

[From the Musical World and Times.]

WOULD YOU?

BY ALFRED WARD.

Baby crawling on your knee,
While you sing some little ditty,
Puts your hair or thumb on "yes?"
Would you think it wasn't pretty?
Tell me, could you?
If you owned "the baby," would you?

Wife, with arms about your neck,
Bays you look just like the baby,
Wants some cash to make a "peep,"
And you would refuse her—maybe?
Could you, would you?
If you owned "the woman," would you?

Little labor, little strife,
Little care and little love,
Would you sigh for single life?
Would you murmur at your lot?
Tell me, could you?
If you owned "the cottage," would you?

Health and comfort, children fair,
Wife to meet you at the door,
Fond hearts thrumming for you there,
Tell me, would you ask for more?
Should you, could you?
If you owned "the ready," would you?

MINUTES

Of the Proceedings of the Fourteenth Ward, on Christmas and New Years.

The annual meeting of the inhabitants of the fourteenth ward came off on Monday the 26th Dec. 1853.

There were present of the twelve, P. P. Pratt, W. Woodruff, J. Taylor, and F. D. Richards. The meeting was called to order by Bishop Hoagland, at eleven o'clock. Meeting opened by prayer by W. Woodruff.

After reading and accepting the minutes of the previous meeting.

The people were addressed by Elder P. P. Pratt upon the subject of education, and reported by W. Woodruff (see report). Father Morley followed with some appropriate remarks. Benediction by Elder John Taylor.

The meeting was then adjourned till three o'clock, when the inhabitants came together for a social party of music and dancing. Both houses were filled with the members of the ward. After opening by prayer, the dancing commenced in one room by being led off in the first cotillon by W. Woodruff, Bishop Hoagland, and counsel, and in the other room by F. D. Richards and others, and continued through the evening when all appeared to have a good spirit and enjoyed themselves well.

A short address was delivered during the evening in one room by W. Woodruff, and in the other by John Taylor. We were visited during the evening by President Richards. At the close of the party, they adjourned till Monday Jan. 2nd.

A meeting was appointed, however, for the children and youth of the ward to assemble on Saturday, Dec. 31, at which time the school-house was filled with children, who were addressed in an interesting manner by Elder F. D. Richards, at eleven o'clock.

They also heard a short address during the evening by Elder W. Woodruff. The evening was mostly spent in dancing, and all seemed to be happy. The party was conducted under the direction of Bishop Hoagland.

Monday, Jan. 2nd, 1854. The saints of the ward came together at 11 o'clock, according to appointment, and were addressed by Elder W. Woodruff. He was followed with remarks from Elders Phineas Richards, F. D. Richards, W. W. Phelps, and Bishop Hoagland. The addresses were mostly confined to the subject of education. The evening was spent in recreation.

AN ADDRESS

Delivered by Elder P. P. Pratt, at the Fourteenth Ward School house, on Monday, Dec. 26, upon the subject of Education.

My friends, as we are assembled on this occasion, I desire to speak upon the subject of education. I consider that we never lived in a more important time than we do now. The Lord has something for every member of his church and kingdom to perform, for he has a great work to do. I consider that every faculty we possess should be called into action; and this work is so important no time should be lost. Hence we see the necessity of schools that we and our children may be prepared to perform all that the Lord requires of us. What kind of a qualification is necessary for us to perform this work? The first thing necessary is for us to obtain the good spirit of the Lord, and then keep it; without this we cannot do much good. If the Lord wants a railroad built, or any great manual labor performed, which the saints are not yet able to do, he inspires the nations of the earth to perform the work, as they have the means to do it with; notwithstanding the nations know not God, neither do they serve him. We are not prepared to do the work of God acceptably unless we keep his commandments. In order to enjoy his spirit we must pursue a course of life that will meet his approbation; we must do the things that God requires of us. The people may be looking for some mysteries from me to-day, but the older I grow, I feel to be the more simple. What are the means ordained of God for the benefit of our children as well as ourselves? I do not now refer to the obeying of the ordinances of the gospel alone, for that we all know to be necessary for both ourselves and children. But what were those means laid down in 1830? We are informed in the commandments and law of the church given unto us, that "It is the teachers duty to see that the church meet together often, and also see that all the members of the church do this people do this. No. Our children are or should be all members of the church, for they should be baptized at eight years of age; but do they meet together often to pray and speak one to another, or even all the parents of children? They do not. Then they do not do their duty. Every officer in the church are teachers, except the deacons, and they are assistant teachers. Who should be exempt from meeting together often if any exceptions should be made? It should be the mother with her nursing infant who cannot go; all others should meet together often, and when they come together, the teacher that presides should see that each one takes a part in their turn and do their duty. Can the teacher find any member, either parents or children, that don't pray, if so, he can find those that do not do their duty; for when you were baptized you covenanted to keep the commandments of God; and he has commanded us to pray; yes, and he has commanded us to pray. Who of you can find a teacher in our schools that would spend all his time in hearing one or two children say their lessons and all the rest remain idle? You would turn such a teacher out of doors. The Lord is not less wise than man: he has so arranged the school for his children that each one is required to do his duty. As all officers are teachers it should be the duty of some one, the bishop or some one under his direction, to see that the children and young people, as well as all the others in each ward, are collected together, and that they be taught to pray and to speak, and be instructed in all things that are necessary, for we and our children should learn and understand, and improve upon every branch of science, knowledge, and duty, that is necessary for us as well as to confine ourselves to any one of those branches. Moroni said it was necessary for the people to meet together often to pray, speak, and teach. When I go abroad, and the people ask me why some of our young people do not do any better, and are so wild, I do not know any better answer, than that we do not do our duty to them. The question arises, what is the matter with our children? They are full of vigor and spirit, and they want some way to let it out. But if the Latter Day Saints will do their duty, and gather their children together and train their minds in

that channel in which they have soon got to walk in following the footsteps of their parents in bearing off the kingdom of God, we shall hear no more complaint about them. Is this a mystery—a new thing? No; it is according to the revelations and commandments of God, and it should be taught and practised in every ward in this city, and in every branch of the church wherever it exists, lest we come under condemnation. The people of Zion once was told that they were under condemnation, and would remain under it until they remembered to do the things that were taught them. If we met together often and did our duty, what time would we have to be idle? None at all; when all men, women, and children, met together to pray and teach, they would feel that they must live consistent with their profession, and they would in a great measure cease to do evil; then how long would it be before the spirit of God would rest upon our children? And how long would it be before that "I am sorry that we have got to be taught by the children of my neighbors are so bad that they will spoil mine." Not long but it would be said, "I am glad that we can be together that we can have such good schools and prayer meetings, and the children have such a good spirit that it encourages mine to good works." We have to be called to this, for we have to be tried in all things; for if we were not, we should not differ from the gentiles, who will neither borrow or lend. The gentle priests have not been tried in the canyons, and we have been tried in a manner that it has taught us to help each other and teach each other. When our children meet to sing, pray, and speak, some may not want to do it; they may say it is too great a trial for them, yet they can do it; with a little practice that feeling will pass away. Let the names of all in the ward be taken, and given to each one, whether it be the bishop or any one that takes the lead of the school or meeting, and let him call upon each one in their turn to pray or speak. Should any young man say that I wish to be excused, for I got drunk the other day, and would not like to speak; you then are the very one that ought to pray, and repent, and do better. But what shall I say, say that you got drunk, and ask the school to forgive you, and that you mean to do better (if you do intend to). This would be a good speech, if you could say nothing more. But if you don't intend to do better, tell them so; say you intend to get drunk every chance you can get, and do all the mischief you can; then the teacher will know what to do with you; cut you off from the church, and have no more trouble with you. Let the children say, "I have been thinking of this work, and mean to keep the commandments of God," or something of this kind, if he can say it in truth, but speak the truth at all times. You could say something and you would increase in confidence. Some one may think, "If I should speak or pray, I should spoil the English language." No matter in your prayers, you do not need to say a great many things to make a speech; but begin by saying, "Our Father, who art in heaven," then ask for those things that you want, and have faith to obtain, and not ask for a thousand things that you don't expect to get. And how many things can we think of that we should thank the Lord for; no matter how broken your speech, you can ask for what you want of men. But the child does not often ask the parent for anything worth a hundred dollars, for they would not expect to get it; but they would ask for bread when they were hungry in confidence, and get it. I would ask the Lord for things according to my wants and faith, as Elijah did, when he asked for rain, when there had not been any for three years and six months. What would you think to hear Brother Pratt pray, and saying, "O Lord, give me some bread to-day." This I have heard him do all my life. I ask God daily for three things which I want. Now do not mock God by asking him for those things you do not expect to get.

When the children come to meeting, and any one should stand out, and would not speak or pray, they will soon come to it, for they would not like to be out of fashion; and we should make praying, speaking, and righteousness, fashionable, then it would not be a trial to do our duty; then all could be taught, and our follies and errors corrected. The teachers should be very particular that each member speak, pray, and do their duty. What, if we should neglect this branch of the kingdom, and our children should be called to make their first speech, and that should be before congress, or before any body of men where it required confidence, care, and wisdom, to present their views in a clear, distinct, and understanding manner. I would not be in that situation for a thousand dollars. But let our children commence speaking together, and learn while they are children; and their minds should be stored with good things in the days of their youth, for what good would it do this people, to live till the coming of Christ, if they were not doing the work of God, and preparing themselves for it, but spending their time in amusement.

All of us may not be called to go on missions, but all should live in such a manner that they may be useful in the kingdom of God. Every woman should help her husband to fulfill his mission. If I am an apostle, what then, is my wife an apostle? She may be engaged in helping in the apostleship. And every sister that desires it, can find an opportunity of doing good in the kingdom of God.

How many of you in former days have spoken with delight of the work that was promised you should perform in your patriarchal blessing, that you should teach and instruct the Lamanites, not only in the gospel but in domestic labors. This mission is now about to open before you. I hope all will be ready to fulfill it, and if all set a good example before them, it will do much good; but if some set a bad example before them, it will do great evil, and they will say, "Mormon like Indian; good Mormon and bad Mormon; good Indian and bad Indian."

I have not said anything about our letters. The Regency are getting out a new alphabet, and when we learn our letters ourselves, we will teach others. We should improve all our time to a good advantage: we have no time to spend in reading novels or false things. Read the best books—the Bible, Book of Mormon, Doctrine and Covenants, and those things that contain truth. Do you think the people read those books enough? No. Now do not neglect those things. We want the knowledge those books contain, the prophecies and doctrines. Our books contain the things that we neglect and do our duty? No; for while we neglect those things can we pray for more in faith? No. Can we do our duty as parents by reading novels or permitting our children to do it, and neglect history, prophecy, and the revelations of God, which contain his commandments unto us, and those principles whereby we become exalted and saved in his presence, and be purified? We cannot. May God bless you. Amen.

For the Deseret News.

A Chapter on Restitution.

Mr. EDWARDS.—In the main, our conceptions of the grand work of Restitution in the last days, are but speculative and superficial. As in many other matters pertaining to the welfare of mankind, in this also the mass of us are apt to be content with admiration of the beautiful theory, overlooking the plain, substantial reality. A few suggestions will not, perhaps, be amiss.

Growing as we are, a great people among these mountains, around us to an eminent degree are the elements to make us truly great—not in numbers only, but in wisdom—power of intellect, muscular strength, activity, beauty and perfection of form,—indeed every requisite for a most perfect development of the organs, functions, and faculties of man.

To compare man's present, with his primeval estate, shows a fearful degeneracy. His physical frame is stunted, and his age greatly diminished; his energy and endurance visibly decreased. Our Father, Adam, lived nine hundred and thirty years; Abraham lived an hundred and seventy five; Moses lived an hundred and twenty years, and his

eye was not dim, nor his natural force abated; Job, after all his afflictions, lived an hundred and forty years. It is now computed that a generation passes away every thirty years.

Why so great a decline? Ask the thousands of crowded cities, who but seldom breathe pure air: Ask the thousands whose muscles are never strained by labor: Ask the thousands who fare sumptuously every day: Ask the thousands who eat more in one day than should be eaten in a week: Ask the thousands who never find time to masticate their food, but cram it down whole, to eat and rot in the stomach—the thousands who distract their nerves by the use of tobacco, tea, coffee, and other poisons—who boil the blood by spices; who ossify the brain by alcohol;—or obstruct perspiration by uncleanness; or injure the internal organs by external pressure, or acquiring an unnatural posture;—and who are continually, in a thousand ways, violating the unchangeable laws of being;—and that too, for the most part unconsciously, from the force of false education and tradition.

Can we marvel that our days are few and full of trouble?—that our years are made up of pain, and disease, and premature death?

If a restitution, or restoration is to take place, where shall it begin? Among the heavenly bodies, the earth, the beasts, the fowls? No!—it must begin with Man. His fall brought the curse upon the earth, and everything on it—and his restitution must remove that curse.

No theory, however perfect, can alone bring to pass this restitution. The mind may expand and contemplate the glory, and excellence, and fullness of the plan of restitution—its happy effects upon creation; but unless the practical, fundamental laws of improvement in the physical as well as mental man, are reduced to every day life, and rigidly enforced, regardless of tradition or custom, progress will be slow indeed.

If you have advanced so far in years that habit has become nature, see to it that your children are set on the right track: teach them the laws of health, as well as the laws of God—indeed they are both one. Lead the infant's feet in the path that uncultivated nature dictates. Lay the foundation for future eminence and usefulness, in an early constitution. Be not over-anxious that your children should be perfect in intellect, before they are men in strength. Destroy not their bodies by too early confinement in school; give them their perpetual fill of exercise. Instruct them in honesty, sincerity, virtue, charity, humility, submission, AT HOME;—and when they shall have become somewhat matured in strength, if they lack farther knowledge, send them where they may obtain it;—and they will acquire and retain more in one year than they do now in fifteen. And when acquired, they will then have placed stamina to impel the giant intellect,—without which, the products of intellect, or attainments are futile. They will then have truth implanted in their hearts, as an anchor to the soul, both sure and steadfast, that all the powers of hell cannot remove.

Ye Saints! Do ye pray for the progress of the work of God, and the restitution of all things spoken by the mouths of all the holy prophets since the world began? Do ye desire to see a pure and holy generation raised up unto the Lord? Do ye want a mighty and powerful nation,—mighty in faith, powerful in action, to sustain the burden and maintain the ascendancy—whose sins shall behold the fourth and fifth generations of their children? Establish the laws of Nature and of Nature's God in your houses, and teach them to your offspring. Thus shall Zion boast of noble sons and fair daughters; and so shall man be brought back into the presence of his Maker.

G. S. L. CITY, Jan. 1, 1854. PAULOS.

Alphabetical Advice.

A—Always attend your avocation; avoid alcohols and artificial women.
B—Be benevolent but not prodigal; bury all bickerings in the bosom of forgetfulness.
C—Contrive to collect cash and keep it.
D—Do your duty and defy the devil.
E—Early endeavor to eradicate your errors, both of head and heart.
F—Fight fairly when you fight, but the better way is not to fight at all. Fiddle for no fools.
G—Grace, goodness, gumption, and a little goose-grease, enables a man to slip through the world mighty easy. Get them, and glory in them.
H—Harbor hope in your heart if you would be happy; but hark ye, hope can't render rotten the rope of the hangman.

I—Iniquity is insufferable; indulge not in it.
J—Jalepe may be called the juice of joy and the yeast of jest; but let them alone, for too much joking often destroys the joviality of the social circle.

K—Kindness kindles the fire of friendship. A kiss avails more than a kick.

L—Love the ladies, look before you leap, eschew lechery.

M—Make not mischief by meddling with other folks' business.

N—Never be caught napping except in the night.

O—Order is heaven's best law; obey it.

P—Practice the plain path of piety, and put in practice what you will give in respect.

Q—Quarrel not, quibble not, be not fond of asking questions, or addicted to queries.

R—Run ruins respectability; renounce it, renew, and renovate.

S—Seek salvation, O ye sinners! Become saints and you are safe.

T—Take time by the forelock; try to turn every moment to account.

U—Union unites to unity; in the whole universe there is a union; be you therefore united for the sake of union.

V—Valour has no connection with valor; remember that.

W—Women and wine bring want, and woe, and wretchedness, when wickedly indulged in.

X—Xtra 'ventions accomplish 'xtroordinary unctions.

Y—Yield to no tyrant; yeomen and yolk fellows are lords of the soil.

Z—Zig-zagging is characteristic of a zany; take a straight course through life, and pursue it.

Sergeant O'Neil.

The following good story is told of Sergeant O'Neil, the worthy private messenger of the President:

A gentleman of distinction called at the white house, and noticing the prompt manner in which the sergeant dispatched business in his line, stepped up to him, evidently with a disposition to have a little fun at the sergeant's expense, and accosted him thus:

"I have the honor of addressing Sergeant O'Neil?"

"You have indeed, sir," was the prompt reply. "Well sir, I know your position here, and I have only one favor to ask. I do not like to trouble the President, as I know you can serve me as well."

"Well, what is it ye'll have, sir?" asked the sergeant with a presidential air.

"I am desirous, sir, that John F. Snooks, Esq., who has done great service in the cause, should be appointed postmaster at Hardscrabble, and immediately."

The sergeant turned as quick as shot, and said:

"Excuse me, if you please sir. I devote my attention exclusively to foreign appointments, and have no time to throw away upon petty post-offices; you will have to see the President, sir."

The hearty laugh which was joined in by a crowd of anxious ones, who were waiting in the ante-room to get a glimpse of the President, convinced the gentleman that he had been most effectually sold by this brave son of the Emerald Isle, whose gentlemanly deportment at the presidential mansion will long be remembered by the million.

"Mister, how do you sell beef this morning?"

"Why, 14 cents a pound; how much will you have?"

"Fourteen cents, eh?—have you got a heart?"

"No, I just knowed you couldn't have a heart and 14 cents for beef."

A moment after, the boy was seen running out of the market-house, and a shin bone after him.

The Happy Man.

The happiest man I have ever known, is one far enough from being rich in money, and who will never be much nearer to it. His calling fills him, and he likes it; he rejoices in its process as much as in its result. He has an active mind, well filled. He reads, and he thinks. He tends his garden before sunrise, every morning, then does his ten hours' work—whence he returns happy and cheerful.

With his own smile, he catches the earliest smile of the morning; plucks the first rose of his garden, and goes to work with the little flower in his hand, and a great one blooming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as it is with the cloud—what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out.

The happiness of the affections fills up the good man, and he runs over with friendship and love—consensual, parental, filial, friendly love, and philanthropic benediction. His life is a perpetual trap to catch a sunbeam—and it always 'springs' and takes it in.

I know no man who gets more out of life; and the secret of it is, that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men; men of great social position; and if there is genius in America, I know that, but a happier man I have never known.—[Parker.]

EARLY CUSTOMS OF NEW ENGLAND.—The drinking of health and the smoking of tobacco were prohibited; the former being considered as a heathen practice, and leading to intemperance, it was first discontinued by Mr. Winthrop, the Governor, at his own table, though his family had been accustomed to the practice; the other as a waste of time, as an unnecessary expense, and also as a species of intoxication. Pride and levity of character were cognizable by the magistrate; both the richness and the mode of dress, and even the length of the hair, were subject to legislation. The men were required to have their hair cut short that they might not resemble women; and the women were required to wear veils, to prevent the wanton gaze of men. No woman was also forbidden to expose their noses or bosoms to view, and it was ordered that their sleeves should reach down to their wrists, and their gowns closed round the neck. No one, unless worn two hundred pounds, was permitted to wear gold or silver lace, or silk hoods or scarfs.

A TRAP TO CATCH A POLAR BEAR.—The natives of the polar regions have a most ingenious method of trapping bears. A thick and strong piece of whalebone, about four inches broad, and two feet long, is bent double. While in this state some pieces of blubber are wrapped around it, and the contrivance placed in the open air, where a low temperature renders it hard and compact; it is now ready for use. The natives being armed with bars and arrows, and taking the frozen mass with them, depart in quest of their prey, and, as soon as the animal is seen, one of them deliberately discharges an arrow at it. The bear, feeling the insult, pursues the party, now in full retreat; but, meeting with the frozen blubber, dropped expressly for it, swallows the lump. The chase, the exercise of running, and the natural heat of the inside, soon cause the dissolution of the blubber. The whalebone, thus freed from incubation, springs back to its old position, and makes such havoc with the intestines that the bear discontinues the chase and soon dies.

Sigourney, a notorious waster of Boston, was expiring, a servant entered and informed the attending physician that a man had fallen down the well. The dying man overheard the servant, and inquired with scarcely an audible whisper "I say, doctor, did he kick the bucket?"

In lieu of attaching the pig-tail quirk "Esq." to men's names now, the words "S. P." are substituted, which signify "Some Pumpkins." We consider this an improvement, as well as a new fashion.

A lady who had refused to give after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery, she said—"God could not find the way into my pocket, but it seems the devil did."

STRANGE PROCLAMATION.—There is a proclamation extant, addressed by Russia to the Circassian Chiefs in 1837, in which it is asked—"Are you not aware, that if the heavens should fall, Russia could prop them with her bayonets? The English may be good mechanics and artisans, but power dwells only with Russia. No country ever waged successful war against her. Russia is the most powerful of all nations. If you desire peace, you must be convinced that there are but two powers in existence—God in heaven, and the Emperor upon earth."

INXOENT INQUIRY.—A little girl, on hearing her mother say that she intended to go to a ball, and have her dress trimmed with bugles, innocently inquired if the bugles would all blow up while she danced. "O, no," said the mother, "your father will do all that when he discovers that I have bought them."

TRANQUILITY IN ITALY.—It appears from the drings of the "Prefecture of the department of Florence" that seven persons, Felice Zetti, the Count Pierre Guicciardini, Cesar Magrini, Angiolo Guarducci, Charles Solami, Sabatino Boriero, and Joseph Guerra, were each sent to prison six months for the crime of having read a chapter in the New Testament! Where such acts of despotism are perpetrated is there any wonder that men rise in their might and strike death and destruction to their oppressors, and mock at the religion these tyrants profess?

PUNNING SERMON.—The following curious string of puns is taken from a work published in the reign of James the first.

A divine, more willing to play with words, than to be serious in expounding his text, spoke thus in his sermon:—"This dial shows that we must die all yet notwithstanding, all houses are turned into ale houses; our cares into cakes; our paradise into a pair of o'dies; matrimony into a matter of money, and marriage into a merry game. Our divines have become dry vines; it was not so in the days of Noah—ah, no!"

"Constant had temper in the wife, will wear away the affection of the most devoted husband; and it can never be renewed."

"Did you ever know a 'serious' family who hadn't a 'missionary box'?"

"There is now confined in the jail of Albany, a soldier of the revolution, one hundred and five years old—charged with having, while intoxicated, stolen a coat!"

"There is an editor in North Carolina with seven bullets in his body, received in duels and street encounters. His paper ought to be called the Bullet-in, and contain all 'leaded' matter."

"How many have cover worthless heads and a multitude of sins?—and how many plumed shirt bosoms cover a cold, hollow cavern, where there ought to be a heart!"

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.
The 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 Tuesday, 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, Springville, 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.

Seed and Produce Store.

THE SUBSCRIBER having opened a Seed Store, attached to his house in the 12th ward, will keep constantly on hand and for sale, a general assortment of garden seeds, raised in his garden the present season; which he will sell for moderate prices for cash, or exchange for any kind of country produce, as flour, grain, eggs, butter, cheese, lumber, wood, &c.
E. S. begs leave to tender his thanks to his friends and the public for the liberal patronage he has received, and hopes by a due attention to business, to merit a continuance of their favors.
E. SAYERS, 12th Ward.
N. B. 1000 asparagus roots for sale at \$1 per 100. oct15-19-6m

NOTICE.

AS ALL the Cattle, Mules, Horses, &c., are to be driven from the island, which are not allowed to remain by the President of the Perpetual Emigrating Fund Company, owners are requested to come and get their stock, and settle their herd bills, as the stock will be considered stolen for driving and herding until settled, and disposed of to settle the same, if this notice remains unattended to.
nov24-22tf

FIELDING GARR.

Shakespeare House.
THE undersigned would respectfully inform the citizens of Great Salt Lake City and surrounding country, that he has opened the above house, where he will be ready to furnish meals at all hours for both man and beast, and also regular boarders.
nov12-21-6f WM. HENNEFER.

Stocking Manufactory.

THE undersigned would respectfully announce to the citizens of G. S. L. City and surrounding country, that he is prepared to weave Socks, Stockings, Undershirts, Drawers, Comforts, Shawls, and women and children's Hoods, and all kinds of Hosiery on shortest notice. He will receive Yarn, single and work it either single or double as required by the owner. All work will be done on the most reasonable terms. Information can be obtained at the Tiding Office, of Bishop Hunter, or at the factory 30 miles north of this city; at J. & C. Miles.
july-30-17-6f WM. FOSTER.

PROVISION MARKET.

THE subscriber begs leave to inform his friends that he continues carrying on the Meat Market at the old stand of Wallace and Palmer 17th ward, and will have constantly on hand and for sale the best that the market can afford, also all kinds of provisions. Cash paid for fat Cattle, Hogs, Sheep Butts, Cheese &c.
march19-9-6f G. B. WALLACE.

HOME MANUFACTURE.

THE subscriber has opened an establishment 212 blocks south of the Council House, near Stringham's butcher shop, for the manufacture of carpenters' and shoemakers' Tools. From his long practical acquaintance with the business in Sheffield, Eng., and this country, he feels confident that all orders entrusted to him shall be done in a workmanlike manner.
JAMES WELLS.

N. B. Knives, scissiors and razors ground, saws sharpened; carpenters' tools repaired, &c. Old files and steel bought or exchanged for cutlery, &c.
jan8-4tf

COOPER SHOP.

THE undersigned has removed his shop to East Temple street, near J. & E. Reese's store, opposite the Tannery, where he will keep on hand or make to order, merrills, wash tubs, tubs, cheese kegs, churns; finally everything in the line of cooperage, from a piggins up to the largest cask that may be wanted; which will be sold on reasonable terms, for flour, wheat, butter, cheese, eggs, oats, and corn; money not refused.
Wanted—A journeyman cooper, who shall have constant employ and liberal wages.
ap16-11tf ABEL LAMB.

NOTICE.

I would respectfully inform the inhabitants of these valleys that we are prepared to exchange tilled cloth, jeans, satins, &c., for valley produce—wheat, flour, corn, potatoes, beef, pork, mutton, and cash or good soft soap. Wheat taken at \$2 per bushel. Corn and other things in proportion.
N. B. Wanted, 100 lbs of lard; also tallow and ashes to make soap, for which I will pay a good price. Our fulling mill is in successful operation: 25 cents per yard for fulling where we find soap, and 22 when soap is furnished. 1 lb of good soft soap to 8 lbs of cloth.
oct15-19tf MATTHEW GAUNT.

HATS! HATS!

THE undersigned has opened a Hat Manufactory under the superintendence of Philo Johnson, 4th Ward, G. S. L. City, where orders will be filled for Fashionable, Comfortable and Rough and Ready Hats.
JOSEPH L. HEYWOOD.
N. B. Otter, Beaver, Muskrat, Mink and Fox skins taken in exchange.
nov12-24-6f

TAKEN UP.

BY the Subscriber, a RED COW, about 6 years old, white face, half of her tail white, and some white on her belly branded W. C. on her right horn. The owner can have her by paying charges and proving property.
ISAAC HUNTER,
16th Ward, near Jordan Bridge.
dec.15-25-3m.

Greenan, Windsor