

marriage upwards of one year after. During the latter part of July, the month of August, and the fore part of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland.

Sept. 25.—Arrived in Kirtland.

Oct. 14.—Started on a mission to the Ohio river, preaching by the way; tarried two or three weeks in Beaver Co., Penn.; held sixteen meetings; baptized a few and raised up a small branch of the church, and ordained Dr. Sampson Avar an elder to take charge of them, and then returned to Kirtland, where I arrived on the 16th of November.

In Dec. I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Prof. Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple.

April 6, 1836.—Left Kirtland on an eastern mission, went to Canada West, preached about two months; baptized several.

June 4.—Took the steamer for Oswego, commenced preaching in Jefferson Co. and the regions adjoining; baptized many, and raised up some new branches.

July 4.—I was married to Sarah M. Bates, Elder Luke Johnson officiating.

The fore part of Oct. I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of Oct.

Towards the last of autumn I commenced the study of Algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra.

About the middle of August, 1837, I moved my family from Kirtland to Henderson.

Oct. 2.—Having provided a home for my family, I started into the vineyard, labored during the fall and winter in the counties south-east from Jefferson Co., N. Y.; baptized a few.

Early in the spring, I took my family and went to the city of New York, and was appointed to preside over a large branch of the church in that city. I preached diligently among them some six or seven months, baptized many. In the mean time I again visited Henderson, left my wife at her father's, and returned to New York; but receiving a letter from Far West, Missouri, to come to Zion, I again went to Henderson, brought my family again to New York City, and from there we departed for the west; arrived in St. Louis about the middle of November. The ice prevented our progress any further. Stopped in St. Louis, and labored with my hands during the winter.

In the spring of 1838, I removed to Quincy, Illinois. In April went to Far West, from which the Saints had been driven, held a conference with several of the Twelve on the morning of the 26th, and took our departure from the corner stone of the Temple for foreign nations, according to the revelation given through the Prophet more than a year before. Returned to Illinois.

July 4.—Was an instrument in the hands of God in delivering my brother Parley from prison.

In the autumn visited New York City, continued preaching in the eastern churches of the Saints until the spring of 1840, when I embarked with several of the Twelve for England. In April made my way to Edinburgh, Scotland; preached there about nine months; raised up a church of over 200 Saints; published a pamphlet now entitled, *REMARKABLE VISIONS*.

In the spring of 1841, set sail from Liverpool with several of the Twelve, and arrived in New York City; where I republished the *Remarkable Visions*. Visited Henderson, near Lake Ontario; and then pursued my journey to Nauvoo, Hancock Co., Illinois, having been absent from my family about two years.

I remained in Nauvoo about one year, during a portion of which I had the charge of a mathematical school.

In the summer of 1843, I performed a mission with several of the Twelve through the Eastern States; returned in the autumn; and being elected a member of the City Council, I was appointed in connection with others to draw up a memorial to Congress, which was accepted by the council, and I was appointed to go to Washington and present the same. I accordingly went and tarried in Washington ten weeks: this was in the spring of 1844. While sojourning in that city, I preached and baptized a few, and during my leisure moments, I

calculated eclipses, and prepared an Almanac for publication for 1845. This I entitled *THE PROPHETIC ALMANAC*: it was calculated for the latitude and meridian of Nauvoo, and some other principal towns in the United States. This was the first that I ever calculated and published. After this I visited several of the Eastern States, holding meetings, both religious and political.

June 27, 1844.—I was in New York city and wrote a letter home to my family. After hearing of the martyrdom of Joseph the Prophet, I returned with several of the Twelve to Nauvoo.

From 1836 to 1844, I occupied much of my leisure time in study, and made myself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculus, astronomy, and most of the physical sciences. These studies I pursued without the assistance of a teacher.

For further particulars, concerning my travels and ministry, those interested can refer to my manuscript journal.

From the N. Y. Times, March 10.

THE MORMONS IN EUROPE.

Letter from a Mormon Missionary in Denmark—Progress of Mormonism in Northern Europe.

LORENTZENS GADE, 504, D 5, }
COPENHAGEN, Thursday, Feb. 4, 1858. }

Since last I wrote to you I have made considerable progress in the acquisition of the Danish language—my pilgrimage, therefore, begins to be more supportable. To be blessed with unimpaired faculties and yet be obliged, from Babel's curse, to move among one's fellow-beings deaf and dumb, is an experience anything but agreeable. Whether or not in the eyes of the natives I look stupid, I certainly feel horribly so; but I suppose I will get over this shortly.

In my former letter I said little of the Latter-day work in this country; but as I have just returned from visiting the Conferences, some items will doubtless be interesting.

In the beginning of December I started from this City for a tour through the province of Jutland, visiting all the principal towns, and making numerous calls in the country, as our brethren are here and there all over the province. Jutland is the largest island in Denmark, (which, by-the-by, is composed of several small islands, some of them resembling the "Tow-heads" in the Mississippi river, only they lack the fine, rich soil and the stately white maple,) and has the appearance of having been, at some period of the world's existence, covered by the sea. In some few places the country is undulating, and would look well only for the absence of trees and shrubbery; but generally speaking the land is low and flat, and to my eyes has a very hungry appearance. The Jyllanders think, however, there is no place like it, and I perfectly agree with him.

The people are very industrious, and certainly the most strictly honest that I have ever met with. The country people are very plain and simple, and their dress as primitive as their manners. Male and female dress in home-made linsey and tow linen; and all ages, sexes and sizes wear the same kind of wooden shoes which their progenitors wore five hundred years ago. Those worn by the men resemble, in size at least, one end of an ox yoke, with a hole sufficiently large to admit the foot and put on and off with ease, after the bottom has been covered with straw. These are represented as being exceedingly warm, and they apparently are so, for no person is ever seen warming toes at the fire, cold as is the country. Fire, did I say? I don't think such a phenomenon was ever seen at a country house in Denmark—I mean a real good old Yankee fire, that blazes up to the arch, throwing its genial influence to the furthest corner of the room, and before which the good wife can rock the cradle and knit, while the farmer sips his mug of cider, reads his paper, and both feel that they have something to live for, and are somebody in the world. To describe all the domestic peculiarities of this people would require more space and time than I have at my disposition. One thing more, however, I must mention. It is the prevailing custom to build dwelling-houses and barns under one roof—the stable being nearest to that part of the building used by the inmates of the house as their sleeping apartments. Being a little curious, I inquired the reason, and was informed that the sole object of this arrangement was to derive warmth from the cattle. Doubtless they gain their object. I thought that if economy was consulted in that arrangement, there would certainly be little expense in the surgical aids of lance and leeches. Their stables breed the finest fleas in the world, and none need apprehend inflammations and nervous affections. I speak from experience. Oh! my poor body while in Jutland—perhaps they liked Yankee blood. From their persistency of attack I guess they enjoyed it. However, in spite of this disagreeable experience, and their black bread and strong coffee, with horn spoons and finger forks, I have had a pleasant tour, seen the country, learned much to me interesting, visited the Saints, attended the several conferences, preached the gospel, borne testimony of the Latter-day work of the great God, and, I trust, have done some good.

The Scandinavian mission is prosperous, though difficulties to be surmounted are numerous. This mission includes the Kingdoms of Denmark, Sweden, and Norway; and in order to carry on the work over such a great extent of country, it is necessary to have many traveling elders engaged, who can go from village to village, and from house to house, bearing testimony of the truth, and spreading the printed Word. There are not the same facilities for traveling in this country as in England or America, and our brethren journey almost entirely on foot, which makes their transportation from place to place somewhat slow; nevertheless, they are very diligent in their labors and are full of zeal in the Redeemer's cause.

In the Kingdom of Denmark we continue to have peace, and are not disturbed in our meetings except now and again by some drunken rowdy. Our brethren and sisters are respected, and can find, quite as readily as any others, employment from Gentiles. We have baptized four hundred and seventeen in Denmark during the last half year.

The persecution of the Saints, in Sweden, continues with more cruelty, if possible, than before. Something like a petition for religious liberty was, a short time since, presented to the Diet, but has been rejected. The result is that the priests and civil authorities use all the power which the law gives them, to prevent the brethren from preaching or baptizing in the kingdom. Many of the elders have been arrested and cast into prison, there to feast on rye bread and water for weeks together. I do not know of any being in prison at the present time. I think the last were set at liberty a few days since; but they have warning that if they begin to preach or make proselytes, they will not get off so well next time. Notwithstanding all this bitter persecution, the brethren are determined that the people shall have the gospel preached to them. They continue to labor, very cautiously, and many people are anxiously inquiring after the truth. There have been one hundred and fifty-one baptized in that Kingdom during the last six months.

In Norway things are about the same as in Sweden, only the officers are not so inhuman in the execution of the law in the former place as in the latter; nevertheless, the brethren are frequently fined and cast into prison for baptizing. Fifty-five persons have been baptized in that kingdom during the half year, making in all 623 baptisms in the mission for the last six months. We now number 3,353 souls. They are humble, willing to be taught, and are ready to do all in their power to build up the Kingdom of God; in short, they are a good people.

The elders who arrived in this mission a few months back have done the Saints much good. Elder Iverson, who came from Zion with the handcart company of missionaries last Summer, has been among his relatives on the island of Als, in Sleswick. He has commenced to baptize there, which has caused considerable excitement. The Saints and many who were not in the church had long desired to see some of their countrymen who had lived in Utah return to preach among them. His labors, therefore, have been particularly beneficial.

The Scandinavian mission has justly been considered the most prosperous of all our foreign missions. There has probably been more persecution attending the propagation of the gospel here than elsewhere—indeed, the history of the missions establish that beyond doubt; but with it all never has there been such success attending the labors of the elders. Elder Erastus Snow, of the quorum of the Twelve Apostles, who founded this mission, arrived in this city on the 14th of June, 1850, and, though only a little more than twenty months in the country, accomplished a mighty work. Upwards of 700 persons were baptized, the Book of Mormon was translated and published in the Danish language, likewise the Book of Doctrine and Covenants. Several other standard works of the Church were translated and published under his supervision and a few original works published. He commenced the *Scandinavian Stjerne* in the fall of 1851, which has now attained a large circulation among outsiders as well as among the brethren. Before his departure upwards of 300 of his friends gave him a public dinner at the Hotel de Nord, and privately many tokens of respect. Since his departure for Utah the labors of the elders have been quite as successful in proportion to their callings and spheres of labor, so that the mission has attained its present strength and important position, independent of the large number who have emigrated to Utah.

Utah!—Aye, that word has touched another string. The present hostility of the Democratic President against Utah has deranged considerably the arrangements of many of our brethren in this country. No less than one hundred and fifty families had sold and were ready to emigrate when the word came "No emigration to the United States." Tradesmen and laboring men can find employment and can squat down anywhere till the storm blows over; but those who parted with their homesteads and have been accustomed to have everything their own way, and just when they wanted it, find it another matter. What they will yet do is not determined.

Little is said here of the "Utah War," and much of that I suppose is gas. We get the papers in this office, and of course see what is going on in the camp, in Utah and in Congress. For my part I borrow but little trouble over it. True, wife, babies and all things that have any earthly endearments to me are in Utah, and I would not have them anywhere else, for they are among the people of God, and he can take care of them.

James Buchanan's sending troops to Utah seems to me the greatest piece of humbug that has been got up since Barnum's "Baby Show." However, if Uncle Sam has a few millions of dollars to spend, and a few thousand soldiers to freeze and starve to death in the mountains, all right,—the game has been his own seeking

after. The old gentleman will learn, perhaps when it is too late to repent, that he is fighting against God. Yes, the Almighty built the batteries, bastions, towers, and parapets, and dug the trenches which from the bulwarks around his people, and I entertain the idea that Uncle will find He is a better engineer than the old man had taken him to be.

Yours, &c.,

JOSEPH W. YOUNG.

(From Punch.)

Dialogue on the Douglas Difficulty.

Mr. Punch.—I don't seem quite to understand this disturbance between your President and Mr. Douglas. Can you tell me in a few words what is its character, Mr. Slick?

Mr. Slick: Guess I can. Buck's in a fix.

Mr. P.—By Buck, if I apprehend you aright, Sir, you would indicate the head of your republic?

Mr. S.—That's the critter. Promised Le-compton Con. should be overhauled.

Mr. P.—Promised the gentleman what?

Mr. S.—Who on airth said gentleman? By Kansas.

Mr. P.—Promised Mr.—a—Le-compton Con. that he should go to Kansas.

Mr. S.—Guess you've a brick in your hat, stranger.

Mr. P.—My facetious friends, Sir, have been pleased to say there is a brick under it.

Mr. S.—'Tain't that. Have you liquored?

Mr. P.—I never take anything before dinner.

Mr. S.—More fool you. Yes, sir-ee. Guess I've a kinder liking for ye, but I don't hanker after your old world habits. Take notice, now. Walker throws up, his dander being riz by Buck.

Mr. P.—Mr. Buchanan should hang the ruffianly Filibuster.

Mr. S.—Jerusalem and snakes! Don't be in such a darned hurry. There's a brace of Walkers, and one's not t'other.

Mr. P.—Oh, I beg pardon.

Mr. S.—Hold hard, and grin. You see, Douglas has peeped through the hole in the blanket, and seed a bit of light.

Mr. P.—The blanket—Oh! Ah! A bit of light, eh?

Mr. S.—Spex you don't see none. We'll begin at fust causes, and come on promiscuous. Air the great and glorious republic, the only nation in the world where the golden eagle of liberty can wave her alabaster wings, and scream her—

Mr. P.—I know all that.

Mr. S.—Guess you're hard to please, stranger. Wall, air we to have more slave states than we've got? That's the question.

Mr. P.—I trust not, and that the abominable—

Mr. S.—Calculate you'd better shut up. Slaves or none, we'll always be ready to whip you. Besides, look at your Irish, and your Jews, and the others that you keep in abject and grinding slavery. Cock-a-doodle-doo!

Mr. P.—I am silent.

Mr. S.—Wall, then. Buck's with the South, and meant to have it all his own way in Kansas, and make a slave State of it, but the Kansas boys kicks, and Governor Walker (not Filibuster, mind, you old opossum)—

Mr. P.—Really, Mr. Slick—

Mr. S.—Shut up, I tell you. Governor Walker, who was sent by Buck to Kansas to do the work, finds it ain't to be done, says Buck promised him that the Le-compton constitution should be submitted to the people, and so throws up. Buck's a wideawake b'ho, but Douglas he's a wideawaker, and he sees that to force laws on free and enlightened citizens like ourn won't pay, special when a critter has his eye on the election in 1860. So he just throws Buck over, and there's a difficulty.

DREAMING MATCH.—Sir William Johnstone, who was Superintendent of Indian Affairs in America, previous to the revolution, received some suits of clothes from England, richly laced, when Hendrich, king of the five nations of Mohawks, was present. In a few days Hendrich called on Sir William, and told him that he had dreamed that he gave him one of those fine suits which he had received from over the great water. Sir William took the hint and presented him with one of the richest suits. A short time after this, Sir William happening to be in company with Hendrich, told him that he had dreamed that he (Hendrich) had made him a present of a particular tract of land (the most valuable on the Mohawk river), of about 5,000 acres. Hendrich presented him with the land immediately, with this shrewd remark:—"Now, Sir William, I will never dream with you again, you dream too hard for me." The tract thus obtained is called to the present day, "Sir William's dreaming land."

WHAT NEXT?—The bogs of Ireland, it is stated, are being made to furnish candles of as pure paraffine as our American coal. There are no less than 3,000,000 acres of this peat land in Ireland, and the yield is as good as so much coal would be expected to give. The candles are burned now in this country, and are said to be as good as wax.

SPIRITUALISTS BEAT BY THE HEATHEN.—A correspondent of the Portsmouth (N. H.) Journal calls attention to the fact that the heathen of Western Africa are in advance of our spiritualists in one particular, for they not only have mediums between the living and the dead, but they have mediums who communicate with the spirits of children who are not old enough to talk; so that by these mediums parents are made to know what the child is crying for, what are its wants, and what are its ailments.