

it was taught that implicit obedience in all things should be rendered by members to the authorities. Had not heard of any subject exempt from this rule. Did not know what the practice was now, but knew what it had been, believed it was not so strict now as formerly. Knew of some cases of parties who had been excommunicated for disobeying counsel.

Cross-examined—The teachings to the members were, do what is right, let the consequence follow, but what was right to them was the counsel of the authorities.

Robert Campbell was examined. He was city recorder. He was asked to turn to a part of his journal that showed an appropriation had been made by the City Council to defray the expenses of the defense in the suit of Kate Flint vs. Jeter Clinton et al. The fact was admitted by the counsel for the defense.

Being asked to state who the persons composing the City Council were, he named the members of the City Council, they were all members of the "Mormon" Church.

Orson Pratt recalled—was shown a volume of the Journal of Discourses, and was asked if it was in general circulation, and answered it was not. Did not know whether it contained correct reports of discourses. F. D. and S. W. Richards, whose names were on the title page, as publishers, did represent the interests of the Church in England some years ago.

John C. Young was sworn and examined—Did not belong to the Church, but was acquainted with many of its members. Had seen the book referred to the last witness, and believed it to be generally accepted as containing the doctrines of the Church.

Cross-examined—Could not say whether he was acquainted with one sixtieth portion of the "Mormons" in this Territory. Could not say that he could positively state that he knew that the sermons contained in the volume were correctly reported.

The plaintiff was permitted to put the book in evidence, for the purpose of reading certain extracts which had been marked; also the "Book of Doctrine and Covenants," the counsel on the other side objecting.

THE DEFENSE.

A. H. Raleigh was sworn and examined. The expression used in the Church of the duty of members to obey counsel was directed to the observance of laws of morality, virtue and uprightness. Had never heard of any counsel being given contrary to the civil law. The Church never presumed to dictate to a juror regarding his verdict. Had been a juror himself and had never been so interfered with, and never knew of anybody who had. Was a member of the City Council.

It was admitted by the plaintiff that the act of appropriating means to defray the expenses in the pending suit was done by the Council as members of that body, and not as members of the Church.

Witness did not recollect having appropriated means to defray the expenses of the pending suit, but it might have been done so.

John Taylor was the next witness—had resided in this city since its first settlement, in 1847. Had been a member of the church thirty-nine years, and was an Elder and Apostle. The doctrine regarding the obeying of counsel was that it was right to obey all things that would advance the happiness and well-being of the human family generally, and the parties interested. It was a doctrine of the church that people should do right heedless of consequences. Was not aware of jurors or others ever having been counselled with a view to controlling their action in their civil duties. If any such counsel had been given he would have been likely to have known it. Never heard of any such thing as dictating to a juror or civil officer by the Church.

Cross-examined—The attorney asked, supposing the Church should decide to counsel a juror, would it be right? Witness said it was not a supposable case, as the church would not do that. The attorney said he wanted witness to answer on his (the attorney's) supposition and not on witness's. The latter answered that if the church was to say it was right to steal, he would say it was wrong, but the church never did do such things. The church taught the members, to obey the civil law strictly, excepting in relation to

polygamy. They chose rather to obey God than man.

The attention of the witness was drawn to remarks from the Journal of Discourses, in relation to the best policy to be pursued in times of Indian hostility. Which the witness admitted to be correct counsel, and the same with regard to other extracts. Witness believed it to be right to uphold and sustain the law. The teachings of the church depended considerably upon circumstances. All persons in the church were authorized to give counsel correctly. The church did not pretend to coerce anybody with regard to its counsel. It was a matter of moral and religious influence. He should teach members to give heed to the counsels of the Bishop of their wards in matters pertaining to their welfare. President Young was the presiding officer of the church. Refusal to obey counsel by a member was taken as an evidence of want of faith in his religion. Regarding the paragraph about living above the law, witness said the meaning of that was that all good Latter-day Saints so fulfilled their obligations that the law could not touch them, or they lived above the law. When a man obeyed the law, he lived above it. Witness did not obey the law against polygamy because he had received another law from God, and he considered it right to obey God rather than man, and further, he believed that when the anti-polygamy law should be fully tested it would be found to be unconstitutional.

Recess was taken till 2 o'clock.

The Seventh Commandment.

The will of Isaac M. Singer, the dead millionaire sewing-machine man, now being contested by one of his three wives, reveals a remarkable matrimonial experience. Mr. Singer first married a woman, Catherine by name, by whom he had two children. Divorced from her for adultery, he soon married Mary Ann, and by her had ten children, eight of whom still survive. He claimed that he had a divorce from her also, and certainly he presented another woman as his wife to the public, Isabella; by whom he had six children. By two other women, to whom there was no pretence of marriage, he had eight children, making twenty-six in all. The patriarchal Singer left an estate which is said to be of the value of \$13,000,000, and distributed it among his children, legitimate and illegitimate, with a quite impartial hand. The second wife contests the will on the ground that Isabella, the last ostensible wife, whom he called the mother of his only legitimate children, was never legally married to the testator, and is not entitled to dower. The suit is in the hands of the lawyers.

This post mortem revelation of the varied domestic career of Mr. Singer, and his unconventional method of raising families, is not unusual among the revelations of the Surrogate's office. We have had several within a year. The case of Brown, the city contractor, is fresh in the remembrance of the public, where two wives met face to face in court to claim the property of their disputed lord. These secrets

of nuptial life which quarrels over the last will and testament of the dead man so frequently bring to light, prove that the restraints of law and public opinion do not have power to control and regulate the unruly passions of many men who pass for decent citizens and worthy members of society and perhaps of the church.

KEELY MUST HURRY UP WITH HIS MOTOR.—Motors seem to be monopolizing the attention of scientists and the public at this time. The suspense occasioned by Keely's attempt to bridle his wonderful power, has of course directed attention in that direction and the latest announcement is the utilization of crude oil as fuel for propelling an engine. Yesterday a private exhibition of two engines, one of three and the other of five horse power, took place at No. 132 North Third Street. The machines in construction closely resemble the steam engine, its cylinder and piston, its valve gear and connections being essentially similar. The principal difference consists in the addition of a compressing pump and a reservoir for compressing and retaining a quantity of combustible gases. The inventor claims that an engine of one horse power, worked at full speed for one day of ten hours, will only consume one gallon of crude oil, costing eight cents, and so on in proportion. He demonstrated that inside of a minute a pressure of sixty pounds could be generated and steadily maintained, and the engines on exhibition could be run up to 125 pounds pressure. According to this, an engine of 40-horse power can be run at a cost of \$3.20 per day, and therefore it is proclaimed as sure to supersede steam. — Philadelphia Times, Oct. 16.

Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. The next morning this patient arose with a wonderful sense of rest and refreshment, and feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and fast. His theory is that food can be used as a remedy for many diseases successfully. As an example, he cures spitting of blood, by the use of salt; epilepsy, by watermelons; kidney affections, by celery; poison, by olive or sweet oil; erysipelas, by pounded cranberries applied to the part affected; hydrophobia, by onions, etc.

Queen Victoria has authorized the following reply to a request that she become Patron of the Church of England Temperance Society: "Her majesty has already expressed her opinion in favor of the objects which the society desires to promote, and consents to become Patron of it, organized as it appears to be on a basis which includes all who advocate temperance without insisting necessarily on total abstinence. The Queen trusts that education and the enlightenment of the people, together with the improvement of their moral and physical condition, will gradually do much to induce temperance and diminish the evils complained of."

None are more to be pitied than those who have the means of gratifying their desires before they have learned to govern them.

An Alabama paper complains that between chicken cholera and protracted colored meetings the poultry raising industry is seriously depressed.

A French widower says that when a Frenchman loses his wife it is at first a duty to cry over his loss, and then it becomes a habit, and finally a pleasure.

A furrier, lamenting in an advertisement the tricks played on the public by unprincipled men in his own trade, earnestly requests ladies to bring him their skins and have them converted into muffs and boas.

"Let me kiss you for your mother!"
Said a swell, too free of speech,
To an unprotected maiden
Whom he met upon the beach.
"Let me thrash you for my father!"
Was the maiden's quick reply,
As with ready sun umbrella
She chastised him, hip and thigh.

This good little boy was sitting on the front steps whittling up his sister's embroidery frames and muttering to himself; "This ain't no good world to live in unless a feller is his father's and mother's only orphan boy. What makes me git so mad is to have my sister go and take all my ripe peaches to give to the big loafer of a sweetheart of hers that comes 'round here seven nights in a week to get a square meal, and makes out as if he wanted to talk politics with the old man. I wish they'd marry and go to Texas, I do!"

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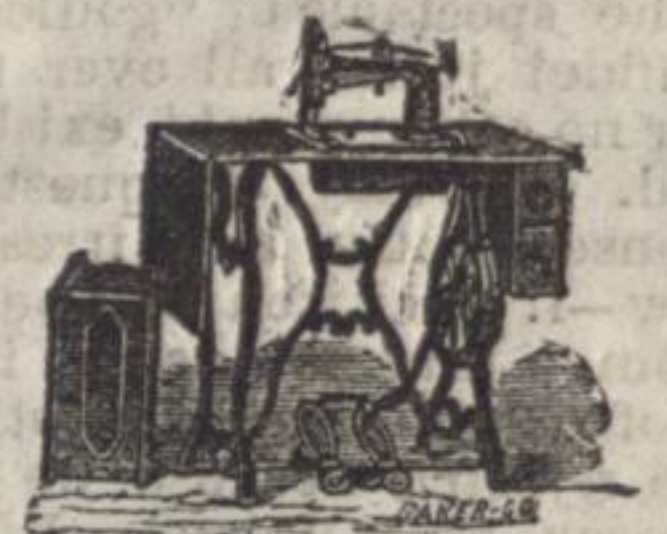
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