

ACTS AND RESOLUTIONS PASSED AT THE SECOND SESSION OF THE UTAH TERRITORIAL LEGISLATURE

AN ACT To incorporate the Provo Canal and Irrigation Company.

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That Orson Hyde, Geo. A. Smith, and Geo. W. Armstrong, with their associates, and successors, be, and the same are hereby made and constituted a body corporate, for the purposes hereinafter specified, under the name and title of "the Provo Canal and Irrigation Company," and by that name and title, they and their successors shall have perpetual succession for the term of fifty years, from and after the year one thousand eight hundred and fifty-five, with power to contract, and be contracted with, to sue and be sued, in all actions at law and in equity, in any court having competent jurisdiction; to purchase, and hold personal property, and real estate; to sell and transfer the same, and to do and perform any and all other acts in their corporate name, that any individual can, or has a lawful right to do, to make and use a common seal, and to alter the same at pleasure; and to do all other acts necessary for the proper exercise of the powers conferred, and the regulation of the privileges granted in this act.

Sec. 2. The aforesaid company shall have the right and privilege, and the same are hereby conferred, to take out one half of the waters of the Provo river, at, or near the mouth of the canyon, on the north side of said river, in the county of Utah, and to conduct the same in a suitable canal upon the bench, and along said bench on the most practicable route, or routes, as far as it may be necessary, or expedient, to water or irrigate lands; and may be allowed to take out any portion of the waters of said river more than the one half: Provided, this excess of water thus taken out shall not retard, hinder, or obstruct the mills, machinery, or the irrigation of lands below, that are now in operation, cultivation, or may hereafter be.

Sec. 3. The company shall have the entire control and management of all the waters thus taken out, and may use the same for the irrigation of lands, for mills and machinery of any kind, and for navigation, and all other lawful purposes whatsoever; may sell, lease, and dispose of the same, or any portion thereof, for any, or all of the above purposes, on such terms and conditions as the parties may agree.

Sec. 4. The company shall also have the right, and privilege to sell, and dispose of stock in shares of two hundred dollars each, in half shares of one hundred dollars, to enable the company to prosecute the work, and to make such improvements in connection with the same, as may be deemed of advantage or profit, until the stock sold, shall amount to the sum of two hundred thousand dollars. Each stockholder shall be entitled to one vote for every share paid in, at all meetings of business requiring a vote, and at all general and special elections of officers of the company: provided always that each absentee shall have the right to vote by proxy in writing. Certificates of stock shall be issued by the officers of the company to those who have paid for shares, or half shares, and shall be signed by the President, and Secretary. The same may be transferred by registering the transfer on the company's books; otherwise no transfer of stock will be deemed valid.

Sec. 5. The officers of this company shall consist of a President, Secretary, and Treasurer, and the same shall constitute a Board of Directors, or managers. Their term of office shall be four years from the date of their election, and until their successors shall be duly elected and qualified. They shall take the oath of office to faithfully discharge the duties of their stations, and shall file bonds with approved security, in the office of the Clerk of the Probate Court of the county of Utah, and shall annually on the first Monday in May, present to the stockholders at their office, a just, true, and accurate balance sheet, showing the receipts, and expenditures of money, and property, with a clear and explicit statement of the entire financial condition, circumstances, and standing of the company in plain legible style.

Sec. 6. The aforesaid Orson Hyde, George A. Smith, and George W. Armstrong, to be, and the same are hereby constituted the officers, and board of managers, and directors of the company, with full power to act, until the first election, which may be held in the city of Provo, whenever two thirds of the voters of said company shall desire it.

Sec. 7. Whenever a vacancy may occur in the board of managers or directors, by death, inability, removal from the Territory, or resignation, the remaining members of the board may fill such vacancy by appointment, until the next May succeeding; and on the first Monday in said month, that vacancy may be filled by an election of the voters of the company.

Sec. 8. The board of managers, or directors, are hereby authorized and empowered, to make and ordain all necessary by-laws, and regulations for the internal policy of the company, and to carry out the spirit and design of this charter in good faith and virtue, provided that none conflict with the constitution & laws of the United States, or the laws of this Territory, and provided also, that any by-law, or ordinance may be vetoed by a vote of two thirds of the legal voters of the company.

Approved January 17th, 1853.
Secretary's Office, Territory of Utah,
Jan. 18th, 1853.

I hereby certify that the above is a true copy of an act entitled "An Act to incorporate the Provo Canal and Irrigation Company" passed January 17th 1853, by the Governor and Legislative Assembly of the Territory of Utah, and the whole of such act.

BENJ. G. FERRIS,
Secretary.

AN ACT, TO PREVENT THE NEEDLESS DESTRUCTION OF FISH.

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That the county court of the several counties, are hereby authorized to have jurisdiction of the Fisheries, in their respective counties, and are required, upon the application of the citizens, to institute such regulations as in their judgment will successfully prevent the needless destruction of fish.

Approved Jan. 13, 1853.

Secretary's Office Territory of Utah,
Jan. 18, 1853.

I hereby certify, that the above is a true copy of an act entitled "an act to prevent the needless destruction of fish," passed by the Governor and Legislative Assembly of the Territory of Utah, on the 13th of Jan. and of the whole of said act.

BENJ. G. FERRIS, Sec'y.

AN ACT

Appropriating money to defray the expense of erecting a bridge across the Sevier River, and to pay for grading the road around the Utah Mountain; also to repeal an act appropriating money for the Woolen Factory on Jordan River, approved Feb. 18, 1852.

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That the sum of two thousand dollars, be, and the same is hereby appropriated from the public treasury, to defray the expense of erecting the bridge across the Sevier river.

Sec. 2. That the further sum of one thou-

sand five hundred dollars, be, and the same is hereby appropriated from the public treasury, to defray the expense of grading the road around the point of the Utah mountain, now in progress under a contract made by the Territorial Commissioner.

Sec. 3. That the act entitled "An Act for an appropriation of money for the Woolen Factory, on Jordan River," approved February 18th, 1852, be, and the same is hereby repealed.

Approved January 13th, 1853.

Secretary's Office, Territory of Utah,
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I hereby certify that the above is a true copy of an act entitled "An Act appropriating money to defray the expense of erecting a bridge across the Sevier river, and to pay for grading the road around the Utah mountain; also to repeal an act appropriating money for the Woolen Factory on Jordan River approved Feb. 18, 1852, passed on the 13th day of Jan. 1853, by the Governor and Legislative Assembly of the Territory of Utah, and of the whole of such act.

BENJAMIN G. FERRIS, Secretary.

AN ACT

To incorporate the Deseret Iron Company.

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That Erasmus Snow, Franklin D. Richards, Thomas Tennant, Geo. A. Smith, Matthew Caruthers, John C. L. Smith, and Joseph Chatterly, their associates, and successors, be, and they are hereby created a body corporate, to be known by the name and style of Deseret Iron Company, for the purpose of erecting Furnaces, Mills, Machinery, &c., for the manufacture of Iron and Steel, and all such articles made of Iron and Steel, as the wants of the community, and the wisdom of the company may determine.

Sec. 2. Said company shall have power in their corporate name, to sue and be sued, to defend and be defended, in all courts of law and equity; to hold, lease, rent, or convey property, real or personal; and shall have perpetual succession for the term of fifty years, and may have a corporate seal, which they may use and alter at pleasure.

Sec. 3. Each share of the capital stock of said company shall consist of two thousand four hundred and twenty dollars, (\$2420.00), or five hundred pounds sterling, (\$300.)

Sec. 4. The company may increase their capital stock as their business shall require, to carry out the purposes and objects contemplated in the first section of this act.

Sec. 5. Each share of the company's stock shall be represented by a certificate of the same, and they may issue certificates, for half and quarter shares, all which shall be signed by the President, Secretary, and Treasurer.

Sec. 6. Each stockholder shall be entitled to four votes for each share which may have been paid: Provided, that no stockholder shall be entitled to more than twenty votes: Provided also, that any subscription of stock shall be entitled to one vote for each quarter share paid thereon.

Sec. 7. For the government, regulation, and internal policy of the Company, there shall be elected from among the stockholders, a President, Secretary, Treasurer, and four Trustees, which shall constitute a Board of Directors.

Sec. 8. The President, Secretary, and Treasurer, may hold their offices two years, and until their successors shall be elected and qualified.

Sec. 9. At the first general meeting, the Trustees shall be elected as follows: one for one year; one for two years; one for three years, and one for four years; after which, the vacancies may be filled as they occur annually, each Trustee to hold his office four years.

Sec. 10. The Board of Directors shall have power to fill any vacancies which shall occur, until the next annual meeting of the Company, and should circumstances occur, which in their opinion render it necessary, they may call a special general meeting; they may also make, ordain, and establish such rules and regulations for the government of the Company, as they shall deem proper: Provided, that no such rules and regulations shall be incompatible with the constitution and laws of the United States, or the laws of this Territory: Provided also, that a majority of the Board present, shall constitute a quorum to do business.

Sec. 11. Absent members shall be permitted to vote by proxy, and shall authorize their proxies by writing, which when presented to the meeting shall entitle them to vote.

Sec. 12. If the Deseret Iron Company, now in operation in Iron County, shall at their general meeting, accept, and adopt this charter, then the previous acts of the company and of their officers and agents, under the instructions and provisions of their present constitution, shall be valid, and in good faith.

Sec. 13. The first general meeting of the company shall be held on the third Monday of September, eighteen hundred and fifty three, or as soon after as convenient, after which their annual meeting shall be held at such times and places as they shall determine.

Sec. 14. The officers and agents of the company shall be required to give bonds, with approved securities, which shall be filed with the clerk of the court of the county in which they shall be executed.

Sec. 15. The officers shall cause the books of the company to be properly audited, and a balance sheet or exhibit of the business to be made out, also a dividend of the profits arising from the same to be declared, at or before each annual meeting.

Sec. 16. The books of the company shall be subject to the inspection of the stockholders at all times.

Sec. 17. Nothing in this charter shall be so construed as to authorize or imply banking powers to the Deseret Iron Company.

Approved January 17th, 1853.

Secretary's Office, Territory of Utah,
January 20th, 1853.

I hereby certify that the above is a true copy of an act entitled "An Act to incorporate the Deseret Iron Company" passed January 17th, 1853, by the Governor and Legislative Assembly of the Territory of Utah, and of the whole of such act.

BENJAMIN G. FERRIS, Secretary.

be allowed as to risk and price for crossing. But at all suitable times when the river is not fordable, the said Ferries shall be provided with good and sufficient boats for crossing, and the owner of the Ferry shall furnish speedy and safe conveyance across the stream, being liable for all damage that shall be sustained through their own neglect or carelessness.

Sec. 4. The said Daniel H. Wells shall pay or cause to be paid ten per cent of all the proceeds arising from the privileges herein granted, unto the Treasury of the "Perpetual Emigrating Fund Company," and he shall also be required to give bond and security for the faithful performance of the duties herein required, to the Territorial Treasurer, whose duty it shall be to approve the same and file it in his office.

Sec. 5. In case of a failure on the part of the said Daniel H. Wells, to provide good and sufficient means of conveyance across the said Green River at two of the most convenient and safe places of crossing, on the main routes of travel from the Missouri River to Oregon, Utah, and California, within the Territory, the Governor is hereby authorized and empowered to appoint some other person to take charge of said Ferries, and perform the duties herein required, upon the same terms herein specified.

Approved January 17th, 1853.

Secretary's Office, Territory of Utah,
January 18th, 1853.

I hereby certify that the above is a true copy of an act entitled "An Act granting, unto Daniel H. Wells, the right to erect Ferries across Green River, and to control the same" passed by the Governor and Legislative Assembly of the Territory of Utah, January 17th, 1853, and of the whole of such act.

BENJAMIN G. FERRIS, Secretary.

AN ACT ALTERING THE TIME OF HOLDING THE FIRST ELECTION FOR CITY OFFICERS IN LEHI, FILLMORE, AND CEDAR CITIES.

Sec. 1. Be it enacted by the Governor, and Legislative Assembly of the Territory of Utah, That the inhabitants of Lehi, Fillmore, and Cedar cities, are hereby authorized, and empowered to hold their first election for City officers, at any time during the present year, that to them shall be the most convenient; with shall hold their offices until superseded by due course of law.

Approved, January 17th, 1853.

Secretary's Office Territory of Utah,
January 20th, 1853.

I hereby certify that the above is a true copy of an act entitled "An Act altering the time of holding the first election for City officers in Lehi, Fillmore, and Cedar cities," passed January 17th 1853, by the Governor and Legislative Assembly of the Territory of Utah, and of the whole of such act.

BENJAMIN G. FERRIS, Secretary.

Beautiful Extract.

"About Ben Adhem (may his tribe increase!) Awoke one night from a deep dream of peace, And saw within the moonlight in his room, Making it rich, and a lily in bloom, An angel writing in a book of gold; Exceeding peace had made Ben Adhem bold, And to the presence in the room he said, 'What writest thou? The vision I said I saw, And with a look made of all sweet accord, Answered: 'The names of those who love the Lord,' 'And is mine one?' said Abou. 'Nay, not so,' Replied the angel. Abou spoke more low, But cheerily still, and said, 'I pray thee, then, Write me as one that loves his fellow men.' The angel wrote and vanished. The next night It came again with a great wakening light, And showed the names whom love of God had blessed, And lo! Ben Adhem's name led all the rest."

LEIGH HUNT.

"THE FEAR OF THE LORD."

BY W. W. PHELPS, P. P.

The fear of the Lord, like the dew of the night, Beginneth that love, which awakens delight— For union eternal, and glory most splendid, Where beauty and virtue forever are blended.

The fear of the Lord, like the soft breeze of spring, Beginneth that hope, which excels every thing; It whispers a fortune—exceeding earth's treasure—

The wealth of the soul, and eternity's leisure.

The fear of the Lord, like the mother's caress, Beginneth that knowledge which ever doth bless;

It softens the passions, and sweetens behavior; To travel through life in the path of the Savior.

The fear of the Lord, like the light of the skies, Beginneth that wisdom, which opens the eyes— To see every good and reject every evil— And know what is perfect in spite of the Devil.

R. H. January 6th, 1853.

SUPERSTITIONS OF GREAT MEN.—Most great men have been superstitious. The courier bringing a letter from England, in which the death of his old physician, Poldori, was stated, Lord Byron remarked—"I was convinced some-thing unpleasant hung over me last night. I expected to hear that somebody I knew was dead; so it turns out. Who can help being superstitious? Scott believed in second sight; Rousseau tried whether he would be damned or not by aiming at a tree with a stone; Goethe trusted to the chance of a knife's striking the water whether he was to succeed in some undertaking. Swift placed the success of his life on the drawing a trout he had hooked out of the water." Byron, on another occasion, observed—"Several extraordinary things have happened on my birth-day; so they did to Napoleon, and a more wonderful thing occurred to Marie Antoinette. At my wedding something whispered to me that I was signing my death-warrant. At the last moment I would have retreated if I could have done so. I am a great believer in presentiments. Socrates' demon was no fiction; Monk Lewis had his monitor, and Bonaparte many warnings." Byron had also a belief in unlucky days. If once refused to be introduced to a lady because it was on a Friday. On the same ill-starred day he would never pay visits.

PROBABLE DESTRUCTION OF MODERN ROME.—

Many authors have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its Popery and crimes. I am unwilling, having had so many books on the interpretation of prophecy, to produce any argument of this kind from the prophecies which are unfulfilled; but I behold everywhere—in Rome, near Rome, and through the whole region from Rome to Naples—the most astounding proofs, not merely of the possibility, but the probability that the whole region of central Italy will one day be destroyed by such a catastrophe. The soil of Rome is *lava*, of a volcanic subterranean action still going on. At Naples the boiling sulphur is to be seen bubbling near the surface of the earth. When I drew a stick along upon the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy.

Townsend's Tour in Italy in 1850.

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TO THE SAINTS.

Take care of your wheat, your grain: not that only which you now have in your store houses and granaries, but that which is sown, and is growing; and that which is to be sown, and to grow, to save yourselves and the multitudes now, and which soon will be, on their way hither, the present year.

Now is the time to be gathering poles and fencing materials, and repairing fences, and building new ones, and by every possible exertion, be ready to secure your crops as they grow; and by doing these things now, you will be prepared for plowing and sowing and planting as soon as the absence of frost and snow, and the presence of the warm sun and dry earth will permit. Are your plows, and hoes, rakes, scythes, forks, hay racks and stack yards all ready for duty? If not, now is the time. No time for making racks, when the sun shines; that's the time to make hay, and you then want your wagons ready rigged to remove your hay.

It is written that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." And what are some of these words? "What for man, corn for the ox, oats for horses, barley for mild drinks, and rye for the fowls;" and while saints raise nothing but wheat, and feed that to their oxen, horses, fowls and every thing else which needs, do they live by every word of the Lord? Verily Not! They neglect four fifths of the few words of the Lord here quoted. If the Lord should give no more revelation till the Saints kept all that are given; how long a time would the Lord have to wait, before he commenced speaking again? Let every Saint before he asks for more revelation, and before he finds fault that the Lord don't give Revelation as he once did, ask himself seriously, whether he keeps all the revelation he has received? And if so, how? By locking them up in his book case, or practicing them continually?

But some may enquire why these different kinds of grain are for these different animals: and why is it not just as well to give them all wheat, seeing we can raise wheat easier than most other kinds; it commands a higher price, and is more profitable? It is reason sufficient for us to know that God, who formed all the various grains, and animals too, and knows the peculiar and minute properties of the whole, and their bearing and influence on each other, has said what this, that and the other is for; which he would not have done, had they not been peculiarly adapted to that particular object and end; for He doeth all things in wisdom, and it would be folly to make any other appropriation, than where they would do the most good.

Although the Lord has not stopped to give his reasons for saying what he has said, neither is it required of him, yet we easily discover that reason sufficient may be gathered from a very casual observation of the nature of things, when taken in connexion with the general movements and character of the great Architect, who maketh every part of the building, the great whole to fit its most opposite; he giveth corn to the ox because it fits the nature of that animal better than any other kind of grain, and consequently does him the greatest possible good, and the same with rye for the fowls, oats for the horse, &c.; and hence the reason why such a multitude of horses have laid down and died after eating a mess of wheat, in the Valley; which is not customary for horses to do in any country, where oats are used freely; and if your fowls should not yield an abundant increase, what reason have you to complain, so long as you do not raise rye for your table use.

We have no disposition to help out the Lord's sayings by argument, for in our view they need no argument; and God is able to do his own work; yet we will add one reason more why the Saints should raise a variety of grain, and not raise all wheat, as they are mostly in the habit of doing.

DESERET NEWS.

SATURDAY, January 22, 1853.

FILLMORE.

Fillmore, in Millard County, has experienced similar weather, this winter, to this place. By late accounts are learn that 4 feet 11 1-2 inches of snow, had fallen on the Capitol, during the various storms that preceded the latter part of December, but at the latest dates, January 10th, the earth was naked. For about a week, during the severest storms, it was difficult for cattle to obtain feed; but, by removing them a few miles, they comfortably grazed until snow left. The extreme snows and weather have prevented much out door work,—and but little flour, though plenty of wheat.

Some time in the latter part of December, bro. Peter Robinson was sabbied by an Indian, on account of his not furnishing bread, when called on, or because he had not got it to give, or some little misunderstanding concerning the matter, which we do not fully understand and probably if we did it would not be worth writing. From all accounts we suppose the Indian to be one of the unruly sort, just as we find some among white folks, and most likely if his whim had been humored a little more, their might have been less stabbing.

We understand the Chief acted honorably, and surrendered the desperado to the authorities at Fillmore, (where he was in confinement, at the last accounts,) and said if Robinson died, he would shoot the Indian that stabbed him; but we trust bro. Robinson will recover.

Though not able to give all particulars of this case, we say unto all Saints, do as you would be done unto. Suppose the case reversed, you are the ignorant degraded Indians, and the Indians intelligent saints in your midst, what treatment would you want to receive from them? Such as would raise you to their standard, in wisdom and understanding; or such as would degrade them to your uncultivated level? You can easily answer those questions, and as you answer, so act, and we shall hear of little trouble with Indians.

A little matter kindles a great fire. A Lucifer match, the size of a pin head may ignite any city in the world, and a slight misunderstanding with an ignorant Indian, may arouse the wrath of his whole nation. The good will is far better than the ill will even of a dog, and why? By the good will you may save a bite; when if you get the bite, it might cost you more time and medicine to cure it, yes a hundred times more, than it would for you to have given the dog a crust or a loaf, and thereby secured the good and shunned the ill will of the dog, and lost the bite.

It has been the general custom of the whites, with very few honorable exceptions, ever since the discovery of America by Columbus, to treat the Indians worse than dogs; and this treatment has excited the ill will of the Indians generally, and they have bit many a white, and caused many thousands to bite the dust most effectually, and so will they continue to do if the whites don't treat them better than they have hitherto done; and it is high time for the Saints to set the Indians an example in this matter, if they have not already done it.

Can you not do as well as the Indians? If they have but one meal, they will divide and give one half, even to an enemy. Suppose yourself again the Indian, would you want the Saints to cut your lariet and dog your ponies into the wilderness, because they thought you were feeing too near their grain? Or if you were hungry and asked for bread, would you want them to give you a plate of cold potatoes because you had no bread or flour rather than fill your sack or blanket with raw ones that you might roast in your own fire; or a peck of wheat that you might grind or boil at your pleasure?

Or would you want the Saints to shoot at you, and perhaps maim or kill you, because you had stolen from them some trifling affair, when that very religion in which you had been instructed taught you to steal whenever you had a chance, or rather stealing was a part and parcel of your religion, taught you by your mother.

The maxim of the world is a £1000 spent in war, is better than a penny given to preserve peace; at least if the maxim is not so written, it is so acted; but the truth of the maxim is in its reversion. A £1000 given to preserve peace, is better than a penny spent in war. And let the Saints live by this principle and let war cease. Convert the Indians to peace, industry, and confidence, by your kindness and liberality, & make them to know you are their friends all over the Territory; and if a poor Indian wants a hand-sled to ride down hill on, and you have none, go and make one and give him; and how do you know but he will pattern from it and make another; there you have made him a Mechanic. Indians love to ride down hill as well as white folks, and many of both classes will ride so low, it will take them a long time to get up again; and if they will thus ride don't hinder but help them.

At the same time that you cultivate the friendly feelings of the Indians, keep your tools in your own hands, and stop selling your guns, and powder to those, who should they turn your enemies, would have power to massacre you with your own weapons. And those who will not heed this counsel, need expect no pity or succor in the day of their darkest calamity, when death and the tomahawk stares them in the face on every hand. Keep what you have got, and get what you can of those things needful to protect yourselves and households, and while the Indians know you are ready to defend yourselves, will never attack you; consequently you will be safe.

Are the Saints willing, will they exercise as much patience and forbearance towards the poor Indian, as God their Heavenly Father exercises towards the Saints, and that too, in proportion to the amount of knowledge possessed by Indian, and by Saint? If so, you will have very little of Indian wars in your midst.

Gray Eagle.

Mr. Samuel Brighurst presented us on the 17th with half-a-dozen quills from the wing of the gray eagle, this eagle was perched a few days since, at dusk, on a tree near Emigration and East Temple streets, taking an observation on Mr. Brighurst's pigs, in a sty near by; but Mr. B. not liking the uncourteous acquaintance, took an observation along his rifle from his door, and invited his birdship to alight very suddenly, where he was met by a large dog to whom he fell a hugging, kissing, and patting his cheeks with his long finger nails without leave, and while thus engaged, two men took him by each wing, and led him to Mr. B's. without damage, only one broken wing; the two wings measuring 7 feet from tip to tip; look out for pigs, lambs, and many other things, if such visitors are to run at large in our midst. Had Mr. B. not seen the bird, and missed his pigs, possibly he might have thought his neighbors had been mischievous, but even in that case we hope he would not have done as it is reported that a bro. did in a neighboring county, a few days since, who missed a pig, and charged his neighbor with killing it, &c, but in the end his pig was found quite in another neighborhood; which incited this good man, be not hasty in thy judgment; but, be sure you're right and go ahead.

Thursday evening, paper going to press. It is expected the Legislative Assembly will adjourn tomorrow.

The new blacksmith's shop, on Temple Block is completed, and occupied. This shop was removed towards the North-west corner of the block, for the safety of the Joiner's shop, and machinery on account of fire; and the old shop is occupied with a portion of the Sugar Factory.

The addition to the Lord's Store House is covered, and the walls of the Historian's office erected.

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Though not able to give all particulars of this case, we say unto all Saints, do as you would be done unto. Suppose the case reversed, you are the ignorant degraded Indians, and the Indians intelligent saints in your midst, what treatment would you want to receive from them? Such as would raise you to their standard, in wisdom and understanding; or such as would degrade them to your uncultivated level? You can easily answer those questions, and as you answer, so act, and we shall hear of little trouble with Indians.

A little matter kindles a great fire. A Lucifer match, the size of a pin head may ignite any city in the world, and a slight misunderstanding with an ignorant Indian, may arouse the wrath of his whole nation. The good will is far better than the ill will even of a dog, and why? By the good will you may save a bite; when if you get the bite, it might cost you more time and medicine to cure it, yes a hundred times more, than it would for you to have given the dog a crust or a loaf, and thereby secured the good and shunned the ill will of the dog, and lost the bite.

It has been the general custom of the whites, with very few honorable exceptions, ever since the discovery of America by Columbus, to treat the Indians worse than dogs; and this treatment has excited the ill will of the Indians generally, and they have bit many a white, and caused many thousands to bite the dust most effectually, and so will they continue to do if the whites don't treat them better than they have hitherto done; and it is high time for the Saints to set the Indians an example in this matter, if they have not already done it.

Can you not do as well as the Indians? If they have but one meal, they will divide and give one half, even to an enemy. Suppose yourself again the Indian, would you want the Saints to cut your lariet and dog your ponies into the wilderness, because they thought you were feeing too near their grain? Or if you were hungry and asked for bread, would you want them to give you a plate of cold potatoes because you had no bread or flour rather than fill your sack or blanket with raw ones that you might roast in your own fire; or a peck of wheat that you might grind or boil at your pleasure?

Or would you want the Saints to shoot at you, and perhaps maim or kill you, because you