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DESERET NEWS.

Truth and Liberty.

VOL. 3.] GREAT SALT LAKE CITY, U. T., SATURDAY, OCT. 29, 1853. [NO. 20.

A New Kind of Gun.

"SELLING" MR. JONSTON.

On the banks of the Hudson lives one Mr. Jonston, remarkable for his great credulity, and a habit he has of being always posted up on any bit of news or singular fact that may be related in his hearing; indeed, nothing can be told him, however marvelous or absurd, that he does not know all about before, and thus he has become the subject of many a good joke put upon him by his fun-loving neighbors. Among the best of these is the following:

One day, Mr. Johnston feeling in a sporting mood, went "down to York" and purchased a fine double-barrel fowling piece. Bright and early on the following morning he sallied out to try his gun, and his evil destiny led him to meet a little mulatto boy named Jake, who hung around the place, running of errands, &c. Now Jake, though a little one, was a trump, and he never lost an opportunity of "running a saw" on "Massa Jonston."

"Look here, Jake," said Jonston, eager to show his purchase, "look at this gun—did you ever see a better one?"

"Dat's a bully fine fowlin'-piece, dat ar is; but, gor a mighty! Massa Johnston, it's 'gallawang,' dat is; reckon you didn't know dat was a "gallawang" when you byed it, did you?"

"Yes I did, Jake," says Mr. Johnston, swallowing the bait. "I've been wanting a 'gallawang' gun. It looks like a good one, though, don't it?"

"Yes, bully good-looking gun for a 'gallawang,' but dey say dat dem guns mighty apt to kick like de debbil, 'specially of you ain't used to firin' of 'em. Which way are you goin' a sportin' Massa Jonston?"

"Down the river road," said Jonston; and Jake, having learned all he wanted, ran down the road indicated, telling the men, who were reaping on either side, of the 'gallawang' gun, and asking their assistance to carry out the joke.

Soon along comes Jonston, and the first reaper accosts him—

"Fine morning for sporting, Mr. Jonston; may I look at your gun. Why, save my soul, it's a 'gallawang!'"

"Yes, and a fine specimen, too. I fancy I can pick out a good 'gallawang' as well as the next man." And Mr. Jonston's bosom swelled with a sportsman's pride.

"I should be pretty keerful that my will was made if I was going to fire a 'gallawang,' less I'd had some practice with 'em," muttered the man, in an audible undertone, as he returned it.

"Ah!" said Mr. Jonston to himself, as he walked on, "what the devil does the fellow mean by that?" And he carefully examined the gun, turning it gently round and round. "I don't see," he went on, "that it is so *very* different from any other gun. I expect the 'gallawang' must be inside somewhere."

"Good morning, Mr. Jonston, a fine morning, sir; may I look at your gun?"

"Certainly. As you were doubtless about to observe, it's a beautiful specimen of the ——"

"Gallawang," says the reaper; "but bless us, Mr. Jonston, (cocking it and removing a cap), you've got and loaded it the same as you would any other gun!"

"Well, why not?" says Mr. Jonston, turning very pale.

"Why, sir, if you'd a fired that gun in its present state, you'd a blowed your head off, sir, that's all."

"Good gracious!" says Mr. Jonston, "and left an affectionate wife and seven small children to deplore my loss! But what am I to do? How in thunder shall I get the confounded thing off?"

"I'd fire it for you myself, sir, but ——"

"No, my good man; you also have a wife and family—affection forbids the sacrifice! but I must get rid of the cussed thing some way; if I leave it loaded, some unsuspecting being, not knowing that it is a 'gallawang,' will blow himself up; and if I fire it—ah! I have it! I'll throw the horrid thing in the river!" and walking sadly to the brink, he cast it in.

Jake, who had watched his proceeding from a distance, now fairly rolled on the grass in an extacy of delight, and (first marking the spot where the 'gallawang' had disappeared), he cut across the fields, and was sitting on a log with a most innocent expression of countenance, when Mr. Jonston entered the yard.

"Massa Jonston, did you kill any birds, sir?"

"No, Jake, I did not; that gun didn't suit me so well as I expected, and I'm going to take the evening boat down to York, to get a gun that *ain't* 'gallawang.'"

That night Jake went "celing" down to the very spot where Mr. Jonston cast in his gun, and it is currently reported in the neighborhood that almost any day, when Mr. Jonston isn't about, you may see Jake out a "sportin'" with that identical "gallawang."

Pete Whetstone and the Mail Boy.

Pete Whetstone, of Arkansas, was once traveling on horseback through the interior of the State, and called one evening to stay all night at a little log house near the road, where entertainment and a post office were kept. Two other strangers were there, and the mail driver rode up about dark. Supper being over, the mail carrier and the three gentlemen were invited into a small room furnished with a good fire and two beds, which were to accommodate the four persons for the night. The mail carrier was a little, dirty, shabby, lousy-looking wretch, with whom none of the gentlemen liked the idea of sleeping. Pete Whetstone eyed him closely as he asked:

"Where do you sleep to-night, my lad?"

"I thleep with you, I reckon," lisped the youth, "or with one of them other fellers, I don't care which."

The other two gentlemen took the hint and occupied one of the beds together immediately, leaving the other bed and the confab to be enjoyed by Pete and the mail carrier together as best they could. Pete and the boy both commenced hauling off their duds, and Pete getting into bed first, and wishing to get rid of sleeping with the boy, remarked very earnestly—"My friend, I tell you beforehand, *I've got the itch!* and you'd better not get in here with me, for the disease is *catching!*"

The boy, who was just getting into bed, too, drawled out very coolly—"Wal, I reckon that don't make a bit o' differenth to me—I've had it now for nearly theeth theven years;" and into bed he pitched with Pete, who pitched out in as great a hurry as if he had waked up a hornet's nest in the bed. The other two gentlemen roared, and the mail boy, who had got peaceable possession of a bed to himself, drawled out—

"Wy, you must be a thet of darned fules—mam and dadth got the eatch a heap wurth than I ith, and they both thlept in that bed latht night when they wath here to the quilting."

The other two strangers were now in a worse predicament than Pete had been, and bouncing from their nests as if the house had been on fire, stripped and shook their clothes, put them on again, ordered their horses, and, though it was nearly ten o'clock, they all three left, and rode several miles to the next town before they slept, leaving the imperturbable mail boy to the bliss of scratching and sleeping alone.

☞ Fubbs, while recently engaged in splitting wood, struck a false blow, causing the stick to fly up. It struck him on the jaw, and knocked out a front tooth. "Ah," said Bill, (meeting him soon after) "you have had a dental operation performed, I see." "Yes," replied the sufferer, "ax-i-dental!"

☞ Will you open the services?" inquired a deacon of a brother, who was an oysterman by trade. "No, thank you," said he, half waking from a doze, "I've left my oyster knife at home."

☞ The "Down East Debating Society" having dismissed the question, "Where does fire go to when it goes out?" have got a new and more exciting one up: "When a house is on fire, does it burn up or down?"

For the "Deseret News."

True Greatness.

BY JOHN HYDE, JUN.

The warriors tread o'er dying and dead
In bloody and panoplied state;
To earn them their tomb plunged nations in gloom,
Yet some will entitle these great.

The statesman intent, on weighty thoughts bent,
How better his fetters to bind;
"His nation" his theme, and great himself deem,
Though he rise on the wreck of mankind.

The Orator's name emblazoned by fame,
A gift to so many denied:
They forget in applause humanity's cause,
And sacrifice honor to pride.

Then how to be great on this little earth—
In what does true greatness consist?
Not pandering praise, not sycophant lays,
That few, only few can resist.

Th' inherently great are constantly thus,
Though man should despise or may bless;
The highest renown can't embellish their crown,
Nor the lowest position depress.

Full often has greatness never been known
Till those who possessed it were dead:
Men raise them a stone, and thin'k they atone
The sin of refusing them bread.

O?! born to endure, the few really great,
The scorn of this hypocrite earth;
They suffer their fate, THEN cities debate
The honor of giving them birth!

True greatness desired is often attained
By labor that noble souls find;
True greatness is this—to seek one's own bliss
In securing the bliss of mankind.

Then give me the thought, by sacrifice sought,
To comfort a bosom forlorn,
That many may own when my spirit has flown,
They're better because I was born.

Let "humanity's sake" be the motto of life,
And by it a glory create;
Though fools may despise, to nobility rise,
To DO GOOD is the way to BE GREAT!

G. S. L. City, October, '53.

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HISTORY OF JOSEPH SMITH.

[OCTOBER, 1838.]

For the history of this day at Hawn's mills, on Shoal creek, I quote the following affidavit of Elder Joseph Young. First President of the Seventies, "On the sixth day of July last: I started with my family from Kirtland, Ohio, for the State of Missouri, the county of Caldwell, in the upper part of the State, being the place of my destination. On the thirteenth day of October I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country, but nothing that could be relied upon. I continued my course westward till I crossed Grand river, at a place called Compton's ferry; at which place I heard, for the first time, that if I proceeded any farther on my journey, I would be in danger of being stopped by a body of armed men. I was not willing, however, while treading my native soil, and breathing republican air, to abandon my object, which was to locate myself and family in a fine, healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey till I came to Whitney's mills, situated on Shoal creek, in the eastern part of Caldwell county. After crossing the creek and going about three miles, we met a party of the mob, about forty in number, armed with rifles, and mounted on horses, who informed us that we could go no farther west, threatening us with instant death if we proceeded any farther. I asked them the reason of this prohibition; to which they replied, that we were Mormons; that every one who adhered to our religious faith, would have to leave the State in ten days, or *renounce* their religion. Accordingly they drove us back to the mills above mentioned.—Here we tarried three days; and, on Friday the twenty sixth, we re-crossed the creek, and following up its banks, we succeeded in eluding the mob for the time being, and gained the residence of a friend in Myer's settlement.

On Sunday, twenty eighth October, we arrived about twelve o'clock, at Hawn's mills, where we found a number of our friends collected together, who were holding a council and deliberating upon the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood, under the command of Col. Jennings, of Livingston, and threatening them with house burning and killing. The decision of the council was, that our friends there should place themselves in an attitude of self defence. Accordingly about 28 of our men armed themselves, and were in constant readiness for an attack of any small body of men that might come down upon them.

The same evening for some reason, best known to themselves, the mob sent one of their number to enter into a treaty with our friends, which was accepted, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further hostilities upon either party. At this time, however, there was another mob collecting on Grand River at William Mann's, who were threatening us, consequently we remained under arms. Monday passed away without molestation from any quarter. On Tuesday, the 30th, that bloody tragedy was acted, the scenes of which I shall never forget, more than three-fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprised of the sudden and awful fate that hung over our heads like an overwhelming torrent, which was to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek on either side teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers employed in guarding the mills, and other property, while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant;—the sun shone clear—all was tranquil, and no one expressed any apprehension of the awful crisis that was near us—even at our doors. It was about 4 o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men, on horses, directing their course towards the mills with all possible speed; as they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front; at this moment David Evans seeing the superiority of their numbers, (there being 240 of them according to their own account,) swung his hat, and cried for peace. This not being heeded they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about 100 rifles, aiming at a blacksmith's shop into which our friends had fled for safety; and charging up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several families tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions. After standing and gazing on this bloody scene for a few minutes, and finding myself in the uttermost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us, and continued so to do till we reached the summit. In descending the hill I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket, and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom died before morning. Here we passed the painful night in deep and awful reflections on the scenes of the preceding evening. After daylight appeared, some four or five men, with myself who had escaped with our lives from the horrid massacre, repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated. When we arrived at the house of Mr. Hawn, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a corn cutter by a Mr. Rogers of Davies county, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house, and after viewing these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death, who expired. We immediately prepared and carried them to the place of interment. This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, who, we supposed, were lying in ambush waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, of Carroll county, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Mr. Stanley, of Carroll, told me afterwards that Glaze boasted of this fiend-like murder, and heroic deed all over the country. The number killed and mortally wounded in this wanton slaughter was 18 or 19, whose names as far as I recollect were as follows:—Thomas McBride, Levi [N.] Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, [aged 12 years,] George S. Richards, Mr. [William] Napier, Mr. Augustine Harmer, Mr. [Simon] Cox, Mr. [Hiram] Abbott, Mr. [John] York, Charles Merrick, (a boy eight or nine years old,) [John Lee, John Byers,] and three or four others, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, Mr. [William] Yokum, two brothers by the name of [Jacob and George] Myers, Tarlton Lewis, Mr. [Jacob] Hawn, and several others, [Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma Smith, aged about 9 years,] Miss Mary Stodwell, while fleeing, was shot through the hand, and fainting, fell over a log, into which they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers composed of men from Davies, Livingston, Ray, Carroll and Chariton counties, led by some of the principal men of that section of the upper country, (among whom I am informed were Mr. Ashby, of Chariton, member of the State Legislature, Col. Jennings, of Livingston county, Thomas O. Bryon, Clerk of Livingston county, Mr. Whitney, Dr. Randall, and many others,) proceeded to rob the houses, wagons and tents, of bedding and clothing, drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life, and even stripped the clothing from the bodies of the slain! According to their own account, they *fired seven* rounds in this awful butchery, making upwards of sixteen hundred shots at a little company of men, about thirty in number. I hereby certify the above to be a true statement of facts according to the best of my knowledge.

JOSEPH YOUNG.

State of Illinois, County of Adams, ss.—I hereby certify that Joseph Young this day came before me, and made oath in due form of law, that the statements contained in the foregoing sheets are true according to the best of his knowledge and belief. In testimony whereof I have hereunto set my hand and affixed the seal of the Circuit Court at Quincy, this fourth day of June, in the year of our Lord one thousand eight hundred and thirty-nine.

C. M. WOODS,
Clerk Circuit Court, Adams Co., Ill.

[A younger brother of the boy here killed, aged eight, was shot through the hip. The little fellow himself states, that seeing his father and brother both killed, he thought they would shoot him again if he stirred, and so feigned himself dead, and lay perfectly still, till he heard his mother call him after dark.]

Nathan K. Knight saw a Missourian cut down McBride with a corn cutter, and also saw them stripping the dying, and heard the boys crying for mercy. Brother Knight made his escape across the mill-dam after receiving his wounds through his lungs and finger. After the massacre was over, he was led to a house by a woman, and whilst lying under his wounds, he heard Mr. Jesse Maupin say that he blew one of the boys brains out, and one day whilst walking the streets of Far West he was met by three Missourians who threatened to butcher him, and one of them by the name of Rogers drew a butcher knife, and said that he had not got his corn cutter with him, that he out down McBride with, but by Jesus I have got something that will do as well; but by a great chance he made his escape from the ruffian.

General Atchison withdrew from the army at Richmond as soon as the Governor's exterminating order was received; although up to this time we were ignorant at Far West of the movements of the mob at Richmond and the Governor's order of extermination. On the 30th of October a large company of armed soldiery were seen approaching Far West. They came up near to the town, and then drew back about a mile, and encamped for the night. We were informed that they were militia, ordered out by the Governor for the purpose of stopping our proceedings, it having been represented to his Excellency by wicked and designing men from Daviess that we were the aggressors, and had committed outrages in Daviess, &c. They had not yet got the Governor's order of *extermination*, which I believe did not arrive till the next day.

Wednesday, 31st. The militia of Far West guarded the city the past night, and threw up a temporary fortification of wagons, timber, &c., on the South. The sisters, many of them, were engaged in gathering up their most valuable effects, fearing a terrible battle in the morning, and that the houses might be fired, and they obliged to flee, the enemy being five to one against us. About eight o'clock a flag was sent which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made an engagement—1st, To give up their [the Church] leaders to be tried and punished. 2d, To make an appropriation of their property, all who had taken up arms, to the payment of their debts, and indemnify for damage done by them. 3d, That the balance should leave the State, and be protected out by the militia, but to be permitted to remain under protection, until further orders were received from the Commander-in-Chief. 4th, To give up the arms of every description, to be receipted for.

The enemy was reinforced by about one thousand five hundred men to-day, and news of the destruction of property by the mob reached us from every quarter. Towards evening I was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me, and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders, which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight and George W. Robinson, went into the camp of the militia. But judge of my surprise, when instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appal the stoutest heart; in the evening we had to lie down on the cold ground surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. After we arrived in the camp, brother Stephen Winchester and eleven other brethren who were prisoners volunteered, with permission of the officers, to carry brother Carey into the city to his family, having lain exposed to the weather for a show to the inhuman wretches, without having his wounds dressed, or nourished in any manner. He died soon after he reached home.

Thursday, November 1st, Brother Hyrum Smith and Amasa Lyman, were brought prisoners into camp. They held a court martial, and sentenced us to be shot, on Friday morning, on the Public Square, as an ensample to the Mormons. However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. Having an opportunity of speaking to General Wilson, I enquired of him the cause why I was thus treated. I told him I was not sensible of having done any thing worthy of such treatment; that I had always been a supporter of the Constitution and of Democracy. His answer was, "I know it, and that is the reason why I want to kill you, or have you killed." The militia then went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants. They went to my house, and drove my family out of doors. They carried away most of my property, and left many destitute. General Doniphan declared he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade in the morning.

Governor Boggs wrote General Clarke from Jefferson City, that he considered full and ample powers were vested in him to carry into effect the former orders; says Boggs, "the case is now a very plain one—the Mormons must be subdued, and peace restored to the community; you will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so; your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth, for such as you may need. You are authorized to request the loan of it in the name of the State of Missouri. The ring leaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State."

This morning General Lucas ordered the Caldwell militia to give up their arms. Hinkle, having made a treaty with the mob on his own responsibility, to carry out his treachery, marched the troops out of the city, and the brethren gave up their arms, their own property, which no government on earth had a right to require. The mob (called Governor's troops) then marched into town, and under pretence of searching for arms, tore up floors, upset hay stacks, plundering the most valuable effects they could lay their hands on, and wasted and destroyed a great amount of property which could do themselves no good, compelled the brethren to sign deeds of trust at the point of the bayonet, to pay the expenses of the mob even while the chastity of the place was desecrated; about eighty men were taken prisoners, the remainder were ordered to leave the State, and were forbid to be more than three in a place, and if they were, the mob would shoot at them.

Friday, 2d, About this time Sampson Avard was found by the mob secreted in the hazle brush some miles from Far West, and brought into camp, where they were "hail fellows, well met," for Avard told them that Daniteism was an order of the Church, and by his lying, tried to make the Church a scape-goat for his sins. We were taken to the town, into the public square, and before our departure from Far West, we, after much entreaties, were suffered to see our families, being attended all the while with a strong guard; I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp and then I with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were started off for Independence, Jackson county, and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson.

General Conference.

TABERNACLE, G. S. L. CITY,
Thursday, Oct. 6, 1853, 1½ p. m.

Elder FRANKLIN D. RICHARDS addressed the Conference.

Brethren and sisters, it seems to have fallen to my lot this afternoon to speak to you. Whether I may speak lengthy, or occupy but a short time, will be as I am led and dictated by the Holy Spirit.

I rejoice in the opportunity for many reasons; the first and greatest is, it is a blessing for a man who is called of God to teach the people, to exercise himself in his office and calling, and try to magnify it, for he is thereby made a blessing to the people, and is himself edified, often; yea, I may say generally, quite as much as they.

I rejoice this afternoon in the privilege of meeting so many of my brethren who have just arrived from the old country. I behold faces in the congregation with whom I have within a few years past been wont to assemble, in England, in Scotland, in Wales, and in other places; there we used to rejoice together. The spirit and power of God rested upon us while we contemplated the things of God, that are calculated to prepare us for the life which is to come.

I feel to congratulate you my brethren who have newly come in, and who constitute so goodly a number of my hearers this afternoon, upon your safe arrival in these beautiful vallies; for you have now accomplished one of the greatest undertakings of your lives. Once, had you been told that you would have forsaken father, mother, brethren, sisters, kindred, and friends, and that you would do it under the stigmatized appellation of "Mormon," to come so great a distance, to traverse one-third of the circumference of the globe, it would have been as incredible to you, as to any of us. While you were near the close of this great task, doubtless some felt that had it been one hundred miles further, they scarcely could have endured to the end of the journey; yet, to some of us, this wonderful, great undertaking is but a small thing; we have done it several times, and expect to do it many times more. I congratulate you, however, on your having accomplished the task, and feel as your brother in the Lord to welcome you here in the midst of God's people, and to pray with sincerity that the spirit of Zion may rest upon you.

You have come to this place with feelings and views as varied as the degree of faith in, and knowledge you have of the gospel, and the measure of spirit in which you walk. Their are some who, in their own estimation, are well qualified, and fully prepared to judge of the propriety and impropriety of everything that exists here; and such, while they may find some few things answer pretty well, will find many things which, in their opinion, are not right, and really need reformation.

Brethren, you who have just arrived in the valley, I wish to direct my words to you this afternoon, to sound a word in your ears that may not be lost upon you, and it is worth your while to hearken to it. You may dwell in this society, and never know what manner of spirit you are of, nor the power of God that dwells in the priesthood in your midst; and on the other hand, you may come here in a right frame of mind, and hearken to the spirit of God through the man whom He has appointed to watch over us; and know that the words of all God's servants are the words of life to you; and their faces will shine with wisdom in your eyes; if you possess this frame of mind you will be prepared to drink in intelligence from day to day, from their counsel and examples that will lead you on in the bright and shining way, that was discoursed upon this morning.

In the first place I will offer a word to all, whether they are mechanics or common laborers; no matter what calling you may follow in life, you have need at this juncture of your existence to observe and treasure up one thing carefully and faithfully in your minds, namely, if you live a proper life before the Lord, you know that you have the fellowship of His spirit, so that you know your prayers are heard and answered, because you receive the things you ask for. If you live so as to always have the witness of the good spirit, you will be saved to-day and every day, and thus it will constantly be well with you. But if you are heedless of *this day*, and calculate on to-morrow, you have no assurance that you will realize your hopes to-morrow. The only certain stepping stone to the great good you may have to-morrow in the midst of this people is, that you are faithful to your covenants with God, and secure thereby the fellowship of the spirit, and walk in the counsels of it to-day; if you do this, you will have the good that is for you to-morrow.

If you have come into this place nearly penniless, and, in many respects, comparatively destitute, and no one to take you by the hand, your friends are not here, or if they are and do not hail you as you think they ought, be of good cheer, and let not your heart be sad, knowing you are doing right, and have gathered according to the word of the Lord.

If you look about you and see the saints who have been here some years, and the choice locations taken up by them, and you are still at the foot of the hill apparently, do not fret your souls; remember that those brethren made the roads to this place, killed the snakes, or gently turned them out of their path, made the bridges, opened the kanyons, made the fences, plowed the ground, and worked in the wet and cold in the midst of hunger and privation to the best of their ability, more than any portion of this people have. Have they not worked to obtain what they have now got? If you look at it with a single eye it is marvelous to see the kingdom of God at this day; after being here only six years; after being driven from Nauvoo, and suffering the toils of a wilderness life among savages and wolves, to see it at the present time is indeed comforting and cheering; the aspect is promising beyond all we could have anticipated, or almost what could have been wished. Does it not make your souls rejoice in the Lord, that He has established His people, and to realize that you are blessed above measure in having a name and a place in this city or territory? You are better off this afternoon in this place, in rags, and begging your bread, than in England, Scotland or Wales, earning one hundred pounds per annum. You would there be dwelling among the cloudy mists of Babylon, where you dare not say your souls were your own. You could make but little advancement in your holy religion there; but here you can receive words of life from those whom God has appointed to lead his people into the way of salvation. Be careful now that the good spirit which has accompanied you in the old world, and dwelt with you in the ship across the sea, and has sustained you and your teams while crossing the plains, be careful that you retain it, and make it your counsellor here.

I know how natural it is for the saints who come from abroad to be very diligent in inspecting God's people to see if they are as righteous as they ought to be, but they forget they have a duty to perform to themselves, as one of old said, "the eye is not satisfied with seeing nor the ear with hearing," but they forget to look at themselves; the spirit of murmuring and complaining takes possession of them, and you may see them wandering about in sorrow, affliction, and grief; and what is worse than all, *they have brought it upon themselves*, because they have not retained the fellowship of the Holy Spirit through faithfulness of conduct, and away they go to California. I felt to speak these things to you, that you might be admonished at the present time to faithfulness, and that you may rejoice in the assembly of God's people, that you have been brought over the mountains to this place in safety. I feel to magnify the name of the Lord to see so many of you, and pray that those who are still journeying on the plains may be safely brought in.

In coming here, you cannot, as individuals, know all things that are before you. You are now dwelling in a society that differs from any you ever dwelt in. The circumstances of life are all different, and the business arrangements different to those you have been used to in the old country. It is necessary that you look about you for a season, find out who you are among, and know the condition and nature of the elements, and state of the society, that you may drop into business through the fellowship of your brethren and sisters, and take hold with them in the different branches of business that are carried on here for the comforts of life. You elders, who have been in that country, preaching and building up branches of the Church there; you that have taken up your cross, and gone from your homes, and warned the inhabitants of the earth where you have labored, the Lord went with you, when you went in the name of Jesus; His spirit was upon you, and you were the means of building up churches, and of doing much good in various ways; that same spirit will be with you when you go to labor in the kanyons, or do anything else, if you will nourish it and not cast it from you. Peradventure in the kanyons you may need its premonitions most when your life or limb may be in jeopardy. This, my brethren, is the rock upon which many saints split—they leave the way of truth, they step aside from the rugged path of duty which they have been wont to walk in, and feeling a degree of ease and safety as they suppose on arriving here, they forget their prayers, and that they have need to continue to increase their fellowship with the Holy Spirit; they leave off their duties, and ere they are aware of it, they are left to themselves.

It is said that the females are the ones by whom the nations are ruled. It is certain that the females have necessarily great influence upon the whole community, and especially upon the rising generation. Allow me a word with the sisters. In your associations and visitings with those about you, when you find a sister or brother that can speak evil of dignities with impunity, and can find fault with what is being done by the Church, and cannot do any good themselves, (for such folks cannot do anything themselves but bark and snarl like the dog in the manger). When you get into the society of such people, you will take notes if you do as I do, and seek the company of those who will speak well of the brethren and sisters, and then you may expect they will speak well of you. When you associate with those who speak well of the truth, their counsels will edify you, and their words will be seasoned with grace to your edification and instruction, and the clouds of adversity that rest down upon you will vanish away.

You will find saints living about you that have the good spirit, and can give you the word of comfort, and take you by the hand and pour the oil of consolation into your heart, and do you good in the name of the Lord. If you seek that kind of society, you will tend upwards towards the realms of light, in duty and intelligence. By taking this course you will be cultivating the same good spirit in your own hearts that you see in the hearts, examples, and general conduct of your brethren and sisters around you, and which is most conspicuous in those who are called to lead and direct you in the priesthood. On the other hand, if you come in here with the intention to be right down sharp, careful to watch, and to criticise your brethren very closely; you will find all the evil you look for, and see imperfections which the cloak of charity and good will would have covered had you possessed it yourself. You never were among a people where men talk as they mean, and mean what they say, so nearly as in this place. If you feel to take advantage of your brother or your sister you may, but it will not be good for your soul; it will be money badly earned. But if you come here with a frank and honest heart, and prepared to speak and act without hypocrisy, and just as you feel, you will find yourselves among a community of brethren and sisters, that are ready to aid, comfort, and bless you. If you look with your eyes, as I did with mine when I came home from England, you will find your brethren and sisters to be such kind of beings, whose good works you will wish to emulate.

Take the wisest course to grow in grace, and in the knowledge of the truth; and the only way is by attending diligently to your prayers and walking in the light of God's spirit. You will find that condescension in the hearts of your brethren, that love and charity abounding in their bosoms, that if you are in adversity and need, they will extend an helping hand and comfort you, and do you good, and will not charge you one hundred per cent. interest neither. I have to say to you that have come to these vallies determined, as for you and yours to serve the Lord, you will find it the easiest thing in the world to fellowship with those whose hearts run together like two drops of water, and you will be blessed, and also those with whom you associate. You have arrived at a juncture of your life where two ways branch out; if you wish to travel downward, the great depot of that route is California—if upward, the great depot on that road is this city, these men that surround me in this stand. You do not know what you may be called upon to do. I do not know what I may be called upon to do before this Conference comes to a close, in addition to what is already laid upon me here at home. It is necessary to be always ready; and if you live as you ought, you will always be ready, and nothing will come wrong to you; and if you always live that way, you may always be as happy as you wish to be.

The work we are called unto in these last days, calls upon us not to narrow our minds down to the building of a piece of fence, to the enclosing of a piece of land, or to the putting up of a house alone, but it is our duty while seeking to make an inheritance here, to reach out our prayers, in faith and supplication for the general good, and with becoming liberality feel after those who are to enjoy the same blessings we enjoy. We have our duties to ourselves and families to perform, and our daily and hourly duties to our God; but there is a duty we owe, in common with all God's people, to those who are not yet gathered from the house of bondage. How many of the Israel of God are there sitting in darkness, in distant nations, that have not had the Light proclaimed to them? Have we come home here to sit down in ease, and let them go down to the grave in ignorance?