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## BE FIRM AND DON'T DESPAIR.

TAKE comfort if theills of life  
Oppress thy heart with care;  
There's no use pining at the thought—  
Be firm and don't despair.

If thou seest the cup of bliss,  
That cup thou mayest not share,  
Retreating from thy eager grasp—  
Be firm and don't despair.

If prospects bright of future life  
Be vanished all in air,  
And shadows seem more tangible,  
Be firm and don't despair.

Should lowering clouds the sky o'ercast  
What once was bright and fair,  
Be not disheartened at the sight—  
Be firm and don't despair.

Should persecution's fiendish hate  
Enmesh thee in the snare,  
Still put thy trust in God above—  
Be firm and don't despair.

For underneath the darkest cloud  
A lining, bright and fair,  
Hides from thy gaze its silvery form—  
Be firm and don't despair.

Take comfort, then, though life and ills  
Oppress thy heart with care,  
There're brighter days before thee yet—  
Be firm and don't despair.

THOMAS BROOKES.

## HISTORY OF ORSON HYDE.

I, ORSON HYDE, son of Nathan Hyde and Sally Thorp, was born in Oxford, New Haven County and State of Connecticut, January 8, 1805. At the age of seven years, my mother, a pious and godly woman, according to the light that then was, and member of the Methodist Episcopal Church, died soon after being delivered of a son, named Ami. Having given birth to eight sons and three daughters in the following order, according to my best recollection: Abijah, Harry, Laura, Nathan, Sally, Asahel, Moratio, Maria, Charles, Orson and Ami.

My father, a boot and shoe maker by trade, was a very talented man; quick, athletic, and naturally witty and cheerful. He was kind and affectionate, except when under the influence of strong drink (a habit to which he was somewhat addicted.) After the death of my mother, my father enlisted into the army of the United States, and was in the campaign in Canada, under General Brown,—was in most of the battles fought there, several times slightly wounded,—was on the frontier along the line, &c., in the war with Britain in 1812 and 1813. Some four or five years after, in attempting to swim a river in Derby, Conn., he was taken with the cramp and drowned.

After the death of my mother, the family was scattered abroad, and took their chances in life under no special protector or guide, save that of a kind Providence who ever watches, with care, over the lonely orphan and hears the plaintive cry of the young sparrows, bereft of their parent mother.

At this early age, I was placed in the care of a gentleman by the name of Nathan Wheeler, or rather, fell into his hands, residing in Derby in the same county. This was a very good family, but quite penurious. With Mr. Wheeler I continued until I was eighteen years of age, and would have continued longer; but from the consideration that suitable encouragement was not offered to me for education, &c., I concluded that my services from seven to eighteen years of age, would abundantly repay Mr. Wheeler for his care and expense in rearing me up to that time.

In the mean time Mr. Wheeler removed, and came to the Western Reserve in Ohio, having failed in business in Derby. He first visited the Western Reserve by himself, purchased a farm in Kirtland and sent for me and his nephew, Nathan Wooster, to come out the next spring. Accordingly Mr. Wooster and myself started early the next season, (I then being fourteen years of age.) This was a hard trip for a youngster to perform on foot, with knapsack

upon the back, containing clothes, bread, cheese, and dried beef for the journey, and obliged to keep up with a strong man, traveling from 30 to 38 miles per day, until we had performed the entire distance of 600 miles.

Mr. W. then sent to the east for the balance of his family, who came on the next season in the care of Capt. Isaac Morley, a resident of Kirtland, where they arrived in safety. The farm being a new one, and heavily timbered, it was the hardest kind of labor to prepare it for cultivation. This being done, and Mr. Wheeler being again in easy circumstances, I concluded to strike out for myself, having had comparatively no chance for mental or literary improvement, and no very flattering prospects held out to me that I should be able to enjoy such opportunity at any future time, should I continue longer with Mr. W. Consequently, at the age of 18 years, in the face of the remonstrances of Mr. and Mrs. Wheeler, I made my first debut into the world with the following outfit. One suit of home-made woollen clothes (butternut colored.) Two red flannel shirts, also home made. Two pairs of socks, one pair of coarse shoes on the feet, one old hat and six and a quarter cents in *clean cash*.

With this outfit and capital stock in trade, on the 8th day of January, 1823, I went forth from my old home to carve out my fortune and destiny under my own guidance, for ought I then knew. My first strike was to hire out for six months to Grandison Newel, at 6 dollars per month, to work in a small iron foundry. There I learned to mould clock bells, andirons, sleigh shoes and various other articles. My wages for this term of service were carefully saved, together with some perquisites, and compensation for extra labor, which, in the aggregate, amounted to enough to buy me a good suit of clothes, boots, hat, &c. This being accomplished, I began to straighten up a little. I then hired for six months more to Mr. Orrin Holmes of Chagrin (now Willoughby,) to card wool, and being a raw hand at the business, I could not get very high wages. The machines were in Kirtland.

I next went into the store of Gilbert and Whitney in Kirtland to serve as clerk, where I continued for a year or two; then hired two carding machines to run for one year, the same where I was engaged a year or two before. The proprietors being well acquainted with me, took my own obligation for the rent without security. The carding season came on, and the machines (two in number under the same roof) being put in good running order, operations began. A new machine having been placed on the same stream, a few miles above, I feared that my business would be cut short. But unfortunately for the proprietors of the new mill, their dam broke way in a freshet, and they were unable to repair it during the carding season, which gave to me almost the entire carding of the country. During this season I paid my hired help, and also my rent, and cleared about 600 dollars in cash. This I thought was doing very well for a boy. When winter came on, I went into Gilbert and Whitney's store again, under moderate wages, and continued there until the spring. Then in 1827, business being rather slack in the store, I went to work for the same parties, making pot and pearl ashes. This season, there was a Methodist camp meeting about six miles distant from Kirtland, which I attended, and became a convert to that faith. I enjoyed myself as well as the light and knowledge I then had would allow me. I believe that God had mercy and compassion upon me, and that if I had died at that time, I should have received all the happiness and glory that I could appreciate or enjoy. The revival that began at that camp meeting spread much in Kirtland. A class was formed there, and I was appointed class-leader.

About this time, some vague reports came in the newspapers, that a "golden bible" had been dug out of a rock in the State of New York. It was treated, however, as a hoax.

But on reading the report, I remarked as follows:—"Who knows but that this "golden bible" may break up all our religion, and change its whole features and bearing?" Nothing more was heard of it for a long time in that section.

Not long after this, the Campbellite doctrine began to be preached in Mentor and in Kirtland. Elder S. Rigdon was its chief advocate there. Being forcibly struck with the doctrine of immersion or baptism for the remission of sins, and many other important items of doctrine which were advocated by this new sect, and which were passed over by the Methodists as non-essentials, I left the Methodists and became a convert to this new faith.

Feeling that one day I might be called to advocate it, and feeling my great deficiency in learning, I resolved to go to school. Accordingly I took up my abode in Mentor, in the house of Elder Sidney Rigdon, and began the study of English Grammar under his tuition. Elder Rigdon took unwearied pains and care to instruct me in this elementary science.

After spending several months in this way, studying day and night, I went two quarters to the Burton Academy and placed myself under the tuition of the preceptor, Reuben Hitchcock, Esq. (since Judge of the Court.) Here I reviewed Grammar, Geography, Arithmetic and Rhetoric; then returned to Mentor and spent one season with a young man by the name of Matthew J. Clapp, at his father's house, where the public library was kept. Here I read history and various other works, scientific and literary; and in the fall of the year was ordained an elder in this new church, and went on a mission with Elder Rigdon to Elyria, Loraine County, and also to Florence in Huron County. There we baptized a great number of people into the new faith, organized several branches of the church, and returned again to Mentor. This I think was in the fall of 1829.

Early in the spring of 1830, I returned to Elyria and Florence, and became the pastor of the churches raised up the fall previous. During the fall and winter of 1830, I also taught school in Florence. During this fall, Samuel H. Smith, Ziba Peterson, F. G. Williams and Peter Whitmer came along through that section, preaching the golden bible or Mormonism. I encountered them; but perceiving that they were mostly illiterate men, and at the same time observing some examples of superior wisdom and truth in their teaching, I resolved to read the famed "golden bible," as it was called.

Accordingly, I procured the book and read a portion of it, but came to the conclusion that it was all a fiction. I preached several times against the Mormon doctrine, or rather against the Mormon bible. On one occasion, the people of Ridgeville, near Elyria, sent for me to preach against the Mormon bible. I complied with the request, and preached against it. The people congratulated me much, thinking that Mormonism was completely floored; but I, for the first time, thought that the Mormon bible might be the truth of heaven; and fully resolved, before leaving the house, that I would never preach against it any more until I knew more about it, being pretty strongly convicted in my own mind that I was doing wrong. I closed up my school and my preaching in that section, and resolved to go to Kirtland on a visit to my old friends. Elder S. Rigdon, Gilbert and Whitney, and many others of my former friends had embraced the Mormon faith. I ventured to tell a few of my confidential friends in Florence my real object in visiting Kirtland. The Prophet, Joseph Smith, jun., had removed to that place. My object was to get away from the prejudices of the people, and to place myself in a position where I could examine the subject without embarrassment.

Accordingly, in the summer of 1831, I went to Kirtland, and under cover of clerkship in the old store of Whitney and Gilbert, I examined Mormonism. Read the Mormon bible

carefully through, attended meetings of the Mormons and others, heard the arguments pro and con; but was careful to say nothing. I prayed much unto the Lord for light and knowledge, for wisdom and spirit to guide me in my examinations and investigations. Often heard the Prophet talk in public and in private upon the subject of the new religion; also heard what the opposition had to say. Listened also to many foolish tales about the Prophet—too foolish to have a place in this narrative. I marked carefully the spirit that attended the opposition, and also the spirit that attended the Mormons and their friends; and after about three months of careful and prayerful investigation, reflection and meditation, I came to the conclusion that the Mormons had more light and a better spirit than their opponents. I concluded that I could not be the loser by joining the Mormons; and as an honest man, conscientiously bound to walk in the best and clearest light I saw, I resolved to be baptized into the new religion. Hence, I attended the Saints' meeting in Kirtland, Sunday, October 30, 1831, and offered myself a candidate for baptism, which was administered to me by the hands of Elder Sidney Rigdon; was confirmed and ordained an elder in the church on the same day under the hands of Joseph Smith, the Prophet, and Sidney Rigdon. Not until about three days after, did I receive any internal evidence of the special approbation of Heaven of the course I had taken. When one evening behind the counter, the Spirit of the Lord came upon me in so powerful a manner that I felt like waiting upon no one, and withdrew in private to enjoy the feast alone. This, to me, was a precious season, long to be remembered. I felt that all my old friends (not of the Mormons) would believe me, and with a warm and affectionate heart I soon went out among them, and began to talk and testify to them what the Lord had done for me; but the cold indifference with which they received me, and the pity they expressed for my delusion, soon convinced me that it was not wise to give that which is holy unto dogs, neither to cast pearls before swine.

A few days after this, I attended a conference in the town of Orange, at which I was ordained a high priest under the hands of Joseph Smith, and appointed on a mission to Elyria and Florence in connection with br. Hyrum Smith. In these places we were the means of converting and baptizing many of my old Campbellite friends—raised up and organized two or three branches of the church, laid hands on several sick persons and healed them by prayer and faith. After confirming the churches and bearing a faithful testimony to them and to all people, in the midst of much opposition, we returned again to Kirtland. I found br. Hyrum a pleasant and an agreeable companion, a wise counselor, a father and a guide.

Soon after our return to Kirtland, I was sent on another mission, in company with br. Saml. H. Smith, a younger brother of the Prophet, who was a man slow of speech and unlearned, yet a man of good faith and extreme integrity. We journeyed early in the spring of 1832, eastward together, without "purse or scrip," going from house to house, teaching and preaching in families, and also in the public congregations of the people. Wherever we were received and entertained, we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in heaven, and went on our way rejoicing, according to the commandment.

When in Westfield, New York, we preached to a crowded audience. I was speaker. After the discourse, a gentleman rose up and requested that a brief history of Joseph Smith be given to the people previous to his finding the plates. I remarked that I was not acquainted with the early history of Joseph Smith, and consequently was unable to comply with the request; but observed that his younger brother was present who might, if he