

enough at home to protect the families. About a dozen men went to their assistance from Parowan, the writer being among the number, and a party of some fifteen men immediately left Fort Johnson, following the trail of the Indians.

Progress in pursuit was much retarded at times by reason of losing the trail, the thieves, according to their custom, endeavoring to conceal it, and when lost it was absolutely necessary to recover it. It would be a waste of time to try to follow a marauding band or a war party except as guided by their trail, as they employ all their straggle to elude pursuit.

To recover a lost trail it was necessary to scatter a little distance apart and closely scan every inch of ground between, watching for signs, which to an impracticed eye would be without significance, as for instance a twig lately broken, a pebble lately displaced—a spear of grass trampled or bent. Sometimes for quite a distance the ground was so hard that an ox would leave no visible track. In such a case the only thing to do was to follow a course which we ourselves would pursue if we, and not the Indians, were trying to escape, until such time as the trail could be found again. I will here remark that constant practice had rendered many of our young men very expert trailers, equal to those of Cooper in his "Leatherstocking Tales."

After many miles we found that the stolen stock, driven most of the time on the run, had become tired, and the Indians had repeatedly shot arrows into them, not so as to seriously injure them, but to hasten their movements, and now and then we found arrows by the trail as they dropped from the skin of poor beasts.

At length we saw some ravens circling high above a small rocky hill, and surmised the stock had been killed near by or was hidden there. Hastening to the place we found we were right, for a careful search disclosed the meat of the stolen stock cunningly hidden in a cavity of the rocks and so well covered by flat stones, that if we had not been told by the ravens we never would have suspected the fact.

As the Indians had scattered the party was divided, a part to scout the county north of the Iron Mountain and the rest to scout south of it. Each man took a big piece of beef and tied it to his saddle as the only chance for supper.

Our party scouted the south of Iron Mountain, and late at night camped at the Iron Spring—the scene of many a bloody deed of the natives—without having seen any sign of Indians; and next day we returned to Fort Johnson, where we found the rest of our party, who had had a much more exciting experience.

They had suddenly come upon some Indians and a boy of eight or nine years, hidden in a bunch of willows—had captured them, taken away their bows and arrows and butcher knives, and then started for Fort Johnson, driving two men before them and carrying the boy behind one of the horsemen.

Coming to a small stream with steep banks four or five feet high and with a soft miry bottom, impassible for horses, the Indians saw their opportunity, cleared the stream and fled like frightened deer. By the time our boys had found a crossing the Indians were far away. A hard chase brought their pursuers within gun shot, and a brisk fire

was opened, but without apparent effect though our men were all excellent marksmen. As soon as a gun was leveled the Indian would jump sideways to the right and left, so that a sure aim was impossible; and as soon as the gun was fired away he dashed on a run so swift that a horseman could hardly overtake him. Several times the Indian would turn upon the horseman when his gun was empty and try to pull him from his horse, and it was all one could do to get away from the savage and reload his rifle—his only weapon.

At length John Hamilton determined to seize by main force the one he was after, but after a lively scuffle was compelled to shoot the Indian to avoid being himself pulled from his horse. During the melee the other Indian escaped badly wounded. They brought the boy to the Fort where he was adopted into the family of Joel H. Johnson, for whom the settlement was named—a veteran of early Kirtland days. They named the boy Sam, treated him as one of the family, and he finally grew to manhood.

Kanarra, the chief, said the killing of the Indian was all right; he had often told him to quit stealing or he would get killed, and it had served him right.

But there was a sequel to all this. Five years later, as the tribe sat around their camp fire the brother of the slain Indian said the spirit of his brother was crying for revenge, and could not rest until some white man or woman should be killed to pay the debt. According to Indian logic this was strictly correct, and they were about to go down to Parowan that night to kill some one. But Kanarra said "No, if we go tonight we may kill in the dark some one the Mormons love very much, and they will be very mad; I will go down in the morning and find out if there is any one they don't like much. We will kill him, and then the people won't be so mad, nor make war on us." This was approved by all.

Next morning Kanarra came to President William H. Dame and asked if there was any one in Parowan whom he did not love much. The question seemed suspicious, and President Dame answered "No, I love them all." "But," said Kanarra "Isn't there some one you love only me-a-poots"—a very little—measuring about half an inch on his finger. "No," said Brother Dame. "I love them all! Shaunt! Shaunt!" very much. At last he found out the cause of Kanarra's visit as explained above, and had to labor a long time with him before he would consent to forego his tribe's revenge. And Kanarra in his turn had a hard task to get his men to stand to the agreement he had made with President Dame. He was able to do this only by reminding them that if a war ensued they could no longer beg from the whites nor obtain any more guns and ammunition. And so this unforeseen danger was averted by the blessing of the Lord.

J. H. MARTINEAU.

ORIGIN, OBJECT, DESTINY OF WOMEN.

The following is taken from the *Mormons*, published in New York City the late President John Taylor of August 29, 1857, the paper containing it being furnished us by Robert Maw, of Plain City.

The Latter-day Saints have often

been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since, (a member of the Church,) to answer the following questions, we could not consistently refuse;—viz., "Where did I come from? What is my origin? What am I doing here? Whither am I going? and What is my destiny, after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and for all eternity.

Lady—whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not, that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in his presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods. That as thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also choose a kindred spirit whom you loved in the spirit world, (and had permission to come to this planet and take a tabernacle,) to be your head, stay, husband, and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed, and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had seen exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same