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## A Song for 1858.

TUNE—"A man's a man for a' that."

Who in all Deseret's afraid  
Of Uncle Sam, and a' that?  
His wond'rous power, his great parade  
Of soldiers, arms, and a' that;  
And a' that, and a' that,  
His wisdom, wealth, and a' that;  
'Gainst Mormon right, he long may fight,  
And yet be fooled, for a' that.

A Lion couches in the path,  
And tigers fierce, and a' that,  
Let dogs beware, lest in their wrath,  
They be devoured, and a' that.  
And a' that, and a' that,  
Though numerous, and a' that;  
The Lion's roar can chase five score  
Back in dismay, and a' that!

The elements themselves have joined  
The Mormon side, and a' that,  
Old Uncle's truly growing blind,  
Good faith, he never saw that;  
And a' that, and a' that,  
And better still than a' that—  
The God of power directs our course,  
And says we'll win, and a' that.

With pride we view those mountains round,  
That cleave the sky, and a' that;  
Staunch guards of liberty they're found,  
Of virtue, truth, and a' that.  
And a' that, and a' that,  
God placed them there, and a' that;  
On their high peaks our banners fly,  
Our chieftains stand, and a' that.

Hail to the land where freedom reigns,  
Where prophets rule, and a' that;  
Where sense and worth alone obtain  
An honored seat, and a' that.  
And a' that, and a' that,  
We've found it here, and a' that;  
Though hell without be moved to foam,  
Here's peace and bliss for a' that!

MATTHEW ROWAN.

South Cottonwood, Jan. 1, 1858.

## HISTORY

OF

## BRIGHAM YOUNG.

My grandfather, Joseph Young, was a physician and surgeon in the French and Indian war: he was killed by the falling of a pole from a fence in 1769.

My father, John Young, was born March 7, 1763, in Hopkinton, Middlesex County, Massachusetts. He was very circumspect, exemplary and religious, and was, from an early period of his life, a member of the Methodist Church.

At the age of 16 he enlisted in the American Revolutionary war, and served under General Washington: he was in three campaigns in his own native State and in New Jersey. In the year 1785, he married Nabby Howe, daughter of Phinehas and Susannah, whose maiden name was Goddard. In January, 1801, he moved from Hopkinton to Whitingham, Windham County, Vermont, where he remained for three years, opening new farms.

He moved from Vermont, to Sherburn, Chenango Co., New York in 1804, where he followed farming, clearing new land, and enduring many privations and hardships with his family, incidental to new settlements.

My mother bore to my father five sons and six daughters, viz.:

Nancy, born in Hopkinton, Middlesex Co., Mass., Aug. 6, 1786.

Fanny, born in the same place, Nov. 8, 1787.

Rhoda, born in Platanva District, New York, (where the village of Durham now stands, in Greene Co., New York) Sept. 10, 1789.

John, born in Hopkinton, Middlesex Co., Mass., May 22, 1791.

Nabby, born in the same place, April 23, 1793.

Susannah, born in the same place, June 7, 1795.

Joseph, born in the same place, April 7, 1797.  
Phinehas Howe, born in the same place, Feb. 16, 1799.

Brigham, born in Whitingham, Windham Co., Vermont, June 1, 1801.

Louisa, born in Sherburn, Chenango Co., New York, Sept. 25, 1804.

Lorenzo Dow, born in the same place, Oct. 19, 1807.

In 1813, my father removed to Cayuga Co., New York, and continued farming and making improvements.

My mother died June 11, 1815.

In 1817 my father removed to Tyrone, Steuben Co., in which year he married widow Hannah Brown, who bore to him one son, Edward, born in Wayne, Steuben Co., New York, July 30, 1823.

In 1827, my father removed to Mendon, Munroe Co., where he continued farming.

In 1831, he heard the gospel preached by Elders Eleazer Miller and Elial Strong; and in the month of April, 1832, he went with his sons Joseph and Phinehas H., to Columbia, Pennsylvania, to investigate the principles of the Church of Jesus Christ of Latter Day Saints, and to see the Saints, and their method of administration, where he was baptized on the 5th of April, by Elder Ezra Landon.

He removed to Kirtland with his family, in the fall of 1833; and in 1834 he was ordained a Patriarch by President Joseph Smith, and blessed his family: he was the first ordained to that office in the church.

September 19th, 1838, in company with his daughter Fanny, and his grandson, Evan M. Greene, and family, he left Kirtland for Missouri. On arriving at Fayette, in that State, he found himself in the midst of Gen. Clark's command of militia, amounting to about one thousand men, who left that night for Far West. The next day he proceeded to Old Chariton, and found the General had left a guard at the ferry, so he had to return to Illinois. They were frequently met by companies said to be militia, who declared that if they knew they were Mormons they would kill them. When they returned to Columbia, Gen. Gaines was there raising a company to go to the assistance of Gen. Clark to exterminate the Mormons, and Evan M. Greene made application to Gen. Gaines for a pass to go out of the State with the company, representing that his grandfather was a revolutionary soldier. The Gen. replied, that if he would change his wagon, which was a very good eastern wagon, for a Virginia wagon, or would go on horseback, they could go without molestation, otherwise he could give him no pass that would benefit them. Thus they were compelled to change their wagon, and could get nothing but an old Virginia dearborn, and getting into this they traveled without even being hailed by the companies they met, which were not a few. He went to Morgan County, Illinois: from thence he went to Quincy in 1839, on a visit to his children, where he died on the 12th day of October.

The following obituary notice is from the History of Joseph Smith:—

"This day, President Young's father, John Young, sen., died at Quincy, Adams Co., Illinois. He was in his seventy seventh year, and was a soldier of the Revolution. He was also a firm believer in the everlasting gospel of Jesus Christ, and fell asleep under the influence of that faith that buoyed up his soul in the pangs of death, to a glorious hope of immortality, fully testifying to all that the religion he enjoyed in life was able to support him in death. He was driven from Missouri with the Saints in the latter part of last year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution."

My sister Nancy was married to Daniel Kent in the fall of 1803, to whom she raised six daughters, viz.: Emily, Polly, Fanny, Nancy, Susan and Abigail. She also bore him two sons, Edward and Edson, who died while young. In company with her husband, she joined the church in the year 1833, in Tyrone, Steuben Co., New York. They moved to Kirtland in 1836.

My sister Fanny was married, when 16 years of age, to Robert Carr, who resided in Charleston, Montgomery Co., New York. In February, 1832, she was married to Roswell Murray, and in the April following she was

baptized by Elder Alpheus Gifford. They moved to Kirtland in 1833.

She accompanied her father to Missouri, and with him returned to Illinois. After staying with her nephew, Evan M. Greene, about one year in Morgan County, her brother Lorenzo sent for her to come to Macedonia, Hancock Co., which she did: subsequently she moved to Nauvoo City.

My sister Rhoda was married on the 11th of February, 1813, to John Pourtenous Greene, to whom she was truly a helpmate through all the varied travels of life. She received the Book of Mormon from Samuel H. Smith, and his testimony, while on a visit in the fall of 1830, which she never rejected, and was never satisfied until, with her husband, she was baptized in 1832, by the same elder that her husband was, and united all her efforts to assist him to labor in the vineyard of the Lord.

She passed through the trials and privations with the Saints in Kirtland, Ohio, from the fall of 1832 till the spring of 1838, when she with her husband and family moved to Far West, Missouri: there she endured the persecutions of that season, and was driven in the fall, by the mob.

After her husband had fled to Illinois, she, with the true spirit of a Saint, gathered up her effects and family, and moved out of the State to Quincy, Illinois. The fatigues and hardships of this journey so overcame her feeble frame, that as soon as the toils and exertions to escape were over she began to sink, and the inflammatory rheumatism fastening upon her, confined her mostly to her room, and much of the time to her bed, until the 18th of January, 1840, when she died, at Commerce, Illinois, aged 51 years, 4 months and 8 days.

She was the mother of seven children,—three sons and four daughters.

She bore all her sufferings and privations with a fortitude and patience that showed she was a Latter Day Saint.

My brother John, in early life, labored with his father, assisting him in farming. In the 15th year of his age, he joined the Methodist church, and was devotedly attached to that religion.

In the year 1813 he married Theodocia Kimball, who bore to him five daughters, viz.: Charlotte, Caroline, Louisa, Clarissa and Caundice.

In 1825 he received his license as a Methodist preacher, and zealously labored with that body until he heard the gospel as restored in this dispensation. He was baptized by his brother Joseph Young, in Hector, Tompkins Co., New York, October 6, 1833, after having thoroughly investigated the principles of the new and everlasting covenant. He was ordained an elder under the hands of Elder William Quigley.

On the 4th day of July, 1834, he proceeded in company with Elder Evan M. Greene and other elders, on a mission through the States of Ohio, Pennsylvania and New York; preached the gospel and baptized several, and raised up a small branch in Nunday, Pike Co., New York. In 1836, he removed to Kirtland, assisted to build the Temple, and received his blessings therein.

In the year 1841, he was ordained a high priest under the hands of Elders Lyman Wight and John P. Greene, and was set apart as counselor to Lester Brooks, president of the Stake at Kirtland, when Brooks apostatized, he was appointed to preside.

My sister Nabby died when she was 14 years of age.

My sister Susannah was married to James Little in 1814, by whom she had four children, viz.: Edwin, Eliza, Feramorz and James.

James Little died in the year 1822. In 1825 she had a natural son, Charles H. Oliphant.

She was married to William Stilson in 1829, by whom she had three children, Emeline, William Lacy and Cornelia Ann; the former died in Pittsburgh, Pa., at the age of two years and eight months.

June, 1832, she was baptized into the Church of Jesus Christ of Latter Day Saints.

She moved to Nauvoo in 1840, and in 1841 moved to St. Louis. Wm. Stilson died in the spring of 1844 at Jefferson Barracks, Mo.

My brother Joseph was born in Hopkinton, Middlesex Co., Mass., April 7, 1797. In early life he became attached to religion, and was very moral and devoted. He assisted his father in agricultural pursuits. He was a Methodist preacher for many years, and labored in the States and Canada.

On April 6th, 1832, he was baptized into the Church of Jesus Christ of Latter Day Saints by Elder Daniel Bowen, in Columbia, Penn., and was ordained an elder a few days after under the hands of Ezra Landon. After preaching in the State of New York for several months, he took a mission to Canada in the summer of 1832, in company with brother Phinehas, Eleazar Miller and others: they raised two small branches, and returned in about four months. He then went to Kirtland with bro. H. C. Kimball and me. His next mission was to Canada in the winter of 1832-3, in company with myself; we raised a branch of about twenty members in West Lowboro: we were gone about six weeks, and baptized upwards of forty souls.

On February 18th, 1834, he married Jane Adeline Bicknell, who has borne to him five children, viz.: Jane Adeline, Joseph, Seymour Bicknell, Marcus De La Grande and John Calvin.

He went in company with Presidents Joseph and Hyrum Smith, in 1834 to Missouri, as a member of Zion's camp, returning to Kirtland with the Prophet and others, in the fall.

February 28, 1835, my brother Joseph was chosen and ordained as one of the Seventies, at the organization of the first quorum of Seventies in the church, and was set apart to be a president over that quorum.

In 1835 he went to the States of New York and Massachusetts in company with Burr Riggs; they traveled and preached in many places, sowing the seed as they journeyed along.

In 1836, after having received our blessings in the Temple at Kirtland, he, agreeably to the Prophet's instructions, accompanied me to the East, amongst our relatives and friends, and preached the gospel to them and bore testimony of the latter day work: we were gone several months, and subsequently many of our relatives and friends came into the church.

July 6, 1838, my brother Joseph and family left Kirtland in company with many of the Saints, and went to Missouri, arriving at Haun's Mill on the 28th October: he remained until Tuesday, the 30th, and witnessed the horrid massacre at that place, during which catastrophe he was miraculously preserved.

In the winter of 1838-9 he was driven out of the State of Missouri, under the exterminating order of Governor Boggs, and arrived at Quincy, Ills., in May, where he farmed during the season, and in the spring of 1840 removed to Commerce, afterwards called Nauvoo, where he followed the occupation of painting and glazing, and attended to his ministerial labors as senior President of the quorums of Seventies.

In the spring of 1844 he went to Ohio to lay before the people Gen. Joseph Smith's views of the powers and policy of the Government of the United States. After hearing of the massacre of the Prophets, he returned to Nauvoo.

## A QUEER YOUNG PERSON.

A lady's-maid has hitherto been considered of the feminine gender; but the following advertisement affords a specimen of one who appears to be a neuter:

As lady's-maid, a young person who understands all its branches, and is used to traveling.

If it is the lady's-maid, what are its branches? Surely they must resemble the limbs of a tree.

SINGULAR METHOD OF FINDING DROWNED PERSONS.—The London papers relate that an agricultural laborer, named Solomon Duford, was drowned at West Cowes, Isle of Wight. "A novel process" was used for the recovery of the body by one of the coast guards. He assured the bystanders that if the party was drowned in the neighborhood he would discover the body by means of a new loaf of bread, in which should be deposited three ounces of quicksilver, when the loaf would float till it rested over where the body might lay. However extraordinary it may appear, the experiment was tried, and on the loaf becoming stationary, a boathook was put overboard beneath it, and brought up the body. The man states that this is the fourth instance in which the experiment has been tried by him with success.