

IMMIGRATION OF THE POOR—  
DONATIONS OF STOCK, ETC.,  
RECEIVED.

The plan proposed at last Conference for the immigration of the poor from Europe has been heartily endorsed by the people. Especially do those who have some portion of their family there feel interested in this subject; they make frequent appeals to one and another of those who, they think, are able to counsel them to know what steps they had better take to raise the means. The scarcity of money at the present time is a serious, and in some cases almost insurmountable, obstacle in the way of the people's rendering the aid their liberality would otherwise prompt them to do. If the Saints should not all be brought out this coming season from England, we do not think it will be from a lack of disposition on the part of the people here to assist them; but from the difficulty in obtaining money to send. Yet when Saints are determined to accomplish any labor that may be assigned them, it is surprising, to those unacquainted with this work, to see what they can accomplish in raising the means to perform it. Means springs up on every hand and from unexpected sources, and difficulties vanish before them. Under such circumstances five dollars will seem to go as far as double the amount at other times. This is the experience of individuals among us, and it has been repeatedly illustrated in the history of the people.

There are many persons in the country settlements who are willing and anxious to contribute to the immigration of their co-religionists from Europe; but the difficulty in obtaining money discourages them. They have cattle; but they can not find a ready market for them in any quantities. Where there are so many who wish to realize cash for stock, as there are in the present instance, they soon glut the market, and buyers hold off hoping to get the cattle on their own terms.

Numerous inquiries have been made of President Young to know whether, as President of the Perpetual Emigrating Fund, he would not take grain and stock on donations for the immigration of the poor. The general response made to these inquiries has been that it would save expense and trouble for each individual, who wished to make donations, to convert his own stock and grain into money and send it. It seemed to be a very heavy task to impose upon the President of the Perpetual Emigrating Fund Company, to dispose of all the stock and grain that might be given as donations, when if the labor were divided among the individuals themselves, it could be done with such comparative ease.

But, in view of the difficulty there is in selling stock for cash, the President has finally concluded to take cattle on donations. Young, thrifty neat-cattle, from one to six years old, and good work oxen, not over eight years old, will be taken on this account, if delivered to Briant Stringam in this city, or to A. P. Harmon, Cedar Fort, Millard Co. Grain—wheat, oats and barley—will also be received at cash rates on the same account. But in receiving cattle, the President of the P. E. Fund Company will not be willing to bind himself to send for any particular individuals, as he would if money were deposited; but will use his discretion, and, if possible, bring the individuals whose names may be presented by those making the donations.

## OBITUARY.

Vilate Murray Kimball, wife of President Heber C. Kimball, who died, Tuesday Oct. 22, 1867, was the daughter of Roswell and Susannah Murray, and was born in Florida, Montgomery Co., State of New York, June 1st, 1806.

When President Kimball married her, Nov. 27th, 1822, he was a little over 21 years of age, having been born June 14th, 1801, and she was a little over 16 years of age. He then lived in Mendon, Munro Co., N.Y., she having been residing in Victor, Ontario Co., some three miles distant. While residing in Mendon, between eight and nine years after their marriage, they became members of the Baptist church, being baptized by Elder Elijah Weaver of that faith. Some three weeks afterwards, they first heard the fullness of the gospel, by some elders who came from Pennsylvania to the house of Phineas H. Young. Soon after Br. Kimball took his horses and sleigh, it being winter time, and with Bro's. Brigham and Phineas H. Young and their wives, he traveled into Pennsylvania, about 130 miles, to learn more of the gospel, from whence they returned fully convinced of its truth.

In April of 1832, Bro's B. Young and H. C. Kimball were baptized, and some time after sister Vilate Kimball and about 30 others were added to the Church in Mendon. At this time she had borne to Br. Kimball four children;—Judith, Marvin, William Henry, Helen Mar and Roswell, of whom Judith and Roswell had died. In the fall of 1832 Bro. Kimball left her in Mendon, took his horse and wagon, and with Bro's. Brigham and Joseph Young, went up to Kirtland, Ohio, to visit the Prophet Joseph; and after returning, in the Fall of 1833, he took his team and wagon and moved from Mendon to Kirtland, 340 miles; himself, his wife Vilate and two children, with Br. Brigham Young and two children traveling in the same wagon.

When he started with Zion's Camp and went up to Missouri, he left his wife on the 5th of May, 1834, not knowing whether he would ever see her again. But few men were left in Kirtland, Oliver Cowdery, Sidney Rigdon and some aged workmen being all that remained. But she was preserved and sustained during his absence, as he was, also; and through the summer following his return with the Camp, much of her time was spent in laboring to clothe those who were working on the House of the Lord, in the midst of her household duties and labors. One incident will illustrate the spirit which animated her then, as in after life: She took one hundred pounds of wool to spin and weave on shares, and spun and wove it, and gave her full share for the use of the men laboring on the Temple; and it was made up into clothing for them, she being assisted by sister Harriet Howe, in cutting and making up the cloth.

During Br. Kimball's first two missions to the Eastern States, in 1835, and 1836, Sr. Vilate placed her trust in God and bore his absence with strong faith, laboring for the welfare of her family, and seeking to add to that which Br. Kimball had left for their support, from the fruits of his industry while working as a potter in Kirtland. Less than four weeks after he started on his first mission to Europe, to open the door of salvation to another hemisphere. He had just been healed from sickness by the power of God, as he left his family to go to a continent where the gospel had never been proclaimed in this dispensation. While he was gone, Sr. Vilate lived in the midst of the persecutions which harassed the Saints in Kirtland, and in the midst of the spirit of apostasy, which so widely prevailed there at one time; yet her faith was unshaken, and her joy was in doing the will of the Lord. Br. Kimball having returned in May of 1838, moved his family to Far West, Missouri, in July, where he arrived sick and feeble, and where his first habitation was a cow house, eight feet by eleven, in which they could not stand upright. While residing in it, he was building a house a story and a half high, which he was not allowed to possess by reason of mobocracy. But a short time elapsed before persecution began to rage in Daviess and Caldwell Counties; and continued with more or less violence until the Saints were compelled to flee out of the State into Illinois. Through these Br. Kimball and Sr. Vilate passed, looking for a brighter day in the future, when the Saints would not have to suffer violence at the hands of the wicked.

On the 14th of February, 1839, sister Vilate and three children, in company with President B. Young and family and some others, left Far West in a small

wagon drawn by two ponies. Pres. Kimball remaining behind. All that she took with her out of Missouri could have been packed on the backs of two horses; the mob took the rest. She stopped in Atchamot two months, and afterward was assisted by John P. Green, who conveyed her to Quincy, Illinois, where she remained until Bro. Kimball reached there, experiencing much kindness in her destitute condition. He had remained behind in Missouri some three months, during which time he did know where she was, and the anxiety of both for each other's safety and welfare may be imagined in part. He then moved his family up to what was afterwards called Nauvoo.

On the 23d of August her son David P. was born, and on the 14th of September Br. Kimball started on his second mission to England, in company with President B. Young. At this time both their families were sick, and they were so sick themselves that they could scarcely get into the wagon. After they had gone a few rods, Br. Kimball called the name of his wife aloud and she, hearing it, tottered to the door, when the brethren, standing up in the wagon and swinging their hats, gave a parting cheer, and she, with a smile on her face, said "good bye, God bless you," to them as they were starting. At this time Br. Kimball could only leave with Vilate nine dollars, which a man came the day after he left and demanded from her as payment of an account. His family was at the time residing in a new log house, which was but partly finished.

During Br. Kimball's absence, Br. C. C. Rich, who had purchased five acres of land adjoining Br. Kimball's, with his wife, and Br. Charles Hubbard and wife, befriended Sr. Vilate much, and were truly brothers and sisters to her, for which their reward is in the future. Bro's Kimball and Young and others of the Twelve, did not arrive in England until April, 1840. They had been detained by sickness and lack of means, and had to stop some time in New York, where they preached the Gospel and baptized some forty persons, who gave them money and an outfit to cross the sea. "By this you may know my Saints."

They were in England fourteen months.

After returning home to Nauvoo, they took another mission through the State of Illinois to allay the excitement existing there against the Saints. After that they took another mission to the eastern States; and in 1844, the Prophet Joseph sent Br. Kimball on a mission to Washington. Sr. Vilate was necessarily left to her own resources to a considerable extent during these repeated and prolonged absences, as Br. Kimball was so much away that if he planted a crop he was not at home to reap it, and if he reaped a crop he had not planted it, up to the time of the death of the Prophet Joseph. And in all these missions, he went forth without money of any kind, like the ancient disciples, which taught him and his family to trust in God instead of in a pocketfull of money. It proved a man's family, his wife and his children, and their prayers were offered up in faith. One day, when his daughter Helen was barefooted, Sr. Laura Pitkin told her to go alone and pray to the Lord that the Bishop's heart might be opened to give her a pair of shoes. The child did so, and next day she went down to Bishop Knight's who gave her a pair. This, of course, strengthened the child's faith.

During the persecutions, before and after the death of the Prophet Joseph, Presidents Young and Kimball were much harassed and had to keep themselves secreted a considerable portion of the time from the mobs and apostates, while completing the Temple, during which time their families were placed in very troublous circumstances. When the Temple was finished Vilate was one of the workers in it. In the meantime Br. Kimball had built a good brick house, which his family were permitted to enjoy only three months, and were then compelled to leave.

In the month of February they crossed the Mississippi river for the mountains, having to leave before the mob. When they left Bro. Kimball had only one team of his own to take such things as they needed, leaving their furniture, stoves, and, indeed, nearly everything behind them, most of their clothes being put in bags. The difficulties of traveling in such a season and under such circumstances, by weak women and children, is one known only to those who have experienced it. Sr. Kimball passed through all the trials and vicissitudes incident to it uncomplainingly, in company with others of her sisters in the faith among the Saints.

At Winter Quarters, which was reach-

ed early in August of '46. Br. Kimball built some fifteen log houses for his family and others. Next spring the company of Pioneers was organized. While Br. Kimball was absent with that noble band of explorers, there was considerable sickness among the people at Winter Quarters. During this time Sr. Vilate exercised strong faith in administering to them, and was indeed a mother in nursing and tending on them. Through all this time her source of reliance was on the Almighty, and often was she and her family provided for when want seemed most imminent.

Presidents Young, Kimball and others returned to Winter Quarters late in the fall of 1847, and in the next spring Br. Kimball started with his family for these valleys. Sr. Vilate had a wagon fitted up for her, drawn by two span of bay horses. In this wagon she traveled from Winter Quarters to this valley; and she occupied it as her bedroom for four years.

On the journey, and for a time after her arrival here, she had much trouble through the sickness of her daughter Helen, caused by the latter losing an infant child, while traveling by the Sweetwater River, and the hardships endured through exposure in cold and stormy weather, while in a most delicate condition of health.

They arrived here in the fall of 1848, and she still continued in her wagon until Br. Kimball built his present abode, in which she resided until her death. She was the mother of ten children, eight boys and two girls, six of whom still live; and the grandmother of thirty grand-children at her death.

Br. Kimball and family were six times broken up from home and domestic comfort, by mobs and persecution, each time leaving their lands, habitations, and nearly all of their substance, for which they have not yet received recompense; through all this Sr. Vilate passed. She was beloved by her husband and his family, and by the Saints who knew her virtues. She long enjoyed the esteem of all those who had seen her self-sacrificing spirit in the many changing scenes of a life that had witnessed much of the troubles and persecutions and mobbings and drivings to which the Church was for years subjected. Her faith and confidence in God and in the principles of the Gospel were fixed and unwavering, and she died with a certain hope of a glorious resurrection, when she will enjoy the full realization of all the blessings which were bestowed upon her at various times while upon the earth, and sealed upon her by the holy spirit of promise.

She was buried Thursday, Oct. 24th, 1867, Presidents B. Young and H. C. Kimball, and Joseph Young, senr., with Bishops Lorenzo D. and Phineas H. Young, assisting at her obsequies.

The following lines, written by herself, some years previous to her decease, when she did not expect long to live, will be a fitting close to the obituary notice of one who lived and died so faithful to the truth as Sr. Vilate M. Kimball:

## FAREWELL TO EARTH.

Weep not for me, my noble head,  
Nor think of past offences given;  
My body's sleeping with the dead,  
My spirit's happy now in heaven.

Nor would I turn to earth again  
For all the pleasures there were given;  
O, may my children come to me,  
And dwell with Christ in heaven.

And when thy work on earth is done,  
Then may thine exit speedy be,  
Thy body rest in the same tomb,  
Thy spirit come and dwell with me.

## LOCAL ITEMS.

**THEATRICAL.**—The comedy of "Self," to be presented to-night for the first time here, though it aims exclusively at the wealthy portion of society, deals with traits of the human character that are to be found in both rich and poor. It draws vivid sketches of selfishness and heartlessness; and shows how hollow the pretences of wealth and fashion often are, and the baseness to which shoddy aristocracy can descend while striving to maintain appearances as mean and hypocritical as they are dishonest and false. Old Unit, the retired banker, persecuted by Mr. Couldock, is an old bachelor who has made his riches by industry and frugality, and he hates extravagance, is pointed in his strictures on his false show and tinsel holiness, yet he loves his god-child, the unobtrusive, unselfish daughter whose self-sacrificing virtues are the redeeming features of the society of which she is a member. The piece possesses all the essentials of a comedy. It holds the selfishness, hollowness and flimsy appearance of the class with which it deals, up to the ridicule of honest mirth; and in the persons of part of the characters drawn, castigates that portion of the characters which are the representatives. Mr. and Mrs. Couldock appear as Unit and his god-daughter Mary Apex, and the cast embraces a number of public favorites. The "Artful Dodge" is the farce, in which Mr. Margetta will elucidate the mysteries of "dodge-ing," for the consideration of the audience, in a