

A Good Honest Heart.

SELECTED.

I'm happy, I'm cheerful, I'm merry and gay,
From year's end to year's end, so time glides away;
Though on humbler of fare, yet on dainties I dine,
Contentment and peace are companions of mine.
There is joy in my cup—there is health at my board,
And though poor, yet in spirit I'm as rich as a lord.
For this is a memento from which I'll ne'er part,
The true spring of peace is a good honest heart.

I frown not on those whom the word calleth great,
For what God has denied can be no whim of fate—
I speak no ill word of my dear fellow-man,
But endeavor to do all the good that I can.
Should the orphan and widow look in at my door,
I wish them "God speed!"—perhaps, do something
For this is a memento from which I'll ne'er part,
The true spring of peace is a good honest heart.

What were this world to me, and the pleasures it brings,
If love in my soul lent no freedom and wings?
And as for the next—dread I dream of its bliss,
If my duty to man were neglected in this.
Then murmur who will—let the selfish find on
And be true to the teaching of rule "Number One"—
This, this is a memento from which I'll ne'er part,
The true spring of peace is a good honest heart.

SUMMARY.

From Manchester (England) Weekly News.
Charles Dickens is now on a walking excursion in Italy, picking up facts for future use.

Halle's new opera Le Nabob is said to contain a coughing song, a sneezing duet, a smoking trio, a violin solo, in imitation of a bass voice, a barking chorus, and a bagpipe chorus.

The Bible Society in England are going to send 1,000,000 Bibles to the Chinese.

During a heavy fog on Nov. 20, no less than four women, two men, and three boys were drowned, by accidentally walking into the canal between Stourbridge and Wordley, and several others had very narrow escapes.

Between Oct. 21st and Nov. 3rd, 12,900 immigrants arrived in New York from Europe.

Donna Maria da Gloria, Queen of Portugal died in childbirth, on 15th Nov., aged 34 years 7 months; her son Don Pedro, scarce 16 years old, ascends the throne.

They are getting up a new style of hog out west; the inventor thinks that by feeding them with pewter mixed with their corn, he can raise pig lead from them. Time must determine.

"Do you keep matches," asked a wag of a retailer, "Oh yes, all kinds," was the reply "Then, I'll take a trotting match."

REMARKS.

By President B. Young, after Elder John Bernhisel, delegate to Washington, had given a brief sketch of his doings there.

Tabernacle, June 19, 1853.

I do not feel like making a military or political speech on the present occasion, but I wish to say a few words in reference to some of the items that have occupied the tongue and lips of so many of this community.

The expression that "Old Zachary Taylor was dead and in hell, and I am glad of it," which the returning officers in their report alluded to, I do not know that I ever thought of, until I heard Brochus himself mention it on the stand in the old Bowery.

When he made the statement there, I simply bore testimony to the truth of it. But until then, I do not know that it ever came into my mind whether Taylor was in hell, any more than it did that any other wicked man was there. I suppose he is where all the ignorant wicked are gone, and where they will continue to go. The Bible declares that the Lord Almighty turns the wicked into hell, with all the nations that forget God. But I did not suppose that Zachary Taylor could be classed with those that forget God, for he never knew anything about him. I am confident that such a thing was never mentioned by me.

When Zachary Taylor or any other wicked man dies, they go to hell. This has been explained to a congregation in this hall by Elder Hyde, and also in the Frontier Guardian. It is as good a man as Jesus Christ went to hell, we may well expect that a wicked and ungodly man will go there, to atone for his sins.

Enough upon that matter. Suffice it to say that all when they die go somewhere, and if the people want to know particularly where they are going when they die, let them read the Bible and learn.

As for this people, and as for the disturbances and reports of the returned judges; as for the say so of one nation, or of all the nations upon the earth, I am entirely unconcerned; but I hope one thing concerning this people and kingdom of God, which is established upon the earth, that they will turn neither to the right nor to the left, but maintain continually a steady and unswerving pace to build up the cause of truth; and let small men, or large men, officers of state or commoners, kings or beggars, say or do what they please, it is all the same to the Almighty. The king upon his throne, the president in his chair, the judges upon the bench, and the beggar in the street, are all over-ruled in their actions by the Almighty God of heaven and earth. Who can successfully fight against him?

All persons who are acquainted with this kingdom, who knew Joseph Smith from his boyhood, from the time the Lord revealed to him where the plates containing the matter in the Book of Mormon was deposited—from the time the first revelation was given to him, and as far back as he was known in any way whatever as a person professing to have received a visitation from heaven—must know that as much priestcraft as was then within the circle of the knowledge of Joseph Smith, jun., just so much he had to bear on his back, and lift from time to time.

On the other hand, as his name spread abroad, and the principles of the gospel began to be more extensively taught, and in the same proportion he had more to bear, the Lord began to raise him up, and endow him with wisdom and power that astonished both his friends and his foes.

Did Joseph rise? He did. Did his influence grow and spread far and wide? It did. Under what circumstances? Why, with all the influence and power that could possibly be arrayed against him by priests and people, by doctors and lawyers, judges and juries, backed up by the whole mass of the wicked world. All this he had to raise up, and carry with him.

If anything opposes the progress of this great work; if any person, whether great or small, shall stand in the way of it, do you suppose it will stop? Do you think the great work will stay in its onward progress because some infernal accursed stand on the track? No; but the wheels of it will roll over him and crush him, until, like the pig bro. Bernhisel spoke of, he will "ride all over."

I admit it is hard for our elders—for our brethren that are abroad, when anything of a transverse nature occurs in the midst of this people, especially in our present organization. It is hard for our elders to meet with interruptions in their course; to meet with, and have to combat the prejudices of the people. But who causes prejudice against this people? Do they cause it themselves? No; it is the wicked; they court it, and nourish and cherish it; they suck it in like the infant child the mother's milk; they love it; they languish for it; it is their food; it is their life. Why do they love it? Because it is falsehood. Do the righteous of this people cause persecution to come upon themselves? No. Does the principle of the gospel create prejudice and persecution against them? No; but it is the disposition of the

wicked to oppose the principles of truth and righteousness which causes it.

When the officers returned from this Territory to the States, did we send them away? We did not. But I will tell you what I did, and what I will do again; I did chastise the mean ruffian, the poor miserable creature who came here by the name of Brochus, when he arose before his people to preach to them, and tell them of the supposed meanness they were guilty of, and to traduce their character, but they bore the insult like lambs of God. It is true, as it is said in the report of these officers, "If I had crooked my little finger, he would have been used up; but I did not bend it; if I had, the sisters along with me, would have been chopping him into pieces. I did not, however, do it, but suffered him to fill up the measure of his shame and iniquity until his cup was running over. He was not hurt in the least."

With regard to the four different reports of those judges which were in existence at the same time, bro. Bernhisel seems to wonder how they came; I know how they came. Some friend of those judges, thinking they could better the matter for them, were the authors of those extra reports. But they found that they did not answer their expectations, and those officers themselves would not acknowledge their own purposes.

There is one circumstance the doctor did not relate, which is worthy of notice. Secretary Harris stated that he did not sign Dr. Bernhisel's certificate, but that he was intimidated by Governor Young, and dared not do it. How could this be, when no person knew about this signing but the doctor and Harris?

Thus every man that operates against the truth will forestall himself, and be confounded by his own arguments and operations in every movement and act that he shall perform; it will all work to his own injury and disgrace. Every man that comes to impose upon this people, no matter by whom they are sent, or who they are sent, they lay the axe at the root of the tree to kill themselves.

I will do as I said I would last conference; apostles or men who have never made any profession of religion had better be careful how they come here, lest I should bend my little finger.

If the congregation wishes to know if we are well situated for territorial officers at the present time, I will say for your information, I believe we are. I will speak for this people and say we cannot be situated better in that respect than we are at the present time, so far as we know. One of our judges (Judge Shaver) has been here through the winter, and as far as he is known, he is a straightforward, judicious, upright man, and a good judicator of the law. This I believe, and so do others who are acquainted with him. He cannot be beat by Jews or Gentiles. He and Judge Read (who has lately arrived) I believe will do the best they can, and all is right. They have not come here with an impression that we are going to send them as our delegates to Washington, as others did, so they are not disappointed. As far as I know we are well situated in this respect, as we need not to be.

I have no fears whatever of Franklin Pierce, excusing me from office, and say that Pierce shall be the governor of this territory. From the beginning of our settlements here, when we sent Almon W. Babbitt to Washington with our constitution for a state government, and to ask leave to adopt it, he requested I should not sign my name to it as governor; for said he, if you do, it will thwart all your plans. I said, "My name will go as it is in that document, and stay there from this time henceforth and for ever." Now, I continued, if you do not believe it, you may go to Washington, and give those papers to Dr. Bernhisel, and operate against him, and against our getting a state government, and I will be governor still, and you cannot hinder it, after you have done everything you possibly can to prevent it.

We have got a territorial government, and I am and will be the governor, and no power can hinder it, until the Lord Almighty says, "Brigham, you need not be governor any longer," and then I am willing to yield to another. I have told you the truth about that. I entertain no concern about it, or about the changing of any of our officers, we are well enough off in this respect at present.

It came into my mind when bro. Bernhisel was speaking, and the same thing strikes me now, inasmuch as he does first-rate as our delegate in Washington, I was going to more that we send him again next season, though it is the Sabbath day.

I understand these things, and say as other people say, "We are Mormons." We do things that are necessary to be done when the time comes for us to do them. If we wish to make political speeches, and it is necessary for the best interest of the cause and kingdom of God, to make them on the Sabbath, we do it. Now, suffer not your early prejudices to hurt you, do not suffer this to try you, and be tempted in consequence of it, or think we are wandering out of the way, for it is all embraced in our religion from first to last. Bro. Kimball has seconded the motion that Dr. Bernhisel be sent back to Washington as our delegate; all who are in favor of it raise your right hands. [More than two thousand hands were at once raised above the heads of the congregation.] This has turned into a caucus meeting. It is all right. I would call for an opposite vote, if I thought any person would vote. I will try it, however. [Not a single hand was raised in opposition.]

I will say, not only to our delegate to Congress, but to the elders that leave the body of the church. He (our delegate) thought that all the cats and kittens were let out of the bag when bro. Pratt went back last fall and published the revelation concerning the plurality of wives; it was thought there was no elder to let out; but allow me to tell you elders of Israel and delegates to Congress, you may expect an eternity of cats, that have not yet escaped from the bag. Bless your souls, there is no end of them. For if there is not one thing, there will always be another.

Do you suppose that this people will ever see the day that they will rest in perfect security, in hopes of becoming like another people, nation, state, kingdom, or society? They never will. Christ and Satan never can be friends. Light and darkness will always remain two opposites. The kingdom of God and the kingdom of Satan will always remain two kingdoms; and so long as they are, you will find from time to time that the citizens of Satan's kingdom will be telling you of cats that are ready to leap out of the bag, of something that is wonderful and alarming in its nature, as much so as the circumstance which bro. Bernhisel touched at, which created a great excitement in Washington, that we had revolted from the parent government, and hoisted the flag of our independence. I know how this report originated. The letter containing this startling intelligence, and purporting to have been received at California from this place, was written in Washington. After they had failed in their object, they supposed that nothing more would be said about it, but the whole of the United States believed the report to be true, and thought that all the citizens in Utah were traitors.

Do you understand the reason why such feelings exist against this people? Go into the United States and in Europe, or wherever you come across men who have been in the midst of this people, one will tell you that they are a poor, ignorant, deluded people. The next will tell you that we are the most industrious and intelligent people on earth, and are destined to rise to eminence as a nation, and spread and continue to spread until they revolutionize the whole earth. If you pass on to the third man, and inquire what he thinks of the Mormons; he will say they are fools, duped, and led astray by Joe Smith, who was a knave, a false prophet, and a money digger. Why is all this? It is because there is a spirit in man, and when the gospel of

Jesus Christ is preached on the earth, and the kingdom of God is established, there is also a spirit in that, and an almighty spirit too. When these two spirits come in contact one with the other, the spirit of the gospel reflects light upon the spirit which God has placed in man, and wakes him up to a consciousness of his true state, which makes him afraid he will be condemned, for he perceives at once that Mormonism is true. "Our craft is in danger," is the first thought that strikes the wicked and dishonest of mankind when the light of truth shines upon them. Say they, "If this people called Latter Day Saints are correct in their doctrine, and whose word must be wrong, and what will become of our time-honored institutions, and of our influence which we have enjoyed successfully over the minds of the people for ages? This Mormonism must be put down."

So priestcraft presents a bold and extended front against the truth, and with this we have to contend; this is our deadliest foe.

Why should there be any more excitement when a public officer is chastised in Utah, for publicly insulting a loyal people, than there would be if a similar occurrence had transpired in Oregon, Minnesota, or any other territory? It is because we are Latter Day Saints. And let me tell you, the devil has put the whole world on the watch against us. It is impossible for them to make the least move without exciting if not all the world, at least a considerable portion of it. They are excited at what we do, and strange to relate, they are no less excited at what we do not do.

You will find that there will be cats and kittens leaping out of the bag continually. "What can come next, I wonder?" I do not know; but this I know, the Lord Almighty will not suffer the saints, neither the world, to slumber upon their thrones. The time is passed for them to fold their hands, and say, "A little more sleep, a little more slumber, a little more folding of the hands. This people will never see that day, for the Lord will keep them on the alert all the time; they will continually have something to contend with to keep them from dropping to sleep, and it is no matter to me as to what means he shall use to do it."

Josephus as we send bro. Bernhisel back to Washington; I say to him, fear not their faces or their power, for we are perfectly prepared to take all the nations of the earth on our backs; they are there already, and we will round up our shoulders, and bear up the ponderous weight, and carry the gospel to the uttermost parts of the earth, gather Israel, redeem Zion, continue our operations until we bind Satan, and the kingdoms of this world become the kingdom of our Lord and his Christ, and no power can hinder it.

I care not what may come, I will do the work the Lord has appointed unto me; you do the same, and fear not, for the Lord manages the helm of the ship of Zion, and on any other ship I do not wish to be. As I once said to Sidney Rigdon, "Our boat is an old snag boat, and has never been out of snag harbor, but it will root up the snags, run them down, split them up, and scatter them to the four winds. Our ship is the old ship of Zion. Nothing can resist the shock and live that runs foul of it."

The Lord and cry in the world about this people. "What an awful set of people these Mormons are; why they are a dreadful people. What makes them so?" They are Mormons, and that is all they can say about the matter.

Do you know what it is that scares the world? As I have already said, it is the spirit of the Lord that is placed in man, and the reflection of light from it upon his spirit, wakes up the sensibilities to him, and creates conviction. That spirit with the gospel of Christ interrupts the whole world to their common career, in every capacity of life. It does not chime in, and harmonize with any earthly kingdom or government, either in their political or religious institutions, but it seems to put a check upon everything, to throw into disorder the best laid plans, of the wise and far-seeing among men; in short, to turn the whole current of earthly calculations back upon the world, and deluge it in the dark waters of confusion.

As this kingdom of God grows, spreads, increases, and prospers, in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. He who supposed his house to be built upon a rock, and well calculated to withstand any test that might be applied to it, when it is tried by the gospel of the kingdom, its foundation proves to be sand, and the whole fabric appears nothing in which a man may securely trust for salvation. One of the weakest of our elders—I mean one of our boys—who is conversant with the Bible, is well qualified to instruct the learned priest, confound the greatest theologians upon the earth, in Bible doctrine, and throw into confusion, and interrupt, and fill with contradictions, and inconsistencies their choicest theories.

Imagine to yourselves a learned doctor of divinity, securely surrounded with the bulwarks of his religious lore, pampered with the applause of thousands who hang on his skirts for religious instructions, he is satisfied that he knows and understands the Bible from the beginning to the end of it, and is capable to withstand all creation upon Bible doctrine, and is as well skilled in theological researches as a man can be. Imagine this great man smiling triumphantly over the sea of time, and the boy—the little unassuming bark darts along, and it strikes this proud hulk—a great, tremendous vessel and pierces him through below the water-mark, he begins to sink; and turns to make battle, but the little craft hits him on the keel and capsizes him, sinking him in shame and bitter disappointment. Such will be the fate of all who will oppose the truth.

The report of the sound of the gospel of Jesus Christ terrifies the people, it goes forth with such gigantic strides. When this church first commenced, I used to say to the people, "If you do not like my preaching when I do the best I can, I cannot help it, but if you will let me alone, and suffer me to go on, to enjoy my religion, we shall enjoy ourselves better as friends, neighbors, and citizens. If you will come to my house, I will give you your dinner and your supper; I will treat you hospitably as one friend ought to treat another, and when I come into your neighborhood, do the same to me; in pursuing this course we shall feel much better than if we suffered a difference of opinion to make us enemies. And I will tell you what we will do. We will preach the gospel, and revolutionize the whole earth, that is, if you will let us alone, but if you persecute us, we will do it quicker." This places the wicked in the same circumstance as the drunken man, who would fall down, if he tried to stand, and fall if he tried to walk. So if they will let us alone, we will evangelize the whole earth, and if they do not, we will do it quicker.

How often, to all human appearance, has this kingdom been blotted out from the earth, but the Lord put his hand over the people, and it passed through and came out two, three, and four times larger than before. They have kicked us, and cuffed us, and driven us from pillar to post, and we have multiplied and increased the more, until we have become what we are this day, in possession of a Territory, and an appropriate government. Let them still continue to persecute us, and who cares? If they will let us alone, we will preach the gospel to all nations, and gather Israel. If they continue to abuse us, we will overrun them entirely, until all shall be brought in subjection to the will of heaven.

Do not be afraid whether you are at Washington, or anywhere else, for we will progress. I say to bro. Bernhisel and every body else, put your shoulder to the wheel, and do not go from this place with your hearts in your mouth, you that go to the nations, and be so faint that you need to carry a bottle of camphor with you, but go like men of great hearts, and say, in the midst of your enemies, "I stand here in the name of him who sent me, and who has called me to do the truth, which I am determined to do, whether I live or die."

God bless you all, brethren, in the name of Jesus Christ, amen.

How Statues are Made.

The following letter, in the Literary World, from GEORGE H. CALVERT, describes the process of Sculpture, and contains information that will undoubtedly be highly interesting to a large portion of our readers. It contains also some most admirable remarks upon the "Greek Slave," by POWERS, which still further commend it to notice.

PROCESS OF SCULPTURE.—The Greek Slave.—This statue having, on its first presentation to the American public, excited unbounded admiration and enthusiasm, a brief account of it will be interesting to its author's fellow-countrymen.

The Greek Slave is the second ideal work of the American sculptor, Hiram Powers; the first being his first. The clay model was begun and finished in the summer and autumn of 1842. American sculptors having been hitherto obliged to work abroad, but few of our citizens have had opportunities of witnessing the labors of the studio; acceptable, therefore, will be some explanation of the several processes through which a work in sculpture must pass, ere the artist can present his conception smoothly embodied in marble. The visiter to the "Slave" will thus be made acquainted with the bodily birth and growth of the wonderful creation that stands before them in dazzling beauty.

The conception being matured in the artist's mind, the first step in the process of giving form to it, is to erect, on a firm pedestal, a skeleton of iron, whose height, breadth, and limbs are determined by the size and shape of the proposed statue. In this case it would be above five feet high, with branches, first at the shoulders, running down forward for the arms, then at the hips, to support the large mass of clay in the trunk, and thence divided in two for the legs. About this strong simple frame is now roughly built, with wet clay, the preliminary image. Rapidly is this moulded into and approximation to the human form; and when the trunk, head, and limbs have been definitely shaped, then begins the close labor of the mind. The living models are summoned, and by their aid the surface is wrought to its last stage of finish. I say models, for to achieve adequately a high ideal, several are needed. Nature rarely centres in one individual all her gifts of corporeal beauty. For the Era Powers had more than a score of models. The modern Christian artist cannot be favored as was the painter Zeuxis of old, to whom a Grecian city had ordered from him a picture of Helen, sent a number of its choicest maidens, that out of their various graces and beauties he might, as it were, extract one matchless form. For the "Slave," the character Powers had established in Florence for purity and uprightness obtained for him one model (who is not a professional sinner) of such perfection of form as to furnish all he could derive from a model. With this breathing figure before him, and through his precise knowledge of the form and expression of every part of the human body, obtained from the study of nature and his own deep artistic intuitions, the clay under his hand gradually grew into life, as it assumed the elastic, vital look, which no mere anatomical knowledge or craft can give, by which is imparted by the genial sympathy with nature's living forms in alliance with a warm sensibility to the beautiful—qualities which crown and render effective the other less elevated endowments for art. Thus, by the most minute manual labor, directed by those high and refined mental gifts, the clay model of the "Slave" was wrought out; and here the artist's work ended; the creation was complete. The processes whereby it was now to be transferred to marble, though of a delicate, difficult kind, and requiring labor and time, are purely mechanical, and are performed, under the artist's direction, by uninspired hands.

In order that the soft clay image be transformed into a harder substance without suffering the slightest change in its surface, a mould is applied to it, in the same way and with the same material as when a cast is taken of the living face or head, by means of semi-liquid plaster of Paris. The clay figure is entirely covered with this substance from one to two or more inches thick, provisions being made for taking of the arms and for splitting the trunk after the plaster shall have hardened. The clay is then all taken out, the hollow mould is cleaned, and then refilled with semi-liquid plaster of Paris. When this, which now occupies entirely and minutely the place of the clay, has in its turn become hardened, the outside crust of plaster is broken from it, and then is laid bare an exact facsimile of the original clay figure in hard smooth plaster of Paris, capable of bearing the usage of the studio, and of receiving the many marks that are to guide the marble-cutters, whose work now begins.

First comes the blockier-out, with his heavy mallet and coarse chisel, under whose rough blows, the white block soon begins to grow into a rude likeness of humanity. Then a finer workman, who loosens more of the folds that overlay the heaving image that the artist is bent on disclosing from the centre of the marble. And, finally, the artist himself, or, as in this case, a refined worker, schooled under the eye of Powers, gives the finishing touches, reproducing, with unsurpassed accuracy, in the transparent pure marble every swell and indentation and minutest curve, all the countless delicacies of detail, the which, combined with, and forming grand sweeping lines, characterize the original as moulded in clay by the hand of Powers.

And now, in the midst of us here is the marvellous work, drawing from our hearts a flood of verifying, purifying emotion; a revelation made by its author to his countrymen of the power and majesty of art. They who have looked in silent delight on the Venus of the tribune in Florence, no longer enjoy a unique privilege. On our native shore, sprung from the warm bosom of native strength, a fresh emanation from the exhaustless soul of beauty, stands a work as resplendent with the impress of genius as the famed Grecian goddess, as sublimely simple, as vividly graceful, and more touching in its moral appeal. The stronger the genius, the simpler the elements wherewith it delights to work. How simple, how common are those by which such overpowering efforts are wrought: a young maiden in a condition of painful constraint. But the two great sources of human interest—the human soul, and shining through it, the human vigor to reproduce, in its indecipherable symmetry, its matchless grace, its infinite beauty, that chief marble of the earth, the human body, making transparent through these attributes deep inward power and emotion; and it is because he has had this inspired mastery, that standing before his work, the beholder is not only spell-bound with beau-

ty, but awed by a solemn ineffable feeling; and mysteriously drawn closer into the chastening presence of God. G. H. CALVERT.

EXTRACTING CORNS.—Tom K. had a very bad corn on his left foot, which is really a grievance to him. Yesterday he was bronched by a corn doctor, who, to our surprise, ho "blasted" without ceremony.

"Tom," says we, "if that corn hurts you so much, why don't you try the doctor's 'salve'?"

"Try thunder!" says he, "wasn't I fool enough to buy a box of his 'salve' the other day?"

"Indeed,—but did you try it?"

"I should think I did."

"Did it affect the corn?"

"Can't say as it did, but it came near taking off my toe."

"Indeed!"

"Yes, and I'll tell you how it was. I put a plaster of the 'salve' over my toe, put on my boot and went about my business. In the evening I could not get my boot off."

"Why?"

"The d—d plaster not only stuck to my foot, but to my boot. It took me an hour to get that boot off, and then the better part of my toe, including the top of the corn, came with it. The doctor said another application would bring the corn out by the roots, but I'll see him to Halifax before I try it."

We think he is about right.

"I've a friend who wants to get divorced," said a gentleman to a legal friend, "how is he to set about it?" "If he be rich, go to Doctor's Commons, and provided he can prove the necessary facts he may do so for a thousand pounds." "But his poor, sir." "In that case," said the lawyer, "he must go to the workhouse, where, without proving any crime against his wife at all, they will divorce them directly."

Punch.

TO PRESERVE EGGS FRESH FOR ONE YEAR.—One pint of quick-lime, one pint of salt, two gallons of water; no care is needed in putting in the eggs, as they will be right end up, and will settle just below the surface if proportioned right.

Management of Cows.

A gentleman has detailed to me an accidental experiment of his father's, which ended in such complete success that I cannot but hope others may be induced to try the same plan. As almost all the cows on the plantation had gone dry, he thought it was high time to secure what was indispensable to his young negroes, milk, so in the beginning of a severe winter, two of the cows which continued to give milk were confined in stalls so narrow, that they could not turn themselves, were regularly tended and served with food, salt and water; and allowed to exercise a little while each day, while they were carried and there stables cleaned. By spring they were much fatter than any of their companions at liberty, and their milk was superior in quantity and quality to almost all theirs together. It was constantly getting better, and he does believe there would have been no limit to the increase only the old lady said it was a pity to keep them so close, especially as grass was plenty again, and the other cows were going into milk.—Dollars Newspaper.

STRAYED.

FROM Dr. Richards' pasture, a 7 year old cow, sides and back red, white belly, gray face, branded T F on the left hip whoever will give information for her to Thomas Fenton, at the public storehouse, shall be rewarded. mar2-8-53 F. PROBER, 16th ward.

Whips! Whips! Whips!

WE the undersigned have entered into partnership in the manufacture of whips of all descriptions, viz: Fancy whips, chain whips, cattle whips, hand whips, pocket whips, riding whips, four horse whips, drivers whips, I. F. protectors, spanish bridle reins, headstalls, tringles, &c., &c. All the above articles together with many more too numerous to mention, all kind of lashes made to order, and on hand, which we will be glad to sell for cash and country produce at the Post Office building. N. B. Cash paid for deer, horse, wolf and calf skins. mar2-8-53

DANIEL SHEARER, WM. HUSKINSON.

Notice to Pension Claimants.

OF the Mormon Battalion and the wars of 1812-13; as I am often times applied to by persons who are entitled to Pensions, and often requested to make applications for persons, who are not present, and who from afflictions, age, &c, cannot come to this city without which their applications cannot be made—I hereby give notice that I will answer the inquiries made, and make out papers for those who wish it done, in Provo city and vicinity, during the term of the United States Court, at that place, commencing on the 3rd Monday of March; and those at Springville, and vicinity, on Friday and Saturday previous, the 18th and 19th inst. S. M. BLAIR, Pension agent. mar2-8-53

STRAYED.

ABOUT 12 months since, from the range on Kanyon creek, a dark red ox, about 8 years old, white belly, a small white spot just above the dew claws, on one hind foot, small horns, the points turning up, any person delivering said ox to the subscriber in Little Cottonwood Canyon, will be liberally rewarded. THOS. W. HOWLS. mar2-8-53

CAME INTO MY ENCLOSURE.

A BLACK steer, 2 years old, line back, white belly, branded on the left shoulder, not legible, has lost his calf; the owner is requested to prove property, pay charges, and take her away. THOS. MACKAY, west jordan. mar2-8-53

NOTICE.

THE PRESIDENCY of the High Priests' Quorum has to request of the Bishops of the various Wards of the Territory of Utah, that they obtain the names and genealogies of all the High Priests in good standing in their wards, and bring or forward the list at this April Conference, to the Clerk of the Quorum. A certificate of membership will be returned to each one named. This is necessary, that the Records of the Quorum may be completed by this Conference. The High Priests are requested to give their name, where and when born, their father's name, mother's maiden name, where they were ordained High Priests, when ordained and by whom, and when they joined the Quorum in Deseret; moreover, they can state any fact worthy of being entered on the Record, such as, "one of the pioneers of 1847," "one of the Battalion, 1846," &c., &c. And let the Clerk not be forgotten. The price of entering the genealogies and giving a certificate, is one dollar; which can be forwarded to the Clerk at the same time.

DAVID PETTEGREW, President. REYNOLDS CAHOON, GEO. B. WALLACE, Counselors. mar2-8-53

CURTIS E. BOLTON, Clerk.

Arrival and departure of the U.S. Mail from and to G. S. L. City Post Office.

The Eastern Mail leaves for Independence, Mo., the 1st of each month, at 6 a. m. Arrives the last day of each month at 6 p. m. The Western Mail leaves for Sacramento City, California, the 1st day of each month, at 6 a. m. Arrives the 30th day at 6 p. m. The Oregon Mail leaves for the Dallas, the 1st of Dec., Feb., April, June, Aug., and Oct., at 6 a. m. Arrives the last day of Nov., Jan., March, May, July, and Sept., at 6 p. m.

The Brownsville and Miller's creek mail leaves every Monday and Thursday, at 6 a. m. Arrives every Tuesday and Friday, at 6 p. m. The Southern mail leaves every Monday, at 6 a. m., for American Fork, Provo, Springville, Payson, Salt Creek, and Monticello offices, and returns every Saturday, at 6 p. m.

No regular mail to Fillmore City, or Parowan. When will the mail close? How late can I get a letter in this mail? Please read the above, and do not trouble the Post Master to answer such questions.

NOTICE.

THE CO-PARTNERSHIP now and heretofore existing in this city under the name and style of LIVINGSTON & KINKEAD, expires by limitation on the second of April next.

All persons indebted to said Firm are hereby notified that the books of the concern must be closed at that time, and are earnestly requested to make settlement accordingly. And all persons holding due bills or