

mediums to know the character of the messengers that visit them.

Now the conclusion that we draw from all this is, not that it is all a humbug; no, far from it. But we do conclude that this communication of familiar spirits is designed to answer a purpose long since revealed by ancient prophets, and recently by the prophets, Joseph and Brigham, viz., that men who would not hearken to the true angels, apostles, and prophets, would ere long "Give heed to seducing spirits and doctrines of devils." God has long since said that he would "send strong delusion." And what more fit messengers to carry delusion than just such spirits as the mediums acknowledge to be their wonderful visitors and guests. Peradventure, these spirits do not all tell lies. If they did, they would be too big fools to practise a successful delusion. But God has decreed that it shall be a strong delusion.

Well, what will make a strong draught upon the credulity of the learned and ignorant, clergymen, lawyers, and philosophers? It must be something beyond their depth and comprehension; something that is real and indisputable in part; something that is true in part; something that is plausible pertaining to other spheres, and other worlds, and other modes of existence.

Men have hitherto been so imbedded in skepticism, and so stunted and befooled by a formal nonsensical round of unmeaning religious rites, that they have said in their hearts, "If there is an invisible God, we don't know it; and if men have souls that live hereafter, there is nobody that can tell us much to prove the fact; nor can they tell what their employment and avocation, or enjoyment and misery is." The hell of gridirons, scorpions, pitchforks, and endless furies, on the one hand; or the universality of peace and unalloyed bliss for good men, and murderers, sorcerers, and liars, on the other hand; have left mankind in the dark as to the equitable distribution of final rewards and punishments.

But true messengers and holy prophets could not get a hearing! Who next is sent? Why messengers that will lie and deceive, and kick over the tables, dishes, and all, with the astounding noise of whirlwinds and earthquakes, for this is the manner of the god of this world. But let our God be not in the whirlwind and earthquake, nor the upsetting of tables, but in the still small voice of the spirit that he freely confers upon them that are baptized for the remission of their sins sincerely in the name of Jesus Christ.

Who does not know that if irresponsible persons may set as mediums, and messengers of diverse moral qualifications from the sincere and intelligent down to the arch deceiver and basest recreant; that confusion and dire amazement is the sure result? Wizards, necromancers, astrologers and magicians have always left their devotees in uncertainty, and have never acted in unison with each other. But wherever God, the true and living Holy One opens up a communication with men on the earth, we know whose right it is to bear messages to the earth. And those who receive the messages, do know most indisputably who are the bearers; and the instructions received, must be so definite and unmistakable, and they themselves so confident of the truth of the message, that they will be willing to obey the same, even to forsaking all things, their own lives not excepted.

Every recipient of a divine message must be first born of water, and then of one and the same spirit; and in order to secure unity of spirit, all teachings, ordinances, and rites, and laws must emanate from a common centre or President, who is as Moses, a God unto the people, subject to Him who is God over all, blessed forevermore.

This heavenly order secures unity, and opens the fountain of intelligence as fast as the people are able and willing to receive and practically obey.

Among all the angels in heaven, no one has a right to bear a message to the inhabitants of the earth but he who is sent; nor has any one on earth a right to receive it but he to whom it is sent.

The necessity of some such strict and uniform order should be obvious to all. The principle involved in this order is found to be indispensable necessary when human governments transact business with each other; but much more necessary in a communication to earth from the most perfect of all governments, even the government of God.

If there is not some order of this kind, how can the people be expected to see eye to eye, and the watchmen lift up their voice together, and all speak the same thing? Jesus Christ prayed that his followers might be one, even as he and the Father were one. But how can they be one when there is such a diversity of teachings by different mediums?

An "Ecce Homo" springs up in England, and another in America, a third in France, and the Czar of Russia a head of them all, and all uttering the most contradictory teachings; some introducing ordinances and laws, and others abolishing every vestige of the same. Some teaching religion and others politics.

Now so long as these various trumpets give discrepant and uncertain sounds, who shall know how to prepare himself for the battle? God has but one Church and but one way of organizing and building up His Kingdom on the earth. He never did have any other way in past ages. And if we may credit his word, we may know, and all spiritual mediums may know, that he has determined to cut off all witchcrafts, sorceries and enchantments from the earth, and being a jealous God, to drive every antagonist entirely off the face of the whole earth.

Therefore go ahead, Ecce Homo, from every nation, in the imagination of your hearts, and blow up a flame from the sparks of your own kindling, and measure strength with the Almighty and see if you have an arm like His?

Dialogue on Physiology.

[Continued.]

Son.—Father, I have been thinking since our last conversation, that if the spiritual and intelligent portion of man is a substantial and material substance, when this body dies, will not the spirit which you suppose to be matter, also die just like the rest of the body?

Father.—You might perhaps think so, owing to your ignorance of the office of death and the nature of spirit.

Now all spirit is strictly matter of more or less refinement. And that which is not matter, is really nothing at all. And dissolution does not annihilate anything whatever, but it separates and decomposes for a season, and after a time it re-

turns to its former tabernacle. What advantages are gained by this temporary separation, we will not now inquire. But this one thing is certain,—that a re-union between the body and spirit will take place again. The grosser body will be conformed to the designs and acts of the spiritual organization that controls it here. If the brain or controlling power aims diligently to control all the acts and deeds of the body, to pure and honorable purposes and ends, then in such a case, death will be a victory in favor of that power; and the spirit or governing power will have a right in the resurrection to choose such a bodily organization as will conform to its wishes. In other words, if a man with all his mind and might seeks to bring his whole body into subjection to the law of Christ, he will ultimately and most assuredly have a body that will conform to his pure and exalted designs.

S.—Do I understand you to say that such a man will not have the same body after death as before? How then shall we know each other, when such changes are effected?

F.—You must not urge me beyond what I am able to tell you. But I will tell you that we shall be changed if we keep the supreme law. We know this from the transfiguration of Jesus, Moses, and Elias upon the mount, and the heavenly appearance of one of the prophets that visited the Apostle John upon the isle of Patmos, in the office of an angel; also we know that a man that is governed by the Spirit of truth in all things for a long series of years, from childhood to advanced life, looks as widely different from the man that is governed by the spirit of disobedience during the same period, even as the acts of the one differ from the acts of the other. Now as either of them may sow, so may they reap. He that sows to the Holy and All-wise Spirit, will of that Spirit reap that beautiful and noble bodily organization, and that high and mental endowment which it is the prerogative, and promise, of the Holy One to give.

S.—Are there not many handsome persons, male and female, of much intelligence, that continually work iniquity, that will be still intelligent and comely in the resurrection?

F.—You may depend upon it my son, that there will be no handsome persons in hell, or homely, ill-featured ones in heaven. It is the living spirit in man that distinguishes the lineaments of his face and form from the lifeless image in wax or from the evil doer. The latter has no beauty compared with the former. The spirit of disobedience has no good features or noble bearing, and is in no way inviting or comely in the eyes of a pure spirit; neither does true intelligence pertain to such a spirit. Foolishness is written on the frontlets and in the eyes of such a spirit,—whatever form it may assume; and it cannot conceal its true biddousness and deformity from any one who is a partaker of the Spirit of Omnipotence. The tendency of disobedience is invariably to disfigure, deform, defile, degrade, and make wretched and vile, all who cherish it; and such as sow to this spirit, will reap a fullness of that which they sow.

From N. Y. Journal of Commerce, Nov. 14.

FOREIGN NEWS.

Some time since, Omar Pacha sent notice to the Russian commander that, if armed Russian vessels approached too near the Turkish batteries, they should be fired into. To this message Gortschakoff returned for answer that if the Russian vessels were fired into, they would return the fire.

Accordingly, on the 23d ult., a Russian flotilla, consisting of two armed steamers towing eight gun boats, attempted to ascend the river, from the Sulina basin to a higher point of the river, the declaration of war by Turkey, and the avowed intention of Omar Pacha to cross the Danube, having rendered their presence necessary to support the main body of the Russians.

On coming abreast of the Turkish battery, they were summoned to stop, but not heeding the summons, were promptly fired into, and promptly returned the compliment. Some ten or fifteen of the Russians were killed, and fifty more put hors de combat. The Turkish loss is not stated, but was probably few or none, although a stray shell set fire to the fort.

The steamers crowded on steam, and badly damaged, managed to make their way up the river beyond the range of the Turkish missiles.

Isakchi is midway between the point of confluence of the Pruth and Danube and that part where the latter river divides into the branches that enclose the neutral territory.

From the London Times, Nov. 1.

The scene of the fray was not exactly the scene of the expected war. The hostile armies of the Russians and the Turks are stationed in the provinces of Wallachia and Bulgaria respectively, with the waters of the Danube between them.

Further down the stream—that is to say from the point of confluence of the Pruth—the left bank of the Danube becomes Russian territory, the opposite bank being formed by the northernmost angle of Bulgaria.

It was at this part of the river that the engagement occurred. A Russian flotilla, consisting of two steamers with gun boats in tow, was proceeding to ascend the stream, when it was fired upon from the fort of Isakchi, on the Turkish bank.

The object of the Russians was doubtless, to establish a communication between the Black Sea and their own army of occupation, in Wallachia; but either they approached too closely to the Ottoman guns, or the Turks had resolved to oppose the expedition.

It will be clearly discerned, however, that the Russians were indeed "forcing a passage" up the river, and were attacked in the attempt, the operation in no degree resembling a movement of the Russian troops across the river against the Turkish forces.

"Though no one fancies that Turkey can cope with Russia in a prolonged contest, yet the chances of success for the Czar are materially lessened by the certainty that the first reverse of his antagonist will bring to the succor of the vanquished the fleets, and perhaps other forces, of two nations, each able to contend with Russia single-handed."

The state of affairs in the Caucasus, where it is now certain that the Russians have met with great reverses, and the weakness of the army of occupation in the Principalities, decimated by disease and despoiled by inaction, may also have had their share in bringing the Emperor Nicholas to a better frame of mind."

A Constantinople letter in the Trieste Zeitung, contains matters of importance. The greater part of the Turkish fleet is gone to Batoum, and it is affirmed that a communication with Schamyl has been established.

The news of the serious losses suffered by the Russians is confirmed; and if the prevalent rumors are worthy of credit, all the Muscovite troops on the eastern coast of the Black Sea are up in arms. Even if allowance is made for Oriental coloring, it is still evident there is a great ferment in the countries near the Caucasus.

CINCINNATI.—Letters from Warsaw, Oct. 22d, state that reinforcements had been sent off to the Crimea. The Cossacks have lately manifested much activity, and have pressed down to the coast of the Black Sea.

Fort Gortojewsk and Tenginsk have been completely demolished by them, and the Russians on several occasions have been very hard pressed. The new alliance with the Sultan lends to the mountaineers new ardor.

A great number more were in the act of passing. "An encounter with the Russians was expected on the 28th."

[London, Nov. 2, 1853.

"The Times states in a leading article, that there is no reason to doubt that on the 27th of October, 30,000 Turkish infantry, and 2,400 cavalry, crossed the Danube, and occupied Kalaifat, and that a large number of troops were still passing over in barges, when this news was dispatched.

"The Russians were gathering on the point attacked, and it was expected that a collision would take place on the 28th."

Whether Omar Pacha be successful, or whether he be driven back, we are equally bound to maintain the rights of Turkey. Let the war go as it will, England and France can never permit Russia to reap the fruit of her duplicity and violence. It will not displease France and ourselves from the duty of preventing these five countries from falling under the heavy yoke and grasping ambition of the Czar.

[From the N. Y. Herald.

Judge Edmonds and his New Christianity.

By reference to another part of this day's paper, will be found a report of a visit of one of our corps to Judge Edmonds, in the very sanctuary of his new religion. It is a full and complete account of one of the most curious interviews that ever took place in this sublimity sphere—highly interesting to those who have not yet read the wonderful work of the Judge, as affording a complete and lucid synopsis of his views, and equally interesting to those who have perused it, as supplying a key to unravel its deepest mysteries and throw a flood of light on what might otherwise appear inexplicable.

Whenever anything great is about to come to light on the earth, the world is thrown into confusion. This is more particularly the case in reference to a new religion. At present, the world, both here and in the old country, is convulsed with political agitation. In the United States we have the great democratic party completely disorganized, and tossed to and fro in a state of 'confusion worse confounded.' It is rent into two or three factions, each waging a war of extermination against the other, and clouds and darkness rest upon the result.—The dry bones of the lately defunct whig party are rattling as they are waiked into life, while the anti-slavery principle is hourly gathering strength, and new combinations are forming from the chaotic mass of elements continually thrown to the surface.

In Europe, the great powers are embarked on a sea of diplomacy, without a chart or compass to guide them, and the air is rife with reports of wars and rumors of wars between Russia and Turkey, which may involve all the other nations; while at the same time the revolutionary elements are working and upheaving like a volcano, and only waiting for the general signal, to vomit forth flames, and cinders, and ashes, and death, and the darkest confusion. What the end will be no one knows.

It is at this favorable juncture that Judge Edmonds is about to introduce his new creed. It was so at the Christian era.—When the gospel was introduced into the Roman empire, the greatest disorder and confusion prevailed. In the breaking up of old systems and old ideas, the new religion was sown in the fallow of ages—it grew and prospered, and brought forth fruit abundantly.

In the same way the great expounder of the latest system of religion expects it to extend all over the land, small, indeed, in its beginnings, like the grain of mustard seed, sown in darkness, but growing up by degrees into a great tree, spreading out its branches in all directions, affording shelter from the sun by day, and shelter for the birds of the air by night.

Judge Edmonds estimates from actual observation, that there are already in this city thirty thousand spiritualists, and in the United States upwards of a million; and these are not merely the uneducated, but the enlightened and the elevated—men of high social, political and professional standing; the poor, plodding laborer and unpretentious mechanic, but the wealthy, the scholars, the philosophers, the divines, the merchants, the judges of the land—the very first circles of fashionable society. But not only in this country, but in Europe and Asia, as was predicted by the spirits to Judge Edmonds, has the new idea been progressing.

It was making silent progress here, but not made any signal advance in public, because no man of eminence or distinction had come out and avowed himself its champion. But from the moment that Judge Edmonds, who was at first opposed to it, declared himself a convert, a tremendous impetus was given to it. The effect upon the progress of Christianity produced by the miraculous conversion of Saul of Tarsus, the persecutor, into Paul the Apostle, of the same creed, was not more remarkable than the effect produced on spiritualism by the conversion of Judge Edmonds, from being a sceptic, into the great apostle of the faith which is to supersede the New Testament, as the New Testament superseded the Old. How will the momentum of the new idea be increased when the circles are all organized into churches, with the Judge as the chief bishop and spiritual centre, from which will radiate the light of the spheres in all directions!

There is another striking resemblance between the Christian epoch and the present time, which is equally favorable to the propagation of the doctrines of Judge Edmonds. When the Gospel of the Nazarene was propounded to the Jews, there was nothing left of religion among them but its forms. It is so now in the United States. The Jews attended regularly at the synagogue, worshipped constantly in the Temple, and were very particular in their ceremonies. They made clean the outside of the cup and platter, whilst inside these vessels were filled with impurities. The founder of Christianity denounced them as "whited sepulchres," but within full of all uncleanliness. They paid tithes punctually to their clergy, but they neglected the weightier matters of the law—truth, justice, and mercy. The pagan religion was still more a religion of mere formalisms. It had ceremonies without end—but it had no vitality. It was a dead body, without a soul. At this juncture Christ and his apostles proclaimed the new religion, which speedily revolutionized not only Judaea, but the whole Roman empire. Its most successful preacher was St. Paul. "It flourished and spread, and came out victorious through ten persecutions. At length its sublime simplicity became corrupted, and it in turn became a religion of forms; and disputes arose about mere words, from which sprung Arianism, and the Greek Church, the Church of Rome, and numerous schisms. The spirit of Christianity was almost lost. The dark ages followed; ceremonies were increased and multiplied; but religion itself was nowhere to be found.

Amidst this reign of ceremonies, Luther and the other reformers arose and preached a spiritual religion, which had life and pith in it, and was everywhere successful, producing even civil revolutions throughout Europe, and overturning the existing order

of things. This wonderful effect was produced because the papal church had become the slave of forms and had lost its vital power. In process of time the reformed churches relapsed into formalism again, when Fox started Quakerism, and Wesley and Whitfield established Methodism. Both religions were more spiritual than the churches from which they emanated, and from which they took so many converts. Their founders despised forms, and cultivated religion in the soul. They were accordingly successful in an eminent degree. In recent years, however, these Protestant sects, together with all others, have become as formal as their predecessors, and the people are sick of them. Out of twenty-five millions of inhabitants in the United States, Judge Edmonds calculates that not more than four or five millions attend any place of worship, and out of the population of New York city four hundred thousand never go to church while of the remainder, who do go, there is not one in every hundred that regard public worship in any other light than as a matter of form. Hence it is that every religious novelty thrives, for men are ready to give a trial to anything new, in the hope that it may prove better than the old. It was thus that Joe Smith was successful in establishing Mormonism. And now, Judge Edmonds, who is an able and far more learned man, and who seeks to establish a better religion, will succeed to a far greater extent. In point of legal and general erudition, and knowledge of languages, the Judge is equal to St. Paul.

There is another reason why the labors of the Mormon prophet are not crowned with more extensive success. He did not make his religion sufficiently spiritual. He permitted the existence of polygamy, and his followers to have wives at will. Judge Edmonds, on the contrary, having lost his wife, does not intend to take another, and he is opposed to all licentiousness and indulgence of the flesh. He believes that even in this life, by abstinence, the soul becomes purified, elevated, and capable of 'second sight.' A time of luxury is favorable for the reception of a spiritual religion. The Jews and Romans were wallowing in all sorts of voluptuousness when Christianity was introduced. It was the same in the Romish Church when the fire of the reformation was kindled. It was so in the establishment of Church of England when Wesleyanism arose. It is so now, in our own day, when we find luxury and sensuality in every shape and form usurping the place of the simplicity and frugality of our ancestors.

This, therefore, is the time for the new religion. We know not yet what it may be called. Judge Edmonds calls it spiritualism. We call it a new Christianity. All other sects may look out. Their days are numbered. The new religion will absorb and swallow up Methodism, Quakerism, Shakerism, Baptism, Congregationalism, Episcopalianism, Millerism, Socialism, and all other isms, embracing even Woman's Rights. All will go, except the religion of Bishop Hughes, which is built upon a rock, and therefore, even the spirits, whether they are black spirits, white spirits, or gray, or their mediums, including Rev. Henry Ward Beecher, and the Fish girls, cannot prevail against it.

Dr. Mercer, a benevolent citizen of New Orleans, has donated \$13,000 in ground, and \$35,000 in cash for the establishment of "St. Anna Asylum," in that city. He is also purchasing furniture for it which will increase his donation to \$45,000. The name, "St. Anna Asylum," is in remembrance of a daughter of Dr. Mercer, lately deceased. It is designed as a home for destitute females, and will accommodate from four to five hundred inmates.

BALTIMORE, Nov. 3.—New Orleans papers of Friday are received. Advice from Mexico state that General Gadsden, our minister, was getting along very smoothly with Santa Anna, and that it has been agreed between them that Northern America or Mexico troops will occupy Mesilla Valley while negotiations are pending.

There is a town in Arkansas, containing but six inhabitants, viz: a crippled negro, a jackass, a quack doctor, a buzzard, a polecat, and an alligator. There was a population of seven until the postmaster was squintulated.

A destructive hurricane passed over the south part of the town of Lapeer, in Courtland county, N. Y., lately, unroofing houses and barns, and prostrating fences and trees indiscriminately. Several buildings were torn to fragments.

The official paper at Naples records another miracle. This time an image of the "Mother of God, the Holy Virgin," caused flames to issue from her chest. The whole affair is very gravely printed in the government paper.

GENERAL ORDERS:

No. 2.

HEAD QUARTERS, NAUVOO LEGION,

ADJUTANT GENERAL'S OFFICE.

G. S. L. CITY, Jan. 21, '54.

I. General Orders Nos. 1 and 3 of the 21st and 23d of July, published in the Deseret News of July 30th, 1853, are hereby revoked.

II. The Commandants of the several Districts are required to furnish (where they have not done so) full and complete accounts with accompanying vouchers, of all damages and losses sustained by reason of Indian hostilities.

III. They will also make returns of all musters and delinquencies in accordance with law, and continue to enroll in some company, all new comers liable to military duty, with the necessary arms, ammunition and equipments for their own defence. Each company is expected to be in readiness at all times to march on the shortest notice, to any part of the Territory.

IV. They will preserve a good organization of their entire forces, and fill up the minute companies for prompt and energetic action, in accordance with General Orders No. 1, of 28th Nov., 1853, and act on the defensive whenever it becomes necessary for the protection of their respective Districts.

V. It is wise in time of peace to prepare for war, although peace can as yet scarcely be said to exist. No time should be lost in preparing and completing the Forts and Defenses in the various Districts; as we think it is well understood, that our settlements must be based upon a permanent system of defence. In enlarging the Forts, or locating new ones for the accommodation of the increasing population,—great care and judgment should be exercised in selecting such places as are beyond the reach of covert, and unless included beyond the rifle reach of ridges, benches, and mountains,—and so on to command water for the use of the Forts, and as much of the surrounding country as possible.

VI. The safety, and future success of the settlements depend much upon guarding against surprise, or being deceived by pretended friendship; at the same time exercising friendly relations with all, clothing and feeding them for their labor. It is humane and politic to feed the strangers when they first come, keeping a good look out for them, and if they remain, giving them work; encouraging them by giving them fair wages for what they do, and making them as comfortable as possible, according to the circumstances of the posts, when they evince a disposition to comply with reasonable requirements.

BRIGHAM YOUNG, Governor, and ex-officio Superintendent of Indian Affairs, and Commander-in-Chief of the Militia.

DANIEL H. WELLS, Lieut. General Commanding Nauvoo Legion.

Preamble and Act

In relation to the Construction of a Canal from Utah Lake to Great Salt Lake.

Whereas, a large portion of the citizens of Great Salt Lake county and vicinity, have subscribed considerable amounts for the purpose of constructing a Canal connecting Utah and Great Salt Lakes, for the purpose of navigation, machinery, and irrigating the land, large bodies of which might be brought into successful cultivation, if water to irrigate with, could be procured; and Whereas, the aforesaid subscribers do propose to obtain further subscriptions, and petition for the Territorial Government to adopt some system of operations, and appoint an agent or commissioners who shall be authorized to superintend and construct said Canal, and award land claims to the subscribers, equal to the amount which they shall pay respectively:

Therefore to aid by our influence, and desiring to encourage by our acts, so desirable an object:

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That Ira Eldredge, Jesse W. Fox, and Robert Wimmer, are authorized to locate the route for said Canal; solicit, receive, collect, and disburse subscriptions, and generally do all other things necessary for the progress and completion of said work.

Sec. 2. The aforesaid commissioners shall proceed without delay to locate said Canal, and make an estimate of the entire cost of its construction, upon the plan hereinafter indicated.

Sec. 3. Said Canal shall commence above the rapids in Jordan river, where a dam shall be constructed across said river of sufficient height to cause slack water navigation to Utah Lake, and proceed as near the base of the mountains on the west side of Great Salt Lake valley as practicable, to Great Salt Lake; and shall be of sufficient depth and width for the transportation of boats drawing two and a half feet of water, and twelve feet width of hull. There shall also be good and sufficient guard locks, and locks for leveling, and waste gates; as also large reservoirs with good and sufficient embankments to contain water for irrigating purposes, at all convenient points.

Sec. 4. The commissioners shall survey the lands which may be benefited by the construction of said Canal, and each side thereof; likewise take into consideration the benefit arising to present holders of land claims, and apportion the land claims according to the estimated expense and cost of said Canal, reserving at each terminus and at such other convenient points along said Canal, to be located by the Governor or his authorized agent, to the amount of four sections of land, to be held in reserve for future use or disposal.

Sec. 5. The commissioners shall then proceed and assign unto the subscribers respectively, the possession of land claims, and right of water to irrigate said lands, to the precise amount which they have paid, and no more; accommodating locations already made as far as practicable, and the residue shall be held in reserve for further subscription; and it is distinctly understood that the right of water for navigation, and machinery, is held in reserve for future use or disposal.

Sec. 6. The aforesaid commissioners shall make a full and complete report of their doings herein, to the Governor, on or before the 1st day of October in each year, and oftener if required; and they shall also notify him when they have prepared the appropriation, shall make the report of land claims and possessions above mentioned.

Sec. 7. The expense incurred by surveying the land, shall be taxed upon the land claims, and be paid out of the subscriptions; and the expense incurred by locating and surveying the proposed Canal, shall be defrayed by the subscriptions of the commissioners herein appointed; and in case that the commissioners herein appointed do not accept of their appointments, or in case of a vacancy, the Governor is hereby authorized to appoint others in their stead.

Approved Jan. 19th, 1854.

The above is a true copy of the original Act on file in my office.

A. W. BABBITT, Sec'y. of U. T.

RESOLUTION

Concerning Typographical Errors in the Laws of Utah.

Be it resolved by the Governor and Legislative Assembly of the Territory of Utah, That a list of typographical errors in the Laws printed in 1853, be printed and bound with the Laws to be printed in 1854; and if necessary, a like list for the Laws of this session.

Approved Jan. 20th, 1854.

The above is a true copy of the original Resolution on file in my office.

A. W. BABBITT, Sec'y. of U. T.

AN ACT

Providing for the Management of certain Property.

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That the Probate Judge in each county is empowered and required to take possession of all property left by any deceased or absent person, when there is no legal claimant known, or sufficiently near to see to it in season; and shall forthwith appraise and make two lists of said property, and keep one on file, and furnish one to the Treasurer of the Perpetual Emigrating Fund.

Sec. 2. It is hereby made the duty of every person having such property in his possession, or knowing it to be in the possession of any other person, to report the property forthwith, and the name of the person in possession thereof, to the Probate Judge of the county where said possessor is at the time; and said Judge shall take possession of such property as soon as practicable, and proceed therewith as required above.

Sec. 3. At the earliest practicable date, the Probate Judge shall place said property, or the value thereof, in the possession of said Fund, the value thereof to remain there until proven away by a legal claimant, when said Judge shall give an order therefor to the Treasurer of the Fund.

Sec. 4. A failure to comply with the requisitions of this act, may be punished by costs, damages, and fine, adjudged by any court having jurisdiction.

Approved Jan. 20th, 1854.

The above is a true copy of the original act on file in my office.

A. W. BABBITT, Sec'y. of U. T.

AN ACT

Prescribing the Times for holding County Courts.

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That sessions of the County Courts shall be held quarterly, on the first Monday in March, June, September, and December in each year, and oftener if they deem it necessary.

Sec. 2. The 42d section of "An Act in relation to the Judiciary, approved Feb. 4th, 1852," is hereby repealed.

Approved Jan. 20th, 1854.

The above is a true copy of the original Act on file in my office.

A. W. BABBITT, Sec'y. of U. T.

General Appropriation Bill.

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That there be paid out of the sum appropriated by Congress for defraying the expenses of the Legislative Assembly of this Territory, for the year ending June the thirtieth, one thousand eight hundred and fifty-four, the following amounts, viz:

For compensation and mileage of the members of the Legislature, five thousand three hundred and twenty-eight dollars.

For guards for members of the Legislature, through the Indian country, in going to and from the session of 1853-3, one thousand seven hundred and twenty-eight dollars.

To the President of the Council, forty days, one hundred and twenty dollars.

To James Ferguson, Secretary of the Council, forty days, one hundred and twenty dollars.

To William Clayton, Assistant Secretary of the Council, forty days, one hundred and twenty dollars.

To Reynolds Cahoon, Sergeant-at-Arms of the Council, forty days, one hundred and twenty dollars.

To Joseph Busby, Foreman to the Council, forty days, one hundred and twenty dollars.

To Stephen Taylor, Messenger to the Council, forty days, one hundred and twenty dollars.

To George D. Watt, Reporter to the Council, forty days, one hundred and twenty dollars.

To the Rev'd John Smith, Chaplain of the Council, forty days, one hundred and twenty dollars.

To the Speaker of the House of Representatives, forty days, one hundred and twenty dollars.

To Thomas Bullock, Chief Clerk of the House of Representatives, forty days, one hundred and twenty dollars.

To Jonathan Grimshaw, Assistant Clerk of the House of Representatives, forty days, one hundred and twenty dollars.

To Robert T. Burton, Sergeant-at-Arms of the House of Representatives, forty days, one hundred and twenty dollars.

To Joseph A. Young, Messenger to the House of Representatives, forty days, one hundred and twenty dollars.

To Henry W. Lawrence, Foreman to the House of Representatives, forty days, one hundred and twenty dollars.

To Walter Thomson, Reporter to the House of Representatives, forty days, one hundred and twenty dollars.

To the Rev. Phineas Richards, Chaplain of the House of Representatives, forty days, one hundred and twenty dollars.

To James Ferguson, Secretary of the Council, for forty days service after close of session 1852-3, one hundred and twenty dollars.

To Thomas W. Ellerbeck, Assistant Secretary of the Council, for forty days service after the close of session 1852-3, one hundred and twenty dollars.

To Thomas Bullock, Chief Clerk of the House of Representatives, for forty days service after the close of session 1852-3, one hundred and twenty dollars.

To Jonathan Grimshaw, Assistant Clerk of the House of Representatives, for forty days service after the close of session 1852-3, one hundred and twenty dollars.

To George D. Watt, Reporter to the Council, for forty days service after the close of session 1852-3, one hundred and twenty dollars.

To Walter Thomson, Reporter to the House of Representatives, for forty days service after the close of session 1852-3, one hundred and twenty dollars.