

LINES.

BY ELDER G. W. WANDERL.

Fear not, brother, years of peace,
Of joys unbroken thine shall be;
Thy grievous trials then shall cease,
And thou shalt rest contentedly.

Care not, brother, let the day
Of office contentious struggle cease;
'Twill serve to hasten thee away
To Zion's consecrated home.

Hope on, brother, happier times
Await but now thy own command;
In Zion's pure and peaceful clime,
In Ephraim's fair and goodly land.

Weep not, sister, dry thy tears—
'Tis Jesus bids them cease to flow;
Forego thy grief—forget thy fears—
Adieu to all thy sorrows now.

Cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart;
Thy peace shall be without alloy,
'Tis indeed the better part.

See thy brother, see! it braves!
The dawn of earth's Sabbath day:
Its genial light prophetic speaks,
'Tis told will soon have passed away.

Look thou! brother, see! the sun
Of Zion's glory shines for thee:
Mark! hear his voice—the HOLY ONE!
'Tis COME ALIVE FAITHFUL REIGN WITH ME.

NEBRASKA TERRITORY.

The Instructions and Report of the Indian Department—The Secretary of the Interior to the Indian Commissioner.

DEPARTMENT OF THE INTERIOR,
WASHINGTON, Aug. 18, '83.

Sir:—The Congress of the United States having by the second section of the act approved 3d March, 1853, entitled "An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes, for the year ending June thirtieth, one thousand eight hundred and fifty-four," authorized the President of the United States "to enter into negotiations with the Indian tribes west of the State of Missouri and Iowa, for the purpose of securing the assent of said tribes to the settlement of the citizens of the United States upon the lands claimed by said Indians, and for the purpose of extinguishing the title of said tribes in whole, or in part, to said lands," you have been designated by the President in accordance with the requirement of the third section of the act of Congress, approved 27th February, 1851, as the officer of the Indian Department to conduct those negotiations.

It is believed, however, that much good will result from a preliminary visit among the Indians, and an exploration of the country in question; and for this purpose, and with a view to obtain all the information necessary to the preparation of full and detailed instructions as to the terms and conditions of the treaties to be made, you are requested to proceed at once to the Indian country and discharge this preliminary duty.

Should you deem it expedient and proper, however, to enter into any negotiations with the tribes in question, or either of them, for the extinguishment of their title to the lands now claimed by them, or for securing their assent to their settlement by citizens of the United States, you are fully authorized, in the exercise of a sound discretion, aided by your experience in the management of our Indian relations, to do so.

You will be allowed such reasonable expenses as you may be subjected to in the execution of this appointment, of which you will keep an account, and to defray which, and for such presents to the Indians as you may deem necessary and proper, you are authorized to draw upon the Department for such portion of the appropriation of 3d March last, as may be required.

I have this day requested the Secretary of War to give orders to the commanding officers of the military posts on your route, to provide you with suitable escorts, should you require any, and doubt not that he will do so.

I would suggest that you avail yourself of the opportunity afforded by this visit among the Indians, to inform yourself as fully as possible in respect to any matters in which the United States or the Indians are interested, about which any difficulties are known to exist.

Very respectfully, your obt. servt.,
(Signed) R. MCCLLELLAND, Secretary.
Col. Geo. W. Maney, Com. Ind. Aff.

The Report of the Commissioner.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS, Nov. 9, 1853.

Sir:—I have the honor to state that, on the receipt of your communication of the 18th August last, informing me that the President had indicated me as the officer of the Indian Department to whom was intrusted the duty of conducting the negotiations with the Indian tribes west of the States of Missouri and Iowa, authorized by the second section of the act of Congress of the 3d of March, 1853, I immediately left Washington and repaired to the Indian country to discharge the preliminary duties embraced in my instructions, and now beg leave respectfully to report:—

That I entered the Indian country on the 2nd of September, and left it on the 11th of October, having occupied the intervening time in visiting and talking with various tribes, and in obtaining from all sources of credit within my reach, such information as might be useful and necessary in forming the basis of the treaties contemplated by the act of Congress.

As I approached the borders of the Indian country I found some of the people discussing with considerable warmth, in the press and otherwise, the question whether that country was not then open to occupation and settlement by the citizens of the United States, and in some instances those who held to the right to settle in the Indian country had gone over to explore it, with the intention to locate in it. This discussion and the exploration had a very unfavorable influence on the Indian mind. The Indians were alarmed. Reports reached them that large bodies of whites were coming into their country to take possession of and drive them from it. Many of them were contemplating the necessity of defending themselves, and the proposition was abroad among some of the Indians for a grand council, at which they should (as one said to me) "light up the fires after the old Indian fashion," and confederate for defence.

From the time the original Indian title to the country was extinguished, under the authority of the act of 28th May, 1830, and the tribes transplanted from the States and Territories east of the Mississippi and located in it, until after the adjournment of the last Congress, it had always been considered a country set apart and dedicated to Indian use and purposes; and it was equally well understood before that time, that no person other than an Indian could reside there except by permission of the government, and for a specific purpose.

The enactment, therefore, of the opinion that the country was open to occupation and settlement, at the time it was promulgated, was most unfortunate.

Congress had just before, by act of the 3rd of March, directed the President to enter into negotiations with the Indian tribes west of the States of Missouri and Iowa, for the purpose of securing

the assent of said tribes to the settlement of the citizens of the United States upon the lands claimed by them, and for the purpose of extinguishing their title to these lands, in whole or in part.

I found it very difficult to quiet the Indians, and was unable fully to restore some of these people to the tranquil condition they were in before this discussion of the subject and exploration of their country commenced.

In many councils the effect of this enunciation was evident, and in some instances I was unable, while in council, to obtain the calm consideration of the Indians to the subject-matter of my talk, owing to the excited state of their minds, resulting from apprehensions that their country was about to be taken from them without their consent, and without any consideration being paid them for it. And some even supposed that the object of my visit was to favor such a design.

As I progressed in my journey, and the councils which I held with various tribes increased in number, I was happy to perceive a better state of feeling—a willingness to listen, to be advised, and an assurance of confidence and dependence on their Great Father, and a determination to receive favorably the message I bore from him to them.

While in the Indian country I held councils with the Omahas, Otoes and Missourians, Sacs and Foxes, of Missouri; Kickapoos, Shawnees, Wyandots, Shawnees, Potawatomies, Sacs and Foxes, of the Mississippi; Chickapewas, of Swan Creek and Black River; Ottawas, Peorias and Kaskaskias, Wenas and Piankashaws, and Miamis. I was desirous of seeing and talking with the Pawnees, Kansas, Osages, Quapaws, Senecas, and Shawnees, but found it impossible to do so without spending more time in the country than was deemed consistent with my duties at Washington, in view of the near approach of the meeting of Congress.

The aggregate population of the tribes with whom I held council, according to the best data, is 14,384 souls, and the aggregate quantity of land held by them is estimated at 13,220,480 acres, or about 920 acres to each soul.

The aggregate population of the Pawnees, Kansas, Osages, Quapaws, Senecas, and Shawnees, according to the same data, is 11,597 souls, and the aggregate quantity of land held by them is estimated at 15,390,300 acres, or about 1,526 acres to each soul.

All the tribes that I visited and talked with, except the Omahas, Otoes, and Missourians, are Indians who were removed from Ohio and other Western States to the Indian country, and I located there on specific grants of land, in pursuance of treaty stipulations, and with the express understanding that their present were to be their permanent homes so long as they existed as tribes or nations.

In some treaties it was provided that patents should issue to them, but in no case was the power of alienation granted, or any provision made by which the lands could be divided and held in severalty.

Every tribe with whom I held council, with the exception of the Weas and Piankashaws, and the Peorias and Kaskaskias, who own only 256,000 acres, and the Shawnees, refused to dispose of any portion of their land, as their first response to my talk. The small tribes, above named, proposed at once to dispose of the most of their land, and intimated that if they could make satisfactory arrangements for a home they would sell the whole of it.

The Shawnees, as their only reply, proposed to sell the United States 1,000,000 of acres, reserving to themselves 600,000 acres adjoining the State of Missouri. They number some 330 souls.

The Chickapewas, who own 8,330 acres, and number thirty souls, and the Ottawas, who own 34,000 acres, and number 247 souls, declined to dispose of their lands, or any portion of them, on the ground that they were pleased with their location, desired to remain, and thought, in view of the amount of prairie land in their grants, they had no greater quantity than was necessary for them, or than the same number of white people would require.

The Omahas, Otoes, Missourians, Iowas, and Miamis, determine, before their respective councils closed, to sell, in each case, the half or more of their respective tracts.

The Sacs and Foxes of Mississippi, who reside on the Osage river, were divided; the Sacs were desirous of selling all the land, and the Foxes opposed to selling any portion of it. But the latter, being much less numerous than the former, proposed finally an equal division of both land and annuities.

The Wyandots have only 23,960 acres of land, and number 553 souls—less than 50 acres to each soul. Their tract is eligibly situated in the forks of the Kansas and the Missouri rivers, being the purchase they made of the Delawares. They advised me that it was their desire, if the Territory of Nebraska should be organized, to make such changes in their polity and their relation to government as to conform to the new order of things in the Territory, but did not give me their views in relation to their lands.

Since my return to Washington I have received a communication from the Sacs and Foxes of Missouri, informing me that they had determined to sell one-half of their lands, and wished to be invited to the seat of government to make a treaty. Their agent, in a letter of the same date, expresses the opinion that they will in all probability come to the conclusion to dispose of the whole of their tract by the time the period arrives to make the treaty.

With several of the tribes I could have concluded treaties, but only on condition that each should reserve for a tribal home that part of their land adjoining the States. There are grave objections to such a policy, involving alike the interests and peace of the citizens of the States, of those who may become residents of the Territory—of the Indians themselves. From the disposition manifested by some Indians of influence to acquire in the views submitted to them on this point, I was of the opinion that with these tribes treaties on terms more favorable to the government, and with provisions more consistent with their permanent welfare and happiness, could be made, after they had had time for due reflection and reflection, which some of them requested should be granted, and I therefore deemed it best to leave the subject with them, and confine myself to that branch of the instructions which made it my duty to explore the country, and to obtain such information as should be useful, and from which the data could be obtained to form, as near as practicable, a uniform system of treaties. Of the propriety of this course I have no doubt.

As a general thing, the Indians who have been transplanted from their former abodes to the Indian country seemed to have a vivid recollection of the assurances made to them at the time of their removal, that their present locations should be their permanent homes, and that the white race should never interfere with them or their possessions.

This point was prominently put forth by their speakers in almost every council, and was earnestly, and sometimes eloquently, dwelt on in their speeches. I replied that it was true such assurances had been given them, and that in most instances their lands had been secured to them by treaty, as long as they should exist as a tribe, but that their true interests required that these treaties should be cancelled, and that new ones should be made adjusting their rights, and so disposing of them as to conform to the great and unexpected changes that had taken place. I admonished that they had not appreciated the advantages that had surrounded them in their new homes; that the government had annually appropriated large amounts of money to be expended among them, for agricultural, educational, and religious purposes; that missionary

establishments and schools had been reared in their midst, and that devoted men and women had left their homes and the enjoyments and comforts of civilized life to dwell with them as preachers and teachers, and had labored to win them from their wild estate, and to conduct them in the paths of civilization and religion; that few of them had listened, adhering as they generally did to the customs of their fathers and the heathen traditions which had descended to them; that they had preferred indolence to labor—vice to virtue; that very many of them were the slaves of intemperance, and such was their thirst for ardent spirits that they would make any sacrifice to obtain it; and that, therefore, it was absolutely necessary, in their present ignominious and enfeebled condition, that they should abandon their present possessions, and, if possible, obtain homes, under the direction of their Great Father, where they would be less liable to temptation, and where the efforts of the government and the labors of the missionary would be exempt from the embarrassments which now surround them; and that if they listened attentively and favorably, it was to be hoped that in time an Indian community might be found in the enjoyment of the blessings of civilization and religion, free from the slavish system of heathen idolatry under which all the fathers lived, and to which a large portion of them appeared still to be attached.

They were shown that the acquisitions of California, Oregon, and New Mexico, and their rapid settlement by the white children of their Great Father, were not favorable to them in their present location, that they were in the paths which led to these countries, and that the almost innumerable emigrants who passed through the Indian country were going there to make farms and towns; that, as a consequence of their journeying through the ranges of the buffalo, that to them, in their present condition, indispensable animal, furnishing them not only meat but with hides, their most valuable article of traffic, was disappearing, and that he would before long leave the prairies, and they would not be able to find him any more; that therefore they must, in a very short time, abandon the hunt entirely, or starve and die on the plains; that they must make up their minds to go to work as white men work, and that, therefore, it was a fit and proper time for them to entertain and favorably consider the proposition to dispose of their present lands to their Great Father, and receive from him new homes.

At every council efforts were made to enlighten the Indians, and to impress their minds with the true condition of things around them. These efforts were not without effect, as was apparent from the change in their views and opinions as expressed to me; and it is hoped and believed that this change will continue to go on until they will all see and determine to do that which best comports with their future peace and happiness.

The condition of these tribes is not as prosperous as I was led to expect, and I am free to say that they have not advanced as rapidly as it was anticipated they would when they were removed to their present homes.

In some of the tribes there are few medium farmers, with the necessary comforts, conveniences and improvements of the white men. In most of the tribes, and in greater numbers, are to be found those who have made rude improvements and fields, but who have very few of the conveniences and comforts of civilized life; while the great body of the Indians are yet unwilling to submit themselves to labor, resist it as onerous and offensive, indulge in idleness, giving no heed to the duties of civilization, which they drink to excess.

There are some noble specimens who have renounced the manners and customs of the Indians, and adopted those of the white man; and who, amid the heathenism that surrounds them, have professed the religion of the Prince of Peace, and firmly maintained their position, and use all their influence to reclaim and regenerate their race.

In the various schools I was enabled to visit, I found groups of interesting Indian children, and from examinations made by me, as well as from the opinions of their teachers, I am satisfied that the Indian youth is capable of equal mental culture with the white, and will learn rapidly. Everything appeared to be comfortable and in order about those missionary schools, and the children receive a fair English education; and the females, in addition, are taught needle work, as well as the ordinary domestic work of the mission house, and the males are taught the labor of the mission farm. The children unite morning and evening with their spiritual instructors and teachers in singing praises to the Most High, and bow down with them in prayer and supplication. All this is done with cheerfulness, and yet when you go abroad and inquire for the fruit of this devoted missionary labor, but little is to be found. Here and there will be seen an Indian man or woman who has become a convert to the Christian faith, and whose works prove the sincerity of his or her profession. But this number is limited, and many of these youths, when they return to their tribes, become more wild and worse than the Indians who have not enjoyed such advantages.

In my opinion the agents appointed to reside with, and take care of, these Indians have not always been honest, faithful men. Instances have occurred where the agent deemed that he had discharged his duties when he paid them money, and giving them little, if any, attention beyond the formal of giving them money. Other instances there are where agents have no doubt aided the avaricious trader and speculator to appropriate the annuities to the benefit of this class of persons, and where the officer of government has appeared rather in the attitude of agent for them than in that of the guardian and protector of the rights of the ignorant Indian.

From my observation, and from information deemed reliable, I am satisfied that abuses of the most glaring character have existed in the Indian country, and that a radical reform is necessary there, in every department connected with Indian affairs.

The specific grants to different tribes west of Missouri and Iowa (what is generally termed Nebraska) are in tracts that come up to the western boundaries of those States, and run back west a greater or less distance for quantity. These grants embody, no doubt, the best lands in the Indian country. The quality of the soil for the most part is of a very superior character, and portions of the lands are entirely destitute of timber.

A number of roads to New Mexico, to California, and Oregon, pass through this country over these lands, and are travelled by numerous bodies of emigrants every few days. The emigrants travel through the Indian country to their abodes on the Pacific, and their number is not likely to decrease, without the protection of the law. There is no law there but the intercourse act, and it gives them no protection whatever. Except the Wyandots and Ottawas, who have some simple laws, the Indian tribes in the Territory are destitute of any prescribed form of government.

In my opinion, this state of things should not exist any longer. The emigrants and Indians ought to have something prescribed for their security, and the Indians ought, as far as possible, to be thrown out of the lines of those thoroughfares, as no good results to them, in their present condition, by coming in contact with the emigrants.

It is to be hoped that most of the tribes will be willing by next spring to abandon the idea of reserving portions of the present tract made in the States. This appeared to be a cherished idea with the Indians, and they were in my opinion, encouraged in it by some of the missionaries and traders. In my judgment, every good influence within the reach of the people ought to be brought to bear to induce them to change their minds, and to consent to sell all their lands, and to obtain a new and more desirable home. Individual Indians there are, no doubt, who, if they desired reservations of the respective tracts

on which they live, are sufficiently advanced in civilization to take their part with the white man, and to whom such reservations might be readily granted, but beyond this it is very desirable that the different tribes be removed from the borders of the States, and located in some less exposed place.

These border tribes have lost much of the strength and self-sustaining power of the truly wild Indians. They feel their weakness, desire the protection of government, and are content if they can be indulged in idleness, and, to some extent, gratified in their passions and appetites.

They might, in my judgment, with safety be located on small tracts of land contiguous to each other, where the missionary operations among them could be conducted more efficiently and with less means; where the government agents could have daily supervision over them, and where that portion of each tribe who have made some advances, and who desire to enjoy the blessings of civilization, could have the aid and encouragement of each other's society and each other's experience, but, where, in fine, all good influences could be concentrated to counteract those of an opposite character, which now and always will beset the paths of these unfortunate people.

A civil government should be organized over the territory. The intercourse act is almost a dead letter. The United States court for the district of Missouri and Arkansas is too far removed from the Indian country; and for Indian purposes alone, saying nothing of the protection of our emigration to the Pacific, a civil government ought to be organized there. In addition to this, the position of Nebraska, with reference to our Pacific possessions, renders it a matter of vast importance that it be speedily opened, and actual settlers invited into it on the most liberal terms.

It is confidently expected that the necessary treaties can be made with these border Indians during the months of April and May, so that ample time may be had for their consideration and ratification by the Senate, and for the establishment of a territorial government before the adjournment of the approaching session of Congress.

A superintendent of Indian affairs in that territory as the governor doubtless would be by virtue of his office, having a direct oversight over all the Indian affairs there, would exercise a most beneficial influence, not only on the border Indians, but in a short time on the wild Indians of the plains.

It is submitted that the sum of money appropriated at the last session of Congress is not sufficient to negotiate all the necessary treaties, and that it is desirable, if not indispensable, that an additional appropriation be made by Congress early in the session.

It is just to that portion of the people of the frontier of Missouri and Iowa, who entertain the opinion that there is no legal objection to the occupation and settlement of such parts of the Indian country as are not in the actual occupancy of any Indian tribe, by treaty stipulation, to say that they have abstained from attempting to make any locations or settlements on it. Some have explored the country, but all, as far as my information extends, have returned, to await the action of the executive department in making treaties, and the necessary legislation for the organization of the territory.

The statements which appear in the press, that a constant current of immigration is flowing into the Indian Territory, are destitute of truth. On the 11th of October, the day on which I left the frontier, there was no settlement made in any part of Nebraska. From all the information I could obtain there were but three white men in the territory, except such as were there by authority of law, and those adopted by marriage or otherwise into Indian families.

I acknowledge with pleasure my obligations to the gentlemen connected with the military department, trading posts, missionary establishments, and Indian agencies, for their uniform kindness and attention to me while on my journey.

I also acknowledge my obligations to General Whitfield, the agent for the Potawatomi and Kansas Indians, and the necessary travelling companion the greater part of the time, for his good offices and the aid and assistance he rendered me. All which is respectfully submitted.

GEORGE W. MANEY, P. M.
Commissioner of Indian Affairs.
Hon. R. M. McClelland, Secretary of the Interior.

EXAMPLES OF GREAT AGE.—From the advance sheets of "The Art of Prolonging Life"—in press by Ticknor, Reed & Fields: Epimenides of Crete, is said to have lived 157 years. The poet Anacreon, so fond of mirth and jollity, lived to the age of 80; as did also Sophocles and Pindar. Georgias, of Leontium, a great orator, a man who had traveled much, and who spent a great deal of his time in the company of young people, and in giving them instruction, prolonged his life to the age of 108 years. Protogoras of Abdera, an orator and traveler also, lived 90; and Isocrates, a man of great temperance and modesty, lived 98. Democritus, the friend and searcher of nature, a man also of a good temper and serene mind, lived 109 years; and the frugal, but slovenly Diogenes 90. Zeno, the founder of the Stoical sect, and a master in the art of self-denial, attained nearly to the age of 100 years; and Plato, one of the most divine geniuses that ever existed, and a friend to rest and calm meditation, to that of 91. Pythagoras, who in his doctrines recommended good regimen, moderation of the passions, and the gymnastic exercises, became also very old. He used to divide the life of man into four equal parts. From the first to the twentieth year he called him a child, a man begun; from the twentieth to the fortieth a young man; from the fortieth to the sixtieth, a man; from the sixtieth to the eightieth, an old or declining man; and after this period he reckoned him no more among the living, let him live to whatever age he might.

A very valuable collection in regard to the duration of life in the time of the emperor Vespasian, has been preserved to us by Pliny, from the records of the census—a source perfectly pure and worthy of credit. It there appears that in the year when that numbering of the people took place, the seventy-sixth of our era, there were living in that part of Italy which lies between the Apennines and the Po, only 124 men who had attained the age of 100 years and upwards, namely, fifty-four of 100, fifty-seven of 110, two of 125, four of 130, four of 135 to 137, and three of 140. Besides these, there were in Parma five men, three of whom were 120, and two 130; in Placentia, one of 130; at Faventia, a woman of 132; and in Vollejaicum, a small town near Placentia, there lived ten persons, six of whom had attained to the age of 110, and four to that of 120.

ROMAN CATHOLIC EXPERIENCE OF SPIRIT RAPPINGS.—The Abbe Gay details in the Univers of Paris the result of certain experiments with a turning table, which left no doubt in the minds of all present concerning the nature of the invisible agency. The good priest states that the table in question not only gyrated but rapped and not only rapped, but answered questions intelligently. After something of a conversation, they tried to get it to talk Latin, but it professed not to understand that tongue. Then they returned to French and inquired the name of their interlocutor. What was their horror, when, by regular and distinct raps, it slowly answered D—E—U—O—U—S! Hereupon, all pale

and trembling, they proceeded to test still further the reality of an infernal presence.—The Abbe laid his rosary upon the table, and not a rap could be got from it; then he took it off, and the diabolical mallet thumped as before. Finally they requested to be informed whether their visitant was happy or unhappy; if the former, one rap, if the latter, two were to be given. When this request was made the rosary was lying on the table, and it was silent; but the instant the rosary was removed the appointed two raps were given. This "put the climax to our excitement," "by putting a climax to our certainty," says the Abbe. A full report of the whole was drawn up, and after being signed by all present, was sent to the Bishop at Versailles for his consideration.

SIMPLICITY OF DRESS.—Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they would make good their title to that name, would carefully avoid ornaments which properly belong to Indian squaws and African princes. These tinseled airs may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds.

The absence of a true taste and real refinement or delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intelligent woman will wear the marks of careful selections and faultless taste.

"Guilty or not guilty," said a judge to a native of the Emerald Isle. "Just as yer honor places. Its not for the likes o'me to dictate to yer honor's worship," was the reply.

A late Austrian paper says, the hanging of eleven Milanese insurgents had produced the most cheering results.

The lawyers of Lowell have agreed to close their offices in the evening. The Boston Post says, if they would keep them closed during the day as well, it would be a benefit to the community.

Why is an egg underdone like an egg overdone? Because both are hardly done.

A gentleman just recovered from sickness, remarked that he felt very weak.—"Never mind how weak you are, if you're 'frightened enough to get well," was the reply.

"Pete, are you into them sweetmeats again?" "No marm, them sweetmeats is into me."

SUGAR BEETSEED.
200 LBS. Sugar beet; also a general assortment of garden seeds raised in the garden of E. S.; for sale for cash, or exchange for any kind of country produce, as flour, grain, eggs, butter, cheese, lumber and wood.

EDW. SAYERS, 12th w.
mar16-9-3t

NOTICE.
BROKE into my enclosure last Dec. 1; red 3 year old steer, white face and belly, 1 pided, 3 year old steer, horns turning in, 1 black ox, right horn the shortest; 1 pair of red oxen with grizzly spots on the side and belly, 1 small brown muley cow; the owner is requested to prove property, pay charges and take them away.

mar16-9-3t Z. PULSIPHER, 16 w.

Notice is hereby given, that all those owning lots in the 10th ward, that the City Wall is in progress, and unless arrangements are made by those owning lots in said ward, forthwith, for making their share of the wall, their lots will be otherwise disposed of.

mar16-9-3t DAVID PETTERGREG, bishop.

STRAYED.
FROM McIntire's herd west of Jordan, one yoke of oxen—one red, with a white face, 6 years old; the other a redish gray, cow, faced, 7 years old; both branded T F on the left hip. Any person bringing said oxen to the Tithing Office, or giving information where they may be found, will be liberally rewarded.

mar16-9-3t THOS. FENTON, 8 w.

COW LOST.
WENT away from my house about the 1st of October, a red, 3 year old heifer, some white, high on shoulders, short sharp horns; branded with an inclined R on the left rump. Whoever will return her to me, or give me information, shall be suitably rewarded.

mar16-9-3t J. C. LITTLE.

NOTICE.
I have now in my possession, a black cow, 6 or 7 years old, a white steer across the forehead, and some white on her belly, a hole bore through each horn, and a wrought nail driven through one horn and clinched, no brand visible; the owner is requested to prove property, pay charges and take her away.

mar16-9-3t JOHN W. HESS, pound keeper, [north cottonwood.

Horse and saddle strayed or stolen.
A Sorrel horse, branded S on left sh. under, 9 years old, white face, one hind leg white; away back; any person who will return him, or give information where I can find him, shall be suitably rewarded—strayed from Dr. Richards' pasture last fall. And the man who borrowed or stole my dragon saddle, will confer a favor by returning it—and save the state, and himself cost and trouble.

mar16-9-3t S. M. BLAIR.

CITY GARDENS.
I have constantly on hand, and for sale top onion sets, which are earlier and surer than the seed, together with an extensive and assorted variety of excellent garden seeds; also locust and other shade trees; and from the earliest to the latest dates of the season, I am prepared to furnish garden sauce and vegetables, in all the variety found in this market, at my residence, 34 blocks west of the Tithing Office.

mar16-9-3t WILLIAM C. STAINES.

Whips! Whips! Whips!!!
WE the undersigned have entered into partnership in the manufacture of whips of all description, viz: Fancy whips, chain whips, whistles, four hand whips, pocket whips, riding whips, four horse wagon whips, drovers' whips, protectors, spanish bridle reins, headstalls, martingales, &c., &c. All the above articles, together with many more too numerous to mention; all kind of lashes made to order, and on hand, which we will be glad to sell for cash and country produce at the Post Office building.

N. B. Cash paid for deer, horse, wolf and calf skins.

DANL. SHEARER,
WM. HUSKINSON.

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

S. M. BLAIR, Pension agent.
mar2-8-3t

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

The Eastern Mail leaves for Independence, Mo., the 1st of each month, at 6 a. m.
Arrives the last day of each month at 6 p. m.
The Western Mail leaves for Sacramento City, California, the 1st day of each month, at 6 a. m.
Arrives the 30th day at 6 p. m.
The Oregon Mail leaves for the Dallas, the 1st of Dec., Feb., April, June, Aug., and Oct., at 6 a. m.
Arrives the last day of Nov., Jan., March, May, July, and Sept., at 6 p. m.
All above mails will be closed at 4 o'clock p. m., precisely, the last day of each month.
The Brownsville and Miller's creek mail leaves every Monday and Thursday, at 6 a. m.
Arrives every Tuesday and Friday, at 6 p. m.
The Southern mail leaves every Monday, at 6 a. m., for American Fork, Provo, Springfield, Payson, Salt Creek, and Manti Post offices, and returns every Saturday, at 6 p. m.
No regular mail to Fillmore City, or Parowan. When will the mail close? How late can I get a letter in this mail? Please read the above, and not trouble the Post Master to answer such questions.

NOTICE.

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

All persons indebted to said Firm are hereby notified that the books of the concern must be closed at that time, and are earnestly requested to make settlement accordingly. And all persons holding due bills or other demands against said Firm are expected to present them for payment before the expiration of our Articles of Copartnership.