

THREE PIONEER WOMEN

 BY
EMMELINE B. WELLS.

THE memory of the three women who undertook the perilous journey across the Great American desert, in 1847, with the band of pioneers, should be perpetuated in such ways as to make a lasting impression upon the people of these mountain vales. Not only should their histories be written, for all to read, but if at some future time there could be a bust carved in marble, or moulded in clay, and placed in some public building or art gallery, it would be a fitting monument to these heroic women and an object lesson to posterity. At present we have no hall of fame, nor a hall of statuary, nor gallery of paintings, but we have the material, and we have artists and sculptors, and expect to have many more, and whenever the good time comes, the youth of that day will, I trust, enjoy the privilege of seeing these three foremost women have honorable place in such a group.

We who knew and loved them speak their names with reverence. It was not a journey for pleasure, nor did they undertake it without some misgivings as to the outcome. They knew there were many dangers to be encountered, Indians, wild beasts, rivers to cross, roads to make, bridges to build, and in many places lack of water and food for their animals. To be sure, they were well equipped to undertake the journey and they had implicit confidence in the men who were to lead the way, and with whom they were to be associated. Nevertheless they braved all obstacles, trusting in God, relying upon His care, and believing that He would guide them to the "Promised Land." They were women of faith and humility, women of prayer and unbounded courage.

Clara Decker Young.

Clara Decker Young was the youngest of the three, not yet 19 years of age, and very youthful in manner and appearance at that time. Quite small, and certainly nothing of the robust woman you would never judge her to have such fortitude as she manifested in leaving Winter Quarters to go forth with her husband to search out a resting place for the people, who had been driven hither and thither; but Clara was of the old Puritan descent, as well as her husband, Brigham Young. They were by inheritance possessed of that sublime courage of which martyrs are made.

To seek out a place where the people could be at peace and worship God according to the dictates of their own consciences, was as much a part of the life of these three women, as it was of their heroic husbands and the brethren who had been called to make up the expedition.

These women were blessed and set apart to go upon this journey. Promises were made them by the servants of God who held the holy priesthood. They were not unprepared, even in spirit, for the work before them, but even so, there are moments when one seems to need more than promises, more than human courage, when only prayer avails to stem the torrent in one's own breast, that threatens to discourage even the bravest souls.

"For gold must be tried by fire, As the heart must be tried by pain."

These younger women knew, too, that their husbands were to return to Winter Quarters, where the body of the people were located, and they were to remain after the gathering place had been found and decided upon, with only a part of the original company. It was no child's play, no romantic episode; it was a stern and thrilling reality, but they never faltered in their loyalty to the cause, or allegiance to their husbands.

OF PURITAN ANCESTRY.

Clara Decker Young was born in Freedom, Catauga county, New York, July 22, 1828. Although not born in New England, she was of Puritan ancestry, and possessed strong elemental religious tendencies. The Decker family moved to Ohio in 1833, and in 1834 joined the Church of Jesus Christ of Latter-day Saints, and gathered with the saints to Kirtland. Little Clara accompanied the family of Joseph Smith the Prophet to Missouri, in 1838, and as a child was among those who were compelled to leave that state on account of their religious faith. Clara went to Nauvoo in 1841, her father's family having sojourned for a time in Winchester and in Warsaw, Illinois, after leaving Missouri. She was married to Brigham Young, May 3, 1843, comparatively a child in many respects, yet staunch and unwavering in the faith of the gospel, and a firm believer in celestial marriage for time and eternity, and devotedly attached to the man of her choice. Mrs. Clara Decker Young came with the first company of exiles that left the beautiful city of Nauvoo, so dear to the saints. She, like other women of strong character, preferred to face the unknown wilderness, rather than give up her religion. Therefore in the dead of winter, she again left home to meet trials and hardships, and accompanied her husband, with others of his family to Winter Quarters on the Missouri river, where the people tarried to make preparations for the further journey westward; where sickness and scarcity of comforts of all kinds prevailed.

ACCOMPANIED HUSBAND.

When President Brigham Young was making ready to lead the pioneer company, he requested Clara to go with him as his companion upon the journey. She gave her consent because of his express wish, but not from choice; she would much rather have remained until the entire family could go on together. In this she proved her nobility of character, yielding her own will to that of her husband, and braving the dangers of the way, and in doing so she has made herself famous forever.

The journey was made in very good time, as history records it. On account of President Young's uncertain

health, and his overwhelming anxiety for the success of the enterprise, taking in every detail of the entire route and the necessary action on all occasions, Clara's helpfulness in many delicate and tender womanly ways was very essential; and looking back upon that wonderful pilgrimage, one can realize how wise it was to have women of brave hearts, and sublime fortitude to accompany such an expedition.

One would naturally think that the parting of the women with their husbands when the day came for them to turn back would be the most trying time of all, yet we know little about that scene; it must have been agonizing, though one can only guess, as they are not here to tell us. Clara was of such a reticent nature, that if she ever has told it, the writer is not aware of the fact. In talking about the journey she has said to the writer that there was nothing uncommon; that she was taken good care of and had no particular hardships.

TIME OF SEVERE TRIAL.

After the pioneers left, until the arrival of the first company of immigrants from Winter Quarters, it was a time of severe trial to these pioneer sisters, but it was not very long, the first company reaching Salt Lake valley in the latter part of September, and early in October came Eliza R. Snow, who crossed the plains with Robert Pierce's family. President Brigham Young had arranged that Sister Eliza should take up her abode with Clara D. Young, therefore these two brave women lived in close companionship that first winter in the valley. Everything was done experimentally, but the weather was mild and good health prevailed. The houses were built in the form of a fort and covered with willows and dirt, the doors and windows all opening into the yard. Here in this humble abode these two famous women lived happily, enjoying each other's society and having sweet communion with the brethren and sisters in the fort. Many amusing incidents of that time have been related to the writer by Eliza R. Snow.

THE HOME LIFE OF CLARA D. YOUNG WAS VERY DELIGHTFUL. I KNEW HER INTIMATELY, AND HOW CHARMING SHE APPEARED IN HUMBLE APPAREL AND AMID HOMELY SURROUNDINGS, WHEN SHE LIVED IN THE OLD FORT AND IN THE "LOG HOUSE."

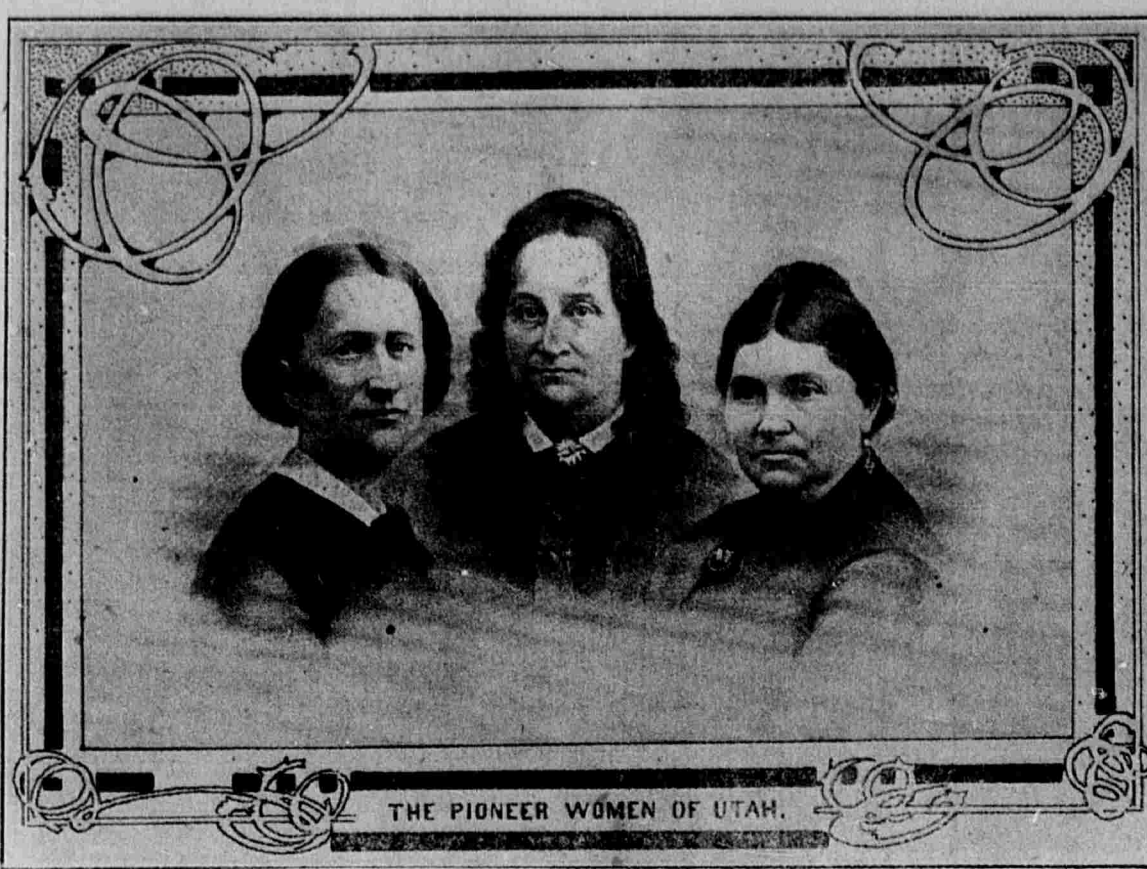
MOVED TO LION HOUSE.
Clara moved into the Lion House (which then seemed very grand to us) as soon as it was sufficiently completed to be habitable, and she resided there the greater part of her married life. She was in every sense of the word a home maker, and especially in the "old fashioned way," and she was motherly in the extreme. Clara had five children of her own, Janet, the eldest, now Mrs. Robert C. Easton, Nabbie, who became the wife of Spencer Clawson, and who left at her death in March, 1894, six children; Talula, a very talented girl, who died in less than a year after her marriage in 1892; Talula was a great comfort to her mother during her life; she was inclined to classical literature, but was too delicately organized to pursue that course of study, in which she manifested the most exquisite taste. Talula was a young girl of lofty ideals and was herself as dainty as a rare flower or precious gem. Clara was also the mother of two sons, both died while very young, causing great grief to the parents; it was the greatest sorrow of Clara's life. She not only mothered her own children well, but was a veritable mother to the children of Margaret Ailly Young, who died, leaving a little girl and boy, both of whom had the same tender, gentle, patient care and watchfulness as Clara Young's own children. Her daughter, Mrs. Easton, and the foster daughter, Mrs. Eva Young Davis, are still living. The foster-son died a young man, leaving a wife and three sons. One of them, Mahonri Young, is likely to make himself known to fame in the world of art, both as a painter and a sculptor.

GENEROUS AND CHARITABLE.

Mrs. Clara Young, during the latter years of her life, resided in a home of her own, (though she still retained her apartments in the Lion House,) on State street, next to the Social Hall, where she entertained her numerous relatives and friends in the most hospitable old fashioned way. Her generous charity to the needy was well known to her friends, but there was no shadow of ostentation about it. After the manner of Scriptures "the left hand knew not what the right hand was doing." She was truly a friend in need and a friend indeed. In appearance she was the very picture of repose and tranquillity. Undoubtedly she was a woman of destiny. She never aspired to greatness, but she was truly great in many things, and she bore her honors modestly and gracefully, without any affectation, and she shrank from any public demonstration of respect, even when it was positively a favor to the people for her to accept a place of honor in public ceremonies. Clara D. Young passed through many trials and vicissitudes, and through all she was the same serene, patient, reposeful, womanly saint of God. Her life written in detail, as we hope it may be at some future time, would be an interesting memoir for any home or library.

PASSED AWAY JAN. 5, 1889.

Clara Decker Young fell asleep as it were, (for it was like a gentle slumber,) after an illness of only a few days, and passed unconsciously away, at 4 o'clock, p. m., January 5, 1889. The funeral services were conducted in her own home by Dr. Seymour J. Young, nephew of her illustrious husband, Bishop Orson F. Whitney, delivered a very feeling and eloquent discourse, and the casket was literally buried in flowers, the gift of her loving family and friends. Clara D. Young survived



THE PIONEER WOMEN OF UTAH.

her illustrious husband 11 years and four months. She left at the time of her death three daughters, and one who mourned her as deeply as her own, and five grandchildren.

Ellen Sanders Kimball.

It sounds like a romance to hear told the story of the young heroine, Ellen Sanders, in its simplicity and its wonderful denouement. Ellen Sanders, originally her name was Augusta Ysten Dater Bake; interpreted it means Augusta, daughter of Ysten's of Bake farm. (I remember her telling me once that her right name was Augusta.) She was the third child in the family of seven, five girls and two boys. She was a prosperous farmer's daughter among the beautiful mountains of Norway, in the village, or parish, of Ten, Telemarken, and she was literally imbued with the grandeur of the sublime scenery of her native land. There is no doubt in my mind that there was a woman of destiny, little as she thought of it in her girlhood days; she recalled at times vivid pictures of her early home.

The parents of Ellen sold their home in Norway, with a view of going to America, possibly having heard even in that far-off land at that early day of the advantages of our free country. Having sold the home, they first went to Skeen or Drammen, and embarked for Gotenburg, Sweden, and took passage on a Swedish brig bound for New York. Among the passengers was another who was destined to figure conspicuously in the Church, likewise emigrating to the new world, a yeoman, late president of the Sanpete stake, and the Hogan family, relatives of the Sandersons, came in the same ship. They were several weeks on the sea, and landed in New York about the middle of August. They proceeded to Chicago, the Petersons and Hogans remaining in Illinois and the Sandersons going to Indiana, where the father took up land, built a house and put in a crop. He had been very liberal with his means and had given away a greater part of his money to poor people. About a year after they landed in America the mother died, Margaret, the eldest sister, had died some time before, and in about three weeks after the death of his wife, the father also passed away. The orphaned children, left among strangers, soon lost what remained of their father's estate, and a year or two after removed to Illinois, to La Salle county, where their relatives and others speaking their native tongue resided. There the children separated, the girls going into families as hired help, and the boys securing suitable employment. Ottowa, where Ellen was in service, was seven or eight miles away from her relatives. Neither the Sanderson children nor their relatives had at that time heard of Mormonism, though they were not 200 miles from Nauvoo. In the year 1842 Elder George P. Dykes, a missionary named Hendrickson from Nauvoo went into La Salle county, preaching the Gospel.

When the pioneer company was organized, Ellen Sanders Kimball came with her husband upon that remarkable journey. She was perhaps in some respects well adapted to such an undertaking, having had the experience of travel in her earlier life. She was a woman of fortitude, kind-hearted and loving in disposition, naturally good-natured, even if occasionally inclined to melancholy. She was quite elated at the prospect of the journey, hazardous as it seemed to many of the sisters. O. F. Whitney, the historian, to whom I am indebted for many of the facts stated here, says:

"She was poorly prepared, however, for the scene of desolation into which she was suddenly ushered, when on July 24, 1847, she gazed for the first time upon the barren valley of the desert-lavine inland sea." Her husband only

remained about a month before taking leave of her to return to Winter Quarters, and I know the parting was terrible, for Ellen, she was of a demonstrative nature, entirely unlike her companion, Clara Young. She was left in the fort which had been rudely constructed by the pioneers, and was as comfortable as possible under the circumstances. She had the society of the two sisters, Clara Young and her mother, and the good brethren in charge, and of Lorenzo D. Young, brother of President Brigham Young, one of the very kindest and best of men.

ARRIVAL IN NAUVOO.

In October, 1844, Ellen, her sister Harriet and little brother Sonda, with Canute Peterson, went to Nauvoo, arriving a day or two before the general conference of the Church. Little Sonda returned with his employer, Jacob Anderson, who had taken the party to Nauvoo in his team. The girls Ellen and Harriet remained and lived in families among the Saints. Ellen first in the family of Elder C. C. Rich, and afterwards with Sister Vilate Kimball. Harriet lived for some time in the family of Joseph Young, Sen. It was there the writer first made her acquaintance, and with Ellen at Elder Heber C. Kimball's. Both sisters were married to Apostles Kimball in the Nauvoo Temple, Jan. 7, 1846, just previous to the exodus of the saints from that beautiful city. They had faith in the gospel and in the sacred covenants made in the temple and were willing to go with Brother Kimball's family and the exiled saints westward, not knowing whither.

This journey was very trying to many, and it required mighty faith and zeal in the gospel, to stand steadfast and remain faithful. Ellen Kimball and her sister Harriet kept the faith unwaveringly, though often "tried as by fire." The days in Winter Quarters were particularly trying. There was much sickness, scarcity and hardship, and there was need of great humility and constant prayer to endure and prove faithful. But through it all these two girls from far away Norway, and as it were, alone without kindred, preserved their integrity and remained true to the covenants made in holy places.

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CHILD BORN IN FORT.

While still living in the fort, her first child, a son named Samuel, was born, but died within the year. After the return of Heber C. Kimball to the valley, Ellen had a home on City creek. Her next children were twins, a boy and a girl, Joseph S. and Augusta. They, too, died in their youth. Ellen was a woman of very strong affections, and her sorrow for the loss of her children was almost insupportable. Two more children came to bless her home afterwards, Jedediah and Rosalie; both are still living and have families around them. So Ellen is not without posterity, and they have every reason to be proud of their illustrious mother. It is difficult to tell in this brief sketch of the appearance and character of this celebrated heroine. She was of medium size, very fair complexion, like her countrywomen, with good color, rosy cheeks, an abundance of light hair, and altogether comely, wholesome and good looking. She was very sympathetic and whole-hearted, generous and kindly. Her resemblance to Clara Barton, the famous Red Cross woman, whom all the soldiers simply adore, is very striking, both in her pictures and in herself. I repeat again what I said in the beginning, Ellen Sanders Kimball, born a peasant child in far-off beautiful Norway, was a child of destiny. Her children may well "rise up and call her blessed," and pay homage to her memory.

After the death of her husband in 1859, Ellen removed to Meadowville, in Bear Lake valley. She owned property here and came occasionally to visit her friends, but her health failed, and in 1871 she came to consult a physician. She only obtained temporary relief, and instead of returning to her home in the north, went to her brother, Sonda, Sanders, at South Cottonwood, where, after much severe suffering, she finally passed away, Nov. 22, 1871. Ellen Sanders Kimball had many virtues, hosts of friends, but no enemies. She was greatly beloved by all who knew her. I count myself happy to have known such a grand, noble woman, who have passed through much tribulation for the gospel's sake.

Harriet Page W. Young.

Harriet Page Wheeler Young is perhaps the best known far and wide of the three pioneer women, and might perhaps be considered the strongest

character; she certainly had a most remarkable personality. She belonged to the Puritan race, and possessed in a marked degree the thrift and indomitable perseverance of those early New Englanders. She was born in Hillsborough, Hillsborough county, New Hampshire, September 1, 1803, but a year or two after her birth her parents moved to Salem, Mass., the birthplace of her mother, Hannah Ashby. She was the oldest of five children. In Salem she grew to womanhood. Reared in such an atmosphere as the town of Salem afforded, it is not wonderful that she grew up with strong convictions of right and wrong, and habits of industry and economy. Her mother taught her all the most excellent arts and methods of housewifery, and in addition to these spinning and weaving. She also learned millinery and was an expert needlewoman. It would be quite impossible to give the life history of this truly famous woman pioneer, for it would fill volumes. The home training that Harriet Young received in her youth was a fitting preparation for her long and eventful life. Her own individuality, which must have been born with her, was apparent to the end of her days. She was strongly sympathetic, and what would be termed in the present day "a natural healer." We knew her as a woman who had in a large degree "the gift of healing," as understood by the Latter-day Saints. Besides she knew just what to do, and to prescribe when she entered the sick room. She certainly would have made an excellent physician. She was a magnificent specimen of womanhood in appearance, knew how to dress becomingly, with very limited means, and became her clothes, however simple in material or make; one of the few women who looked well in a wrapper and sun-bonnet; she was fascinating in manner and conversation. Although she had only what is termed a common school education, she could converse well on the topics of the day, and was well versed in ancient history and in the Scriptures and Book of Mormon. She would have made a fine preacher, as well as doctor. In Whitney's History of Utah, the author has given some fine examples of her great courage, when presence of mind was necessary, an attribute so few women possess. Most of us are helpless in times of danger.

FIRST MARRIAGE.

Miss Wheeler's first marriage was to Isaac Decker, of Phelps, a town situated in New York state, about four and a half miles from the Hill Cumorah. She had formed Mr. Decker's acquaintance while teaching school in that town. She was married at 17. Her three oldest children, Lucy, Charles and Harriet, (who is still living), were born in that town. Clara and Fannie were born in Freedom, New York. These five children have all been well known to the people of Utah, and have each made a name that will go down in history among the founders of this great commonwealth. The Deckers moved from New York to Ohio and settled in New Portage, at which place they united with the Church of Jesus Christ of Latter-day Saints. They afterwards lived a short time in Franklin, near Kirtland, and in 1837 went to Kirtland, the headquarters of the saints. From there in company with Lorenzo D. Young, they migrated to Missouri, traveling part of the way with the Prophet Joseph Smith, his brother Hyrum and Lorenzo's brother Brigham, all refugees from mob violence. They settled first in Daviess county, but afterwards moved to Far West, arriving there in March, 1838. Soon after the fall of Far West, they fled to Quincy, Ill., and for a time, later on, sojourned in Winchester and Warsaw. During the time while in Winchester, another son was born to Brother and Sister Decker, Isaac Perry Decker, who afterwards accompanied his mother to the valley with the pioneers.

CROSSED RIVER ON ICE.

In 1841 the family reached Nauvoo, where they settled permanently until the exodus in 1846. While living in Nauvoo Mr. and Mrs. Decker separated, and Mrs. Decker afterwards married Lorenzo D. Young, March 9, 1843. Sept. 15, 1844, a son was born named John Brigham, but died the same day. Lorenzo D. Young and his wife Harriet crossed the Mississippi river on the ice in the month of February, 1846, and traveled with the saints in that marvelous pilgrimage to the Missouri river. But perhaps the crowning event of her exceptional life was her journey across the desert with her husband in the pioneer expedition in 1847. Her natural skill in times of sickness, and her great presence of mind in dangers and difficulties of all kinds, and her mighty faith in God, were of great benefit, spiritually and temporally on that journey. Although Harriet Young herself was then in delicate health, yet she was a great staff and stay to others who needed wise, motherly advice and attention. Harriet Young only lost heart once, and that was when she saw the sagebrush and burning sands of the place where it was proposed to make a home for the exiled people, who were awaiting the return of the pioneers; she was completely disheartened and add to her husband, "Lorenzo, we have traveled 1,500 miles over prairies, deserts and mountains, but feeble as I am, I would rather go to a thousand miles further than stay in such a desolate place." Strong-minded and stout-hearted as she had ever been under trials, hardships and afflictions, there came this time in her life when she needed superhuman strength, but the Lord was kind, and she became reconciled. She was not called upon to part from her husband as the other two sisters were. He remained to solace and care for her and provide such comforts as were possible under the circumstances. A good man's love and tenderness is the best cure for sorrows of the heart.

SALT LAKE'S FIRST BOY.

They made camp at first in one or two places, but finally moved into the fort on Pioneer square. On the 20th of

September, Harriet Young gave birth to a son, the first male child born in Salt Lake valley. He was named for his father, Lorenzo Dow Young, a beautiful boy of great promise, but only lived five months. In December the family moved into a new log house built by Lorenzo Young near where the Beehive now stands; the first house outside the fort, and the first tree planted in Utah was planted there by Mrs. Lorenzo Young. In this primitive home they passed many happy days, and in a most hospitable fashion entertained their friends, and many sad women she comforted with kind words and blessing, and often temporal aid. Harriet Young only once left Salt Lake after coming hither, and that was a journey to the state in 1849, in company with her husband, and her son Isaac Perry Decker, Dr. John M. Bernhisel crossing the plains at the same time on his way to Washington. Lorenzo and Harriet Young spent the winter in Missouri, and in the spring started on their return trip to Utah. Some thrilling adventures transpired in their travels, that proved the marvelous presence of mind and admirable courage of Mrs. Young. These are recounted, among others of a similar kind, in the sketch of her life written by the painstaking and illustrious historian, O. F. Whitney, in the History of Utah.

Harriet Young was a superior woman in many respects; she had the essential qualifications of a great leader; she helped other women in the truest sense in their everyday lives, both by example and precept. She died at her home in Salt Lake City, Sept. 22, 1871, full of faith and hope in the glorious future when those united for time and eternity will meet never more to be separated.

Gazing retrospectively upon the lives of these heroic women, who stand out conspicuously in the history of the momentous events through which this Church has passed, and remembering the women themselves, their fidelity to the truth that gave them the faith and fortitude to endure, these women who immortalized their names and reflected honor upon all their sex by their undaunted courage in traversing the unknown plains with the first pioneers to this valley, let us and our children down through all time cherish in sacred remembrance those pioneers whose lives have tended to purify, exalt and uplift the world.

There have been many whose names might well have been emblazoned in letters of gold upon the banners of the women of Israel, who alone, as it were, have trod the desert, caring for their own teams and orphaned children, those who came the same year, in 1847, following the trail of the pioneers, some of them whose husbands had gone on before by the way of Santa Fe, with the Mormon Battalion.

One woman whose name stands out brightest of all, who encountered hardships and discouragements enough to daunt and intimidate a brave and resolute man, deserves to be mentioned historically, in close connection with the three pioneer women. The widow of the martyred Patriarch Hyrum Smith and the mother of our beloved and inspired leader, President Joseph F. Smith. If I were permitted to add another name to this trio of heroines, it should be the name of Mary Fielding Smith, for she was unexcelled in her indefatigable labors and perseverance to reach the land of promise.

The refreshing reminiscences and remembrances of the past should inspire the daughters of Zion to emulate these grand historic women, and with renewed zeal and courage for the future, labor with a more divine consecration for the uplifting of humanity.

Let the names of Clara Decker Young, Ellen Sanders Kimball and Harriet Page Wheeler Young be handed down to posterity as the foremost pilgrim mothers in pioneering westward of the Rocky mountains.

DAVIS COUNTY SECOND.

Settlement of Bonifant, Home of Early Fruit and Vegetables.

Salt Lake, Davis and Weber is the order in which the first counties were settled. While the second was explored by some of the original band of pioneers, it remained for one who came later to first make his home there. The name of the man was Peregrine Sessions, and the occasion of his going thither was in quest of pasture for his flocks and herds, following the example of Abraham of old. The place chosen by him was on the present site of Bonifant. Mr. Sessions was followed by Hector C. Knight, who went further to the northward about six miles, to the creek upon which is located Kayaville. The county was named in honor of Daniel C. Davis, who was numbered among its earliest settlers. Mr. Davis had been a member of the Mormon Battalion, and had been in command of the men who resented the southern California, after their first year's enlistment had come to an end. The following men were among the first settlers of Davis county: Thomas Grever, Daniel Wood, A. B. Cherr, Anson Call, John Stoker, Joseph Holbrook, Nathan A. Porter, and the Smiths, Patters, Dicks, Millers, Kays, and Whitethorpe Layton.

SABBATH DAY OBSERVED.

Impressive Services Marked the First Sunday Here of the Pioneers.

The pioneers' first Sunday in Salt Lake valley was fittingly observed. There was not a case of Sabbath-breaking. Public services were held, afternoon and evening. The first public discourse was delivered by George A. Smith, other speakers of the first gathering being Heber C. Kimball and Ezra T. Benson. Those who spoke in the afternoon were Willford Woodruff, Orson Pratt, Willard Richards, Lorenzo D. Young, John Cook and President Brigham Young. The remarks of the latter were brief, owing to the feeble state of his health. He laid down the law that there should be no desertion of the Sabbath, for any one who persisted in such an offense would have to go elsewhere to live. He also said that land would not be offered for sale, and would be parcelled out in city lots and small farms, as suited to the needs of each person.



PRESIDENT BRIGHAM YOUNG'S PIONEER WAGON

Drawn by His Granddaughters: Miss Clara Clawson, Miss Cora Young, Miss Leah Dunford, Miss Grace Clawson, Miss Nellie Young, Miss Rose Young, Miss Lulu Gates, in the Pioneer Jubilee Parade.