

Laying Spoon-Fashion for a Wife.

"Yes, you're right," observed the Doctor, as he drew closer up to the bar-room stove. "There's a variety of curious incidents connected with the marriage of most people, that would excite the risibles of quite a number, were they generally known."

"I've heard that your marriage grew out of some funny circumstance or other," said Uncle Eben, as he favored the glowing anecdote before him with a copious expectation of the Virginia leaf. "Out with it, Doctor, and let's have a chance to laugh a bit. I'll be bound there's a joke somewhere, or the twinkle of your eye betrays you sadly."

"Perhaps there was a joke previous to, and accessory to our marriage, in fact, but I'm not quite sure that my good lady would care about having it repeated," said the Doctor.

Nearly a dozen years ago I was on my return to the old homestead, in the good state of Connecticut, having just completed my studies as a student of medicine. In company with a goodly number of people, I stopped for the night at a country inn, in the town of B. . . . , not being able to resume my journey till a late hour on the following day.

Having always been an admirer of the country, I was not at all dissatisfied with the arrangement, and my pleasure was further enhanced by finding, at the well laid supper table, two ladies of surpassing loveliness, the younger of whom I thought the most bewitching little creature in existence.

The ladies were accompanied by a young gentleman about my own age, with whom I could not but feel exceedingly annoyed, he not only engrossed all their attention, but lucky dog as he was, seemed determined that no other person should participate in the amusement. An offer of some little delicacy by myself to the younger of the two ladies was met by an icy sort of politeness on his part, that effectually chilled any further attempts at intimacy. I soon left the table, but I could not drive the image of the lovely being we had just left from my mind. Something whispered me that we should become acquainted at some future time, but in the interim I felt more than usually uneasy. I longed to be not only an intimate acquaintance, but an accepted lover, and had I been possessed of all the wealth of Croesus, I would have unhesitatingly poured it in her lap.

In the excitement under which I was then laboring, I thought a walk might do me good, but on opening the door for that purpose, I found the night had set in as dark as Erebus, and being an entire stranger, there was no knowing what mischiefs I might encounter, so I made up my mind to compromise the matter by taking my candle and going to bed.

Retired, but for a long time I rolled and tossed about sadly, now one plan by which I might make the acquaintance of the young lady would suggest itself, and then another, until at last I found myself in a state of dreamy languor, neither fairly asleep or quite awake.

I fancied I had heard for the last few moments a sort of light bustle going on near my bed, but it gave me no uneasiness until suddenly some one sprang into the bed, and clasping her arm about me, whispered, "Ugh! how dreadful cold it is to be sure! I say, Julia we shall have to lay spoon-fashion or else we shall freeze."

Here was an incident. What to say or how to act was a question not easily solved. At last I mustered courage enough to ejaculate, "Dear madam, here is some mistake, I'll—"

The lady did not wait for me to say more. With a sharp, quick scream, she sprang from the bed and bolted from the apartment. I was wondering what the deuce it could all mean, when a servant brought a lamp into my room, picked up what ladies' apparel she could find about the premises, and left the apartment. You can well believe, gentlemen, that my slumbers that evening were far from quiet.

In the morning, I knew not how it was, but I was vividly impressed with the idea that my nocturnal visitor was one of the two ladies who had supped with me the evening previous, but which, I could not conjecture. I resolved, however, to ascertain, on the first favorable opportunity which might present itself, and satisfy myself beyond the doubt.

On taking my seat at the breakfast table the next morning, I placed myself opposite the ladies, and was revolving in my mind the incident of the previous evening, when the younger of the two passed her plate, and begged me to favor her with the preserves near me.

"Certainly, ma'am," said I, and as she thought sprang into my mind that she might be the lady in question, I added, "will you take them 'spoon-fashion'?"

Eureka! what an explosion. The lady's face instantly assumed the hue of crimson dahlia, while her companion seemed so cold and passionless as I could desire. I was satisfied she had kept her own counsel—scrapped an acquaintance—fell deeply in love, and when I reached home I had the pleasure of presenting to the old folks my estimable lady, the present Mrs. Maddox."

When Mrs. Partington read in the newspapers that Jenny Lind had a fellow feeling in her bosom, she exclaimed: "Lor me! that's just what the young men used to do when I was a gal!"

"Why is that dog barking so fiercely?" asked a fop, whose boots were more highly polished than his ideas.

"Why," said a bystander, "because he sees another puppy in your boots!"

A Philadelphia judge and punster observed to another judge on the bench, that one of the witnesses had a "vegetable" head. "How so?" was the inquiry.

"He has 'earrotty' hair, 'reddish' cheeks, a 'turn-up' nose, and a 'sage' look."

A college student being examined in Lock's where he speaks of our relation to the Deity, was asked, "What relations do we most neglect?" He answered, with much simplicity, "Poor relations, sir."

One's a Dose.—It is good sense for a young lady to urge as an excuse for not learning French, that one tongue is sufficient for any woman.

# DESERET NEWS.

Truth and Liberty.

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For the Deseret News.  
LINES,  
Written on the Death of a Friend.

BY JOHN HYDE, JR.

Oh! what is life?—A gilded ray  
The setting sun has shed;  
A cloud flits by, obscures the sky,  
The gilded ray is fled.

Say what is life?—A passing wave  
Upon the stream of time;  
Its birthday bell and funeral knell,  
Almost together chime.

Like what is life?—Like sleepers' thro't,  
That through their fancied stream;  
But pass the night, return the light,  
The space is but a dream!

Ah! what is life?—Ah! friendship's vow,  
Unhappy who rely;  
How much deceived, those who've believed  
That friendship cannot die!

Then what is life?—A budding rose,  
That lifts its blushing head—  
A chilling blast is hardly past,  
The blushing rose is dead.

Thus all things die, as die they must,  
By nature's stern decree:  
We've hardly time to learn to love,  
And the loved objects flee.

My dearest friend, thine hour is past;  
Thy kindly spirit is fled—  
That body which it came to take,  
Is numbered with the dead.

But 'tis I mourn, 'tis not with woe;  
My soul should be content,  
That God should call thy spirit back,  
Recall the life he sent.

I ask no hand to sound thy knell,  
Nor write thy funeral hymn;  
I want no voice to chant thy dirge,  
Nor sing thy requiem.

I wish no epitaph to deck  
In tinsel terms thy tomb:  
Thine epitaph upon thy heart  
Is writ in lines of gloom.

We mourn, dear friend, but still we know  
That though we here remain,  
A few short years shall hardly pass,  
We'll meet on earth again.

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## HISTORY OF JOSEPH SMITH.

[DECEMBER, 1838.]

This day Elder David H. Redfield arrived at Jefferson City, and on Monday, 11th, presented the petition of the brethren to General D. R. Atchison and others, who were very anxious to hear from Caldwell, as there were many reports in circulation, such as, "the Mormons kept up the Danite system," "were going to build the Lord's house," and "more blood would be spilled before they left the State," &c.; which created a hardness in the minds of the people.

In the afternoon, brother Redfield had an interview with Governor Boggs, who enquired about our people and property with as much apparent interest as though his whole soul was engaged for our welfare; and said that he had heard that "the citizens were committing depredations on the Mormons, and driving off their stock," &c. Brother Redfield informed him that armed forces came in the place and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased their fancy.

Governor Boggs said that he would write Judge King, and Colonel Price, to go to Far West, and put down every hostile appearance. He also stated that "the stipulations entered into by the Mormons to leave the State, and sign the deed of trust, were unconstitutional, and not valid." Brother Redfield replied, "we want the Legislature to pass a law to that effect, showing that the stipulations and deeds of trust are not valid and are unconstitutional; and unless you do pass such a law, we shall not consider ourselves safe in the State. You say there has been a stain upon the character of the State, and now is the time to pass some law to tint effect; and unless you do, farewell to the virtue of the State; farewell to her honor and good name; farewell to her Christian virtue, until she shall be peopled by a different race of men; farewell to every name that binds man to man; farewell to a fine soil and a glorious home; they are gone; they are rent from us by a lawless banditti."

Tuesday, 18th. Mr. Turner, from the joint committee on the "Mormon" investigation, submitted a report, preamble and resolutions; the essential part is as follows: "They consider the evidence adduced in the examination held at Richmond in a great degree *ex parte*, and not of the character which should be desired for the basis of a fair and candid investigation:

1st. Because it is not authenticated: and 2d. It is confined chiefly to the object of that inquiry; namely: the investigation of criminal charges against individuals under arrest. For these reasons, and above all for the reason that it would be a direct interference with the administration of justice, this Document ought not to be published with the sanction of the Legislature.

Resolved, That it is inexpedient at this time, to prosecute further the inquiry into the causes of the late disturbances and the conduct of the military operations in suppressing them.

Resolved, That it is inexpedient to publish at this time, any of the Documents accompanying the Governor's Message in relation to the late disturbances.

Resolved, That it is expedient to appoint a joint committee, composed of Senators and Representatives to investigate the cause of said disturbances, and the conduct of the military operations in suppressing them, to meet at such time and to be invested with such powers as may be prescribed by law."

Wednesday, 19th. Mr. John Carroll presented the petition to the House. While it was reading, the members were silent as the house of death: after which the debate commenced, and excitement increased till the

House was in an uproar: their faces turned red; their eyes flashed fire, and their countenances spoke volumes.

Mr. Childs of Jackson county said, "there was not one word of truth in it, so far as he had heard, and that it ought never to have been presented to that body. Not long ago we appropriated two thousand dollars to their relief, and now they have petitioned for the pay for their lands, which we took away from them. We got rid of a great evil when we drove them from Jackson county, and we have had peace there ever since; and the State will always be in difficulty so long as they suffer them to live in the State; and the quicker they get that petition from before that body, the better."

Mr. Ashley, from Livingston, said, "the petition was false, from beginning to end, and that himself and the Mormons could not live together, for he would always be found fighting against them, and one or the other must leave the State." He gave a history of the Ilanur's Mill massacre, and saw Jack Rogers out on McBride with a corn-cutter.

Mr. Carroll corrected Mr. Childs, and stated facts in the petition which he was knowing to, and that Mr. Childs ought to know that there could not be the first crime established against the Mormons while in Jackson county.

One member hoped the matter would not be looked over in silence, for his constituents required of him to know the cause of the late disturbances.

Mr. Young, of Lafayette, spoke very bitterly against the petition and the Mormons. An aged member from St. Charles moved a reference of the bill to a select committee; and continued he, "as the gentleman that just spoke, and other gentlemen, want the petition ruled out of the House, for fear their evil doings will be brought to light; and this goes to prove to me, and others, that the petition is true."

Mr. Redman, of Howard, made a long speech in favor of a speedy investigation of the whole matter; said he, "the Governor's order has gone forth, and the Mormons are leaving; hundreds are waiting to cross the Mississippi river, and by and bye they are gone, and our State is blessed; her character is gone; we gave them no chance for a fair investigation. The State demands of us, that we give them a speedy investigation."

Mr. Gyer, from St. Louis, agreed with the gentleman from Howard, "that the committee should have power to call witnesses from any part of the State; and defend them; and unless the Governor's order was rescinded, he for one would leave the State."

Other gentlemen made similar remarks. The testimony presented the committee of investigation, before referred to, was the Governor's orders, General Clark's report, the report of the *ex parte* trial at Richmond, and a lot of papers signed by nobody, given to nobody, and directed to nobody, containing anything our enemies were disposed to write.

The High Council of Zion met in Far West Wednesday, Dec. 19th, 1838.

The Council was organized as follows:—Ebenzer Robinson No. 1, Jared Carter No. 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Turley 5, Solomon Hancock 6, John Badger 7, John Mordock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The Council was opened by prayer by President Brigham Young, who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Davis county; he thought they did not act as wisely as they might have done, &c.

Voted by the council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the Genl. Government and send it by mail. Voted that Edward Partridge and John Taylor be a committee to draft the above mentioned petition: also it is their privilege to choose another person to assist them. Council adjourned until next Wednesday at 1 o'clock, at same place. E. ROBINSON, Clerk."

The following is a brief synopsis of the Journal of Elder John E. Page, as given by himself:—

"The subscriber was born of Ebenzer and Rachael Page, their first child, Feb. 25th, A.D. 1799. My father was of pure English extraction; my mother of English, Irish, and Welsh extraction. My place of birth was Trenton township, Oneida county, State of New York. I embraced the faith of the Church of Jesus Christ of Latter Day Saints, and was baptized August the 18th, 1833, by the hands of Elder Emor Harris, (now brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon.) I was ordained an elder under the hands of Elders Nelson Higgins, Ebenzer Page, Jr., and others. My baptism took place in Brownhelm, Lorain county, Ohio; my ordination in Florence, Huron county, of the same State, on the 12th of Sept. 1833.

I moved to Kirtland, Geauga county, Ohio, in the fall of 1835. On the 31st day of May 1836, I started on a mission to Canada West, Leeds county. I was gone from my family seven months and twenty days. On the 16th day of Feb. 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve. On the 14th day of May 1838, I started with a company of saints made up of men, women, and their children, for the State of Missouri, where we landed with a company occupying thirty wagons, in the first week of October, at a place there called De Witt, some six miles above the outlet of Grand river, on the north side of the Missouri river, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell Co., where we united with the general body of the Church, and with them participated in all the grievous persecutions practised on the Church by means of a furious mob, by which means I buried one wife and two children as martyrs

to our holy religion, who died through extreme suffering for the want of the common comforts of life—which I was not allowed to provide even with my money.

On the 19th of Dec. 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the Quorum of the Twelve, to fill some vacancies in the Quorum; which had happened by apostasies—having baptized in two years time, upwards of six hundred persons, and traveled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God, and not of man, or the wisdom of the world.

JOHN E. PAGE."

Tuesday, 25th. My brother Don Carlos, and cousin George A. Smith returned, having traveled fifteen hundred miles—nine hundred on foot and the remainder by steam boat and otherwise. They visited several branches, and would have accomplished the object of their mission had it not been for the troubles at Far West.

When nearly home they were known and pursued by the mob, which compelled them to travel 100 miles in two days and nights. The ground at the time was very slippery, and a severe north west wind was blowing in their faces; they had but little to eat, and narrowly escaped freezing both nights.

Wednesday, 26th. David H. Redfield having returned to Far West, made report, when the High Council voted that they were satisfied with his proceedings.

Thursday, 27th. Anson Call went to Ray county, near Elk Horn, to sell some property and was taken by ten of the mob and one old negro. The names of some of the mob, were two of Judge Dickey's sons, a Mr. Adams, and a constable. They then ordered him to disown himself. He told them he had no arms about his person. They ordered him to turn his pockets wrong side outwards. They then said they would peel off his naked back before morning, with a hickory gad. They beat him with their naked hands times without number; they struck him in his face with a bowie knife, and hurt him much, a number of times.

After tantalizing him about four hours, saying he was a damned Mormon, and they would serve him as they had others, tie him with a hickory withe and gad him, and keep him till morning. They then started and came to a hazy grove; while consulting together what course to pursue with him, he leaped into the bush—when they pursued him, but he made his escape and returned to Far West.

After much legislation, disputation, controversy, and angry speechifying, as the papers of Missouri, published at the time, abundantly testify, the Petition and Memorial were laid on the table until the July following; thus utterly refusing to grant the memorialists their request, thereby refusing to investigate the subject.

After we were cast into prison, we heard nothing but threats, that if any Judge or Jury, or Court of any kind, should clear any of us, that we should never get out of the State alive.

The State appropriated two thousand dollars to be distributed among the people of Daviess and Caldwell, the Mormons of Caldwell not excepted. The people of Daviess thought they could live on Mormon property and did not want their thousand, consequently it was pretended to be given to those of Caldwell. Judge Cameron, Mr. McHenry, and others attended to the distribution. Judge Cameron would drive in the brethren's hogs (many of which were identified) and shoot them down in the streets; and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four and five cents per pound; which together with a few pieces of refuse goods, such as calicoes at double and treble price, soon consumed the two thousand dollars; doing the brethren very little good, or in reality none, as the property destroyed by them, was equal to what they gave the saints.

The proceedings of the Legislature were warmly opposed by a minority of the House—among whom were D. R. Atchison, of Clay county, and all the members from St. Louis, and Messrs. Rollins and Gordon, from Boone; and by various other members from other counties; but the mob majority carried the day, for the guilty wretches fearing an investigation—knowing that it would endanger their lives and liberties. Some time during this session the Legislature appropriated two hundred thousand dollars to pay the troops for driving the saints out of the State. Many of the State journals tried to hide the iniquity of the State, by throwing a covering of lies over her atrocious deeds. But can they hide the Governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the Generals, with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children, have been banished from the State without trial or condemnation?—and this at an expense of two hundred thousand dollars—and this sum appropriated by the State Legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends, and witnesses, have been driven away? Can they conceal the blood of the murdered husbands, and fathers, or still the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths—the awful abyss of the fathomless deep may swallow them up—and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!

Some time in December, Heber C. Kimball and Alanson Ripley were appointed by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness, and attention, I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our visitations were of the coarsest kind, and served up in a manner which was disgusting. Thus in a land of liberty, in the town of Liberty, Clay county, Missouri, I and my fellow prisoners—in Chains, Dungeons, and Jail—saw the close of 1838.

## EXTRACTS Of a Letter from Elder Jesse Haven.

CAPE TOWN, Cape of Good Hope,  
Aug. 20th, 1853.

PRESIDENT RICHARDS:—  
DEAR SIR: Far from home, friends, and the society of the Saints—surrounded with enemies in a foreign and desolated land—I sit down to inform you of the prosperity of myself and brethren, and the cause of God in this part of his vineyard.

We arrived in this place on the 18th of April last. Cape Town is situated on the south west side of Table Bay. On the south side of the town commences the base of Table Mountain, which rises to the height of 3780 feet above the level of the sea. The upper half of the mountain is nearly perpendicular. On the west side of the town, is a mountain called the "Lion's Head," which is nearly as high as Table Mountain, being the highest part of a mountain extending along on the north west side of the town, which has the appearance when seen at sea, of a lion lying on his belly.

Cape Town has about 30,000 inhabitants. Upwards of one half are colored people—being of all shades from a jet black to almost an European complexion. A large portion of the colored population were formerly slaves; but by an act of the English Parliament they were emancipated in the year 1838. Many of them are Mahometans, and according to their religion, they are permitted, and do have a plurality of wives. The white population are principally English and Dutch and their descendants; and can generally speak the English language.

This is the last winter month in this Colony. Many say that this winter has been the coldest winter that has been known here for many years. It has been so cold that there has been a few nights in which we have had a slight frost on low ground. The winter is the rainy season, and the season in which the agricultural must grow his vegetables and grain, unless he has low land or land that can be irrigated; for the summer is very dry, there being little or no rain. All say the summers are very hot and weakening both to body and mind.

All kinds of tropical fruits are grown here: such as oranges, lemons, &c. Considerable wine is made in this Colony from the grape, and is generally very cheap. Much of it is used by the inhabitants, and is the cause of much drunkenness. If we call into a stranger's house, where they are in comfortable circumstances, the almost universal question is, "Will you take some wine?"

Having given you a very short synopsis of the country and its inhabitants, I will now speak more particularly of our mission.

We have tried at three different times to hold public meetings in Cape Town; but they always have been broken up by a riot. We have been threatened by the rioters; but as yet, have escaped unharmed. Two of the head rioters have been taken, and bound over to court under bonds of 500 sterling each; which has made the rioters a little shy.

The priests here, as in every other place where the gospel is preached, are busy. Nearly every one in Cape Town and for 20 miles in the country, has lectured against us—warning their hearers not to receive the "false prophets" (as they call us) "that have come amongst them."

May 23d, 1853. To-day myself, Mrs. Walker and Smith, went on to a mountain called the "Lion's Head," for the purpose of organizing the Church of Jesus Christ of Latter Day Saints in the Cape of Good Hope.

When we arrived at the spot, we commenced the meeting by singing, prayer by Elder Jesse Haven; after which we commenced to organize the Church in this Colony.

Elder Haven mentioned that the Church of Jesus Christ of Latter Day Saints be this day organized in the Cape of Good Hope. Seconded and carried.

Elder Haven was sustained as the President of the Church in the Cape of Good Hope.

Elder Walker was appointed Secretary for said Church.

Elders Walker and Smith were sustained as Counselors to President Haven.

Elder Haven then prophesied, that the Church now organized in the Cape of Good Hope, will roll forth in this Colony, and continue to increase, till many of the honest in heart will be made to rejoice in the everlasting gospel.

Elder Smith mentioned that this mountain now called the "Lion's Head," he known hereafter by the Saints throughout the world, by the name of Mount Brigham, Heber and Willard. Seconded and carried.

The meeting was closed with prayer by Elder Walker.

After we came down off the mountain, and got back into town, a man made application to Elder Smith to be baptized, and appointed Thursday, the 26th, to attend to the ordinance."

When the 26th came, two were baptized instead of one.

We are now laboring in the country from 4 to 20 miles from Cape Town. We have baptized 39, and are inquiring after truth, and probably will soon attend to the ordinance. The Saints here, as in most other places, are the poor and meek of the earth.

We have organized one branch, and shall soon organize another. We have ordained two Teachers and one Deacon. Those that have been baptized, are well united—are determined to do right. They rejoice that they have lived to see this day—and their faces are Zionward.

Two of us expect soon to start for Port Elizabeth and Graham Town. They are about 80 miles apart, and nearly 600 miles from this place. One will stop at Port Elizabeth and the other at Graham Town. These towns are the two largest in the Colony of the Cape of Good Hope, with the exception of Cape Town. They consist of about 6000 inhabitants each; a large portion of which are English.

There are also many small towns in the vicinity of these towns which are inhabited by English. One of us will stop in the vicinity of Cape Town, and by the help of God we will all try to do what we can to spread the gospel in this benighted land.

A few days ago, Mr. Walker received six numbers of the Deseret News from his family, which certainly was a treat to us.

If we had half a dozen more elders here, there would be plenty of work for them to do.

Remember us in your prayers, for we feel that we need them.

## LETTER

From Elder Chauncey W. West,

BOMBAY, Hindoostan, July 23, 1853.

DEAR PRESIDENT RICHARDS:—

It is with pleasure that I take my pen in hand to inform you of our success since I last wrote you from Ceylon. You may think strange to hear that I am in Bombay, but perhaps not so strange when you learn the circumstances which brought me here. After writing to you from Ceylon, we continued to travel from house to house among the people, trying to get a house to hold meetings in, also trying to reason with those that would let us come in. Oftentimes they would shut the door in our face as they saw us coming; the priests had told them not to receive us into their houses, telling them we were polygamists, and they would be partakers of our evil deeds. Under these circumstances it was impossible to get at the people. They would not so much as give us anything to eat. We were told we would not be allowed to teach if we should find anybody to take us in. The priests had men hired to go

from house to house and read the Bible to the people and warn them against us; at the same time they were circulating tracts which had been written in England against the Church and sent out to this country by the clergy.

Under these circumstances, we left Colombo and walked to Galle, sleeping on the ground nights living on rice and coconuts. When we arrived at Galle, we received the same treatment—oftimes being abused and threatened in a most shameful manner.

After this we went and saw the American Consular agent, who did not treat us with respect—He laughed at our papers, and said Governor Young was the man who rode through Salt Lake City with sixteen wives. He said we had come to the wrong place to preach Mormonism.

We bore testimony to the gospel which we had come to declare to the people. We told him we had been refused, and he said that was what we might expect; after which he left the room, and did not return. We were told by a number of gentlemen that he had told them that we did not belong to America; that the Mormons had rebelled against the government, and violated the Constitution.

This story being afloat among the people, it also had its influence.

Before retiring to bed that night, we called upon the Lord that he would make known unto us what he would have us do; as we had tried every way possible to get the people to receive the gospel, but to no effect. In the night I had a dream; which I will relate, as it is short—I dreamed that brother Findlay came to me and said he wanted me to go and help him to cut down a large tree: he said it was very large, and he wanted my help. I thought I went, and he showed me the tree, and it was very large, and it had been cut into some. We commenced to cut it down and we found it to have a hard shell on the outside, and the middle was soft. We soon cut the tree down, and when it fell it broke all into pieces; at which time I awoke.

I could not make out what the dream meant—yet it left a deep impression on my mind. The next day we made up our minds to try and get a passage to Singapore, and try and labor there until the monsoons should change so that we could go to Siam. At last a ship came for water which on its way from Australia to Bombay. We counseled if we could get a passage, we would go to Bombay; we would go and help Elder Findlay cut down the big tree; and when the monsoons should change, we would sail from there to Siam. We went to see the Captain, and made arrangements with him for our passage.

On the morning of the 25th of July, we landed at Bombay in good health. We had a very rough voyage. The day before we got in, while sailing up the coast about ten miles from shore, the ship ran aground, the wind was blowing very hard and the waves were running very high, and when the waves would strike the ship, they would miss her up, and then she would come down with such a crash, as if she must come to pieces in a very few minutes, and to all human appearance we must be lost in the mighty deep, as the small boats were so placed that it would take some time to get them overboard, and when they did, it was doubtful whether they would ride the sea. Br. Dewey and myself went and asked the Lord that the wind might stop blowing, and that he would save us from the fury of the elements. About this time they latched a boat, and it filled in a minute. A few minutes after, the wind fell and they put over another lot, and in a few minutes more it was almost a calm.

As we were about to leave the ship, the captain discovered that it was afloat; he sent the carpenter to sound the pump. He found she had three feet of water in her hold. The captain said he would try and take her into Bombay. He put some of his hands at the pump, and some to hold the sails, and the next morning we landed in Bombay. The vessel has been condemned.

Thus we see the Lord is powerful to save, and righteous to fulfill his words as spoken by the mouth of his servants the prophets