

# INSTRUCTIONS TO NEW COMERS.

By JEDEDIAH M. GRANT, Teacher, Sept. 24, 1854.

[REPORTED BY G. D. WATT.]

While the sacrament is passing, it may be well to speak a few words to the people. I am aware much instruction has been given to the people, and I am sure that those who are here to-day, and we do not wish to preach to you to-day, but we wish to preach so that you may enjoy life. A thousand ideas float in the minds of the people in relation to preaching; each have their standard, and their notions of what they call the sacred duty. All Mormon desks are sacred. I am no more religious to-day than yesterday; I am equally as religious in the kanyons hauling wood as in the pulpit; and if I were going to preach in either place, I should prefer the pulpit to the kanyons, consequently, I consider that a man should live his religion on the outside, and under all circumstances and situations in life.

We understand how to serve the Lord, I speak of all the Latter-day Saints; that is, we understand how to serve him in some things, we have learned some duties which are practicable at the present time. I am aware that some elders who go forth and preach long and pious sermons, frequently represent Zion as one of the most delightful places in the world, as if the people in Salt Lake City were so pure and holy that the angels of heaven would sing the hair of a Mormon man's head. Others suppose when they come here that they are to be fed, clothed, and housed independent of their own exertions. Some of the elders have told the Saints in England that he first two weeks after they landed here, all they would have to do would be to contemplate the beauties of Zion, and be furnished two weeks' provisions. The imaginations of some Saints have been so exalted by the elders who preached to them, that they suppose that all our pigs come running round squealing to be eaten; that every tree is filled with bread, every manger with potatoes, and every man's wagon with the choice fruits of the earth. On the contrary, when the Saints from abroad come to Zion, they will find the people so busy that they can scarcely find time to speak to them, and if they have lost some of their friends on the way, the people in Zion have not time even to help them mourn.

Some come here and are astonished, for they have supposed that they should find the stereotyped editions of Zion sitting on the rocks singing hal-lalujah, and shouting glory to God continually; but when they find us all active, some rushing to the kanyons, some gathering in the crops, and others rearing houses—when they find the people all busy with business, they think that the Mormons are all "deceitful," and so we are, stereotyped editions of the telegraph. Every man and woman in Zion at their duty is a telegraph moving and exerting an influence, building up, fulfilling, and fulfilling the words of the prophets by building city after city. It makes no difference whether we have gold and silver, or not; we build just as fast without money as the people of the east who build with it, and a little faster. A man who has faith says, he has capital in himself; he is not teaching enough to build him a house. Another man has to sit down, and count "three and two are five, five and two are seven, seven and four are eleven, and eleven and six are seventeen; and so he will calculate, and unless he has so many dimes, he has not faith enough to draw the first rock, or the first adobe, or get the first foot of lumber, or do the first thing.

But you take a man who has got in him the true Mormon spirit, and he considers that he can accomplish just what he thinks ought to be accomplished. If he considers that he can build a house he deems himself competent to go at it, and to build such a one as he wants; if he wants a small one he can build it, and if a large one he can build it. That is the Mormon spirit.

If you Saints who have just arrived here expect a heaven, I will tell you how to get it; if you have brought a small one with you, keep it, and keep adding to it; that is, if you want a heaven, go and make it. If you have not means enough to build a farm, go to work and make money; if you have not means enough to buy a house, build one, and let the money work for you. But I will tell you on thing, if you neglect to pray, neglect to watch, neglect to do your duty, and to serve your God for yourselves, you will be apt to become dissatisfied, disheartened, and dispirited, and wish to go back from whence you came. But the opposite will be the result with those who keep the commandments of God, who watch and pray, who are active in their spirits and in their religion, and work out their salvation with fear and trembling; if you please, if they may walk as hard as they please without fearing and trembling, if they have a mind to. Consequently, when you come here, it is essential that you keep the same religion that you embraced before you started to come here.

I am aware that a great many have so much piety in them, that they are like the Baptist priest who came to see Joseph Smith. Joseph had the discernment of spirits to read a man, and a peculiar facility of using up the old sectarian to "my de-er brethren." When he heard the good old time he used to make, and whenever one of the class who are so filled with piety, and the good old time, come to Nauvoo, Joseph used forthwith to take a course to evaporate their sanctimoniousness, a great deal of which consists in the long ass-like tone. Before the Baptist priest I have referred to came to Nauvoo, he had heard brother William O. Clark, who could preach a bible and a half at a sermon, and could use the fashionable old tone, the blessed old tone. This Baptist imbibed a notion that we were as much ahead of his ideas of piety, and that we were as much more than his; he had the strength of the arguments produced by Clark were stronger than his; and supposed that our sanctimoniousness was equal with what he considered the merits of our doctrine.

Under these impressions he came to Nauvoo, and was introduced to the Prophet. In the meantime some person came up that brother Joseph would have a talk with, but while doing this he kept his eye upon the stranger, on this priest. After he got through chatting, the Baptist stood before him, and folding his arms said, "Is it possible that I now stand upon a pile of piety? I stand upon a man who has come to a with my Savior?" "Yes," says the Prophet, "I don't know but you do; would you like to wrestle with me?" That, you see, brought the priest right on to the thrashing floor, and he turned a summerset right straight. After he had whirled round a few times, like a duck shot in the head, he concluded that his piety had been awfully shocked, even to the centre, and went to the Prophet to learn why he had so shocked his piety. The Prophet comforted and showed the priest the follies of his piety, and the absurdity of the long tone, and that he had a super-abundant stock of sanctimoniousness.

You Saints who have come here, if you have around you the garb of sanctimoniousness, must calculate that the Mormon plow will turn that under; you must calculate that here we are a practical people; a people who believe in their religion, and are good Saints; who do their work, and attend to their prayers in the season thereof; and are not so much in a hurry in the morning, but that they can kneel down and consecrate their families, their effects, themselves, and all they have, to the Most High God.

But in the midst of this people you will find various stripes of character. The net has been cast into the sea, and if the parable is true, it has drawn to the shore all kinds of fish, and you must not be alarmed if you find in Zion some curiosities. If I wished to find the best men in the world, I should go to Zion to find them; if I wished to find the biggest devil, I would look for him among the people of Zion. There I can find the greatest scoundrel. I believe the words of Christ are true, that the net has gathered men of every kind of fish; that it has gathered men of every class. Do not marvel if you find here goats as well as sheep, and the speckled goats, and the long-haired goats, and the smooth goats, and the rough goats, and goats of every grade, size, and color, mixed among the sheep. Do not think you will be without your trials here, that you are to be a stereotyped edition of a saint sitting in stools, singing glory to God, and that that is all you have to do.

I have often said to the English brethren and sisters that were in England, for there is where the elders preach piety, I would tell them the

first things they might expect to meet in Zion, viz., to leap into the mire and help to fill up a mud hole, to make adobies with their sleeves rolled up, and be spattered with clay from head to foot; and that some would be set to ditching in Zion, to making ditch forks ankle deep in mire; and that they might expect to eat their bread by the sweat of their brow, as in their native country. I told them when I was in St. Louis, where there were many English and Scotch, that if we succeeded in getting to Zion it was a "knack," and if we did not it was a "knack," and consequently there were "knack-knacks" in going to Zion, and "knack-knacks" after we got to Zion.

These things are all connected with the common salvation that you hear of that is common upon this forenoon, the same that you hear of with the people of God. You understand it, you have practised it, and tasted the sweets thereof. You come here, and you think that you are busy and active, but only live your religion; and you will feel the power, spirit, and fullness thereof, as you have never felt it previous to this. What I mean by the spirit is the Spirit of God, the Holy Ghost, which you can feel from the crown of your head to the soles of your feet. It is here with you if you do right, and every thing you participate in the Holy Ghost, and in the power of the priesthood, and in the love of God, and every thing you have thought of in your own minds is here, and God is here; and if you have thought of bad, it is here also. If you approach a large furnace the first thing you see are the black columns of smoke rising up and towering aloft, and if you approach nearer you discover piles of coal and ore, and the ashes, dust, and cinders which have been heaved out; but all this will never convince you that there is no heat there. You would say that if there is so much heat under there, must be iron; that the iron has been taken out and dressed; that there must have been lots of iron here, and you begin to look for the iron.

If you occasionally see a dirty sheep, do not let it try you; if you do not get a bushel of wheat as quick as you want it, do not let that try your faith. If you are going to die of hunger that is the time to be strong in the God of Israel. I wish to see the new comers active in their religion; I wish to see them live their religion, and not only seek to be endowed with the spirit of Zion, but to bring the spirit of Zion with them. I wish to see them come here with their countenances lit up with the love of God, and their hearts burning with the Holy Ghost, and their voices sounding like the music of sweet instruments, to join in the songs of Zion, and in the work of our God, in cultivating the earth, and in building houses. Bless your souls, if you desire an experience of this kind, in order to build up Zion, you must learn. Unless you have practice in it, unless you begin with one house, and then go from one house to another, you cannot learn how to build. You cannot learn how to make a farm by reading alone, but you have got to have the practical knowledge. So it is in relation to building; an architect may draw a fine design of a house, yet there is not one man in a thousand who can carry it out, without the architect is continually by him to direct, and to say place that there, and this yonder.

We may talk of making our own heaven, and of building up the city of Zion and making it beautiful, and having it polished after the similitude of a palace, but we must have an experience in doing such a work before we can accomplish it. The world do not comprehend all things as they should; they do not comprehend the greatest things, the light and power of God, pertaining to man in his probation, towering among the clouds and smoke, but his force is down here in the practical duties of life, in the work under the sun that we have to do.

Now when you come to Zion, you will find men standing upon their feet; but go into the world, and there, if a man wants to show himself to be a smart man, he must mount a cabbage leaf, lie upon it, and jump up to spit over his shirt collar. There was a man here last winter who thought himself a smart man because his father was a smart man, and he was all the while on the strain, like a man who mounts a cabbage leaf to spit over his shirt collar, and he was jumping up to spit over his shirt collar to try to be smart. What do they make of it, nothing but a bubble and a laughing stock for men of sense.

The ore, coal, and flux are put in the tunnel head of the furnace, and iron and cinder run to the hoshes below, and are separated. You see the "smoke first," but you find here the true metal—"The Mormons, a little handful of Mormons cannot accomplish much," used to be said. But we are gathering out the tough wire, it has got to come here.

I wish the saints who come here, to be saints. I said last spring, curse a man who will slave the poor by keeping up the price of grain, and who will not help his brethren. I know some men will say that we have fine men among us. I know that we have first rate good mercantile houses here; I like them first rate; but it would be better for us to do our own trading, and by that means keep our money in our midst.

These are my views, and have been all the time. I like to see a Mormon be a Mormon, and not like a Mormon. A good Mormon will have an elastic faith, and not say, "O bro. Grant, the old snag is up is so high, and so high, but the spiritual that bro. Brigham is cautious how he guides her. Brother Joseph had not time to be careful, and run the ship around the snags, but was under the necessity of running her right out to them. But when Brigham chooses to run around a snag, or across a snag, he will do so. The ship is all out, let her slide. If we are in snag harbor, all right; we will steer the ship, and run around the snag, or over it, just as the Lord pleases. Jesus, our elder bro. is at the helm, and has a good crew aboard, who are faithful, meek, and humble. If the saints desire to strengthen Zion, let them be humble, meek, lowly, and contrite in spirit; let them be diligent in their duties, and let them be guided by the Spirit of God, and watch and pray, and they will be filled with joy, and be happy at night, and healthy in the morning; and their spirits will be buoyant, and they can shout glory hal-lalujah in reality.

May the God of heaven fill you with the Holy Ghost, and give you light and joy in his kingdom: amen.

## THE DESERT NEWS.

TRUTH, LIBERTY.

ALBERT CARRINGTON.....EDITOR.

GREAT SALT LAKE CITY.

Thursday-----March 8, 1855.

## INCONSISTENT CONDUCT OF THE UNITED STATES TOWARDS HER TERRITORIES.

In a Republican Government so liberal, and professedly enlightened, as that of the United States, a person might reasonably expect to see the principle of "popular sovereignty," the basis upon which the whole political machinery is alleged to rest, exercised to the fullest extent, and not only each state but also each territory be left to operate untrammelled so long as they kept within the bounds of the Constitution. Again, it is not strange that our Revolutionary fathers were more or less influenced by the precedents of the government whose yoke of "taxation without representation" they had so recently thrown off, but it actually is strange that, in this boasted age of progression, the very principle against which our fathers so manfully struggled should be carried out towards our own territories, almost as extensively as it was by Great Britain towards the Colonies. This is as entirely opposed to reason, justice, and the professed principles of freedom and "popular sovereignty," as it was in the days of the Revolution, and the perpetuity of so glaring an inconsistency can only be accounted for

upon the principle of traditional influences, human weaknesses, delight in oppression, and love of power even though unjustly obtained and exercised.

Such will continue to be the practice so long as placemen, office seekers, and demagogues can manage to hoodwink, and lead or divide the masses of the people.

The revenue of the United States is raised from duties and land sales, for at present the mail carrying is reported not to pay expenses. This is taxation so far as duties are concerned, and is revenue in every sense of the word, and "all bills for raising revenue shall originate in the House of Representatives."

Now it is well known that residents in territories pay revenue, in common with residents in states, on all the imported articles they consume, in the purchase of public lands, and in the payment of postage, and for all this how many votes have they in bills of such vital interest and importance? Not one, no more than the Colonies had in the British Parliament.

The Colonies could draw up a petition and forward it to the home government for their consideration, and a territory can only send a delegate to Congress, a mode but little more than tantamount with the privilege of petition, as the delegate has no right to vote on any question, no matter of how much importance to his constituents. The inhabitants of territories, in addition to paying their proportion of revenue, are proportionally interested in the administration of the affairs of the General Government as managed by the President and Congress, and rightly so, since they are members of the same body politic, and hence, in a free government, should also most unlimitedly be members of the same body corporate.

It may be asked, are they not? No. Are they taxed, and are they liable to have their legislative proceedings and internal policy scanned by those who are in power without their voice? Yes; though, fortunately for the development of freedom, "popular sovereignty" is beginning to be better understood, and many of the most intelligent and influential of our statesmen and writers are battling for territorial rights to self government, but this has to be done in the midst of much violent opposition from the partisans of heavy headed superstitions and false traditions through which craft they have their place and living.

But how taxed, and subject to be controlled in the acts of their Legislative Assemblies, without any election in the matter? By having no vote, as we have shown, in the body where all revenue bills must originate, nor for the appropriation of that revenue, and by the wording of Acts establishing territorial governments, viz.:—"All laws passed by the Legislative Assembly and Governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect."

You can now clearly comprehend that all the territories of our boasted Republic, although contributing their full quota to swell the public revenue, are entirely at the mercy of men for whom they are denied the right of casting one vote for or against. So far as mere dollars are concerned, this tyrannical relic of monarchical usage is not so particularly odious, but when it threatens to interfere with the internal or home policy of freemen, of the descendants of those patriotic sires who fought to achieve "popular sovereignty," it behooves every lover of liberty and equal rights in our Union to take a bold, and unequivocal stand against the further prevalence of practices so rankly savoring of despotism.

There is still another incongruous feature that should not be overlooked, and that is the mode in which the appointing power is exercised, thus keeping open an overflowing and increasing fountain of corruption, bitterness, and oppression. To more clearly elucidate this inconsistent practice we quote Noah Webster's definition of a Republic, "a state in which the exercise of the sovereign power is lodged in representatives chosen by the people." It has been shown that a territory in the matter of "taxation without representation" is held almost precisely in the same relationship to our parent government that a colony is to a monarchy; and by the definition just given it is obvious that the appointing power, as exercised, is another link from the same chain of barbarous usages. Why so? Simply from the fact that the Governor of a territory is the executive or "sovereign" power thereof, and is appointed by the President and Senate, men in whose elevation to power the people to whom the officers are appointed have not the echo of a voice. This usage is another case in the similarity before alluded to, and is precisely such as Great Britain exercised towards the revolutionary colonies. All this is but cold shouldered treatment, and left handed kindness to those enterprising persons who go forth to redeem the unsettled wilds of our country; whereas a nation so wealthy, with such an extent of unoccupied domain, and withal so boastful of republicanism, should extend every possible encouragement to the permanent occupancy and improvement of new regions, and in lieu of fettering and discouraging by the arbitrary and tyrannical exercise of high-handed power, should break off every shackle, and guarantee the broadest exercise of the freedom that is consistent with the Constitution.

Who are the men who settle our territories, who make the first roads and bridges, open the first farms, build the first houses, and make the barren waste rejoice? They are the most energetic and enterprising of our citizens, and have been raised side by side with the residents of your states, to whom you vouchsafe the full and free rights of self government, and a voice in your highest councils. And does the enterprise necessary to found a new settlement disqualify them for knowing their own wants, making their own laws, and choosing their own officers? Shame on such an absurdity, and a double shame on all who would put the weight of a feather upon the elastic step, and buoyant fortitude of those most loyal and intelligent pioneers who go forth amid hardships and privation to multiply upon American soil the happy firesides of American sons and daughters. What should be done by the parent government to foster the extending of the area of unalloyed freedom? Knock off the shackles which now bind the expansion of the full force of her territories, and to do this effectually and consistently, whenever they petition for it, and present a proper state constitution, admit them into the Union as states, with the privilege of sending at least one representative, and this too regardless of the number of their population.

But if this is too long a stride for the short steps of "old usage," and for "the square rule of old Say-so," begin by allowing their Delegate a vote as well as a voice, expunge the usurped authority to "disapprove" their Legislative enactments, and permit them to elect all of their own officers, except such as are also appointed in states to carry out the policy and laws of the general government, and a person to look after the proper disbursement of such funds as Congress should appropriate to assist the creeping child to speedily attain full stature. If this is still requiring too sudden and great an expansion of the parchment skin of old "Tradition," it does seem that the smallest amount of consistency would compel the appointing power to gratify the wishes of the people, by appointing officers of their own choice.

A few personal items, and we will leave the subject for the present. Where was uncultivated Utah? In the tops of the mountains, begirt by still loftier alpine heights, and clad in robes of desolation, until a noble people, fleeing from the red hand of persecution solely on account of their religious faith, came and began to decorate her sombre garments with the bright hues of civilization. Thanks to Ex-President Millard Fillmore who, through his republican consistency, and an ardent desire to extend all the overhanded justice in his power, appointed Brigham Young to be Governor of Utah, a man who was unanimously the choice of every resident in our territory. And honor too to President Franklin Pierce who so long withstood the howlings, and the scatchings, and whinings at the door of the "white house," of the hungry hunters of office who wished to fatten upon the spoils, to spy out the liberties of an innocent, moral, and industrious people, and reap in fields which they had used no effort to make, or sow. But the pressure was too great even for his magnanimity, and he was compelled to give way to the all possible magnanimity by appointing the gallant Lt.-Col. Steptoe to be our Governor, an appointment that could not have been more acceptably made, outside the ranks of our own population.

We speak understandingly upon this subject, for we have the honor of a personal acquaintance with the Colonel, and so far as our observation and judgment extend we have found him to be in every particular an intelligent, honorable, and upright officer, citizen, and gentleman. It was this fact, coupled with his knowledge of the unanimous wishes of all our population for the re-appointment of Governor Young, with his having signed a petition to the President and Congress to that effect, with his familiarity with the illiberality of such appointments, and with the certainty of having to resign an elevated and highly honorable position in the army to serve but two years as a Governor where the united voice preferred Gov. Young to all others, which doubtless moved him to refuse to accept the appointment.

This refusal is stated upon report, which if true substantiates the correctness of our estimate of the Colonel, and corroborates our idea that President Pierce made the best appointment for us that our enemies would let him.

If any free born American citizen will successfully combat the correctness of the main principles so briefly set forth beneath the caption of this article, we will examine his reasoning, and see whether by its light we can detect any error in what is above advanced.

### Eastern Summary.

It is rather a difficult matter to glean much news of real importance, except the war news, when our Eastern exchanges do occasionally arrive after long and uncertain intervals, and in broken files. But to sum from nothing is rather too hard a job even for an Editor; and we are almost obliged to skip this department, for the Cal. mail brought but few Eastern papers of a later date than that of those previously received. From the few on hand we learn that, up to Jan. 6, Congress had passed no bill of general interest. The tightness in the money market was causing much suspension of business, and thus creating great distress among the laboring classes in many of the large cities. Among their various schemes for assisting the poor, why not give or loan means to supply the fertile acres of Kansas and Nebraska with the producing bone and sinew, and thus mutually, and permanently benefit all parties?

At the opening of Parliament on the 12th of Dec., the Queen announced the conclusion of a treaty between the Allies and Austria, the purport of which has not come to hand. The mint at Philadelphia is said to have received 204,000,000 in gold from California up to Dec. 1, 1854. In Canada, the New England States, and the State of New York, there was much snow, and cold weather during December,

and at a town in Vermont the thermometer is reported to have fallen 36° below Zero, on the 20th of that month.

### Our Foreign Correspondence.

#### SANDWICH ISLANDS.

By letter from Prest. Philip B. Lewis, dated at Honolulu, Dec. 24th, we learn that with few exceptions health prevailed in that mission, and it was in a prosperous condition. The missionaries last sent had all arrived, and some were making rapid progress in learning the language. Mrs. Karen, Keeler, and R. N. Allred expect to start home this spring. Kamehameha, King of the Hawaiian Islands, died on the 15th of Dec. last, and his son, Alexander Liholihi, has been proclaimed king. He is said to be opposed to annexing those Islands to the United States.

#### NEW ORLEANS.

Thro' the failure of the Eastern mail, we are especially obliged to Elder James McGaw for so considerably forwarding us a letter by Panama, dated at New Orleans, Dec. 18th, from which we learn that he is in that city to counsel such of our foreign immigration as may come by that route. When Elder McGaw left Texas the truth was making some progress, and a few additions were still being made. Mesmerism and Spiritualism were in high favor. He adds, "This is a wicked world, and if it would not be shrinking from duty I would soon again enjoy the society of the Saints in Utah. But as an Elder in Israel I desire to fulfill my mission."

#### CALIFORNIA.

Elder P. P. Pratt writes from San Francisco, Jan. 20, that baptisms progress slowly, but that a wonderful revolution is in progress in the public mind. At a general conference held in St. Mary's Hall, Santa Clara, Dec. 30 and 31, 5 branches of the Church were represented, viz.:—San Francisco, Union City, Santa Clara, St. John, and Sacramento, with 120 members mostly in good standing and active; and some are determined to 'gather' to the Stakes of Zion, and do their duty. Elder Pratt was in good health, as were generally the Elders of that mission.

[The Eastern mail is answerable for so small a variety under the above heading.]

### City Election.

An election was held in this city for the purpose of electing the Members of the City Council, on Monday last, at the Council House, and the following was the result of the election.

Mayor J. M. GRANT.  
ALDERMEN.  
JESSE P. HARMON.  
1st Ward Aldermen.  
Sugar House District A. O. SMOOT.  
2nd Ward Aldermen.  
ADM. HOAGLAND.  
3rd Ward Aldermen.  
A. H. RALEIGH.  
4th Ward Aldermen.  
WILLIAM BROWN.

### COUNCILORS.

Zera Pulsipher, Joseph Horn,  
William G. Perkins, Seth Taft,  
Lewis Robison, Elijah F. Sheets,  
Harrison Burgess, Briant Stringham,  
Samuel W. Richards.

### Bowery and Conference.

There remains quite a quantity of lumber still to be supplied, to complete the Bowery for the approaching Conference. Bills were sent to the various wards, in the vicinity last fall, for certain kinds and quantities of lumber, to finish this building. Some of the bishops promptly responded to the call, and filled their bills; while others only furnished a small portion required, or none at all. We have paid the cash for some kinds which we could not well get any other way. The kind now required is inch boards, 14 feet in length, of a good quality; or if boards of this length cannot be furnished readily, inch boards of any reasonable length will answer; for we can exchange them for such as will suit. We now call upon any and every ward to furnish all the good inch boards they can, and the same shall be answered upon their titling. Bring on your inch boards without delay, and from any quarter. Let us have them, and have them in time to complete the Bowery on or before the 6th of April.

An account will be presented at that time of what each ward has furnished.

Respectfully,

ORSON HYDE,

Superintendent.

### AGENTS.

The following persons are requested to act as Agents for the Desert News Vol. 5:

GREAT SALT LAKE COUNTY.  
Kanyon Creek Ward A. O. Snuot.  
Gardner's Mill, Mill Creek Robt. Gardner.  
Mill Creek Alex. Hill.  
Big Cottonwood Ward Lyman Steveson.  
South Cottonwood Ward Andrew Calhoun.  
Union S. Richards.  
Draperville Wm. Draper.  
West Jordan Ward Joseph Barker.

RICHVILLE J. Barberty.  
Tucule City H. B. Kelsy.  
Granville Thos. H. Clark.

DAVIS COUNTY.  
Stoker John Stoker.  
Centerville A. B. Cherry.  
Farmington Jas. Leathard.  
Kaysville Saml. Henderson.

WEBER COUNTY.  
Ogden City J. C. Browning.  
Bingham's Ward E. Bingham.  
South Weber Thomas Kingston.  
East Weber A. Wordsworth.  
North Ogden Ward Thomas Dunn.  
North Willow Creek C. W. Hubbard.  
Youngsville E. H. Pteree.

UTAH COUNTY.  
Provo City D. Carter.  
Springville Aaron Johnson.  
Lehi City David Evans.  
Mountainville Isaac Houston.  
Ogden Valley Allen Weeks.  
American Fork L. E. Harrington.  
Pleasant Grove Wm. G. Sterrett.  
Palmyra Wm. W. Berry.  
Payson Chas. B. Hancock.  
Jamb County T. B. Foot.  
San Pete County George Peacock.  
Milford County S. P. Hoyt.

IRON COUNTY.  
Parowan J. C. L. Smith.  
Cedar City Isaac O. Wright.  
Washington County John D. Lee.  
San Bernardino, Cal. D. M. Thomas.

### MARRIED.

In this city, on Tuesday evening, March 6, 1855, by President Brigham Young, MRS. ALMA L. SMITH, and Miss TELITHA C. FREE.

While these young friends have every wish

Of joy from us, and happiness,  
We'd gently hint lymental bliss  
To all in single blessedness:

For Friendship lives, where Love abides,  
And Truth her steadfast empire holds;  
And Virtue blooms, where Faith resides,  
And Works her noblest deed unfolds.

FOR SALE At Salt Lake City Post Office, a large amount of 3 and 12 cent Stamps, received by the last California mail.

E. SMITH, P. M.

### READ THIS.

W. HOEYER has found a white heifer-calf with a hole in each ear, 1.2 inch in diameter, will please leave word at the Post Office.

52-31

### THIRTY-THIRD QUORUM.

THE 33d Quorum of Seventies will meet every Tuesday evening at the 8th ward school-house—by order of

52-31 ALBON ALLEN, Senior President.

### NOTICE.

IS hereby given, that the partnership heretofore existing between Wm. Field & Robt. Golding is this day dissolved by mutual consent.

52-11 ROBERT GOLDING.

### FOUND.

IN my Stack Yard, a brown and white cow with line back, and a white Palmer-branded on the left horn. The owner may have her by proving property, and paying charges.

52-21 J. V. VERNON,  
Kanyon Creek Sugar Works.

### RESOLVED.

THAT the fence around the fourth sub-division of the Big Field shall be put in good repair by the 15th of April next, otherwise the will be cost on the Delinquents—by order of the meeting.

52-31 BENJAMIN COVEY, Chairman,  
C. C. Bunn, Clerk.

### NOTICE.

The following order was made by the County Court, G. S. L. County, March 8th 1855.

Be It Ordered by the County Court of G. S. L. County that the order of said Court, made March 17th 1855, authorizing a bounty on Wolf Scals be and the same is hereby annulled and repealed.

52-11 J. W. CUMMINGS, Clerk.

### Notice.

I HAVE in my possession a brindle Cow, black stripe in the face, 8 years old, has been with my stock ever since July last. The owner of the above described animal will please to call, prove property, pay charges and take her away.

52-11 S. H. HODGKINSON,  
Youngsville.

### House and 1-2 Lot for Sale.

THE Subscriber offers for sale his property in the 15th ward—a 2 story adobie house, 18 inch wall, containing 8 rooms; also a stable and other out houses; the lot is well set with fruit trees. One half of the pay will be taken at the Titling Office, and Perpetual Emigrating Fund, and the other half in stock.

52-11 THOS. FORSYTH, 15th Ward.

### BRASS FOUNDRY.

THOSE who want sword hilts, belt clasps, rifle or pistol mountings, lock works, scale beams, or any other kind of brass castings, can be supplied at the shop next door South of Mulliner's Tannery. Babbitt's metal, and speller solder will be made for those who want.

N. B.—A good price will be paid for old brass, copper, tin, zinc, and lead.

52-11 JOHN M. JONES.

### FOR SALE.

AT THE Salt Lake City Post Office, Stamped Envelopes at the following rates:—  
Three cent letter-size, at \$3.20 per 100.  
Six cent do do 6.20 do  
Six cent official size, at 6.20 do  
Post Marks, Merchants, and others in this Territory can be furnished with any of the above by remitting the cash.

52-31 E. SM