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HISTORY OF JOSEPH SMITH.

APRIL, 1843.

Tuesday, 11.—In the office most of the day. Some rain and wind.

A volcano broke out near Köningshatte, in Silesia.

Wednesday, 12.—In conversation with Mr. Gillet concerning the Hotchkiss purchase.

In consequence of misunderstanding on the part of the Temple Committee, and their interference with the business of the architect, I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him, or his plans, in the building of the Temple.

Before the elders conference closed, the steamer "Amaranth" appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old Post Office building; consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years.

I, with a large company of the brethren and sisters, was present to greet the arrival of our friends; and gave notice to the new comers to meet at the Temple to-morrow morning at 10 o'clock, to hear instructions.

After unloading the Saints, the Amaranth proceeded up the river, being the first boat up this season.

About 5 p.m., the steamer "Maid of Iowa," hauled up at the Nauvoo House landing, and discharged about two hundred Saints, in charge of Elders P. P. Pratt and Levi Richards; these had been detained at St. Louis, Alton, Chester, &c., through the winter, having left Liverpool last fall. Dan Jones, captain of the "Maid of Iowa," was baptized a few weeks since; he has been eleven days coming from St. Louis, being detained by ice. I was present at the landing, and the first on board the steamer; when I met sister Mary Ann Pratt (who had been to England with bro. Parley), and her little daughter, only three or four days old, I could not refrain from shedding tears.

So many of my friends and acquaintances arriving in one day, kept me very busy receiving their congratulations, and answering their questions. I was rejoiced to meet them in such good health and fine spirits, for they were equal to any that had ever come to Nauvoo.

Thursday, 13.—Municipal court met at 9 a.m., to hear the case of Dana v. Brink on appeal; but adjourned the case to the 19th.

At 10 a.m., the emigrants and a great multitude of others, assembled at the Temple. Choir sung a hymn. Prayer by Elder Kimball, when I addressed the Saints: the following synopsis was written by W. Richards:—

"I most heartily congratulate you on your safe arrival in Nauvoo; and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way; but you must not think that your tribulations are ended. This day I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here assaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do his own work.

We do not present ourselves before you as any thing but your humble servants, willing to spend and be spent in your service, and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some who do not live up to the commandments; there will be some designing characters who would turn you aside and lead you astray, you may meet speculators who would get away your property; therefore, it is necessary that we should have an order here, and when emigrants arrive, instruct them concerning these things. If the heads of the church have laid the foundation of this place, and have had the trouble of doing

what has been done, are they not better qualified to tell you how to lay out your money, than those who have had no interest in the work whatever?

Some start on the revelations to come here; before they arrive they get turned away, or meet with speculators who get their money for land with bad titles, and lose all of their property, then they come and make their complaints to us when it is too late to do anything for them. The object of this meeting is to tell you these things; and then if you will pursue the same course, you must bear the consequences of your own folly.

There are several objects in your coming here; one object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government, not that you are to consider yourselves outlaws.

By free governments we do not mean that a man has a right to steal, rob, &c., but free from bondage, unjust taxation, oppression, and everything, if they conduct honestly and circumspectly with their neighbors; free in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed; if you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracles should be wrought to remove darkness. Miracles are the fruits of faith.

How then shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent?

God may translate the scriptures by me if he chooses. Faith comes by hearing the word of God, and not faith by hearing, and hearing by the word, &c. If a man has not faith enough to do one thing, he may have faith to do another; if he cannot remove a mountain, he may heal the sick. Where faith is, there will be some of the fruits; all gifts and power which were sent from heaven, were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new, for our city is not six or seven hundred years old, as those you come from; this city is not four years old, it is only a three year old last fall;—there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri, without houses or food, and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, 'Lord, what wilt thou have me to do?' And the answer was, 'build up a city, and call my Saints to this place;' and our hearts leaped with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor and cannot do by you as we would, but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money, and will build and hire others; those who cannot purchase lots can go out in the country; the farmers want your labor. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor, and the church debts also have their demands to save the credit of the church; this credit has been obtained to help the poor, and keep them from starvation, &c. Those who purchase church land and pay for it, this shall be their sacrifice.

Men of \$50 and \$100,000, who were robbed of everything in the State of Missouri, are laboring in this city for a morsel of bread, and there are those who must have starved but for the providence of God through me. We can beat all our competitors, in lands, price and every thing; we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine, and all the shorts, bran and smut runs away, and all the flour remains with us. Suppose I sell you land for \$10 per acre, and I gave three, four or five dollars per acre; then some persons may cry out, 'you are speculating;' yes, I will tell you how. I buy other lands, and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah;—God did not send me up as he did Joshua;—in former days God sent his servants to fight, but in the last days he has promised to fight the battle himself. God will deal with you himself, and will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when it comes; and that you may have faith and know that God has sent me.

Some persons may perhaps inquire which is the most healthy location. I will tell you, the lower part of the town is most healthy; in the upper part of the town are the merchants, who will say that I am partial, &c., but the lower part of the town is much the most healthy, and I tell it you in the name of the Lord. I have been out in all parts of the city, and at all hours of the night, to learn these things. The doctors in this region don't know much; and

the lawyers, when I speak about them, begin to say, 'we will denounce you on the stand;' but they don't come up, and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well; they want to kill or cure you to get your money. Calomel doctors will give you calomel to cure a sliver in the big toe, and they do not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient;—and the lobelia doctors will do the same. Point me out a patient, and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water is more healthy to drink than the spring water, but you had better dig wells from fifteen to thirty feet, and then the water will be healthy. There are many sloughs on the islands, from whence miasma arises in the summer, and is blown over the upper part of the city, but it does not extend over the lower part of the city. All those persons who have not been accustomed to living on a river, or lake, or large pond of water, I do not want they should stay on the banks of the river; get away to the lower part of the city, or back to the hill, where you can get good well water; if you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters; if you cannot get anything else, take a little salts and cayenne pepper; if you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horehound.

Those who have money, come to me, and I will let you have lands; and those who have not money, if they look as well as I do, I will give them advice, that will do them good. I bless you in the name of Jesus Christ. Amen."

Hyrum Smith made some remarks concerning the prophets. Every report in circulation, not congenial to good understanding, is false—false as the dark regions of hell.

Closed by singing and prayer."

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer "Maid of Iowa" arrived during meeting from Keokuk, where it went last night after the freight which it left to enable it to get over the rapids.

I was among them until about 3 o'clock; when the boat left, I walked with bro. Kimball.

Eighteen vessels wrecked on the Irish coast, by the easterly winds.

The gunpowder mills at Waltham Abbey, England, exploded, killing seven persons.

The Siamese Twins, Chang and Eng, married the two sisters Sarah and Adelaide Yeates, of Wilkes county, North Carolina.

Friday, 14.—Rode out to my farm and to the prairie, with some of the emigrants: sold twenty acres of land; and, when I was again riding out in the evening, broke the carriage on the side hill, when we all returned home on foot.

I give the following speech entire, as copied from the National Intelligencer, as a specimen of the way the seed of Joseph are being "wasted before the Gentiles;"—

SPEECH OF COLONEL COBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of writing. When he speaks, he knows what he says; the Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit talks—we hear him in the thunder—in the rushing winds, and the mighty waters—but he never writes.

Brother: When you were young, we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak; you can scarcely hear me; this is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people.—These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon it.—You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you, his child. But the Choctaw always thinks. We want time to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind, but the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You

have the strong arm, and we cannot resist.—But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this truth? But we believe now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods, but no answering shouts come back.—My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners), stands by your side."

Saturday, 15.—Attended court martial, which was held at my house.

In the evening rode out in my carriage with Emma.

A conference was held at Vinalhaven, Fox Island, Maine, when four branches, consisting of 128 members, 4 elders, 5 priests, 6 teachers, and 3 deacons, were represented; quite a number have been recently baptized.

INCIDENT OF THE REVOLUTION.—A military officer, with whom we have long been intimate, relates two incidents connected with Croghan's gallant defense of Fort Stevenson; one of which affords strong positive proof, and the other a strong negative proof of the adage, "fortune favors the brave."

As the British and Indians, in their operations, had violated their pledges and the usage of civilized warfare by wantonly murdering their prisoners, Croghan's little band (only 100 strong, with a six-pounder, and surrounded by about 600 Indians) had naturally agreed to sell their lives as dearly as possible.

When all was ready, the British commander sent a messenger, under a flag of truce, to treat for the surrender of the fort. Croghan, pointing to him as he approached, exclaimed:—

"It will not do to let him enter here and see our weakness; who will volunteer to meet him?"

As it was pretty certain that whosoever should leave the fort, on such a mission, would be murdered by the dastard foe, there was a brief pause, when Ensign Shipp replied:—

"I will, upon one condition."

"What is that?" asked the captain.

"Pledge me your word, as an officer and a man of honor, that you will keep that gun bearing directly upon me, and that you will fire it off the moment you see me raise my hand."

The pledge was given, and Shipp went forth.

To all the arguments and persuasions of the enemy his unwavering reply was:—

"I am instructed to say that we defend the fort."

Soon the Indians began to surround him. One clutched his epaulets, another his sword. Shipp, who was of Herculean frame, released himself by a powerful effort, and, turning to the envoy, coolly said:—

"Sir, I have not put myself under the protection of your truce without knowing your mode of warfare. You see that gun," said he, pointing to their solitary six pounder, "it is well charged with grape, and I have the solemn pledge of my commander that it shall be fired at me the moment I give him the signal. Therefore, restrain these men and respect the law of war, or you shall instantly accompany me to the other world."

This was enough. Shipp was no more molested, but returned to his comrades in safety, fought out the desperate action that ensued, and obtained promotion for his bravery.

The counter instance referred to at the head of our paragraph was told as follows:—

After the British and Indians had withdrawn, Croghan missed one man, only one, who had belonged to his little band, and all efforts for his recovery were for some time unsuccessful. At length his remains were discovered in the garret of one of the block-houses, where he had crept for safety, and was cut in two by a cannon ball.

All the rest, considering their chances of life not worth a thought, had only sought to do their duty, and escaped alive, from perhaps the most desperate fight on record. The only man that was killed happened to be the one that proved himself to be a coward.

A USEFUL RECIPE.—Wounds in cattle are quickly cured by washing several times a day with a mixture of the yolk of egg and spirits of turpentine.—[Ex.]