

is it your intention now, in faith, to obey the laws of the States against polygamy and unlawful cohabitation as the law is intended by the courts?

—This would be a promise for the future. It is pretty much a promise as to the future, but I don't know what the future will be.

—A man can say whether he intends to obey the laws.

—I certainly believe in obeying the laws. This is the first time I have before Court.

—Do you say now you intend to obey the laws of the United States against polygamy and unlawful cohabitation?

—Well, I could not promise, I don't know what the future will be. I don't want to make promises that I don't know at the time I can fulfill.

—You will not promise that you will obey the laws of the United States?

—I feel like this: If, in the future, I break the law I am amenable to it. I cannot see it in any other way.

—Yes, sir. But I am exercising discretion here, which I can exercise in view of the circumstances of the sentence. I must exercise discretion to put an end to this practice of polygamy and unlawful cohabitation.

—So far as the law gives discretion. Now, what I want to know is, whether you intend in the future to obey the laws of the United States against polygamy and unlawful cohabitation?

—First, I want a promise of good faith. I don't want any promise here that are going to be made. If you cannot make it in good faith, do not make it.

—That is the very reason I am asking you. It looks to me as though if you do not make it in good faith, it will be a question.

—That is not the question. But that a man is bound to the law whenever he is under the law.

—But that is not the question. If you want a little reflection on it you may have it.

—My feelings are to keep all that I believe that is right, don't you believe that is right, don't you?

—Yes, sir, I do.

—And you cannot promise to obey the laws of the future? Is that your answer? You cannot promise in the future to do what you now believe is right?

—Well, suppose that a law is repealed?

—Then it would not be a law. It would be repealed. It would be repealed. It would be repealed.

—But do I understand you, you are asking me to promise to obey the laws of the future? That was the question.

—The question I asked you was whether it is now your intention, in faith, to obey the laws against polygamy and unlawful cohabitation?

—Well, I think I can answer, it is your purpose now to do so?

—Yes.

—And it is your intention also to advise others to violate that law?

—I never advised others.

—The question is not what you have done; but in the future what do you intend to do?

—Whether you say you will violate the law or advise others to violate the law against polygamy and unlawful cohabitation as intended by the courts? You say you do not advise others to violate the law, you certainly can say you won't in the future.

—That is my intention to do so?

—You say you will not violate the law or advise others to violate the law?

—Yes, sir.

—Well, assuming, of course, that you make these statements in good faith, am I disposed to exercise the discretion which I possess, and will I only impose a fine. What do you mean?

—None. A large family depends on me for support.

—How do you make a living?

—By my daily labor.

—For yourself, or are you employed by some one?

—I am employed.

—Where at?

—By the Church of Jesus Christ of Latter-day Saints.

—You get a salary then?

—Yes, sir.

—How much is that? I ask the question because I want to get at you to fix the fine. Of course \$300 is a very slight punishment to a man, but half of that, probably, would be a very severe punishment to a man who has not means and could not support his family.

—You say that is your only support?

—Yes, sir.

—How much of a family have you dependent on you?

—Ten.

—Well, that would take pretty much all you can make, I should judge.

—Yes, sir.

—I am disposed then to fix the fine at \$150. I am allowed to fix the fine at \$150. I am allowed to fix the fine at \$150. In view of your promises of good faith, I will fix your fine at \$150 and costs, and that you be bound until the fine and costs are paid. Judgment will be entered up accordingly.

THE CASE OF S. W. SEARS.

ANOTHER INSTANCE OF RENUNCIATION.

At 2 o'clock this afternoon Mr. Septimus W. Sears appeared in the Third District Court to plead to an indictment for unlawful cohabitation. The defendant being called upon to respond, P. L. Williams, his attorney, stated to the Court that Mr. Sears was ready to enter his plea.

The indictment was then read, to which Mr. Sears answered, "Guilty." Court—Do you intend, in the future, to obey the law against polygamy and unlawful cohabitation, as interpreted by the Courts?

Sears—Yes, sir.

Court—And you do not intend to teach or advise others to violate the law?

Sears—I do not.

The Court then imposed a fine of \$300 and costs upon the defendant, which Mr. Williams stated would be paid when the bill of costs had been made up by the clerk.

THE STAR OF THE EAST.

In the little knot of far away suns known to astronomers as the nebulae of Andromeda, has lately been discovered a faint, hazy patch of light, which grows brighter as time advances and promises soon to exceed any of its neighbors in brilliancy. This stranger in the sidereal system is variously accounted for, some claiming that it is but one of a series of nebulae, and is given peculiar prominence by reason of its relative position to our earth, or ours to it, becoming changed; others advance the idea that it is the renewed bursting forth of the fires of an inconceivably remote sun, and that these fires have been banked for ages; while another and the most favored of all the theories yet suggested, is that it is the Star of Bethlehem, or, as it is known in astral literature, the Star of the East. It is computed that it appears and disappears almost periodically, the times when it could be seen occurring as nearly as may be every third of the first and present millennium. The star (if this should prove to be the same) was first observed at the birth of Christ, in the year 1. It will soon be a conspicuous figure in the heavens, and if it repeats the startling displays which it exhibited in the fourteenth century, it will be a greater wonder and cause more conjecture than any comet or other phenomenon ever beheld in modern times.

While the spectacle may produce comment and wonder among the masses of our race, there will be found a select few who will look upon the return of the star with feelings of admiration, awe and devotion; their minds will at once grasp the mighty theme which its presence suggests, and be filled with thoughts of the "Man of Holiness," who came below all things that He might rise above all things, and be the Redeemer of His race; He whose natal day is thus marked in a token of undying splendor in the celestial dome. His is a history above and beyond the profane records which have descended to our times as the mere aggregation of conquests, achievements and destruction, and is filled everywhere with example, precept and faith. His life, His actions and His words were a standing, imperishable invocation to man to come up higher; to rely upon the arm of flesh for fleshly things, but upon the arm of Omnipotence for greater and holier purposes. He did not teach that wealth and station were the proper aims and ends of our race, for these were and are perishable; but that there was something better, grander and greater, a condition of life in which the reward for meritorious deeds was glorious, fixed and immutable. He taught and was the living exemplar of the doctrine of sacrifice for exaltation, of self-denial for principle. For the good of those He would save, He healed, cured and blessed, admonished the wicked and cheered the weak in heart, and when the giving up of His own life was the only means by which the sins of those He loved even in their sinning could be atoned for, no question of temporary convenience, no thought of self, no care for pain, anguish or the grave, were entertained; the life was given, the example perfected.

That was many hundreds of years ago. The Man came then to advise, to instruct, to encourage, to redeem. More lowly than all others at his birth, more humble than all His associates in His youth, and more elevated than all others when the crowning sacrifice was to be made, such was His first advent. What will be the second? No more of anguish, sorrow or death, but the Ruler of rulers. And what will He find? A race of men in His own image purified, enlightened, clean in soul, pure in heart, free from guile and with an eye single to the glory of the Father—the condition of things which He purchased with His blood? Or will He again meet the taunts of the scoffer, the jeers of the sycophant and the abuse of the rabble? Will He find money-changers in the Temple and harlots in the synagogue?

Let us pause one moment for reflection upon what scenes and peoples will be fit for such a reception, when "Lo! the Bridegroom cometh," is thundered from the heavens; and reflect that as the Star of Bethlehem was the blazing signet which marked His natal day, so will it be the token of His return in majesty, splendor and power—undisputed and imperishable.

JUDICIAL SERMONIZING.

THE spectacle presented in the Third District Court on the occasion of pronouncing sentence upon Bishop H. B. Clawson, was so striking as to be surprisingly peculiar at a time when peculiarities prevail and are looked for. That the Court should, in addition to merely announcing judgment, make such suggestions of his own and such citations of law as have a tendency to warn, instruct or guard the populace, is a course that in some instances is desirable and always customary; such a practice, though more or less unnecessary, seldom does harm and may do some little good. But established as such usage is and healthful as it may be, we still fail to discover wherein a court finds his authority either in precedent or justice, for delivering a tirade against a religious system or hurling invectives against a defendant who is constructively bound and gagged. Yet Judge Zane did this on the occasion referred to, and so far from leaving the impression upon the listener that he was speaking for the edification, advancement and moral welfare of the community, he created a feeling of disgust in the mind of every impartial listener, that the ermine should be made the standard of a crusade and the bench the rostrum from which political and personal prejudices should be fulminated.

If it was proper and necessary for the Judge to refer to that phase of Bishop Clawson's religious belief for the practice of which sentence was about to be pronounced as a crime in itself and by law, this would seem to be all that was needed at the time from whatever standpoint it may be viewed; in doing that, the Court went to the limit of judicial lecturing, because then, as on several previous occasions, he developed how completely and relentlessly the anti-"Mormon" programme outlined in private is being and is to be carried out in public, and it thus constituted all the reproach which the most persistent foe of this people and their practices should desire, and as much in the way of warning as His Honor, under the circumstances, could convey. But he went further and did worse; he railed at the defendant personally for his "lack of manhood and courage" in not renouncing the faith of his brethren and abjuring the social ties which bound him to them, impliedly calling his children bastards, his wives (except the first) concubines, and generally, adopting the tactics of a low-grade political adventurer in quest of promotion, seeking to convey the impression that the welfare of the community was as dear to him as the apple of his eye, and that what he said and did grieved him to the core! It is a little singular that a custom condemned by the earliest philosophers in law (as his honor claimed), and against which modern legislators and modern society have set their hand and the seal of their condemnation (as he also claimed), should now require such additional opposition as vituperation, calumny and insult—just as though the law so grievously outraged did not provide its own means of redress and the severing of social and domestic ties to endure the disgrace and hardships of confinement among felons, did not constitute ample retribution!

In all candor, we ask the fair-minded reader, which exhibited the greater amount of moral courage—the victim, who endured the verbal as he is now enduring the physical punishment inflicted without faltering in one fibre of his flesh, or hesitating in one point of his principle; or the captor, who first insulted and reviled the captive, and then inflicted the extreme penalty of the law? Which was the more truthful—the one who admitted all that he had done and would abate not one jot of his professions, nor depart a hair's breadth from the covenants of his brethren and himself, or the one who impliedly branded as bastards a number of intelligent children made legitimate by the very law under which he was then acting?

A parallel to such proceedings may be found in the records of the tribunal conducted by Jeffreys and Marlborough, and find sanction in the edicts of such as Draco; but we deny the aptness or pertinence of the court's conclusions wrought by means of distorted logic from Justinian and Blackstone. Both acknowledge and even assert the Bible as the foundation of all law, and nowhere do they pronounce directly or inferentially that the plural wives of a man who have married him pursuant to the teachings of the Book, as a religious rite, are concubines or that their offspring are bastards; the sexual association which either condemns is that which is based upon mere salacity, or lust of the flesh, such practices as are so common in the purer and healthier atmosphere from which His Honor departed on his errand of peace, good will and reformation to the iniquitous people of Utah. And we further dispute the point advanced that polygamy is a crime at common law, or that it is any other offense than modern legislators have made it—His Honor to the contrary notwithstanding. We can also go to mythology for a simile and find it;

Parrhasius, with his captive chained to the rocks of Caucasus and being slowly tortured that the painter might catch his victim's expressions on canvas, thus advancing art, improving civilization and making the artist's fame secure, is the nearest instance in point that occurs to us at this moment.

THE COMING EXPOSITION.

MR. F. M. MURPHY, of Prescott, Arizona, Managing Director of the North, Central and South American Exposition, and also Commissioner from Arizona for the great exposition which is to open in New Orleans on the 10th of November, is in this city endeavoring to make arrangements whereby Utah may be represented in that important exhibition. It is greatly to the discredit of this Territory that it was the only one of all the States and Territories with the exception of Alaska, that was without representation in the World's Exposition held at the same place, a few months since, and now Alaska is preparing to make an extensive exhibit at the coming exposition, so that if Utah does not move in the same direction immediately she will be even more conspicuous for lack of enterprise. With her wonderfully rich mineral and agricultural resources this Territory ought to make a display that would scarcely be eclipsed by any other division of the Union, and it is to be hoped that such will be the case.

We understand that Governor Murray has appointed Gen. P. E. Connor as commissioner for the Exposition for this Territory, and that the initiatory steps have already been taken to secure a creditable mineral exhibit. Prof. Clayton, of this city, who has a very fine collection of Utah minerals, has signified his willingness to have it sent to New Orleans, and such additions will probably be made to it as will make it thoroughly representative of Utah's mineral resources. Whether the agricultural and other resources of the Territory are represented or not will depend upon individual enterprise, which we trust will not be lacking.

The exhibits ought to reach New Orleans by the 1st of November if possible, or by the 5th at latest. What arrangements will be made with the railway companies as to transportation we are not prepared to say, but it is very likely that they will carry the exhibits free of charge, as the lines leading from Arizona and many other parts of the Union do.

PROSPECTIVE BANISHMENT FOR THE ELDERS IN NORWAY.

THE latest issue of the *Millennial Star* received contains some extracts from a letter written by Elder Christiansen, who presides over the conference of the Church in Norway, and who was recently summoned before the Court in Christiania, the evident intention of the officials being to find an excuse for following the example set by the Danish officials in banishing the Elders. Of his interview with the Court Elder Christiansen says:

"I was asked where I was from, who had sent me, and they wanted to see my papers. I showed them my appointment from President Taylor, the contents of which were noted down. They wanted to know if I had not been sent here from Denmark, and who had sent me. I was next asked if my field of labor was confined to Christiania, or extended over the whole of Norway. After I had answered these questions, I was asked what my real business was, whether it was to preach, baptize, or administer any other of the ordinances of the Gospel (all of which is punishable by law). I told them I had a right according to my calling to do these things, but as to having done them, they could not require me to be my own accuser. I was asked about my wages, how I supported myself, if there were more Elders, and how many members belonged to the Church in Christiania and in Norway; when we hold meetings, and how many emigrate a year from Norway. A great many more questions were asked me, and then the judge, or alderman, informed me that I should hear from him again, and added: 'You have no right to do anything in this land. There have been many complaints handed in against the Mormons.' I am awaiting with anxiety further developments. I believe they are trying to lay plans to send us out of the country."

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NOTICE TO CREDITORS.

In the Probate Court of Tooele County, Utah Territory.

In the matter of the Estate of Phebe Bartlett, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of Phebe Bartlett, deceased, to the creditors of, and all persons having claims against the deceased, to exhibit them with the necessary vouchers, within four months after the publication of this notice, to E. H. Rodeback, Mill Precinct, in the County of Tooele.

GEORGE B. SYMES, Administrator of the Estate of Phebe Bartlett, deceased. Dated at Tooele City, August 21st, 1885. w314w

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