

Speak not Harshly.

SPEAK not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By thy childhood's gushing tears,
By thy griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly, much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent,
By the gifts to exorcists lent,
By the wrong thou didst not shun,
By the good thou hast not done,
With a lenient spirit scan,
The weakness of thy fellow man.

OUR CORRESPONDENCE.

THE DEATH OF ELDER A. L. LAMOREAUX.

G. S. L. City, Sept. 3, 1855.

To ELDER G. A. SMITH, CHURCH HISTORIAN:—

I have just learned from the family of the late elder A. L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with them in Dayton, Ohio, and before leaving, laid his hands on Elder Lamoreaux and blessed him, and prophesied upon his head that he would go on a mission to France, and learn another tongue, and do much good; but would not live to return to his family; he would fall by the way, as a martyr.

The Prophet wept as he blessed him, and told him these things, adding that it was pressed upon him, and he could not refrain from giving utterance to it.

Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavored to persuade them that this was not the time and mission on which he should fall, but to believe that he might this time be permitted to return again.

When the "Luminary" brought the tidings of his death, they exclaimed, surely br. Joseph was a Prophet, for all his words have come to pass.

Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter, and submit it to you; and would add that his excessive labor and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed him to that terrible scourge which laid him low, and thus he fell a sacrifice for his brethren.

Respectfully, &c.,

ERASTUS SNOW.

CORN STALK MOLASSES.

TO THE EDITOR OF THE NEWS—SIR:—

As the Beet crop throughout the Territory is almost a total failure, in consequence of the long drought and the ravages of the Grasshoppers, the question suggests itself, where is our Molasses to be procured from for the next year? According to the information I have received from the Bishops through the Territory, I consider there will be few beets raised, over what will be required for seed and table use. If we are to buy all the sweet we use from our merchants, at the rate of 40 cents per pound, we shall not be as well supplied as we have been the last few years. Even if we have the cash on hand to pay for the amount of sugar we require in our families, it is a well known fact that we cannot all be supplied, as there has never been enough brought into Market.

As the corn crops through the different settlements are tolerably extensive, and generally looking well, I think it would be for the general good of our citizens to direct their faith and works to that portion of the crop to procure our Molasses; and as we have not manufactured from the corn stalk to any extent for the last two or three years, the probability is that the machinery necessary to squeeze or press the juice out of the stalk is out of repair; a timely word from you on the subject, to stir up the pure minds of our farmers and mechanics by way of remembrance, to have their rollers put in good order through the different wards and settlements, would likely have the desired effect; that when the corn is matured, we might have all things in readiness to make an abundant supply of good molasses.

WM. M. THOMPSON.

ELDERS' CORRESPONDENCE.

[From Elder Joseph A. Young to his Father.]

10 BLEAK STREET, Cobridge, Burslem, Staffordshire, England, July 2, 1855.

That the Lord has blessed me greatly is most certain; I have health and strength, food and raiment, a house to shelter me from the storms and the society of kind and endearing friends. Above all, the Lord has granted me a portion of his Holy Spirit, I have been taught my duties thereby and have had wisdom given me, so that I believe I am a blessing to those amongst whom I have been called to labor.

I held my Quarterly Conference on Sunday, June 24, and we had a good time. Elders Wm. G. Young and C. G. Webb from the Valley were present. Our books showed 50 additions to our number during the quarter. I have the full confidence of the saints in my field of labor. Yesterday Wm. G. Young held his Conference at Stoke, Potteries; Elders G. D. Grant, S. W. Crandall, James P. Park and myself were present; we had a joyful time I can assure you. The Valley spirit is not of the world, and when I get with those who are possessed of it my heart swells with joy.

I am staying a few days with Wm. G. Young, and shall make my way to Birmingham and spend a few days with bro. Ellsworth; from there to London, see Wm. H. Kimball, and from there make my way to Bradford again.

I feel a continued happiness arising from my labors, and I have not had an attack of the "blues" since I have been in this country, but on the contrary I am as full of joy as mortal can be.

I love Mormonism, and God being my helper, I will do right on this mission and return home in honor.

All the Elders from the valley, so far as I know, are well.

I should like to see you all very much, but if the Lord says so, I go, stay, I stay. My time, and all I have is at the service of the Lord from this time heretofore.

[By letter from Elder J. A. Young, dated July

5, at Birmingham, we learn that he was then at that place assisting Elder E. Ellsworth. Elders C. H. Wheelock and P. C. Merrill were also there, and all were in the enjoyment of excellent health and spirits, and diligent in doing all in their power to forward the great cause of truth.]

CORRESPONDENCE.

From the Millennial Star.

Condition and prospects of the Church in the British Isles.

LIVERPOOL, May 7, 1855.

PRESIDENT F. D. RICHARDS:

Dear Brother—Having been privileged with an opportunity of visiting most of the Conferences in the British Isles, and believing that a brief account of the present condition and future prospects of the saints in these lands would be interesting to you, I have taken the liberty of addressing you a few lines upon this subject.

I have, within the last two years, made several visits to Wales. During this time I have witnessed a gradual increase of good works on the part of the saints. The elders' attention has been directed more particularly to teaching the saints the practical part of their religion—faith in God, obedience to counsel, and uprightness of conduct before God and the people, in consequence of which perhaps the work has not spread as much, nor have as many been baptized, in the same length of time, as at some former periods. But I perceive it has produced a much healthier state of feeling among the saints than existed before, and those which have been added during the time, have a better understanding of what they have to endure, and the blessing which will follow a continuance of well doing. Last season, some 100 or 150 elders volunteered their services to go forth among their countrymen, without purse or scrip, to preach the gospel. There has also been an unusual quantity of valuable tracts put in circulation, from which there has been already much good fruit, and more is reasonably expected.

They are somewhat embarrassed, or behind, in their financial affairs, through neglecting to meet promptly their liabilities when money was plentiful, and times were easy, and allowing them to increase, until the sudden change in commercial affairs has rendered it quite difficult to extricate themselves at present from their indebtedness. But through the increase of union among the saints for several months past, and a concert of action on the part of the Priesthood, I have no doubt that they will soon be relieved from their present embarrassments. And I am happy to say that there is a bright prospect of the second advent of Elder D. Jones to his native land being productive of as much good as his first in bearing the gospel to them.

While visiting Belfast and Dublin, in Ireland, I found the progress of the work slow, particularly in Dublin. It seems as though the religious sects of the city were willing to make sacrifice of character, friends, and money to hinder the spread of the gospel. But I found there some very faithful saints, who were testifying boldly of the gifts of the Spirit of God. And I am happy to say that I witnessed the wise and judicious plans adopted by Elder J. Ferguson. Although his stay had been short among that people, he seemed to comprehend fully their wants, and the measures necessary to supply them.

The prospects in Belfast are much better. There is not that determined spirit of opposition to the work that there is in Dublin, or many other parts of Ireland. There are apparently many desirous to hear the gospel, as preached by our elders, and they observe good order in our meetings. The magistrates and other authorities show a desire to give our people legal protection in our worship. Elders have been sent to other parts of Ireland, from which there are good reports, several having been baptized, and the prospects are good for many more soon. In conclusion on this mission, I am happy to say, that from the great zeal and perseverance of Elder Ferguson, the wisdom and experience of Elder McAllister, together with the other experienced elders laboring with them in this mission, we may with confidence look for a rich harvest the present season.

Whilst in Scotland, I visited three of the Conferences, all of which I found in good condition, well organized, with a manifest disposition, on the part of the Priesthood, to extend the work to the utmost of their ability, and a spirit of love and union is now enjoyed by them.

In my examination of the affairs of the French mission, I hear that there have not been many baptisms the last season in the Havre and Paris Conferences. This is said to be in consequence of war and sudden revolutions in the commercial affairs of that country.

The Channel Islands Conference has been more prosperous, many having been baptized. The book debt has been much reduced, through the liberal donations of those who have emigrated this and the last year.

This mission has been attended with considerable expense, as there are but few saints in the Havre and Paris Conferences, and they are quite poor. Their distance from the Channel Islands Conference being quite remote, causes considerable expense to visit them. This together with the translation of the Voice of Warning, (of which many copies are yet unsold) the translation of the Book of Doctrine and Covenants, and Elder Orson Pratt's Pre-existence of Spirits, has created quite a debt against the mission. But to the credit of Elder Lamoreaux, I will say, his liberal donation from his own means has much reduced the amount, and I am happy to say, further, that his skill and energy have been productive of much good to the saints who have emigrated the past and present season, from his mission; yet there are many good saints left, from whom we may expect, under the wise and judicious management of Elder Dunbar, a good work the present season.

In regard to the English Conferences, where I have spent most of my time the last two years, I have witnessed a great increase of faith and good works by the saints during that time. Although they have suffered in common with the poor in this country, by the heavy weight of poverty and destitution, by the unsettled condition of the commercial affairs of the country, yet they respond with astonishing promptness to the call of the authorities, to labor in the vineyard, and for means to roll on this mighty work of the Lord. And what I say on that subject in relation to the English saints, I say in behalf of all that I have previously mentioned. And I will further say, that the instructions which you have given the saints

from time to time through the Star, especially those for the Priesthood to watch over the financial interests of the Church, for the distribution of interesting and useful tracts, and the establishment of Sunday schools in all the branches for the benefit of the young and old, have been promptly attended to. Much less loss has been sustained by the Church the last year, from negligence of Conference and branch book agents. Larger amounts than usual have been contributed to liquidate the book debt.

There has been quite an extension of the circulation of tracts the last season. In many instances every family in a city or town has had the offer of the perusal of them, and many date their conviction of the truth of the latter-day work of the Lord to the use of our tracts.

Sunday schools have been established in most if not all the branches, and a very good attention is paid them by young and old, and quite a satisfactory proficiency has been made thus far. A strong desire is manifest, on the part of parents and guardians, to benefit themselves and children by this institution.

In regard to the general extension of the work, in all the places which I have mentioned, the universal request from Pastors and Presidents, is, give us more traveling Elders, that we may herd the flock and gather the scattered. The scarcity of this class of laborers is attributable mostly to many being called to the Presidency of Conferences, and the practice universally adopted by persons who have sons of suitable age, to send them to the Valley, as pioneers, or to procure means to emigrate the balance of the family. There are in all the missions in which I have traveled, thousands who have not heard the Gospel by those whom God has authorized and commissioned to preach it, neither have they had a chance so to do in their own city or town.

From the experience of the past year, by extending the work into places where it had not been heard, and so many readily embracing it, we may infer that many would be made to rejoice in its truths, if they could be instructed in them.

The opposition which the Elders have to meet with, from the clergy and those who think their craft in danger, by the promulgation of the Gospel, I think is much the same as it has been for some time past. Many seek discussion of the Elders, that they may dispute about typographical errors and ungrammatical speeches, and explain the mysteries of Godliness to their dark and benighted understanding. This the Elders generally decline doing, believing, as they do, that every priest and other person who has had an honest desire to learn the work of the Lord through His Prophets Joseph Smith and Brigham Young, has had sufficient demonstrations of their Divine commission, and the power of the Holy Priesthood, by their ordaining and sending out Elders, through which the power of God is manifest in the healing of the sick, causing the blind to see, the lame to walk, the deaf to hear, the meek and humble to rejoice, while the dispersed are being gathered, the Lord's House established in the tops of the mountains, peace and brotherly love uniting the mixed multitudes which are being gathered from among all nations, kindreds, tongues and people—all corresponding precisely with the predictions of the ancient prophets, of what should transpire in this our day. Inasmuch as these facts are attainable, and no doubt are in the possession of this class of opponents, the Elders think themselves quite justified in declining discussion on such trifling subjects as are selected by them, and maintain the dignity of the Holy Priesthood by teaching, rather than being taught by those not having authority.

The opposition from editors, as a general thing, is rather less than formerly. Their denunciations of the saints as dupes, fanatics, traitors, deceivers, and fools, are a little more sparingly dealt out by some than formerly, confining their exhibitions of inward feeling to the publication of letters, written by Judases and apostates who have gathered with us to practise the promptings of their wicked hearts, and failing to do so, have written to their relations and kindred spirits a multitude of falsehoods, to apologize for their disappointment, and their necessity for leaving.

Permit me to ask, could not this class of people form quite a respectable church in this country, where religious liberty is so popular? Surely I think they could, by the help of the philanthropic editors and sympathetic clergy, together with the assistance of the author Uncle Tom's Cabin, to represent their horrid suffering. Yes, I think the confederacy could with propriety receive them, as their toleration principles are so broad. The crime of whoredom, which is punished with death by the law of God, may here be atoned for by paying a few shillings to government to legalize the act. They can dispense with the gifts of the Holy Spirit, by which Ananias and Sapphira could be detected in their wickedness, the sick healed, the blind see, and the success or destruction of armies be foretold. If their liberality extend thus far, to dispense with the power of the Gospel, and mitigate punishment in such important cases, then I am sure they would not be so uncompromising as to refuse to receive them into their fraternity. And further, these have only stood up in the public congregation, and called God to witness the knowledge He has given them, that Joseph Smith was a Prophet of God, and testified in many a congregation that they have been healed by the power of God through the laying on of hands, and anointing of oil, and have witnessed many others cured, in the same way. This, and telling a few falsehoods concerning Governor Young, and matters in Utah, would not probably deprive them of the benefits of the liberal salvation which so many are living for.

Please pardon me for this digression from my subject, my apology is a strong desire for the success of every person in obtaining the desires of his heart, that he may speedily arrive at the summit of his ambition.

In regard to the feelings of the saints on the subject of emigration, I might say much. But the frequent application which you have to assist them in, I apprehend, a true index to their hearts on this subject. The budding of the fig tree, as spoken of by our Savior, the famine, pestilence, earthquake, wars, rumors of wars, and perplexity of nations, being now witnessed by them—these, with extreme suffering, by poverty and persecution, together with frequent letters from their friends in Utah, stating the peace and plenty which are there enjoyed, and their contemplation of the commandments of the ancient as well as the modern prophets to come out of Babylon—all combine to make them almost irreconcilable to a longer stay in this country.

It is, indeed, heart-rending to see their suffering from hunger and nakedness, children crying for bread, parents being without for days. These entreaties—men, women, and children, saying, "We will walk over the land part of the journey, and bind ourselves to our deliverers as servants during our lives, if you will take us to Zion." This, in short, is the true condition of many, very many, of the servants in this country. Could the saints in Utah and those few in this country who have plenty, and who are faring sumptuously every day, but realize the joy and rejoicing they would cause in the hearts of these our suffering brethren and sisters, and the heavenly blessings which would rest upon themselves, by using a portion of the means which God has put into their hand, to relieve His children from suffering, I am sure their loans and donations to the P. E. F. Company to accomplish this object would be speedy, and in amount far exceeding any they have previously made.

The remaining members of the Church in these Islands, with the exception of the few wealthy which I have mentioned, are those who could not obtain the £4 with which to get to the States, from which you, perhaps, may think you will not derive much aid from their donations the present season; but not so, they are strong in the faith, and are donating the £ s. d. to strengthen your hands, realizing, as many do, the kind relief you have given this season to some eleven or twelve hundred of this class of sufferers, by an outlay of all and more than all the Company's means in your hands to send them to Zion. This has increased and will increase their faith and energies, from which I trust and pray you will be enabled to do a better work the next than you did the last season for them.

Allow me, in conclusion, to express my highest gratification and approval of the conduct of the Priesthood under your Presidency in this land. Their self-denial, and unceasing energies to carry out your instruction and to administer salvation to the people, are very praiseworthy, and will secure eternal blessing upon them and their posterity.

The saints wherever I go wish a kind remembrance to you, and as early a visit from you as your circumstances will admit.

With constant prayers for the Holy Spirit to continue and increase upon you and all at the Office,

I subscribe myself your obedient servant,

DANIEL SPENCER.

IMMIGRATION LIST.

The following is the list, so far as we have received it, of the names of the heads of families, single individuals, number of horses, oxen, cows, wagons, &c., of this year's immigration:—

The * indicates returning missionaries.

FIRST COMPANY—John Hindley, Captain.

Peter Burgess	William Knowles
David P. Barnes	William Knox
Miles Rostan	Daniel Lunn
Charles L. Walker	Willard G. McMullen*
George H. Barnes	Henry McMullen
James Ashton	Edward A. Miles
John Buckwalter	J. W. Myers
Henry S. Buckwalter	Henry Misanger
B. Bunnell	John H. Picknell
James Pywater	Edwin Pearce
James Barker	Josiah Pearce
Zechariah Astell	Prinam Pearce
Cyrus Avery	Henry Perry
William Avery	W. A. Perry
William Beasley	Allen T. Riley
J. Brown	Robert Redford
Josiah Brown	George Sant
Peter A. Boyd	B. N. Stanford
John W. Coward*	E. S. Stokely
John Clegg	John Singleton
D. S. Caspar	David Stronpie
John Coomish	Thomas Swindlehurst
William Coomish	Ephraim Turner
Jacob B. Carr	John Thornley
James Crancher	Robert Thornley
David Duncan	George S. Williams
Henry Dinwooly	Thomas Williams
Samuel Glascock*	E. Williams
James Gibbons	George Water
William Gough	Jefferson Wright
George Greenwood	Arthur Wright
John Hindley	Asa Wright
Abraham Lawver	John Worley
Darius Longee	Weber Worley
David London	Henry L. Worley
John Knowles	

67 women and 66 children. 46 wagons, 226 oxen 54 cows, 14 horses and 4 mules.

SECOND COMPANY—Noah T. Guyman, Captain.

Jacob F. Secrist*	Samuel Ackerley
Osmon M. Duell	James Prescott
Minnie Wagner	U. M. Douglass
John Ethrington	Joseph Lyon
John Pugh	Daniel Horrock (died)
Ann Haslop	William Thomas
Mary Ann Thorne	Charles Smith*
John Mewey	Noah T. Guyman*
John Lang	Ralph Bianch
James Jordan	Robert Telford
Thomas C. Stainer	Edward Kendall
Henry Randall	William Kendall
Edmund Ellis	James Mather
Peter Horrocks	William Grundy
John Prescott	George Ogleby
John Chinnell	Peter Furlong
Henry H. Morgan	Edward Falconer (died)
William Kershaw	James Welch (died)
James Donville	Thomas Morgan (died)

DANES.

Erick G. M. Horgan*	Jens Jensen
Johan Trasen	A. E. Erickson
C. Christiansen	J. L. Lund
S. Halvorsen	Jens Skraeder
J. Sanderson	H. P. Larsen
G. Erickson	A. M. Nielsen
N. A. Mauritzen	Hans Jensen
H. Erickson	Karen Andersen
H. Christensen	J. C. Sorensen
M. Larsen	A. C. Brawand
M. Poulsen	A. C. Larsen
E. Olesen	Hans Olesen
N. Wiergren	K. Nielsen
J. Christensen	A. C. Andersen
Simon A. Rase	J. Christensen
Christine Jensen	O. P. Larsen
H. J. Johansen	Christian Andersen
Alexander Dahl	J. Christensen
Anders Monsen	P. Jespersen
Rasmus Brun	L. P. Lund
E. Johnsen	N. H. Beck
Peter Nielsen	O. H. Andersen
Lars Tofte	Niels Cuspen
Peter Andersen	H. Petersen
Peter Staffensen	L. C. Kier
S. Bjarneesen	J. Nielsen