling large sums would send off drafts in lieu of coin, that a sufficient amount of the latter may at all times be in the market.

From San Bernardino to Aug. 27.

The health of the inhabitants was tolerably good. Elder Amasa Lyman had been very sick, but at date was again able to attend to business. The wheat harvest was very good, but an unusually heavy rain, about the 20th of August, had destroyed much grain, and many adobies, and saturated the soil to the depth of 18 inches, raising the streams higher than they were at any time last winter, and doing much damage throughout southern California.

Elder Parley P. Pratt and the brethren at San Francisco had bought a vessel of 450 tons, and were rigging it up to ply between the Sandwich Islands and the Pacific coast. There continues to be a general friendly feeling towards the saints. Money was scarce. Some gold had been found in that vicinity.

Elder Charles C. Rich, accompanied by bro. John M. Horner, of San Jose, expects to start for this city about the 1st of next October.

News from California and Oregon.

The California Mail which arrived on the 17th, brought dates to the 12th of August. [From the Los Angeles Star.] Another fire occurred at Marysville, July 28—two hundred houses destroyed. Loss \$250,000. July 22, one hundred and fifty acres of barley were burned on Vasco's Ranch, near Stockton. In Nappa Valley some seven hundred acres of wheat and barley have been destroyed by fire.

During last June there were 382 arrests by the Police in the small town Portland, Oregon; 53 for larceny, 29 for assaults, with deadly weapons, and 9 for murder. [Truly Portland is following the fashion. [From the Sacramento Weekly Union.] Two parties of Chinamen had a fight, July 15, near Weaverville, in which 10 were killed. Reports from the gold mines continue to be favorable.

SAINTS & THE WORLD.

We gladly publish the following timely question and answer, which are judiciously handled, and have been communicated by a saint whose observation and experience give weight to his views.

The world rank us in two classes, viz: knaves and dupes, and verily, those who venture to associate with them on equal terms of sociability and agreement, will be found striving to mingle good with evil, repeating the sailor's prayer of ‘good Lord and good Devil,’ (if they pray at all), and will surely give a semblance of truth to the world's classification by becoming dupes to evil, and knaves to spread evil.

The expression *semblance of truth* is used because the world's classification is never true, indeed can be, when applied to those who live as Latter Day Saints have covenanted to do, but its correct when used in reference to those who prove recreant to their profession. Continue then, as heretofore to falsify the slanderous statements of the world by a steadfast, uniform, and upright course in the pathway of all righteousness, and never allow yourselves to be deceived by the expectation that Christ will strike hands with Belial. Let all Saints, and all their children who are old enough to understand it, read, remember, and act out the answer given to the following question.

GREAT LAKE CITY, Sep. 20, 1854.

MR. EDITOR.—Can a gentleman of good reputation and character, not of your religious creed, be permitted to associate with your females and enjoy the civility and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

ANSWER.

Jesus says ‘Ye are not of the world, but I have chosen you out of the world.’ If a gentleman wishes to associate with our females, let him repent and be baptized for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism and have added damnation to themselves by hypocritically bowing to certain rights and ceremonies with motives other than to glorify God and save themselves from this untoward generation. Let these gentlemen go forth and preach the gospel to the nations, like the Mormon Elders, without ‘purse or scrip.’ Let them be clothed, tarred and feathered, and whipped a few times for Christ's sake, and for their own follies; and return after a few years' labors, clear in conscience, pure in heart and unspotted from the world. If they can do these things, and endure; they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

It is possible that there may be females among us that will accept the company of gentlemen who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. But there is no female in our Church that stands upon her good name and honors a Saint—that respects herself, her religion and her God, that will freely mingle in the society of any, except those who are soul, body, and spirit, devoted to the cause of the Latter Day Saints.

Let no one think hard for this, for it is a matter of conscience. No man of the Mormon creed will even think it hard if he is not freely admitted into female society, not of his faith. He will never seek it under any circumstances; but even if he were to, he would not be likely to meet with success. It is not because the ladies of the world are not virtuous, intelligent or refined; but

it is because there is no congeniality of spirit, faith, and hope.

We would say to both male and female members of our Church: be kind and courteous to all. Yet remember your covenants and keep them. And keep yourselves unspotted from the world. If you see any one in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ hath chosen you out of the world, therefore the world hate you! They may profess to love you, but without exception this profession is only to ensnare and ruin you, and then, mark it, only to your folly and gullibility. They are not of us, and those who are not of us are not for us, and those who are not for us are against us. This is obvious, and must be remembered, and practiced by all who wish to reap the rewards promised the Saints.

The Swiss Mission.

Account of Elder Mayer's Labors.

On the 22nd of January, 1853, I came to Hamburg, in company with brothers Spencer, Hunt, Riser, and Seorist, but finding little liberty there, I prayed the Lord to open a field of labor for me in Switzerland. Brother Carn received a letter from President Stenhouse to send him an Elder or two. I rejoiced at the news, and on the 23rd of March, the same year, I left Hamburg for Basle, by the counsel of President Carn, with his blessing and assistance, and with a quantity of German books.

On the 26th of the same month, I arrived at Basle, and by the blessing of God, and the wise counsel of President Stenhouse, I commenced laboring in Basle. I found it a hard place, but by tugging up hill a long while I baptized sixteen persons. These were very poor, and could render me little assistance, and I being driven out of Basle to Bresfelden, we thought it best that I should go to Zurich to labor.

On the 3rd of December, I left Basle, according to the directions of President Stenhouse, and came to the city of Zurich, to labor here and in the country around. I commenced to do a good work here, by laboring from house to house, and the people came to my rooms which I rented. It was not long before I began to baptize, and the preachers finding that their craft was in danger, commenced publishing many lies against me, such as that I had spoken against their laws. One preacher, by the name of Ashman, a Baptist, published an article in a daily paper, stating many lies, and said, he hoped the police authorities would drive me out of Zurich and vicinity.

On the 29th of March, I received a written note to leave Zurich without recourse to law. But I continued my labors, and kept out of the sight of the police, and baptized those who desired baptism.

On the 2nd of April, I went to the police, and asked them why I must leave Zurich. The director, Mr. Ferce, said that I was ordered out, and that was enough for me to know, and if I did not go willingly they would force me. I told them that I would not leave willingly, that I had not broken their law, or, if I had, they should prove it. He then called in fifteen policemen and said they would force me. I told them that they did not know what they were going to do. That I was their friend, and had come to do them good, and God and the holy angels knew it. They then appeared struck, and they left me and went out. I then told them it was noon and I wanted my dinner. They said I might go, but I was to leave the next day. I said I would not, and went to my dinner.

I went to a lawyer, and he drew up a writing against their proceedings, and I handed it to the Council of Zurich, and there it lies yet. They find their law cannot take hold of me, as there is religious liberty here by law, but they thought they would scare me out of Zurich.

The next day there came a policeman to my room, and said that I should go to the police office. I went with him, and they insisted me by asking me many unbecoming questions. They told me to strip of my coat and vest, and they searched my pockets and felt my person to see whether I had any thing concealed about my body. They said they intended to send me to America, then told me to put on my clothes, and one of them said that I should follow him, and that I should go to prison. I told him I was prepared. He told the goler to keep me on half rations.

The goler appeared at first very rough, but afterwards became more friendly. I made friends with those prisoners that were in the room with me, and preached the Gospel to them, and they said they believed it, too. One of them afterwards came, with his wife, six miles to hear me, and was much pleased.

Brother Casper Schilling went to the American Consul, and by his assistance, and the influence of my brothers and friends, got me out of prison, after having been there eight days. But the Lord brought good out of it, for it made me many friends, and by the blessing of God I have been able to bring many to the knowledge of the truth. I have baptized sixty-three in the Canton of Zurich, one living in the Canton de St. Gall, and seven have given in their names for baptism. In my weakness the Lord has made me strong, blessed be the name of the Lord. The work is His, and the glory is His, and I am His servant, and am willing to do as He says through His servant the Prophet and President.

Should I not have the pleasure of hearing from you again before your departure, be pleased, brother Samuel, to accept of our kindest and best wishes for a prosperous voyage and a happy meeting with your family and friends.

GEORGE MATYER.

We copy the following from The Semi-Weekly Journal, printed at Galveston, Texas, June 22nd.

A MORMON PREACHER.—Seth M. Blair, from Salt Lake, who holds the distinguished position of United States Attorney for Utah, arrived in our city by the steamer Charles Morgan. He is an Elder in the Mormon Church, and purposes discouraging to our citizens on the tenets of that religion. Elder Blair resided in Texas in Revolutionary times, and did our State ‘some service’ in 1836-7. He formerly belonged to the Methodist denomination, but became convinced in his mind that Mormonism was the true doctrine, and has since, as his talents entitled him, because one of the exponents of that singular faith. We may not believe, but we have no fears in listening to arguments which are novel, apparently logical, and, to perhaps the ablest theologians, unanswerable, as long as the literal language of the scripture is taken as a guide. We have found but few better Mormon preachers, and they can bring any amount of scripture proof to justify what we consider the most obnoxious feature in their Church relations,—polygamy. The ladies of course, will not countenance the doctrine and men are not all Solomon now-a-days, but still curiosity will prompt many to listen. Elder Blair holds forth at the Lyceum to-night.

MORMONISM.—Elder S. M. Blair, recently from Great Salt Lake City, will preach reg-

ularly in the Lyceum Hall on Tuesdays and Thursdays, and in the Morian Hall on each Sabbath, so long as the kind and gentlemanly directors, and owners of those halls, will extend their present generosity. Tuesday and Thursday preaching will be at 8 P. M., and Sabbath service at 10 A. M., and 5 P. M., precisely.

Fashionable Young Ladies.

What is the life of a would-be fashionable young lady? It is to go to a model boarding-school, kept by an ex-French milliner; to be put into a room with four promiscuous young ladies, and to learn in three or four days more mischief than her grandmother ever thought of. It is to stay there at the rate of thirty dollars per week for several quarters, and come home ‘finished’ and superficial, with a taste of Latin, a touch of Spanish, and a portfolio full of crooked horses, distorted houses, lamp shades, and extraordinary abortions of cattle and fowls in general, the types of which were never found in Noah's menagerie.

It is to sit in the drawing room in a flounced silk dress, with a waist half a yard in circumference, be-cuffed, be-scented and be-jewelled, to receive morning calls, while mamma looks through her spectacles, and tries to mend Made-moiselle's stockings.

It is to have Mr. Fritz Humbug some fine day get on his knees, and request Mademoiselle to make him, what she has all along been desiring, the happiest of men.

It is to wear a white satin dress, an orange wreath, a long fleecy veil, a diamond pin, and respond Amen! to a quantity of things of which Mademoiselle does not understand the full import.

It is to commence housekeeping where the ‘old folks’ leave off; it is to patronize fast horses, ruinous upholsterers, opera, concerts, theatres, balls and fetes of all kinds. It is to bring a few sickly children into existence, to be tortured into eternity by careless hirelings.

It is to find after a few years probation that Mr. Fritz Humbug is just what his name imports. It is to have an ‘execution’ in the house; it is to be madmen to go into hysterics, and to call to mind, find herself in the sixth story lodgings, with a tight husband, and air-tight stove, a loose wrapper, and a crying baby.—[Fanny Fern.]

DEATH & GREAT LEVELER.—As Alexander the Great was marching with pomp at the head of his mighty army, he passed where Diogenes in his tub was very intently engaged in examining, arranging and re-arranging a heap of bones. The conqueror, causing his hosts to halt, thus spoke: ‘What dost thou here, Diogenes?’ The cynic replied, ‘I have here the bones of thy father Philip, from which I am trying to separate those of his lowest servant, but for the life of me, I cannot determine which is which?’

Purifying Black Lead for Pencils. Rungs proposes to purify poor black lead for pencils by digesting it in a state of fine powder for 30 hours, in about twice its weight of strong sulphuric acid, after which about four parts of water to one of acid should be added and the whole then left to soak for half an hour.

The acid should then be poured off and the lead washed, when a pure black lead will be found at the bottom of the vessel—which should be of glass or stone ware. The de-canted sulphuric acid contains iron and sulphate of alumina. Rungs also proposes to add a little lamp black to the lead so obtained, in order to deepen the tints of the lines drawn by a pencil made from it.

What are our chemists doing about a jet black pencil, as a substitute for pen and ink.—[Scientific American.]

AMERICAN WINE TRADE.—Within a circle of twenty miles around Cincinnati there are 1200 acres planted with the vine, 800 acres of which were in bearing this year, and produced an average of 400 gallons of wine to the acre, making an aggregate of 320,000 gallons. Some of the best vineyards yield 600 and 800 gallons to the acre; but others, when the rut prevailed, did not average over 150 gallons per acre. The season has been very favorable, and the crop has been unusually large. The new wine now sells at \$1 and \$1.10 for the best.

It is said there are twenty-seven tons of coined silver in the mint at Philadelphia. DIED: In this city, August 23rd, Mrs. ABRAHAM KELLY, wife of Joseph Kelly of Springfield, U. T. County, aged 26 years and 7 months after 8 months illness—consumption.

STRAYED: THOMAS T. S. Williams and near his dwelling house in G. S. L. City, on Saturday night, Aug. 26, a dark brown spanish male, branded M on the left shoulder, a spanish brand on the left hip, and G on the right—if visible, the tail shaved half way down and cut square at the end. The finder will be liberally rewarded by bringing the same to the Desert Store—and any one giving information which will lead to its recovery will be suitably rewarded by J. M. HORNER & CO. sep21-23-25

STRAYED: From one of the herds that daily cross Jordan River, a large red ox about 8 or 9 years old, branded T B O O K S on the horns, also holes in the horns; any person who will return said ox or inform me where he may be found, or Joseph Cain, at the Post Office, will be handsomely rewarded. Mrs. THO. D. BROWN. sep21-23-31

NOTICE: THERE is now in possession a light colored OX branded J B on the near hip and B on the near horn. The owner can have it by proving property and paying charges. AN P. W. N. HENDERSON, 5th Ward. sep21-23-31

FOLLOWED: David Fullmer's horses from west of Jordan into G. S. L. City, on the 14th of Sept., a Chestnut Sorrel Horse Colt, about 5 months old. Said colt was about D. Fullmer's following morning, and was seen that day following teams about the said beds. Whoever knows anything about the colt, and will give information to the subscriber, or Joseph Cain, will be liberally rewarded. sep21-28-31 SAMUEL BENNING.

FOUND.—On the 10th Sept. 2 months old, black and white Bear Pig; inquire at the Printing Office. sep21-28-31

WANTED: 100 CORDS of WOOD at Lake Point Salt Works, Tooele county; for which \$8 per cord will be paid in Salt; Dry Goods and Groceries. sep14-27-41 J. W. HUNTSMAN.

WANTED, at Jordan Woolen Factory, in exchange for Good Filled Cloth—cash, wool, grease, soap, wheat, flour, potatoes, corn, and other vegetables—immediately. Also, a good Weaver Wanted, who can have steady employment. sep14-27-29. MATTHEW GAUNT.

POSTSCRIPT!!!!

PRICES REDUCED,

AT THE NEW two story Building of Geo. Goddard's, three doors north of Reuss's store. The subscriber is now offering to the citizens of G. S. L. City and vicinity his LARGE and WELL SELECTED Stock of Dry Goods; Groceries; Hardware; Queensware; Tinware; Boots; Shoes; Clothing; Hats, &c.—at greatly reduced prices.

A CALL will convince you that I am selling as low or LOWER than the LOWEST! WM. MAC. N. B.—The highest market price paid for Oats, Barley; Butter; Eggs; &c. sep14-27

New Military Store.—MRS. PHELPS respectfully acquaints the ladies of G. S. L. City and vicinity that she has opened the Basement Store lately occupied by E. L. Southworth, on East Temple Street, with a new and splendid Stock of Military, consisting in part, of Bonnets, Ribbons, Feathers, Flowers, Lace, &c. comprising the usual articles of the trade. N. B. Flour, butter, and eggs, taken in exchange. Sept. 11, 1854. 3-1

BASKETS for Sale in the 13th Ward, on South Temple Street, at bro. Stringham's, for which I will take wheat and flour, corn, oats, butter, cheese, eggs, clothing, onions, fallow, or candles. LEVI GIFFORD. sep12-27-31

A Good House, with two rooms, and out-buildings, and a first-rate corner Lot, in the middle block, north side of the 6th Ward, for sale or to rent.—Apply to William Fawcett, 5th Ward. sep14-27-31

TAKEN UP, ONE Large White OX (Sept. 4) with red neck and head, the shell of left horn split off, and the pelt broken off about six inches from the head, branded with H H on the right horn, and a large H on the left hip. The owner of the above ox is requested to call; prove property, pay charges, and take him away. GILBERT BELNAP, P.E. 27-31

SOMETHING NEW UNDER THE SUN.—SNOW & CO., have on hand and for sale at fair prices, a new stock of Staple Goods, consisting of Dry Goods, Groceries, Hardware, Queensware, Boots and Shoes, Paints, Oils and Dr. Stuffs, &c. The public generally and our friends in particular, are respectfully requested to call and see for themselves. We for the present shall be found at Robert Pickett's, on the west side of East Temple street, Great Salt Lake City; but we shall soon remove to Townsend's Block, on the East side of the same street.

Should you call soon, and before many others have called, you will find among the Dry Goods a small but good selection of Prints, Ginghams, Delaines, Broadcloths, Bathing, Cassimeres, Jeans, Drills, Muslins, Shirtings, Flannels, Linens, &c., &c., and trimmings for the same. And among our Groceries, Tea, Sugar, Coffee, Dried Peaches and Apples, &c.

And among our Hardware, spiders, shovels, scythes, axes, benches, shingle and lat axes; saws, circular and hand; mill and other files; door trimmings, such as locks, latches, butts and screws; also cutlery.

And among our Boots and Shoes, gents' coarse and fine boots, coarse shoes, and ladies' fine and coarse shoes, youths' and children's shoes and lace boots, &c. And among our Queensware the usual articles in that line.

All of good quality. As to prices, please do as we have done—form your own opinion. Farmers who have wheat and oats to sell will be good enough to call and learn what Snow & Co. will say on the subject. We shall soon keep on hand for sale valley distilled Whisky of the best quality. Ladies!—We beg your pardon—we have gents, but no ladies Hats.

ZERUBBABEL SNOW, ERASTUS SNOW, JETER GUNTER. sep7-26-41

CASH PAID FOR OATS, Barley, Butter, Cheese, Eggs, Bran and Shorts, if delivered soon, at the ‘FLOUR, FEED, AND PROVISION STORE,’ two doors North of W. Mac's, in G. S. L. City, by Orson Hyde and William Price. Call and see us before you dispose of your Produce. We now lack only few hundred bushels of Oats and Barley to meet the Government demand. Bring us a few bushels more, and we hope to be able to fill that bill by the time required. Also on hand a few of Hodge's Steel Pioneers for sale. sep7-26-31 HYDE & PRICE.

IS HEREBY given, that from and after this date, (Aug. 30th 1854) Mr. A. P. Vargus is not my agent; therefore I will not fulfil contracts of his making or pay any debts of his contracting.