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TABLE OF CONTENTS.

PAGE 25.—Synopsis of the History of Heber Chase Kimball.
PAGE 26.—Remarks by Elder W. Woodruff, March 21—Wives staying at Home—Adversity—Evil Report—Health.
PAGE 27.—Editorial: Half Loaf, better than no Bread—Erratum—Seventies' Meeting—Typographical—Carrying—Telegraph—Bigamy—Advice—Mass Meeting—King of Delhi—The Comprador and Canton English—How Major Andre met his Fate—Wind and Water—Hard Work, Dot'. Grumble—Benevolence.
PAGE 28.—Poetry: Indian Names.—Quorum Reports—Riddle—Smart Girls—Items—Married—Died—New Advertisements.

SYNOPSIS OF THE HISTORY OF HEBER CHASE KIMBALL.

Concerning my ancestors I can say but little. My grandfather and his brother came from England; and both assisted in gaining the Independence of the United States.

Father Joseph Smith and his brother John Smith were acquainted with the Kimballs: the families were connected by marriage.

My father, Solomon Farnham Kimball, was born in the State of Massachusetts, in the year 1770; he was raised from his boyhood with Judge Chase of Massachusetts, who was a blacksmith.

My father remained with him until he was married, when the Judge assisted him in establishing himself in the business of blacksmithing, in the town of Sheldon, Franklin county, Vermont.

My father married Anna Spaulding, who was born in New Hampshire, in the town of Plainfield on the banks of the Connecticut river. She was the daughter of Daniel and Speedy Spaulding.

My father rehearsed to me some of the scenes of the Revolutionary war.

He engaged in clearing land, burning the wood into coal and ashes; he had also a forge in the manufacture of wrought iron.

He was bald headed, had dark brown hair, blue eyes, sandy whiskers and sandy complexion, five feet eleven inches high, weighed 200 pounds and upwards—was captain of a company of militia in Sheldon, and wore a cocked up hat, of the old English style, and a strait bodied coat and short breeches with a knee buckle, long stockings and hessian boots with a pair of tassels.

About the time of the embargo, before the last war with England, my father lost his property, as it was invested in Salts, Potash and Pearlash; the embargo having shut down the gate of commerce between the United States and England, left his property in his hands without much value.

He saddled his horse, put on his big portmanteau, which contained a change of raiment, and started for the West; arriving at the town of Scipio, Cayuga county, New York, he fell in company with Judge Towsley who employed him as a foreman in a blacksmith's shop, where he labored six months; after which Judge Towsley and my father traveled still further westward, to within fourteen miles of the Genesee river, to West Bloomfield, Ontario county, where Judge Towsley assisted him in establishing the blacksmith's business.

My father took up several hundred acres of timbered land, in this new country, and after remaining six months, he returned to Sheldon to his family, having been absent a year.

In February 1811, he took my mother and six children in a sleigh with one span of horses, and what clothing we had upon us and a change; and a few blankets. We traveled on the ice, on Lake Champlain up to Whitehall, a distance of 110 miles, where spring being open, he traded his sleigh for a wagon and proceeded to West Bloomfield, where he continued his business of blacksmithing and farming, and commenced building.

He built an academy in West Bloomfield, also two tavern stands and several private dwellings. He made edge tools, such as scythes, augers, axes, knives, &c., also ploughshares and agricultural implements for the country around to a distance of fifty miles; and sometimes he had eight forges going at once, with a foreman and apprentice at each fire. He generally worked with his men and occupied one fire, and took the oversight of his work.

West Bloomfield was in the thoroughfare between Albany and Buffalo, on which the soldiery passed during the war of 1812-15. It was flourishing times, there being plenty of business and money, and most men in business became involved, so that when the war closed bankruptcy became common, as every merchant, tavern keep-

er, and grog shop had a banking establishment, and issued shin-plasters from a cent up to \$5.

My father lost the greater portion of his property, which broke him up in that place, when he moved two and a half miles east, half way between East and West Bloomfield, where he bought a farm of Mr. Stewart, near a small lake, on this farm there was a little improvement. Here he established blacksmithing, built a tavern stand, barns and other outhouses, and set out an orchard of various kinds of fruit; this was in the year 1816, what was called the cold season, and the following spring we had but little to live on. For some three weeks we gathered milk weeds, boiled and eat them, not having salt to put on them. It was with difficulty that bread could be procured. My father paid \$3 per bushel for potatoes.

My parents had seven children, of whom I was the fourth, viz.; Charles Spaulding, Eliza, Abigail, Heber Chase, Melvina, Solomon and Daniel Spaulding, who were all born in the town of Sheldon, Franklin county, Vermont.

Daniel S. died when about seven months old.

The record of my father's family fell into the hands of my oldest sister, Eliza, to whom I have written for an account of the ages of my parents, brothers and sisters, but have not been able to obtain it: hence I have to omit the dates of their births.

My father was a man of good moral character, and though he did not profess any religion, he taught his children good morals, and never would suffer them to swear, or play upon the Sabbath day without correcting them, but would have them remain at home and read good books or attend the church.

My mother was a presbyterian, and agreeably to the strictest sense of their religion, she lived a virtuous life, and according to the best of her knowledge taught her children the ways of righteousness.

February 1824. My mother died of consumption in the town of West Bloomfield.

In the spring of 1825 my father came to Mendon and lived with me. He soon took sick and died of consumption, about a year after my mother's death.

My oldest brother Charles S. and his wife, whose maiden name was Judith Marvin, died in the year 1826 or 7, and were buried in Mendon by the side of my father.

I was born June 14th, 1801, in the town of Sheldon, Franklin county, Vermont.

Judge Chase, with whom my father was brought up, called to see my parents soon after I was born, and he proposed to call me Heber Chase.

About the time of the great eclipse in 1806, I commenced going to school, and continued some of the time until about the age of fourteen. I recollect the eclipse well as my father was about to start on a journey, but was obliged to wait on account of the darkness.

When fourteen years of age my father took me into his shop and taught me blacksmithing. When nineteen, my father having lost his property, and not taking the care for my wellfare which he formerly did, I was left to seek a place of refuge or home of my own. At this time I saw some days of sorrow; my heart was troubled, and I suffered much in consequence of fear, bashfulness and timidity. I found myself cast abroad upon the world, without a friend to console my grief. In these heartaching hours I suffered much for the want of food and the comforts of life and many times went two or three days without food to eat, being bashful, and not daring to ask for it.

After I had spent several weeks in the manner before stated, my oldest brother, Charles, hearing of my condition, offered to teach me the potter's trade: I immediately accepted the offer, and continued with him until I was twenty-one.

I was enrolled with my brother Charles in an independent horse company of the New York militia, under Captain Sawyer of East Bloomfield, with him and his successor I trained for fourteen years, and I never was found delinquent in my duty.

While living with my brother he moved into the town of Mendon, Monroe county, where he again established a pottery. After I had finished learning my trade I worked for my brother six months for wages.

In Nov. 1823, I married Vilate Murray, the daughter of Roswell and Susannah Murray, born in Florida, Montgomery county, New York,

June 1, 1806. She lived with her parents in Victor, Ontario county.

Immediately after I was married I purchased the situation of my brother Charles and went into business for myself at the potter's trade, which I carried on in the summer season, and worked at blacksmithing in the winter; I also chopped cord wood and cleared land occasionally. I continued in the pottery business upwards of ten years, and in the meantime I made a purchase of five and a half acres of land, built a fine house, a wood house, barn, and other out houses, and planted fruit trees, and had situated myself so as to live comfortably.

In 1823, I received the three first degrees of masonry; in the lodge at Victor Flats, Ontario county.

In 1824, myself and five others sent a petition to the Chapter at Canandaigua, the county seat of Ontario, to receive the degrees up to the Royal Arch Masons; our petition was accepted; but just previous to the time we were to receive those degrees, the Anti-Masons burnt the Chapter buildings in Canandaigua.

No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a member would be suspended for immoral conduct. I wish that all men were masons and would live up to their profession, then the world would be in a much better state than it is now.

My first daughter, Judith Marvin, was born in Mendon, Monroe co., N. Y., July 29, 1823, and died May 20, 1824.

My son, William Henry, was born in Mendon, April 10, 1825.

Sept. 22, 1827, while living in the town of Mendon, I having retired to bed, John P. Greene, a traveling reformed Methodist preacher, waked me up calling upon me to behold the scenery in the heavens. I called my wife and sister Fanny Young (sister of Brigham Young) who was living with me; it was so clear that you could see to pick up a pin, we looked to the eastern horizon and beheld a white smoke arise towards the heavens, and as it ascended it formed itself into a belt, and made a noise like the rushing of a mighty wind, and continued south-west, forming a regular bow dipping in the western horizon. After the bow had formed it began to widen out and grow clear and transparent of a blueish cast, it grew wide enough to contain twelve men abreast.

In this bow an army moved, commencing from the east and marching to the west. They moved in platoons, and walked so close, the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers. We could see distinctly the muskets, bayonets, and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Britain; also their officers with their swords and equipage, and heard the clashing and jingling of their instruments of war, and could discover the form and features of the men. The most profound order existed throughout the entire army, when the foremost man stepped, every man stepped at the same time: I could hear the step. When the front rank reached the Western horizon a battle ensued, as we could distinctly hear the report of the arms, and the rush.

No man could judge of my feelings when I beheld that army of men, as plainly as I ever saw armies of men in the flesh; it seemed as though every hair of my head was alive. This scenery we gazed upon for hours, until it began to disappear.

Subsequently I learned this took place the same evening that Joseph Smith received the records of the Book of Mormon from the angel Moroni. John Young, sen. and John P. Greene's wife, Rhoda, were also witnesses of this scenery. My wife, Vilate, being frightened at what she saw, said, 'Father Young, what does all this mean?' He replied in a lively pleased manner, 'why its one of the signs of the coming of the Son of Man.' The next night similar scenery was beheld in the west, by the neighbors, representing armies of men who were engaged in battle.

My daughter, Hellen Mar, was born in Mendon, August 22, 1828.

My son, Roswell Heber, was born in Mendon, January 10, 1831; and died June 15.

I mostly attended the meetings of the Baptist church, and was often invited to unite myself with them. I received many pressing invitations

to unite with different sects, but did not see fit to comply with their desires until a revival took place in our neighborhood, I had passed through several of their protracted meetings, and had been many times upon the anxious bench to seek relief from the bands of 'Sin and Death,' but no relief could I find until the meetings were passed by.

At this time I concluded to put myself under the watch care of the Baptist church and unite myself to them; as soon as I had concluded to do this, the Lord administered peace to my mind, and accordingly, the next day I went with my wife and we were baptized by Elder Elijah Weaver, and we partook of the sacrament on that day for the first and also last time with them.

Although they believed in principles which I did not, I placed myself under their watch-care, to be a guard upon me, and to keep me from running into evils.

From the time I was twelve years old, I had many serious thoughts and strong desires to obtain a knowledge of salvation, but not finding any one who could teach me the things of God, I did not embrace any principles of doctrine, but endeavored to lead a moral life. The priests would tell me to believe in the Lord Jesus Christ, but never would tell me what to do to be saved, and thus left me almost in despair.

About three weeks after I joined the Baptist church, five Elders of the Church of Jesus Christ came from Pennsylvania to the house of Phineas H. Young, in Victor. Their names were Eleazer Miller, Elial Strong, Alpheus Gifford, Enos Curtis and Daniel Bowen. Hearing of these men, curiosity prompted me to go and see them, when, for the first time, I heard the fulness of the everlasting gospel. They declared that an holy angel had been commissioned from the heavens, who had committed the everlasting gospel and restored the Holy Priesthood unto Joseph Smith as at the beginning; and that all men were now called upon every where to repent and be baptized for the remission of sins, and receive the laying on of hands for the gift of the Holy Ghost; and these signs should follow those that believe, viz., they should cast out devils in the name of Jesus, they should speak with new tongues, &c., and the reason why the Lord had restored these things was because the people had transgressed the laws, changed the ordinance, and broken the everlasting covenant.

As soon as I heard them I was convinced that they taught the truth, and that I had only received a part of the ordinances under the Baptist church. I also saw and heard the gifts of the spirit manifested by the Elders, for they spoke in tongues and interpreted, which tended to strengthen my faith. Brigham Young and myself were constrained, by the Spirit, to bear testimony of the truth, and when we did this, the power of God rested upon us.

On a certain occasion while going to hear the Elders I passed the house of my brother, Solomon, and enquired of him if he had seen them, he answered he had, and had heard them pray, and prayed with them. I asked what he thought of them, he replied 'they are full of the Holy Ghost religion.' I told him I was going to see them, he said, 'Go.'

Brother Brigham Young afterwards prophesied that my brother Solomon would yet believe the work and embrace it, and would lay hold of me, and wonder why I had come into possession of such great knowledge.

The family of John Young, sen., of five sons, five daughters, and two sons-in-law, John P. Greene and Joel Sanford, had moved into Mendon a few years previously. They had the same principles in their breasts which I had in mine; truth was what we wanted and would have, and truth we did receive; for the Lord granted us testimony upon testimony of the truth of the gospel.

Upon one occasion father John Young, Brigham Young, Joseph Young and myself had gathered together to get some wood for Phineas H. Young; we were pondering upon those things which had been told us by the Elders, and upon the Saints gathering to Zion, and the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions which would come upon the people of God, and the calamities and judgments which would come upon the world.