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KINDNESS.

BY MRS. LOUISA A. MILLS.

Does the world seem all darkness about you?
Heed it not, there's a sun to disperse it:
Do you think that your friends seem to doubt
you?
Crush the thought—let your tongue ne'er
rehearse it.

In the heart of the rock-crested mountain
A vein of rich ore may be sealed;
And the draughts of a sweet gushing fountain
Neath a bosom of ice be concealed.

Human nature is gifted with goodness,
Though latent the feelings may rest;
And 'twill flow if we have but the shrewdness
To draw it aright from the breast.

Under cold icy manners of fashion
Pleasant waters may copiously stream,
Enlivening the meads as they pass on,
Waiting only the sun's cheering beam.

Let us then be that sun ever smiling,
Let our actions and accents be kind,
That the sorrows of nature beguiling
The triumphs of love we may find.
G. S. L. CITY, Jan., 1858.

A CURE FOR A FELON is said to be common soft soap, into which air-slacked lime is stirred till it is of the consistency of glazier putty. Make a leather thimble; fill it with the composition, insert the finger therein, change the composition once in twenty minutes, and a cure is certain.

EPITAPH.—In a country graveyard in New Jersey there is a plain stone erected over the grave of a young lady, with only this inscription upon it: "Julia Adams, died of thin shoes, April 17, 1839, aged 18."

HISTORY

OF

BRIGHAM YOUNG.

September 3.—This day was appointed for the Saints to meet in conference to reorganize the church. Owing to the disaffection existing in the hearts of many, I went to the brethren whose votes could be relied on, early in the morning, and had them occupy the stand and prominent seats. At 9 a.m., the services commenced, Joseph and his first counselor were received, his second counselor, F. G. Williams, was laid over, not being present; the members of the quorum of the Twelve in good standing, and the authorities generally, were sustained. We were also enabled to disfellowship those of the Twelve and others seeking to bring disunion and destruction upon the church. The apostates and disaffected, not being united, were compelled to endure the chagrin of witnessing the accomplishment of the will of God and his Prophet.

On the morning of December 22, I left Kirtland in consequence of the fury of the mob, and the spirit that prevailed in the apostates, who had threatened to destroy me because I would proclaim, publicly and privately, that I knew by the power of the Holy Ghost, that Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared.

On reaching Dublin, Indiana, I found my brother Lorenzo, and Isaac Decker, and a number of other families who had stopped for the winter; meanwhile the Prophet Joseph, bro. Sidney Rigdon and George W. Robinson came along. They had fled from Kirtland, because of the mobocratic spirit prevailing in the bosoms of the apostates.

Here the Prophet made inquiry concerning a job at cutting cord wood and sawing logs; after which he came to me and said, "Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Ap-

ostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you, and look to you for counsel in this case." At first I could hardly believe Joseph was in earnest, but on his assuring me he was, I said, "If you will take my counsel, it will be that you rest yourself and be assured, bro. Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in the place, who had previously asked my counsel about selling his tavern stand. I told him if he would do right and obey counsel, he should have an opportunity to sell soon, and the first offer he would get would be the best. A few days afterwards bro. Tomlinson informed me he had an offer for his place. I asked him what offer he had; he replied he was offered \$500 in money, a team, and \$250 in store goods. I told him that was the hand of the Lord, to deliver President Joseph Smith from his present necessity.

My promise to Joseph was soon verified: bro. Tomlinson sold his property, and gave the Prophet three hundred dollars, which enabled him comfortably to proceed on his journey.

The day Joseph and company started, Isaac Seeley and wife arrived; the house was pretty well littered up; I sat writing to my wife, but I welcomed them to the use of the house and what was left in it. Bro. Samuel H. Smith came along, who tarried with me until my bro. Lorenzo returned from Cincinnati, and bro. Decker from Michigan, whose families had gone forward with Joseph: we prepared to follow, and started on, overtaking the Prophet four miles west of Jacksonville, Ill., where there was a branch of the church.

After stopping a few days and resting, we proceeded to Quincy, where we found the river frozen over, though it had been broken up. Joseph and I went down to the river and examined the ice. We soon learned that by going through the flat boat which lay the end to the shore, and placing a few planks from the outer end on the ice, we could reach the heavy ice which had floated down the river a few days previous, sufficient to bear up our teams. We hauled our wagons through the boat and on to the ice by hand, then led our horses on to the solid ice, and drove across the river by attaching a rope to the wagon and to the team, so that they would be some distance apart; the last horse which was led on to the ice was Joseph's favorite Charlie, he broke the ice at every step for several rods.

After leaving the boat we struck out in a long string, and passed over in safety. Two or three hours afterwards, bro. Decker and family, and D. S. Miles crossed on our track, but it was with great difficulty and risk that they got across, many times having to separate from each other and get on to a solid cake, the ice was so near breaking up.

We traveled from the river about six miles and camped for the night. Next morning proceeded on our journey. When we arrived at Salt River we found the ice had broken up so that we could not cross: the ferry boat was sunk, and we tarried a day or two at this place.

Bro. Joseph said to me one morning, "Let us go and examine the ice on the pond;" we found the old ice had sunk, and had not left the pond when the river was broken up, and there had another foot of ice frozen over; and by plunging our wagons 2½ or 3 feet into the water, we could gain the solid ice on the pond; at the other shore we found the same.

We got our wagons and horses across the ice, then took a canoe which lay in the pond, and placed one end of it on the shore, and the other on the solid ice, and walked through the canoe on to the ice, and pulled the canoe across the ice to the other shore.

In this way we crossed the families and landed directly in the woods, on a very steep sideling hill; we managed to get our wagons along the cleft of the bank; six or eight men held them up, and thus we worked our way on to the road.

We proceeded on our journey to Huntsville, where we met some of the brethren from Far West. Bro. John P. Barnard had come from Far West with a carriage, into which he put Joseph's family, and we proceeded on our journey.

One day while crossing a large prairie, six

or eight miles from any house, we crossed a small stream; the ground was frozen deep on each side, and we sprung one of the axletrees of bro. Barnard's carriage. Bro. Barnard said we could not travel with it any farther; bro. Joseph looked at it, and said, "I can spring that iron axletree back, so that we can go on our journey;" bro. Barnard replied, "I am a blacksmith, and used to work in all kinds of iron, and that axletree is bent so far round, that to undertake to straighten it would only break it." Bro. Joseph answered, "I'll try it." He got a pry, and we sprung it back to its place, and it did not trouble us any more till we arrived at Far West, March 14, 1837. Bro. Barnard, seeing this done, concluded that he would never say again that a thing could not be done, when a Prophet said it could.

I purchased a small improvement on Mill Creek, located my family and proceeded to fence in a farm. I bought several pieces of land and obtained deeds for them.

My wife was taken very sick, so that her life was despaired of for a long time. In the course of the fall and fore part of winter, she recovered her health so that she could journey with me to Illinois.

As soon as the Missourians had laid by their corn, as they call it, they commenced to stir up the old mob spirit, riding from neighborhood to neighborhood making inflammatory speeches, stirring up one another against us. Priests seemed to take the lead in this matter, as related in the history. I had no communication, correspondence, or deal with the Missourians; consequently they did not personally know me, which gave me a good opportunity to learn their acts and feelings unsuspected. I knew men in the course of the fall, to gather up their flocks and herds, and take their families into their wagons, and then burn up their houses and leave for other parts. I afterwards saw their names attached to affidavits, stating that Mormons had driven them from their homes and burned their houses: this was quite effectual in raising prejudice against us.

At the time that the exterminating army of Governor Boggs, commanded by Generals Lucas and Clark, came in sight of Far West, I observed their approach, and thought that it might be the militia of the State, which had come to the relief of the citizens; but to my great surprise I found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

Some of these mobs were painted like Indians, and "Gillum," their leader, was also painted in a similar manner, and styled himself the "Delaware Chief;" and afterwards he and the rest of the mob claimed and obtained pay as militia, from the State, for all the time they were engaged as mob, as will be seen by reference to the acts of the Missouri Legislature.

Many Saints were wounded and murdered by the army, and several women were ravished to death. I saw bro. Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson delivered up by Col. Hinkle to Gen. Lucas, but expected they would have returned to the city that evening, or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so, but they did not return at all.

The next morning, Gen. Lucas demanded and took away the arms of the militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected; but so soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon, and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away, and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

At this time Gen. Clark delivered his noted speech; I copy a portion of it as follows:—

"Gentlemen:—You whose names are not attached to this list of names, will now have the

privilege of going to your fields, and of providing corn, wood, &c., for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with,—and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed, and your houses in ashes.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now. You need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed.

As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that Great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man.

I would advise you to scatter abroad, and never again organize yourselves with bishops, priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

I was present when that speech was delivered, and when fifty seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies, such as William E. McLellen and others, aided by the treachery of Col. Hinkle.

In addition to the above speech, Gen. Clark said that we must not be seen as many as five together. "If you are," said he, "the citizens will be upon you, and destroy you; but you should flee immediately out of the State. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

With respect to the treaty mentioned by Gen. Clark, I have to say that there never was any treaty proposed or entered into on the part of the Mormons, or any one called a Mormon, except by Col. Hinkle. And with respect to the trial of Joseph and the brethren at Richmond, I did not consider that tribunal a legal court, but an inquisition, for the following reasons:—Joseph Smith was not allowed any evidence whatever on his part for the conduct of the court, as well as the Judge's own words, affirmed that there was no law for Mormons in the State of Missouri; and I know that when Joseph left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words, that there was neither law nor justice for the people called Mormons.