

Some weeks ago, a very long-brown Down-Easter, attired in one of those costumes which are no where to be met with except on the stage, a tall, bell-crowned white hat, short-sleeved blue coat, with enormous pocket buttons, a vest as "yellow" as a barberry blossom, and a pair of corduroys whose highest ambition seemed to be to maintain their ascendancy over a pair of enormous cowhide that had trodden many a hundred miles of logging-paths, might have been seen, "in the flesh," and standing in hand, wending long anticipations of "soon Boston." At the corner of Merchants Row, his progress was arrested by the lumbering transit of a two-story house on wheels, drawn by half a dozen yoke of oxen, with the people inside pursuing their usual avocations.

"What on airth is that 'ere?" he asked of a bystander.

"O, nothing," replied the "foxyeny;" "the folks are only moving, that's all. When we move down here—we do it, you know."

"Je-rusalem! Wall that beats all natur. Well, cap'n what's that two-story house on the left?"

"That's the new Custom-house. 'Tis a mighty big location, but they're going to more it next week."

"Thunder and molasses! I'll take all the oxen in creation for to start her!"

"O, they use elephants for moving such large buildings."

"And how many elephants will it take?"

"Upwards of a hundred."

The Yankee cut a deep gash in his shingle and walked on.

He next enquired for the Adams House, for he had heard tell of that, and was determined to progress during his juvenility, aware of the impossibility of doing so at a more advanced age.

He soon found the "Adams" and the "deacon," and ordered accommodations, literally "darning the expense." Having "flicked up" a little, he witnessed with some amazement the operations of a servant, on the going, simply remarking that he "knew'd what sheet lightning was, but this was the first he'd ever heern of sheet thunder."

He followed the crowd in the dining hall and was ushered to a seat, where he encountered himself, tucking his towel under his chin with an air of desperation, as if he was going to be shaved or scalped.

The sight of the covered dishes added to his amazement. "Did dem 'em?" he exclaimed, "ef I ever heard of cookin' on the table but here they've gone and sot 'em kitchens all over the lot. Whar's the fire to come from—that's what I'd like to know?"

He got along with the soup very well, and was pausing for breath, before he finished it, when a waiter snatched his plate away and was running off with it.

"Hello, you, sir!" vociferated the Yankee, "I see you. Fetch that 'ere back quicker'n lightning or else you'll never hear my head punched."

His plate was returned and he finished his soup with dignity. After waiting a moment he raised his voice again, and summoned the offending waiter sternly.

"Kalkulate to starve me?"

"No, sir."

"Wall—why don't ye fetch on some fresh fodder, dam ye?"

"There's the carte sir."

"Where's the cart? And what in thunder am I to do with the cart when I've got it? Look out, you pesky sargent, or you'll catch it."

"Bill of fare."

"I don't pay my bill till I've had my fodder."

The waiter humbly explained his meaning.

"What's all these crack-jaw names mean? Give me somethin' plain and hearty—biled corn beef—and fetch it about the quickest, while I look over the paper and see what else I'll hev."

The meal was brought him.

"Hold on!" was the next order. "What's this 'ere? M-a-c-c-a—read it, won't you, sir?"

"Macaroni, sir."

"Ad right, cap'n. Hurry it up."

The dish was brought.

"You eternal cuss!" roared the Down-Easter, "ef I had as great a mind as ever I had to ker-wallop ye, and make an example of ye on the spot. What do ye mean by running your rigs on me jest because I'm a stranger in these parts? Take away yer biled pipe-stems, and fetch up some cabbage. That's right. And, now, 'squire, some vinegar."

"Vinegar in the castor, sir?" replied the waiter, and made good his retreat.

"In the castor, is it—hey?" soliloquized the Yankee, and where he found it in the castor.

The gentleman who pushed it towards him. He looked at it, took the stopper out of the vinegar, and bled up the castor by the bottom, turned it up. But all the cruets manifested a desire to illustrate the law of gravity, and leaped from their locations, and the Yankee was compelled to set it down again.

"Jerusalem!" he exclaimed. "This here is a curious contrivance, and no mistake. How on airth am I to get at the farnal vinegar? I'll try it once more."

Again he hefted the castor, but this time all the stoppers tumbled out.

"A thunderbolt!" he roared, "there's a pretty mess. Darn it all, here I've got the darned castor all into my cap, and the darned red lead on my cabbage, and the yellow on my 'ater. Darn the thing, I say!"

"My friend," said the gentleman opposite, with a strong control over his risible muscles. "It appears to me I were in want of vinegar, that I should take the vinegar cruet out of the stand and by that means I'll avoid all trouble."

Here the whole company, waiters and all, burst into a convulsive fit of laughter. The Yankee rose in a rage, upsetting his chair, and glaring defiance on his neighbors.

"Now in the name of all the farnal crues in creation," he yelled, "should I know anything about the way the darned thing worked when I never seed one of 'em afore? You've hatched this up on me—I know it. Whar's the landlort? Fetch your bill on—I'll get out of this. I haint ten cents' worth, but I'll pay up like a book, and cuss and quit. And if I set out to eat a meal's vittles in Boston town again, you may take my hide and tan it. Darn your castors, and your castor-ile, and you, too, one and all!"

And flinging down a dollar on the table, he seized his white bell-top from the hand of a trembling waiter and resumed. Drove Washington and State streets he streaked it like a comet, and never slackened his pace till he pulled up on board Kennebec.

"Cap'n," said he to the commander, "cast off your line jest as quick as you're a mind to. And ef ever I catch me waiting to see Boston again, jest you take me by the slack and throw me right into that 'ere biled boots and all—by grave!"

Philosophy or Modern Justice.

When a poor, forsaken wretch steals a loaf of bread, in order to keep his soul fast within his skeleton form, he is a branded thief, and forthwith installed in the interior of a prison, while the broad-shouldered swindler, though he may have no more real riches than a shark in the company of shad, can reasonably finance his thousands from the pockets of the laborer, by running away with the contents of a savings bank, of which he is cashier and only be called "unfortunate in his business affairs!"

A colony of Jews has been discovered in the interior of China by two agents of the London Missionary Society. They are living there in a very abject condition, impoverished, ragged and unclean, but still clinging to their rites and ceremonies. The colony is supposed to have been settled in China for centuries. Some valuable Hebrew manuscripts are in their possession, among which is a very ancient copy of the Pentateuch.

An interesting exhibition was lately made at Charlestown, Mass., by Mr. Jeffers, of a repeating rifle, capable of being discharged twenty four times without being reloaded. Several of the army and navy officers examined the rifle, and expressed themselves in terms of admiration of its superiority over any other firearms they had before seen. It is constructed as to admit of being loaded in an instant, and hence it is probably the most destructive instrument ever invented. Mr. Jeffers is not the original inventor, but has added to it several important improvements.

DESERET NEWS.

"Truth and Liberty."

VOL. 2.] GREAT SALT LAKE CITY, U. T., SATURDAY, AUG. 7, 1852. [NO. 20.

From the Cassville Standard.

"Robin Red Breast."

BY BISHOP DOANE.

"I have some where met an old legend, that a robin, hovering around the Cross, bore off a thorn from our dear Saviour's crown, and dyed his bosom with blood; and that, from that time, robins are the friend of man."

Sweet robin, I have heard thee say,
That thou wert there upon the day
That Christ was crowned, in cruel scorn;
And bore away one bleeding thorn;
That so, the blush upon thy breast;
In shamefoll sorrow, was impressed;
And thence thy genial sympathy,
With our redeemed humanity.

Sweet robin, would that I might be
Bathed in the Saviour's blood like thee;
Bear in my breast, what'er the loss,
The bleeding blazon of the Cross;
Like ever, with thy loving mind,
In fellowship with human kind;
And take my pattern still from thee,
In gentleness and constancy.

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LIFE OF JOSEPH SMITH.

The Book of Mormon has made known who Israel is, upon this continent: and while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows:

"The plan of removing the aboriginal people, who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for."

Independently of the treaty stipulations into which we have entered with the various tribes, for the usufructuary rights ceded to us, no one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons; and of the Cherokees; all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favorable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles: they are also furnished gratuitously with provisions for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subvert themselves by agricultural labor, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools: in some instances, council houses and churches are to be erected; dwellings constructed for the chiefs, and mills for cotton use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them. Steel and iron, and sometimes salt are purchased for them; and ploughs and other farming utensils.

Domestic animals, looms, spinning wheels, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of the citizens, and guarding the Indians as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure. I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their amelioration.

Half way measures will answer no purpose.— These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among the latter, and with their own consent, some of the principles of intercommunication, which their juxta position will call for; that morality of a few, and simple laws, for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made a part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.: The United Nation, Chippewas, Ottowas, and Pottawatamies, about 1000 in number, removed since September, 1834, possess five millions of acres of land on the east side of the Missouri, and lying north west of the north west corner of Missouri. [All these tribes may be rated at about 7000.]

The Choctaws about 19,000 in number, have fifteen millions of acres, lying between Red river and the Canadian.

A small band of Quapaws, two or three hundred, perhaps, near 95,000 acres, between the western boundary of the State of Missouri, and the eastern boundary of the Osages.

The Creeks about 3 or 4000, have thirteen millions one hundred and forty thousand acres, on Arkansas and Canadian rivers.

The Seminoles, and other Florida Indians to the number of say 25,000, included as the owners of the above 13,140,000 acres.

The Cherokees, amounting to say 16,000, have thirteen millions of acres, near the 36 degree of north latitude.

The Kickapoos, something less than 1000, have 160,000 acres north of Fort Leavenworth.

The Delawares, nearly a thousand, have 2-200,000 acres west and south of the Kickapoos.

The Shawnees, 12 or 1400, have 1,600,000 acres south side of Kansas river.

The Ottowas, about 200, have 30,000 acres south of the Shawnees.

The Was, Pinkeshaws, Teoria, and Kashas, say 500 in all, have 260,000 acres south of the Shawnees.

The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the State of Missouri.

Of the native tribes west of the Mississippi, the report is as follows:

Sioux,	27,000
Ioways,	1,200
Sacs of the Missouri,	1,400
Omahas,	500
Ottos and Missourians,	1,600
Pawnees,	10,000
Camanches,	7,000
Mandans,	15,000
Minatares,	15,000
Assinaboins,	8,000
Crows,	3,000
Gros Ventres,	4,500
Quapaws,	450
Caddoes,	2,000
Poncos,	800
Arickarees,	3,000
Cheyennes,	2,000
Blackfeet,	30,000
Foxes,	1,600
Anephas, Kioways, &c.,	14,000
Osages,	5,120
Kanzas,	1,471
Sacs,	4,800

The joy that we shall feel in common with every honest American, and the joy that will eventually fill their bosoms on account of nationalizing them, will be glory enough when it comes to show, that gathering them to themselves, and for themselves, to be associated with themselves, is a wise measure, and reflects the highest honor upon our government. May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Elo perpelua!*

Thursday, 7th, attended a sumptuous feast at bishop N. K. Whitney's. This feast was after the order of the Son of God; the lame, the halt, and blind were invited, according to the instruction of the Savior. Our meeting was opened by singing, and prayer by father Smith; after which bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the bishop. The company was large, and before we parted, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antipast of those joys that will be poured upon the heads of the saints when they are gathered together on Mount Zion, to enjoy each others society forevermore, even all the blessings of heaven, when there will be none to molest or make us afraid. Returned home and spent the evening.

Friday, 8th, spent the day in the Hebrew school, and made rapid progress in our studies. The plastering and hard finishing on the outside of the Lord's House was commenced on the 2d November, 1833, and finished this day. The job was let to Artemas Millet and Lorenzo Young, at one thousand dollars. Jacob Bump took the job of plastering the inside of the house throughout at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

Saturday, 9th, attended school in the forenoon; about 11 o'clock received the following note:

Thus saith the voice of the Spirit to me, if thy brother Joseph Smith, junior, will attend the feast at thy house this day (at 12 o'clock) the poor and the lame will rejoice at his presence, and also think themselves honored. Yours in friendship and love.

Jan. 9, 1836. N. K. W. (Whitney.)

I dismissed the school in order to attend to this polite invitation, with my wife, father, and mother. A large congregation assembled; a number

"The agent has reported these Indians at upwards of 2000."

were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

Sunday, 10th, attended meeting at the usual hour. Elders Wilber Denton, and J. Salisbury, preached in the forenoon; and brothers Samuel and Carlos Smith in the afternoon.— They all did well considering their youth. Administered the sacrament during intermission. Elder Martin Harris baptized three. Spent the evening at home.

Monday, 11th, there being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee co., New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

Tuesday, 12th, called on the Presidency of the church, and made arrangements to meet to-morrow at 10 o'clock, a.m., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited; also brother Joseph Rose introduced to me Russell Weaver, a Christian, or Unitarian preacher, so called, from Cambray, New York. We had some little controversy on prejudices, but soon came to an understanding. He spoke of the gospel, and said he believed it, adding that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

Wednesday, 13th, at 10 o'clock I met in council with the Presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the elders. Some of the counselors both of Zion and Kirtland were absent. The council came to order, sung Adam-son's hymn, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the church in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place; also in the High Council.

After some query upon the most proper manner of proceeding, elder Vinson Knight was nominated by the Bishop and seconded by the Presidency. The vote was then called from the Presidency and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the council of the Seventy, and carried; from the Bishop of Zion and his council, and carried; and elder Knight was received by the universal voice and consent of all the authority of the church, as a counselor in the Bishop's council in Kirtland, to fill the place of elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland. Elder Knight was then ordained under the hands of Bishop Newel K. Whitney to the office of high priest, and Bishop's counselor.

Council adjourned for one hour by singing "Come let us rejoice," &c., and assembled again at one o'clock, p.m. John P. Green was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the church, to supply the place of President O. Cowdery, who had been elected to the Presidency of the High Council of Kirtland. Elder Thomas Grover was elected in like manner, a counselor in the High Council, to fill the vacancy occasioned by Luke Johnson's having been ordained one of the Twelve Apostles. Elder Noah Packard was elected to supply the place of Sylvester Smith, who had been ordained to the Presidency of the Seventy, a member of the High Council of Kirtland. Elder John E. Page was nominated, but being absent, his name was dropped. Elder Joseph Kingsbury was unanimously chosen a High Counselor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles. Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, senior.

The newly elected counselors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the High Priesthood, and counselors in this state of Zion. Many great and glorious blessings were pronounced upon the heads of these counselors by President Rigdon, who was spokesman on the occasion.

The council next proceeded to supply the deficiencies in the Zion High Council, occasioned by the absence of counselors John Murdoch and Solomon Hancock; and elders Alva Beaman and Isaac McWhitty were appointed to serve as counselors in the High Council of Zion for the time being. Elders Nathaniel Miliken and Thomas Carrio were appointed by unanimous vote to officiate as door keepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.— By the unanimous voice of the whole assembly, motioned, seconded and carried unanimously, that no whispering shall be allowed in our councils or assemblies, nor any one allowed (except he is called upon, or asks permission) to speak loud upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn. Elder Miliken objected to officiate in the House of the Lord, as door-keeper, on account of his health, and was released by the voice of the assembly. The minutes of the council were then read, and council adjourned until Friday, 15th instant, at 9 a.m., at the west school room in the upper part of the Temple.

President S. Rigdon requested to have some of the Presidency lay their hands upon him and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ; the whole assembly responded amen. Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded amen. President Rigdon arose and made some very appropriate remarks touching the ondownment, and dismissed the assembly by prayer.

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for

us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

Thursday morning, 14th, 9 o'clock met the Hebrew class at the school room in the Temple, and made some arrangements about our anticipated teacher, Mr. Joshua Seixas, of Hudson, Ohio. I then returned to the council room in the printing office, to meet my colleagues who were appointed with myself, to draft rules and regulations to be observed in the "House of the Lord," in Kirtland, built by the church of the Latter Day Saints, in the year of our Lord 1834, which are as follows:

1st. It is according to the rules and regulations of all regular and legally organized bodies, to have a President to keep order.

2d. The body thus organized, are under obligation to be in subjection to that authority.

3d. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship; viz:

1st. No man shall be interrupted who is appointed to speak by the Presidency of the church, by any disorderly person or persons in the congregation by whispering, by laughing, by talking, by menaing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said church, while officiating in his office, in any wise whatsoever, by any display of ill manners, or ill breeding from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever; and if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

2d. An insult offered to the presiding elder of said church, shall be considered an insult to the whole body; also an insult offered to any of the officers of said church, while officiating, shall be considered an insult to the whole body.

3d. All persons are prohibited from going up the stairs in times of worship.

4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

6th. All persons are prohibited from cutting, marring, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever, under pain of such penalty as the law shall inflict.

7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their children's misconduct.

8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the church.

9th. No imposition shall be practised upon any member of the church by depriving them of their rights in the house. Council adjourned sine die.

Returned home and spent the afternoon.— Towards evening, President Cowdery returned from Columbus, the capital of the State. I could spend but little time with him, being under obligation to attend at Mrs. Wilcox's, to join Mr. John Webb and Mrs. Catherine Wilcox in matrimony; also Mr. Thomas Carrio and Miss Elizabeth Baker at the same place, all which I performed in my usual style, in the midst of a large assembly. We then partook of some refreshment, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Savior himself, and we feel disposed to patronize all the institutions of heaven.

Letter from Parowan.

PAROWAN, June 26, 1852.

MR. EDITOR.—It is with pleasure I write to inform you of the peace and prosperity that attends the saints of Iron county. The spirit of the people is to carry out the instructions given in the epistle to the saints of Iron county. The brethren of Cedar Fort who organized themselves into a company for the manufacture of iron, are going ahead finally. There are about twenty of them who have given up their crops, and are devoting their time entirely to the manufacturing of iron. They have made considerable progress in erection of buildings for that purpose, and are determined that they will not go to Salt Lake city until they can carry with them a specimen of iron manufacture. The brethren have been to work on Coal creek canyon, working out their taxes the past week, and have opened a passable road as far as the coal.

The crops in Iron county look well and promising and bid fair for an abundant harvest to supply our wants and the wants of our brethren who may come into our midst, also to give to our red brethren who are in our midst, and who are very kind and friendly. The old chief Awampap, or as Walker calls him, Quimnap, requested the from time to time, to go over and visit them at the Pang-quick Lake, for he had his men collected there for that purpose. At length I told them we would go, and went, myself and five others, having brother J. D. Lee for an interpreter. We went up Centre creek, took the first left hand fork, and about eight miles up, came into a large body of pine saw timber, also a vast quantity of poles upon the sides of the mountain, sufficient to supply the wants of this people for a great many years, and easy of access; it is about 18 miles from Parowan to the top of the mountain where we could see at one view, our valleys and the Pang-quick Lake, and a great grant of country that is covered with plenty of the best kind of lumber. We then descended a canyon to the Lake about 9 miles, which brought us to the Lake, where our red brethren were camped. They saw us coming, and came running out to meet us, and received us with the greatest feelings of kindness.

Next day we traded with them for their fish, giving them flour and bread; but they wanted us to trade them powder, which we refused. Upon this refusal, the old chief grew angry, and said we were not his friends as we professed to be; he made a long speech, and seemed very much displeased because we would not trade him powder. But brother Lee began to talk to them, and they began to feel well, and even better than they did before; his discourse took place; and there seemed to all appearance to be a lasting friendship entered into between the natives and us.

The valley is in extent, about four miles in diameter, lying in the centre of low ranges of mountains, covered with timber. The Lake is formed from three streams running into the basin, making a body of water about six miles in circumference.

We ascended the mountains on the east, and discovered a very large quantity of pine timber to the east and south of us. The Indians informed us that there was a valley on the Sevier, about ten miles north of the Lake. They also informed us that the outlet of the Lake was one of the forks of the Sevier; they also told us it was one day's ride

to the main fork of the Sevier, which induced us to take another trip to explore the upper Sevier country. We now took leave of the Indians, being about an hundred in number, and returned to Parowan, after a trip of three days,—it being about 26 miles.

According to former arrangements, I started on our contemplated visit to the upper Sevier and south country, on the 12th of June, in company with John Steele, John D. Lee, John L. Smith, John Dart, Solomon Chamberlain, P. Meeks, and F. T. Whitney. On our way we passed through brother Dams's settlement, and found them enclosed with a good and substantial picket fort, and all in good spirits. We traveled up Little Creek canyon, which is a rough, rocky place, until we came to the summit, and found that to be a dividing ridge between Little Salt Lake and the Sevier valley. We then began to descend into the valley below