

NOTICES.

BY DAVID HUNT.

A poet applied for a theme to the Muse;
She said that one left, he might take or refuse:
A handful of sorrows—he paused in dismay,
Then gathered them up for these verses to-day.

How headless the world of the wonderful truth,
Familiar to every ciphering youth,
That taught after naught, as right onward you go,
To hundreds and thousands the magnitude grows.

"Thou naught!" says the heart when it wishes to sleep,
Then opens and let the inquiry lie;
But learns the soul less full early and long,
That light as it seemed 'tis a mountain of wrong.

"Thou naught!" says the tempter, for children to cheat,
And cover their guilt by a little deceit;
But oh, when the sum of such naughts is shown,
All honor and candor away will have flown.

Young Ned stole a penny from Grandmother's purse,
"Thou naught," said he, "I am nothing the worse";
Yet all his more naughts I add to the sum,
He grew up a villain, and perished in shame.

Eliza was pert and would have her own way,
Nor parents nor teachers inclined to obey;
"Thou naught," said he, "I am nothing the worse";
"Thou naught," said he, "I am nothing the worse";

A boy took delight in impaling a fly:
"Thou naught," said he, "I am nothing the worse";
"Thou naught," said he, "I am nothing the worse";
"Thou naught," said he, "I am nothing the worse";

Dear children, as we can be harmless or small,
To him who created and watches you all;
Oh, let your young hearts to your Saviour above
And pray for humility, mercy, and love.

"WORLDLY-MINDEDNESS OF THE MORMONS" AND THEIR "SENSUOUS" RELIGION.

BY ELDER ELIAS L. T. HARRISON.

The Mormon religion professes to teach man how to use, gratify, and control every power and passion he possesses; it not only teaches him principles which will give calmness to the spirits of men, and furnishes them with principles that will break down the barriers between the human family, and unite them as one, until their desires, purposes and affections have but one direction, but it says to man, Religion should include the true principles of gratifying and governing the senses.

On this account 'Mormonism' has been compared to Mohammedanism, because, say some, it offers sensuous gratifications as a part of the future rewards of the good: it tells the world of an earth that shall be celestialized, and covered with the glory of God; of rocks, hills, trees, and beasts, which with the rest of a growing creation shall rejoice in pristine beauty and perfection; and says, O man, these things shall minister to your future pleasures in perfection, as they now do in part; nor shall social joys be wanting, for the charms and joys derived from the true relation of wife, children and friends, shall still swell the pleasures of existence, whilst enlarged powers of thought, a spirit toned down from harshness, and swelled with love and charity, shall complete the man.

Now who cares if the above does resemble Mohammedanism a little, if Mohammedanism in these particulars resembles truth? Who cares? Certainly not Latter-day Saints, for they have learned to follow principles, not men, and they confess they are not averse to truth, though it should be uttered by an Arab impostor, or any other impostor indeed; for instance, they would not reject the truth that men should not preach for money, even though it should be uttered by a bishop rolling in golden equipage, drawn by silver grays, wrung as it might have been (indirectly) from the sweat and toil of the laboring poor? Then if they would not reject truth under such circumstances, why object to a principle if it can be proved heavenly, because, years and years ago, something a little similar was taught by somebody, who, finding the whole world under the influence of imposture, thought he would do a little business on his own account.

Now if such expectations or ideas as 'Mormonism' encourages be wrong, it must be because they are contrary to the revelations God has given of what He intends man to hope for, or because the works of nature develop characteristics in God different to those encouraged by the principles of the Latter-day Saints. The object of the following remarks is to show what Revelation and Nature do say on the matter.

The idea that our opposers hold seems to be, that it is not heavenly-minded; nor consistent with a 'spiritual religion'; to let the thoughts be employed on such ideas as are suggested by the material tangible works of God; but that we should have a religion isolated entirely from such gross matters as earth, its fruits, powers, and landscapes; mechanical or artificial pursuits; and have communion with one's God in spirit; and above all, never think of carrying such ideas into eternity, where doubtless all these carnal things will be forgotten, and nothing but praise and prayer employ the mind.

Now dear friends where did you get the idea that a Godly life ought to separate you from pleasures derived from inspection or possession of the beautiful, material, tangible blessings of earth; or that your religion would suffer in its heavenly-mindedness, if it engraved the condition of a righteous life? Did you get it from Abraham, who loved and obeyed that he might obtain promises of blessings pertaining to this earth? Or from his God who rewarded his righteousness with a promise of fruitful lands, and a numberless posterity to enjoy them? Perhaps you got it from Jacob, who, when dying, instead of giving up his worldly notions, and thinking about death and eternity, spent his last breath in promising all the temporal blessings he could well think of to his descendants. Of course if you did feel shocked at such a scene you doubtless prayed, 'Let me not die like Jacob, let not my last end be like his.'

Let us look into Jesus the author and finisher of our faith; and see if we can trace in his notions of worldly pomp and grandeur. First of all, his mother bore him believing he should sit on David's throne, so that his worldly notions were born with him. No wonder, then, we hear him on the Mount surrounded by the multitude, leading them on to righteousness with this worldly-minded argument—

"Blessed are the meek, for they shall inherit the earth!"

Why did not he say, blessed are the meek, for they shall have a heaven, where all sensuous pleasures shall be extinct; and call on the multitude to say, Amen?

Hear him again, working on the minds of the ignorant by promises of worldly blessings, saying, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, shall receive an hundred fold now in this time, house, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." (Mark x. 29, 30.) And tell me, dear reader, what more can we need to convince us that

the worldly minded 'sensuous religion of the Mormons' is as old as Jesus himself. Hear the 'worldly-minded' Paul, declaring for himself and brethren—"Them, who by continuance in well doing, seek for glory and honor, (two very worldly minded principles,) immortality and eternal life." (Rom. xiii. 17.) and further teaching the doctrine, saying the saints are to be heirs of God, and joint heirs with Jesus Christ, whom he declares in another place to be heir to thrones, dominions, principalities, and powers, for they were created for Him. (Col. i. 16.)

Now Latter-day Saints do not go a bit further, for only give them all things, glory, honor, thrones, dominions, principalities, and powers, and the most 'worldly-minded Mormon,' in existence, would be perfectly satisfied!

Seeing, then, that revelation and the sensuous religion of the 'Mormons' walk so agreeably side by side, we turn to Nature's Revelation, for as the Book of Doctrine and Covenants says—

"After a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit His eternal power and Godhead," (Leos, on Faith, ii. 4.) and also reveal the character and pursuits of the Deity; and these are very important to trace, for He certainly is a heavenly-minded being.

Then fearlessly we put our worldly-minded principles along side of His works and ask where, among all the works of nature, is there one that does not preach a sermon on the 'spirituality' of a sensuous religion? for they are all the works of a spiritual being, and of course they will reveal what a spiritual mind can love, and be incessantly employed in attending to, without losing a portion of its spirituality; they are all the works of One probing not in time, and therefore uncramped by the littleness which attends men's notions even of the Great and Holy One inhabiting Eternity; therefore, an inspection of them will reveal what we may fairly expect to be the character of our works and pursuits, when we, in the popular sense, are in eternity also.

Does God love beautiful shapes and colors? Let us ask, as they form the basis of much that is sensuous.

Go stand beside the peacock, displaying above his arched back a host of golden clouds and setting suns in miniature, then you may learn.

Go gather roses, or behold a tulip bed, tinted with such heavenly art, nigh, and perfection; look at the golden brooks of the watery tribe, or the silver crested, gem decked, spangled breasts of the birds of hotter climes than ours; or dive to the ocean's bed, and bring up its pearls and shells; and you will learn that not only does God exhibit a most decided taste and love for beautiful colors, in objects on the surface of the earth; but that 'myriad fathoms deep, down on old ocean's pavement stones,' are found the proofs that, spiritually minded as Jehovah is, He loves well-harmonized tints and shades.

Does He love elegance in shape? The crooked swan, triumphing in matchless curves and lines of beauty, would say so; the noble horse, built with such symmetry and well proportioned grace, would teach the same. Then turn to man, observe his perfect form—the painter's study, that he may learn what is beautiful in shape—and ask. Then seek the flowers of earth, so full of grace and beauty; nay, the commonest green leaf would prove my point.—I think from this alone we can gather, in the attention to form, proofs that God would be more offended than pleased were he charged with being so spiritually-minded that he found it inconsistent to maintain a love for such carnal things as forms or shapes.

Does God love grandeur or magnificence? He has done His best to make man think so, anyhow: storing the bowels of the earth with gold and silver ore, and all the metals in their great variety; hiding up his marble blocks, and almost a world of stone, to build or garnish earth's palaces with; and scattered lustrous gems about the earth, that man may pick them up, and after using them for his own adornment, get from them a faint idea of the splendor of the world to come, when gates made of pearl, and cities built of gems, shall tell the truth that mortality may cease with us, but immortality shall only suffer in sensuous pleasures, controlled by righteous laws, in greater fulness and perfection still.

Then are the ideas of the 'Mormons' more full of worldly pomp or earthly grandeur than their Maker's, when He spends eternity in creating globes, fitting them up as above, and developing his mechanical powers in balancing them, and directing their courses?

Why does He not aspire to as lofty spiritual a character as some of his followers, and leave world making, fruit making, flower, shell, and bird making, &c., to some being less spiritual in his pursuits than I myself, and leave off the creation of things which can but encourage a love for the sensuous pleasures of existence?

Now I know that some will not admit that God has manifested His own character in His works; but vainly argue, 'those works are only for man's gratification and pleasure, and do not at all indicate what God loves.' How can that be, when not above one in a million even comes to man's sight at all? How many of the shells of the ocean never reach the surface? How many myriads of countless insects are never seen by man?—a solitary one is caught and killed that it may be wondered at.

Go in the desert, where man is never expected, or cannot subsist if he goes; the jungle, where the lion and the tiger have it all their own way; and even the mountain's top, where man can scarcely ever ascend; these will furnish the evidences of God's love for beauty and form. Why, half the workmanship of God is severely seen until the destruction of some of its parts reveals how wondrously it was put together. Then God does not work that man alone may admire and be gratified, but because He finds it a consequence of His vast intelligence to love the beautiful, and therefore He perpetuates it in all His works.

Thus, dear reader, I think you will see we cannot move our eyes but fresh proofs greet us of the worldly-mindedness of God; for earth, air, and seas swarm with testimonies of His endeavors to promote in us a love for the beautiful in shape, the delicious in taste, and the fragrant in perfume. The breeze wafts proof to the eyes, the atmosphere furnishes proof for the satisfaction of the ears; nay, the whole man receives fresh impression of this fact in every exertion or use that he makes of any of his powers.

Who employs himself wheeling world round world, lighting them up with luminiferous powers, to gratify possibly the powers of taste, hearing, smell, and sight of millions on their surfaces, after first endowing them with those sensuous qualities—who? Who, to come to our little world, spent six days or, as is believed by some, six thousand years, in reducing to or

der this shapeless globe, causing the dry land to appear, that verdant hills and flowery landscapes might rejoice beneath blue skies, or calmly sleep whilst the watchman of the night—the moon, rises to silver o'er the abodes of men and beasts?

Who made the pulse to quicken, and the soul to fill with grand emotions, when golden sunsets, calling forth the poetry of the spirit, and its devotion, rouse heavenly feelings in the breast, and adoration great, or than the tongue can tell; or made the soul to dance, tremulous with joy, at the sound of music's heavenly strains? Who, I ask, who? The hater of sensuous gratification or the lover and promoter of it?

If a tree be known by its fruits, what kind of a tree must that be, which has for its fruit 'diverse on universe, filled with system'—divided down with untellable, because numberless, sense-serving, sense-pleasing works of the Deity, each bearing testimony to the error of the idea, that 'it is not heavenly-minded to love sensuous pleasures as part of one's religion,' when scattered throughout boundless space 'lie the vast indications of the Almighty's decrees'—to furnish materials for those pleasures whether they are loved or not.

The conclusion that I draw from all this, is, if God can be heavenly-minded being, (and all acknowledge that He is,) and yet from day to day, year to year, age to age, thus be mixed up in earthly pursuits, mechanical operations, incessantly constructing and reconstructing, working amongst such gross elements as worlds, with their atmospheres, seas, and inhabitants, and suffer no pollution, loss, nothing of His spiritual qualities; then may a Latter-day Saint hope to have a heavenly mind, and his religion be of a spiritual character, even though it should lead him to seek to go to the same extent, proportionally, in worldly-minded operations for his own increase, blessing, power, and glory, as those in which his Maker is so eternally employed: for 'Mormons' cannot be so far wrong in following in His track. He making, and they loving after it is made; He exhibiting His mastery hand in forms of beauty, exquisite coloring, and materials for grandeur and magnificence, and they desiring to possess what He has been good enough so excellently to adorn, for their happiness and pleasure.

What a farce to talk of the grossness of a sensuous religion, when man cannot exist as man, nor duty as God, without the senses, through which all intelligence is gained and power developed; for taste, sight, hearing, taste, smelling, and feeling away from man, and where is the man? Imagine up a Deity deficient of all these powers, and you have imagined up something destitute of all 'spiritual' qualities, as sensuous powers must be the basis of spirituality.

What intelligence have you on any one subject, heavenly or earthly, that you did not gain through your senses? Do you love God? Your love came through hearing of His goodness, or seeing the manifestation thereof before your eyes. Have you faith in Christ? Your faith came by hearing.—Do you love your fellow man? The knowledge of their existence came through the medium of your senses, before which knowledge you of course could not love them; and that you should love them, was made plain through the same medium.

Have you heavenly compassion or God-like charity burning within your breast? You would have neither one nor the other but for your senses; for you could not have love, compassion, charity, mercy, anger, for anything you never saw, heard of, or felt.—Then if religion be the exercise of the above, and similar qualities or principles, sensuous powers must be the basis of all religion; for it is their existence that has made the necessity for any religion at all; for were creatures existing, beside yourself, endowed with sensuous powers, there would be nothing in the universe that would need or care whether you exercised religious qualities or not.

Thus the simplest form of reasoning gives the death-blow to the notion that sensuousness and spirituality are so far apart; for as seen above, sensuous powers made religion necessary in the first instance, and keep it so now. And this will apply to a future state; the senses must exist there, or there will be no love; for none will know of the existence of God or one another; there will be no happiness nor intelligence; for the channels for both would be stopped!

How would you like, good Christian, to be condemned to enjoy a heavenly half hour, without one of your five senses left? Do you think you would rail against a sensuous religion afterwards?

Now as to a heaven made up after the popular notion of praise and prayer, I would ask, supposing you got to such a heaven, what could you praise or pray for, after rejecting all that had or could come through a sensuous medium? I certainly think you would not have much more than the hey who got through that remarkable piece of arithmetic, when he took something from nothing and found that nothing remained; so that your heaven would be a perfect blank, and on that account I would advise you not to go there. But if you love prayer or praise, seek for a 'Mormon's' heaven on a glorified earth, where every living creature, from the animalcules in the water drop to man, the noblest work of God, each and all shall furnish ten thousand causes for praise and prayer, on account of the ten thousand, nay, numberless ways in which Jehovah has shown His willingness to minister to their sensuous pleasures.—[Millennial Star.

Glass.

In this age of rapid improvement in the arts and sciences, it is an interesting task to look back into history and note the discovery, and gradual advances made from time to time, in those arts which now seem so absolutely necessary to man's comfort and convenience. We need not look far for evidences of the truth of this remark. They are all around us. The very carpet we tread upon, the beautiful material that admits to our dwellings the cheerful sunlight of heaven to cheer the social circle gathered around the domestic hearth; yea, almost everything we wear or touch, is proof of the wonderful progress made in manufactures, and the vast field already opened to man's inventive genius.

Perhaps the history of no substance with which we are daily familiar or which enters more largely into domestic use, is more interesting than that of glass.

Its first discovery was made by one of those singular accidents, which occurring to an inquisitive mind, so often lead to the most important and unthought-of results.

Pliny, a distinguished Roman author, who wrote about the middle of the first century of the Christian era, tells us that some merchants being driven by a storm took shelter on the coast of Syria, where they were detained several days. Upon landing, they gathered the wild plants growing in the vicinity, for the purpose of kindling a fire to cook their food.

After the fire had burned out, they were quite astonished to discover certain lumps

of a nearly transparent substance glittering in the sand.

Others hearing of this wonderful occurrence sought out the plants used, which proved to be what is generally called *Kali*. They experimented with the plant by burning it with sand intermingled, and found that glass could thus be produced. Sidon, a city in the immediately vicinity, soon became celebrated for the manufacture of the wonderful substance, and for a long time continued to supply the neighboring countries, though it did not for some years become an important article of commerce.

The glass thus produced was, of course, a very inferior article; the nature of the materials used not furnishing an elegant fabric.

The manufacture of this beautiful article has much improved since that time. Modern invention, however, has succeeded in bringing it to the highest state of perfection.

The ingredients now used are fine white sand and pearl ash, which is the alkali, in the proportion of two to one. The finer and more expensive fabrics are made of pounded flintstones. Being exposed for an hour to the heat of a furnace, the whole mass becomes melted and thoroughly incorporated together. The fire is then greatly increased and continued for five hours more, by which time the mass becomes what is technically termed *frit*.

In this state it is easily blown into the moulds or any shape which the workmen may desire. The most astonishing skill is exhibited by the operators in the management of this ductile, pliant mass, which they fashion into the most endless variety of articles that subserve the use of man, from the beautiful brilliant almost rivaling the diamond in its lustre, to the huge plate glass that reflects the glorious forms of beauty thronging the saloons of royalty.

The use of glass in science may be somewhat estimated, when we reflect upon the vast field of the universe, laid open, as it were, and brought nigh to the astronomer, by the use of lenses for telescopes, made from this invaluably precious material.

Experiments in optics have proven its use to correct defective vision. Old age finds it an invaluable auxiliary in strengthening sight. Our houses cannot be constructed without it, our tables would be sadly deficient deprived of it; in short, it seems to enter into every useful art, and has become absolutely necessary to our comfort and convenience.—[Charlestown Free Press.

Humboldt.

Alexander Von Humboldt, at the age of four score and five years, still prosecutes with vigor and success, his researches in the broad domains of science. A writer in Blackwood's Magazine, thus describes the eminent philosopher:

Age sits slightly upon his active head.—Still full of unrecorded facts and thoughts, he labors daily in committing them to the written page—for the grave, he tells you, waits him early now, and he must finish what he has to do before he dies. And yet he is as full at the same time of the discoveries and new thoughts of others, and as eager as the young student of nature, gathering up the fresh threads of knowledge, and in following the advances of the various departments of natural science. And in doing so it is a characteristic of his generous mind to estimate highly the labors of others, to encourage the young and aspiring investigator to whatever department of nature he may be devoted, and to aid him with his counsel, his influence and his sympathy.

We found him congratulating himself on the possession of a power with which few scientific men are gifted—that of making science popular—of drawing to himself and the knowledge he had to diffuse, the regard and attention of the masses of the people in his own and other countries, by a clear method and an attractive style.

Humboldt resides in Berlin. He is represented as having a lofty and massive brow, which, as it over-arches his reflecting, observing eyes, seems, at first sight almost too large for the dimensions of the body and the general size of them itself. His massive chin is indicative of a rare tenacity of purpose, of a perseverance which for a long life, has enabled him unceasingly to augment the accumulated knowledge of his wide experience, and as continuously to strive to spread it abroad.

'CUTTING MARBLE WITH A PEWTER SAW.'—A Western editor addresses his readers to 'never undertake to cut marble with a pewter saw.' The advice is judicious, and yet how many people spend their time in doing nothing else. Mr. Van Gysling, has been 'cutting marble with a pewter saw,' for the last twenty years. He wants to be esteemed, and yet he spends two-thirds of his time in law suits.

Mr. Dubious wants to make a fortune, and thinks he can achieve his wants by giving light weight, and counting twelve cents for a shilling. Dubious is poorer to-day, however, than when he commenced business. Every time he makes a dollar, he loses a customer. Dubious is 'cutting marble with a pewter saw,' although he will probably not discover the fact, until the sheriff is after him with a rod and a FLYING FACIAS.

Mrs. Plumery wants her daughter to marry a man of wealth. To bring about this alliance, she lives in a four story free-stone house, gives magnificent suppers, and talks of four footmen, and four carriages. Mrs. Plumery lives at the rate of ten thousand a year, although her husband's income is less than two thousand. Mrs. Plumery is 'cutting marble with a pewter saw.' She thinks she is deceiving the world as to her resources. Nothing, however, could be further from the fact. There is not a fortune-hunter in all New York, but knows 'the cash value' of the Plumerys to a single sixpence. Mrs. F. deceives no one but herself, as she will discover some morning, when Mutton, the butcher, insists on having 'cheef' chops paid for, or there will be a muss.—[N. Y. Dutchman.

The magnetic telegraph lines in America extend over forty-one thousand miles, and cost nearly seven million dollars.

Great Scotland. What Now?

GEORGE GODDARD has turned Auctioneer, and is Selling Off daily by Public Auction his valuable stock of Merchandise, and if you want to dispose of any Mules, Horses, Cows, Cattle, Carriages, Waggon, Harness, Furniture, &c. for cash, G. G. will sell them for you at public auction, on commission.

GEORGE GODDARD, Auctioneer, 49-51 East Temple Street.

Escaped.

FROM the yard of Mr. Smart, at Lake City, Utah County, about the 14th of October last, a dun-horse, heavy built, dark main and tail, about 14 hands high, and has a brand on left hip, not perceptible. Please give information to O. Reicher, at Lake City, or to the subscriber, in 3rd Ward, G. S. L. City, and be rewarded. Also stated from the range near city, about the 20th of October, a light red five-year-old Texas Ox, branded on left hip. Any person giving information that will lead to his recovery, will be rewarded by

W. L. JOLLY.

WANTED.

HEAD of Cattle, consisting of Cows, Heifers, Steers, and Oxen, at J. M. HORNOR & CO'S.

500 BUSHELS of good Seed Potatoes, by WILLIAM S. MUIR, 50-4t North Canyon Ward, Davis County.

OVER ONE YEAR ago, a Small, Black Mare Pony, branded CR on left hip, she was last seen near North Canyon Creek, Davis County. Any information concerning her will be thankfully received and rewarded.

50-3t C. C. RICH.

Not The Public Hands. THE undersigned is ready to work at Tailoring, in all its branches for the public hands; shop in Robert Sharkey's tin shop, East Temple Street.

Clothes cleaned and repaired. WM. STEPHENS. 50-6t

Notice. THERE is in our herd at Tooele City, a red and white spotted Steer, three or four years old next spring, has a brand on left hip S. W. R. He was taken out of an emigrant herd last fall. The owner is requested to come and prove property, and pay charges and take him away. 50-3t H. LODGETT & LBE.

SALE OF ESTRAYS. WILL be sold, at public sale, at my residence, in Farmington, Davis County, on Saturday the 10th day of March inst., two Steers and one Cow and calf, which have been advertised in the Deseret News as strays. Sale to commence at 10 a.m. JOHN W. HESS, Pound Keeper. 50-2t

\$20 REWARD. WILL be paid for the following Strays [or \$5 for either of them]: a Black Horse, branded Y on the left hip; a White Horse, branded Y on the left hip; a C on the left hip, and an S on the shoulder, both about 9 years old; a five-year-old Ox, mostly white, some red spots, red about one eye, branded SHELTON on the horn. J. W. CROSBY. 46-8t 17th Ward.

TAILORING. THE Subscriber begs leave to inform the citizens of Great Salt Lake City that he has re-commenced business at the 'Whip Factory,' opposite Elder Orson Hyde's provision store, where all kinds of work in Tailoring, such as Outfitters, Making-up, &c. &c. will be done on the shortest notice and in the best style. Produce, Tithing Orders, &c. taken in part. WM. H. DARGER. 45t

FILES! FILES! FILES! THOMAS WIDDISON of the 17th ward, begs to inform the inhabitants of this city, and Territory that he is on hand to rent files and cases of all kinds, at very reasonable prices. Come on with your old files, have them re-cut, and save the merchants the trouble of bringing from the States this year. Remember—Thomas Widdison, 17th ward, opposite the School house. 50-3t

Administrator's Sale. THE Survey known as the survey of Captain D. C. Davis, in the county of Davis, will be sold to the highest bidder, on the 2nd Monday of March, A. D. 1855, at the Council House, in Great Salt Lake City, Utah Territory, at ten o'clock a.m., by order of the Probate Judge, to satisfy the legal claims against said estate, as well as to make a dividend among the legal heirs of said estate. A. W. HABBITT, Administrator of said Estate. 50-1t

UTAH LIBRARY. ALL persons having books in their possession belonging to the Utah Library, are requested to return the same by the 15th day of February next, in order that I may comply with a Resolution passed by the Legislative Assembly, Jan. 19, 1855. N. B. The Library Room will be open every day up to the 12th of February from 9 a.m. until 3 p.m. WM. C. STAINES, Librarian. 46-6t

NOTICE. THE Bishops of the several Wards are requested to warn the inhabitants of the same that unless they pay forthwith their County, Territorial, and City Delinquent Taxes, we shall sell their property to pay the same, together with costs.

SILAS RICHARDS, County Assessor and Collector. J. C. LITTLE, City Collector. County Collector's Office 10th ward, City Collector's 13th ward. 50-3t

FRUIT AND SHADE TREES FOR SALE.

THE Subscriber has on hand, quite a variety of TREES, which he offers to the public at a fair rate; also dwarf and marrowfat peas, set or top onions, the sweet kind for a crop, and a general assortment of Garden Seeds. Asparagus beds made to order, asparagus roots, pie plants, or rhubarb, and every variety of vegetables in their season supplied in good order, and on reasonable terms.

W. C. STAINES. 49-3t

Garden seeds for sale. THE Subscriber offers for sale a general assortment of Garden Seeds, raised in his garden last year 1854. Every attention has been paid to grow seeds from such kinds of vegetables that are the most productive and best adapted to the Valley; it can therefore be depended upon as fresh and the best quality, which will be sold at moderate prices for cash, flour, grain, butter, eggs, &c.—N. B. Work in canning and mauling will be taken in exchange for seeds of liberal terms. EDWARD SAYERS. 47-2nd. 12th Ward.

Notice. THE Members of the 7th Quorum of Seventies are hereby notified that the quorum meets regularly every Sunday evening, at half past six p.m. in the Council House, north-west corner room up stairs; a punctual attendance is requested.

Those of the quorum that live at a distance are required to report themselves forthwith by letter, addressed to J. W. Cummings, G. S. L. City, post paid. All who do not report themselves, and their whereabouts, will be dropped and others put in their place.—By order of J. W. CUMMINGS, One of the Presidents. 50-3t

DESERT GARDENS.

GEO. T. WILTSHIRE begs respectfully to call the attention of the inhabitants of Utah Territory to a choice selection of Garden Seeds, which he offers for sale; in which are included Sugar Beet, Blood do., May Pot, Dwarf Marrow Beans, Broad Windsor Beans, Early Long-pod do., Do. Valencia do., White Soup do., Parsnip, Onion, Radish, &c.

with a great variety of other Garden and Flower Seeds of his own raising, which he warrants. Residence—G. S. L. City, 9th Ward, 3 Blocks East, and 5 Blocks South from Council House. 48-6t

Notice. THE 12th Quorum of Seventies meet regularly at the house of Samuel Mulliner, East Temple-street, every Sunday evening, at six o'clock p.m. Those who live in and near the city are expected to attend the quorum meetings, or give a good reason for their non-attendance. And all others are requested to report themselves immediately to Samuel Mulliner, or they will be dropped, and their places supplied with active members.

In this report, you are required to give your genealogy as follows:—Give the day, month, year, town, county and state, or place of your birth. Also when you were baptized and ordained, and your present residence; also a certificate from your bishop as regards your tithing, &c.—By request of SAMUEL MULLINER, JOSEPH HOVEY, JOHN L. SMITH, JAMES W. PHIPPEN. 50-2t

THE highest price paid for Bark and Sumac. Information given to those who desire it, when to cut, and how to cure Sumac for tanning purposes. 34-6m W. M. FIELD.

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AT THE Salt Lake City Post Office, Stamped Envelopes at the following rates: Three cent letter-size, at \$3.20 per 100, Six do 6.20 do Six cent official size, at 6.32 do Post Masters, Merchants, and others in this Territory can be furnished with any of the above by remitting the cash. 44-3t E. SMITH, P. M.

To Traders, Emigrants, and Freighters.

MESSRS. WARD & GUERRIER, at Sandy Point, 7 miles west of Fort Laramie, on the main emigration road, would inform travelers to and from the States, and the public generally, that they will constantly keep on hand at this station, a good supply of fresh animals, groceries, provisions, and general assorted merchandise, which they will furnish on reasonable terms.—They will also trade for cattle, mules, and horses. 36t WARD & GUERRIER.

United States Mail to Mant.

THE Subscriber begs leave to inform the citizens of Utah, that the United States Mail Coach, for passengers and parcels, will leave R. Hawkins' Hotel, Great Salt Lake City, every Thursday, at 8 a.m., and arrive at Mant every Saturday at 6 p.m.; leave Mant every Monday at 6 a.m. and arrive at Great Salt Lake City every Wednesday at 6 p.m. Passengers or parcels to Union, Draperville, Lehi, American Fork, Pleasant Grove, Provo, Springville, Palmyra, Payson, Nephi, Fort Ephraim, and Mant, will be carried on reasonable terms. 47t JOHN DALEY.

Mail and Passenger.

COACH between G. S. L. City and Independence, will leave Hawkins' Hotel in G. S. L. City and the Noland House in Independence, Mo., on the 1st day of each month at 6 a.m., stopping a short time at the following way stations, viz: Fort Bridger, Green River, Devil's Gate, Fort Laramie, Ash Hollow, Fort Kearney and Big Blue. Every facility and attention will be extended to passengers to render their trip speedy and comfortable. For further particulars apply to the following Agents: J. M. HOCKADAY, G. S. L. City, Utah. ISAAC HOCKADAY, Independence, Mo. aug24-24-ly