

How Jim Donnellan out-traded Uncle Billy Snow.

Old Uncle Billy Snow was, and is said to be the keenest trader in the country. He was never known to make a bad bargain. Many a trap has been laid to catch him, but his operations always turned out so as to add something to his pile, and still more to his reputation.

Some time since a party of young men were talking of Uncle Billy's great luck in this way, and various good instances were mentioned of his extraordinary trades and his uniform success. Jim Donnellan, at length offered to bet that he would catch him in two days. Of course that bet was taken as soon as it was proposed, as soon afterwards Jim left the crowd to make his preparations to win.

The next day was court day and Jim and Mr. Snow met at the court-house.

"Good morning, Uncle Billy," says Jim, "all well to-day?"

"Pretty well I thank you, Jim, my son?"

"Any trading on hand this morning?" enquired Donnellan.

"Nothing in particular, Jim, times is rather dull just now, people don't trade as they used to do."

"That's a fact Uncle Billy, responded Jim. "Will you have any better offers, suppose you and I make a trade?"

"No objections in the world, Jim, go ahead and let's hear from you."

"Well Uncle Billy, I have a mare younger than I want to trade for that mare of yours, how will you trade?"

"I don't know exactly," responded Mr. Snow, "but as mares are generally considered worth more than horses, and your mare is getting along in years, I suppose ten dollars wouldn't be too much for her, would it? Give me ten dollars and your mare, and you may take the mare."

"Done!" exclaimed Donnellan, perfectly delighted. The money was paid over, and the critters were handed over to their new masters. Jim took his mare home, and that night the beast laid down and died.

This was a sore blow to our hero, but he had one more day left, and he determined to save himself. The next morning he found his mare and Jim at the same place, and in conversation as follows:

"Uncle Billy," says Jim, "I think you came the strong game over me yesterday, in that trade of yours. I don't like him so much this morning as I did yesterday—I don't think he improves much on acquaintance—what will you take to her?" (swap back.)

"Now, Jim, my son," answered Uncle Billy, "I don't want to be hard on you, but you took me at the first hop, and you know a trader's trade. But if you are very anxious to see, I don't care much. Give me ten dollars and you may have your mare back."

"Uncle Billy, I will do it," exclaimed Donnellan, in great delight. "But only on this condition—each man must come after and take away his own beast. I didn't bring my mare along to-day, I see you didn't ride the mare, so it's as long as it's broad. I'll give you the ten now, and I'll go home with you first and get the mare, and afterwards you can send or come for the mare at any time."

"Any way Jim, replied the good natured Mr. Snow.

The money was paid, and Donnellan and the old man started. The next day when the same crowd had met to decide the bet, Donnellan was there giving his experience as follows:

"The old man and I rode along very cozily together, talking about everything in the world except our trade. That question I dodged; I was afraid to open my lips until I got my mare safe. At last we reached the old fellow's house, and he said to me as we entered the yard—'Jim, my son, there is your mare, you can take her away with you.' And you, Jim, I don't see it there wasn't the old mare lying in the yard, as dead as a door nail. The infernal eyes had died the same night with the mare." (N. Y. Express of the Times.)

Popping the Question.

A LEAP YEAR STORY.

"But why don't you get married?" said a bouncing girl, with a laughing eye, to a smooth-faced, innocent looking youth, who blushed up to the eyes at the question.

"Well I—said the youth, stopping short, with a gasp, and fixing his eyes upon vacancy with a puzzled and foolish expression.

"Well, go on, you what? said the fair cross-questioner, almost imperceptibly inclining nearer to the young man. 'Now just tell me right straight out, you what?'

"Why—I—O, pshaw, I don't know."

"You do, I say you do now; come I want to know."

"I can't tell you."

"I say you can. Why you know I'll never mislead you, and you may tell me of course, you know, for I'll always be your friend."

"Well, you have I know?" replied the beleaguered youth.

"And I am sure I always thought you liked me?" went on the maiden in tender and mellow accents.

"O, I do, upon my word—yes, indeed, I do, Maria; and the unsophisticated youth, very warmly, and he found that Maria had unconsciously placed her hand in his open palm.

Then there was a silence.

"And then—well, George?" said Maria, dropping her eyes to the ground.

"O, oh—well—said George, dropping his eyes and Maria's hand at the same moment.

"I'm pretty sure you love somebody, George—in fact, said Maria, assuming again a tone of rivalry, I know you're in love, and George, why don't you tell me all about it at once?"

"Well, I—O, you silly mortal, what is there to be afraid of?"

"O, it ain't because I'm afraid of anything at all, and I'll—well now, Maria, I will tell you."

"Well, now, George?"

"I—"

"I—"

"I—"

"I—"

"I—"

"I—"

"I—"

"I—"

"I—"

"I—"

DESERET NEWS.

"Truth and Liberty."

VOL. 2.

GREAT SALT LAKE CITY, U. T., SATURDAY, MARCH 6, 1852.

[NO. 9.]

"What?"
"Do you love Mary Sullivan?"
"O, indeed I do with all my heart."
"I always thought you were a fool."
"I say you're a fool, and you'd better go home—your mother wants you. O, you—stupid!"

exclaimed the mortified Maria in a shrill treble, and she gave poor George a slap on the cheek that sent him reeling. It was noonday, and yet he declares he saw myriads of stars flashing around him, more than he had ever before in the night time.

The Telescope and Microscope.—While the one enables us to see a system in every star, the other unfolds to us a world in every drop. The one instructs us that this mighty globe is but a grain of sand in the vast field of immensity—the other, that every atom may harbor the tribes and families of a busy population.

COME, COME AWAY.

BY P. P. PRATT.

O come, come away,
From northern blasts retreating,
These wintry times to milder climes,
O come, come away;

Where gentle foot has never been,
The clear, blue sky is ever seen,
And spring is ever green,
O come, come away.

O come, come away,
Where hope is still inspiring,
Where flow'ers bloom, in rich perfume,
O come, come away;

There, 'mid the mountains' tow'ring dome,
The Colorado's waters foam,
And freedom finds a home,
O come, come away.

O come from the realms
Where tyrants still are reigning,
From poverty, and cholera,
And war, come away;

Imperial Zion! rise in might;
Increase thy towers; extend thy light;
And reign—it is thy right—
At home and away.

O come, come away,
The mountains still exploring;
Turn every creek; search every nook;
O come, come away;

The secret treasures of the hills,
The rivers, lakes, and morning rills,
Are ours, boys, by heaven's will;
So come, come away.

And when from these toils
We're merrily returning,
Warm hearts shall meet, each other greet,
O come, come away;

Come, come, our social joys renew,
Where wives and children welcome you,
And sweethearts, warm and true,
O come, come away.

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LIFE OF JOSEPH SMITH.

A General Assembly of the Church of Latter Day Saints, was held at Kirtland, on the 11th of August, 1833, to take into consideration the labors of the committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ, for the government of the Church. The names of the committee were, Joseph Smith, Jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams; who having finished said book according to the instructions given them, deem it necessary to call a General Assembly of the Church, to see whether the book be approved, or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church; wherefore, Oliver Cowdery and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, Jun., and Frederick G. Williams, being absent on a visit to the saints in Michigan) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole assembly as follows:

They organized the High Council of the Church at Kirtland; and Pres. W. W. Phelps and John Whitmer organized the High Council of the Church in Missouri; Bishop Newel K. Whitney organized his counselors of the Church in Kirtland; and acting bishop John Co. organized the counselors of the Church in Missouri; Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the Council of the Seventy; elder John Gould, acting president, organized the traveling elders; Ira Ames, acting president, organized the priests; Erasmus Babbitt, acting president, organized the teachers; William Burgess, acting president, organized the deacons; and they also as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis and Oliver Higley, assistant presidents of the day, to assist in preserving order in the whole assembly. Elder Levi W. Hancock being appointed chorister, a hymn was then sung, and the services of the day opened by the prayer of President O. Cowdery; and the solemnities of eternity rested upon the audience. Another hymn was then sung; after transacting some business for the church, such as ordaining Morris Phelps to the High Priesthood; Warren Parrish to the first Seer; Sherman Gilbert an elder, and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves, and Joseph Hartshorn; the assembly adjourned for one hour.

Afternoon. A hymn was sung, when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed. President Cowdery arose and introduced the "Book of Doctrine and Covenants of the Church of the Latter Day Saints," in behalf of the committee; he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book; according to said arrangement, W. W. Phelps bore record that the book presented to the assembly, was true; President John Whitney, also, arose and testified that it was true; elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon, the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the High Council of the church in

Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows:

The testimony of the witnesses to the Book of the Lord's commandments, which he gave to his church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose. We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true! We give this testimony unto the world, the Lord being our helper and it is through the grace of God the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby.

Elder Leonard Rich bore record of the truth of the Book, and the council of the Seventy accepted and acknowledged it, as the doctrine and covenants of their faith, by a unanimous vote. Bishop Newel K. Whitney bore record of the truth of the Book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting bishop John Correll, bore record of the truth of the Book, and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting president John Gould, gave his testimony in favor of the Book, and with the traveling elders, accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote. Ira Ames, acting president of the priests, gave his testimony in favor of the Book, and with the priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erasmus Babbitt, acting president of the Teachers, gave his testimony in favor of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant president, Thomas Gates, then bore record of the truth of the Book, and with his five silver-headed assistants and the whole congregation, accepted and acknowledged it, as the doctrine and covenants of their faith, by a unanimous vote.

The several authorities and the General Assembly by a unanimous vote, accepted of the labors of the committee.

President O. Cowdery then read the following article on "Governments and Laws in general," which was accepted and adopted, and ordered to be printed in said Book, by a unanimous vote:

"That our belief with regard to earthly governments and laws in general, may not be misinterpreted, nor misunderstood, we have thought proper to present at the close of this volume, our opinion concerning the same.

We believe that governments were instituted of God, for the benefit of man; and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed, and held inviolate, as will secure to each individual, the free exercise of conscience, and the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the same; and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people, (if a republic) or the will of the sovereign.

We believe that Religion is instituted of God, and that men are amenable to him, and him only, for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inalienable rights by the laws of such governments; and that sedition and rebellion are unbefitting every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station; rulers and magistrates as such—being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without these, peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, States and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or conspiracy.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality; and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment. We do not believe it just to mingle religious influence with civil government, whereby one religious society is favored and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly

conduct, according to the rules and regulations of such societies; provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy, either life or limb; neither to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such law exists as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants; neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters; nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

A hymn was then sung. President S. Rigdon returned thanks; after which the assembly was blessed by the presidency with uplifted hands, and dismissed.

OLIVER COWDERY, SIDNEY RIGDON, Presidents.

THOMAS BURDICK, WARREN PARRISH, SYLVESTER SMITH, Clerks.

On the 19th, a charge was preferred before a council of the presidency, against elder Almon W. Babbitt, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation; and that we have no articles of faith except the Bible. Elder J. B. Smith testified that elder Babbitt had assumed the prerogative of dictating to him in his preaching; also for not keeping the Word of Wisdom. Elder Babbitt said he had taken the liberty to break the Word of Wisdom from the example of President Joseph Smith, Jun., and others, but acknowledged that it was wrong; that he had taught the Book of Mormon and commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate elder J. B. Smith, but only to advise with him.

The council reported elder Babbitt, and instructed him to observe the Word of Wisdom, and commandments in all things; also that it is not advisable for any elder to take his wife with him on a mission to preach.

Seven of the Twelve met in conference at Saco, Maine, August 21st. The shakers in that place numbered 37; the Dover branch of New Hampshire 8. The council gave instructions on the redemption of Zion, the building of the temple in Kirtland, and the printing of the word of God to the nations, &c., &c., and some were added to the church during their stay. The church in Saco contributed 70 or 80 dollars to assist the Twelve to return home, which the Twelve recorded as a memento in their behalf, according to covenant.

Sunday, August 23d, I arrived at Kirtland, from my mission to Michigan.

On the 24th, the High Council of Kirtland ordained Jonathan Stevens an elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, elders, to situate their families and go forth and preach the gospel; also that Joseph H. Tiptitt and J. W. Tiptitt, go to Missouri this fall to purchase land for the church in Essex, New York, according to previous appointment by the voice of said church.

August 28th, the traveling High Council, assembled in conference at Farmington, Maine, and resolved, that this be called the "Maine Conference." The church in Farmington numbered 32, in Sitter B. 22; in Akway 25; in Errol, New Hampshire, 20; all in good standing. I preached on the duty of wives.

ELDER'S CORRESPONDENCE.

KANEVILLE, Nov. 15th, 1851.

PRESIDENT B. YOUNG & COUNCIL.—DEAR BROTHERS:—I take this opportunity to say a few words to you on paper, to let you know what is going on in this land. We landed at the Missouri in just forty days, and we think it was a quick trip for one set of animals to perform so late in the season; at any rate I do not wish to try it over again this fall. I feel thankful to the Lord that the prayers of my good brethren were propitious in our behalf. Only one storm on Deer Creek, the 9th of October, of any note. A history of our journey I presume you have, ere this, written to you by Bro. Samuel, from Fort Kearney. Last Saturday and Sunday there was a conference held in this place. A good number were present, both saint and sinner; they received with joy our teachings, testimony and the good things that we had in the valley; and truly the spirit of gathering rests upon the people. The hand cart and wheel-barrow trains took first rate, and you may expect to see it tested next season. Bro. Grant, Smoot, Snow, Richards, and Shirliff took the stage for St. Louis this morning, the rest of the Brethren follow after in a private conveyance. There has been for the last five days, a severe storm of snow and rain. Hon. A. W. Babbitt arrived last Monday, very much afflicted with cold. He is on his way to Washington.

South Carolina is casting her disunion cannon. Spain is rigging up her men-of-war, and her entire fleet to go to America. John Ball whispers in her ear all right, backed up by France.

Bro. Russell has just arrived here from Scotland, with iron to build 50 wagons to transport machinery for a Woolen Factory, and Sugar making, directed by elder John Taylor. Good reports are almost daily received at the Guardian Office, of the work abroad. A number of elders are now preaching and baptizing, with much success in the States. There have been considerable chills and fever in this region, few deaths; Dr. Coulson, one of the number; his loss is much felt among the saints. Elder Hyde and family are all well; he feels well towards the saints, and they feel well towards him, and a lively good spirit is manifested throughout, thus far among the saints; and I feel thankful and satisfied to go forward cheerfully, in discharge of my duty, and do the best I can in

getting the people out of this place the coming season. I should like to have a few lines from you the next mail if convenient. My prayer is that the peace of God may rest upon you continually, and upon all the faithful, for "mormonism" must stand while wicked men howl and snarl their teeth, who will soon call for the rocks and mountains to fall on them, to hide from the face of the Lord.

I remain your friend and brother in Christ,
E. T. BENSON.

Extracts of a letter from elder S. W. Richards to Joseph Cain.

KANEVILLE, Nov. 12, 1851.

Our journey across the plains was very comfortable, the weather being mild and pleasant with a very few exceptions, and we found ourselves safely landed on the Missouri river banks, one hour and a half less than forty days from the time I bid my family farewell in the city of the saints—the home of the faithful. (God bless them!)

As far as I have been able to learn, the saints in this country respond heartily in their feelings to the call of gathering. Their hearts seem Zion ward; and although the subject of the hand-carts and wheel-barrow trains, seem to be, by many, of rather a novel introduction, yet, as has been remarked, it may prove to be "more truth than poetry," for we all have, while here, endeavored to get the fire well kindled, so that by the application of proper fuel, it can be kept burning; but, in order that the fire may not be crowded too hard at first, the present call or proposition for arrangements only consists of 1,000 wagons, 2,000 hand-carts, and 1,000 wheel-burrows, and measures to be taken immediately for getting out timber for manufacturing purposes.

I have just seen a Scotch Brother of my acquaintance, direct from St. Louis, with his family for the valley, who informs me that the spirit of emigration is raging pretty high in that place. Mechanics are organizing into companies for the manufacturing of wagons, and putting their capital into a shape to bring out all the poor they can, and propose taking out individuals with 500 pounds of baggage for sixty five dollars each.

One person was named who expected to bring out several families with his own means; but in relation to matters there, I can probably give you better satisfaction after I have visited them.

We anticipate leaving this place to-morrow morning for St. Louis by way of St. Joseph. Several brethren are going to St. Joseph on business from this place, and the most of the elders, if not all, will get a free passage to that point.

Bro. T. D. Brown has been absent from this place above 2 months, on business to England, anticipates going to the valley next season.

Bro. Russell, (Capt.) arrived here at the same time we did, from England, direct; left Liverpool on the 13th of Sept. last,—all right there. Brother Taylor is expected here by the first of April with the machinery, &c., for the manufacture of Sugar and Woolen.

J. B. Coulson and Henry Miller have gone to St. Louis and nearly a mile have gone for exhibition.

Pease and bro. Bullock, Campbell, uncle Willard, and others, with my family hear from me by this, as I shall not have time to write more should I leave in the morning.

My love to all who enquire, with a kind remembrance to your dear family.

Your Brother in Christ,
S. W. RICHARDS.

LOCAL CORRESPONDENCE.

PAROWAN Celebration on the 21th of July.—Mislead—Still, better Late than Never.

PAROWAN, IRON COUNTY, July 25, 1851.

DEAR SIR:—I send you a synopsis of the proceedings of the 24th of July—the anniversary of the entrance of the Pioneers into the mountains. The day was welcomed by the thundering of our artillery, waving of flags, rattling of drums, and shouts of the inhabitants.

At 1-2 o'clock, the Iron Battalion formed, performing many evolutions, passing in review; and for a new settlement it made an imposing appearance, and gave promise of being hard to beat in our future campaigns. It was dismissed for one hour, when the signal was given for the procession to form, at Parowan Hall, to march to the Council House.

The procession was headed by the Mayor and City Council, with their ladies, preceded by the band, followed by the commissioned officers of Battalion as escort to the President, Geo. A. Smith. Then the choir followed, with four bishops carrying 4 sheaves of grain, orators of the day, judges of the court, &c., followed by the citizens, carrying implements of husbandry, tools of their various callings.

The day was fine, and nature in her loveliness rejoiced around us.

The procession proceeded to the Council House, and was seated according to order by the committee of arrangement. The choir then sang "The Mountain Standard." Passed by the Chaplain, Wm. C. Mitchell. The choir then sang "Joseph the Seer." Judge Whipple then read the Constitution of the State of Deseret, followed by song, "Twelve and Pioneers," by Richard Benson. Oration by James Lewis; (a synopsis I send you) song, "Old Adam was a gentleman," by Henry Lant. James McDuffie addressed the people upon the persecutions of the Church, of its present position among the mountains, and the promises made by the prophets to Israel, in the last days; followed by a song, "When shall the children of Judah sing," by R. Harrison. An address from Geo. Brimhall, very spirited, upon various subjects well suited to the occasion; song, "Star Spangled Banner," by Richard Benson, followed by comic song, F. T. Whitney.

Toasts were then called for, and read by Jas. Lewis, as follows:

The Day we Celebrate.—The glorious anniversary of our deliverance from the reign of monarchy and oppression; may we ever hold it sacred as the watchword of Liberty.

JAMES H. MARTINEAU.

The Governor of Deseret.—The man who is fearless in the discharge of his duties as the head of a great and mighty people; long may he live, a terror to evil men of all nations.

JAMES LEWIS.

The Citizens of Parowan.—Hail to the citizens of Parowan City, who have received praise and honor for their noble deeds; may their good works still continue even unto the end; may they increase in wisdom, knowledge and virtue, even as their brethren in the sister cities of Deseret; may our rulers be men of wisdom, honor, virtue, and true integrity of heart.

WM. H. DAME.