A REPRESENTATIVE WOMAN.

MARY MARIELA HORSE.

Mrs. Horse’s early married life was secure and happy. The young couple were well educated together harmoniously, the wife performing the duties of a young farmer’s wife, just stepping out in life, without considering it a burden, but she had been accustomed to outdoor work, and where she had not been accustomed to indoor work, she sought with a good will to make her home a pleasant one to her husband and to work for their mutual interest.

Only about one month of their gifted life had passed, when they heard a rumor that a man proclaiming to be sent of God to preach to the heathen world would hold a meeting about a mile distant. Mr. and Mrs. Horse decided to attend, and when they first heard the sound of the evangelizing Gospel, its sacred truths proclaimed by Elder Orson Pratt, they were convinced of the truth of his message, but little knew what would follow, how the whole course of their lives would be changed by receiving this great light. Another meeting was appointed at which Elder Orson Pratt spoke, and the Horse family was invited, and they agreed to come.

Mr. Horse was greatly impressed, and being familiar with the Bible he could appreciate the arguments Elder Pratt used. He told them that an angel had appeared to Joseph Smith and restored the Gospel in its fulness. Mrs. Horse’s father was delighted with the good tidings and immediately left the Methodist Church and attended the Mormon meetings altogether, and, in short, himself and family were all baptized. It created quite a sensation among the Methodists, and every argument possible was used by the leaders to dissuade him and other members of the family from accepting “the delusion.” Mrs. Horse was baptized in July, 1836, by Elder Orson “Hyde,” and ever afterwards her house was a home for the Elders and a place where they always were held.

Mr. Horse’s first children were girls, a girl and a boy, the latter the only living child of the family. We mention this as an instance, which will be referred to again in connection with a similar nature.

In the last quarter of the summer of 1837, first she saw the Prophet Joseph, also Sidney Rigdon and Thomas B. Marsh. Mrs. Horse pronounced a great degree of reverence for that day, and when she heard the Prophet speak, she received as women of old, shaking hands with God for this in the right to do. She regarded the man who endeared sacred, he is your Lord and your God. She longed to have you be one with him, to see him, and she was in that respect, he was “more” only in the sight of our eyes, to guide and direct your steps, and never permitting you to face or lose your way.

The testimony Mr. Horse has given here concerning her feelings when she first met Joseph Smith, has been corroborated by hundreds of others, who have solemnly declared that they never had such peculiar emotions when meeting any other person, as they experienced in meeting the Prophet and shaking hands with him. This may be looked upon as a testimony that he was called of God and endowed with apostolic power.

The Saints who had gathered at Kirtland were about moving to Missouri, and in the Spring of 1838, in the midst of the difficulties and perplexities, Mr. Horse bore a faithful part in the church, where they had expected to remain permanently, and with a small company of Saints started for the land of Zion, the gathering place for the people of God. The roads were very bad at this season of the year and consequently the young husband walked most of the time, Mrs. Horse driving the team herself. Their faith never wavered, but increased day by day.

When finally, after an arduous journey, they reached Far West, the little company of emigrants stopped for a few months. At this place there was some division of the family, but Mr. Horse was born into the presence of the Prophet, Father and Mother Smith. Father Smith was the Patriarch of the Church, and under his hand Mrs. Horse received a patriarchal blessing, which gave her much comfort, which she never has forgotten, that she has not always have to pass through distressing scenes of affliction, suffering and tribulation, but gave her a promise that: the Lord would bring her safely through, which she says has been verily fulfilled. At this place, Huntsville, on the 24th of July, shortly after having completed this long journey in a wagon, and driving her own team much of the way, Mrs. Horse was born to her. Her circum- stances and surroundings were very different to what she had anticipated in bearing a family, but her courage was equal to the emergency and her heart was buoyed up by the consciousness, her heart was buoyed up by the consciousness, her faith and her God in God was strong and enduring.

To be continued.

SCENES AND INCIDENTS OF NAUVOO.

By ELIZABETH WINTHROP.

I will now begin where I left off. My father, Brigham Young, George A. Smith and Amasa Bere, the latter the only living child of the family. We mention this as an instance, which will be referred to again in connection with a similar nature.

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To be continued.
WOMAN'S EXPONENT.

either do I believe that you do; not therefore will I pause, but feel my way as best I can. You say 'impartiality' in your mind, and feel that I must be the one to see things clearly. Whatever it is you have in mind, I cannot understand it. You say 'beauty' is the one thing you want. I am sure I cannot understand that. There is a sort of beauty, but it is a beauty that is not connected with anything else.

Brother Joseph felt it very keenly when he thought of his wife not living. Yet he could not tell what would become of his little children.

Brother Joseph Kingsbury had buried his wife on Friday. She was buried yesterday. She had been very kind to the children, and he could not understand why she had done this.

The family that my mother remembered, where I was born, was living in the town of Smithfield, in the county of Kingsbury. My mother was a member of the Smithfield church, and she was a very kind and gentle woman. She was very fond of children, and she was always ready to help them.

My dear Davie, I am sure you will be happy. I am sure you will be happy. I am sure you will be happy.

This poor man, who has been driven from his home, has no place to go. He is a poor man, and he has no place to go. He is a poor man, and he has no place to go.

The poet says, "I am the voice of the broken reed, and the song of the remnant." The poet says, "I am the voice of the broken reed, and the song of the remnant." The poet says, "I am the voice of the broken reed, and the song of the remnant."
RESOLUTIONS OF RESPECT.

Resolutions of regret on the death of Aelia Tituber, number of the 19th World Primary As-

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ever scarce from those fixed principles of virtue that are to be cherished with the wisdom of God, and to be kind and merciful to all the human family, as they are for mercy one of our dear abode. As we measure to the human family, so it is upon our heads, either in time or in eternity. It is always time to do good, and to get us we will measure that out as God the direct, and not at we will, for God says, "Vengeance in mine, and I will repay." "Let us seek to be true to our integrity, whatever we may be made wise enough as each other, then we have got in that narrow way that leads to eternal life. Now let us be careful that we do not make a breach, but let us learn to do the things that we are farther, and not to have to pass through them ourselves. You have some experience, and you are others walking through trouble and sorrow, because this comes upon him because of the treachry of men who have professed to be his friends and the friends of God. We should have no trouble it is not for all persons. They make leagues with our canons, Judges like.

"Oh, God, save me and my posterity from treachry, and let our hands be filled with true integrity, and unswervingness to the human family if we have ever varied from those principles, forgive and give us light to walk in them, as such, all God, act in the light. Our hearts are known unto thee, and we desire to continue in thee, as the branch cannot bring forth fruit except it abide in the vine, so more can we, ex- chang teachers were made wise from our poor in the right way and the left, and see our enemies from them. Now, Father, I ask these things in the name of Jesus Christ."

"I have written as it has come to me. I am not wise, and I have been referred to others. I hope it may not be the case. I hope that which I have not been able to write before, so that there might be no other thing that could induce me to leave them but the peace of Christ. That is still to see, for it is now and our drink to do the will of the Father in heaven.

"Now my dear child, be humble, and pray for your poor parents, that the Lord may give to them strength to win their way through honor and integrity before God, and that we may be crowded together in the eternal rewards, where we shall never part, where pain and sorrow and grief shall not be known, where we can enjoy the society of our dear children and friends throughout all eternity.

"Now, Hanna, love your dear mother for me, and tell her I love the dear little lads for me, I was hardly think of him without weeping. I received, for the little help of him she sent me, and carry it in my pocket. Give me love to Bishop Whibly and family, and to Sarah Nom. Tell her to be good and kind, and also Bruder and to Bruder Nom, and all that inquire for me. If you should see Premium family, give him my kindest love to him. I hope that he is not in the hands of his enemies, if so, God will deliver him.

"My ever loving love to your dear mother and the children.

"Aye, your dear father in Christ to his daughter in Christ."

"Hannah C. Kimball."

"Never part without loving words to think of during your absence. It may be that you will not meet again in life—Revd.

"Last petition is never heard again. You may be in want of time, but the spoken word cannot be called back-out with prayers and tears."

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EYEBROW, NOSE AND THROAT.

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SOUTH CITY.
Scenes in Nauvoo

by Helen Mar Whitney

9 months; May-June 1845.

p. 146 Sarah Ann Whitney (name mentioned in a letter of Heber C. Kimball)

p. 15, Col. 1 

p. 6, Col. 3 Sarah Kingsbury April 15, 1845 May 15, 1845
Holy Order April 15, 1845 May 15, 1845
Sarah Ann Kingsbury Vilate April 19, 1845
Sarah Ann Kingsbury April 20, 1845

p. 10, Col. 2 Dec. 7, 1845 holy order
"are members of the Holy Order of the Holy Priesthood,
having received it in the life time of Joseph and Hyrum
Smith, the Prophet and Patriarch"

p. 26, Col. 3 Holy order (May 1842) - George Miller
7 - 12 men met every day to pray since the death of Joseph

p. 34, Col. 3 counterfiting coin of U.S.

p. 50, Col. 1 holy order of the priesthood Dec. 31, 1845

p. 50, Col. 3 Joseph C. Kingsbury, Sarah Ann Kingsbury Jan. 1, 1846

p. 111, Col. 1 son born to Sarah Ann March 8, 1846
(mention of a diary of Horace Whitney)
The Apostles and their brethren were in the habit of meeting every evening and sometimes oftener at Brother Willard Richards' house, to unite their faith in the holy order of the Priesthood in behalf of Israel.
Woman's Exponent

Vol. 11 No. 8 p. 58
Letter of Wilate Kimball to Heber C. Kimball dated June 27, 1843
mention of Parley P. Pratt - wife (See Journal of Wilford Woodruff)

Vol. 12 No. 9 p. 71
Meeting of Sarah Ann Whitney

Vol. 13 No. 21 April 1, 1845 p. 162
Revelation to Brigham Young (Doc. 136)
"The revelation embodied or contained the remarks made by
Bro. Kimball and the others."
(Journal of Horace Whitney, Jan. 19, 1847)

Vol. 14 No. 4 July 15, 1845 p. 21
March 14, 1847
Horace Whitney copies revelation on plural marriage
(Journal of Horace Whitney, March 14, 1847)

David Kimball Smith - fits etc. (issue?)
were also witnesses of this scene. My wife was frightened at what she said, said: 'Father Young, what does all this mean?' He replied in a mournful voice, 'It is the sign of the signs of the coming of the Son of Man.'

The next night similar scene was beheld in the west by the neighbors, representing armies of men, white and black, battle.

My parents had never professed any religion until about three years previous to hearing the teachings of the Bapstist church. But as soon as they heard the principles of Mormonism declared by some Elders-who came from Pennsylvania, they felt that it contained the fulness of the everlasting Gospel, and that they had only received a part. Father says: "Brigham Young and myself were constrained by spirit, to hear them speak in tongues, which we had heard, and when we did this the power of God rested upon us." * * * "On one occasion Father John Young, Brigham, Joseph and myself gathered together to get some wood for Phineas H. Young; while we were thus engaged we were pondering upon the things which had been told to us by the Elders, and upon the Saints gathering to Zion; and the glory of God shone upon us, and, we seemed to see the face of the Lord Jegus, and hear 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 our race of God, and our calamities and judgments which would come upon the world ... these things caused such great joy in our bosoms, that we were hardly able to contain ourselves; and we did shout aloud: 'Hosanna to God; and the Lord, and to the name of the Most High. The Lord shall be our strength, and our helper, and our refuge, and our shield; we shall hear more, I too, my horses and sleigh and started for Columbia, Bradford County, Pennsylvania—distance one hundred and twenty miles."

Back came my brother and friend, who said their wives went along with me. We stayed with the Church there about six days, attended their meetings, heard them speak in tongues, interpret and prophesy, which truly caused us to rejoice and praise the Lord. We returned home confirmed in the truth, but were not yet baptized, and as we were on our way we bore testimony to the truth of those things which we had seen and heard, and to our friends and neighbors about the things that had been done, and became members of: the Church. April 14, 1832, Brigham Young went forward, and was baptized in the name of the Lord Jesus Christ, and, after the baptism, had a vision of the heavens. Alpheus Gifford came into my shop while I was forming a vessel upon the wheel, and while engaged in our conversation I said, "Brother Alpheus, I am ready to go forward and be baptized." I arose from my seat, pulled off my apron, washed my hands and started with him. * * * * * I went the distance of one mile, where he baptized me in a small stream in the woods. * * * After I was baptized, I knelt down, and asked my Father in Heaven to forgive me for the wrongs I had committed, and then asked me to go to the Book of Mormon and Alpheus Gifford came into my shop while I was forming a vessel upon the wheel, and while engaged in our conversation I said, "Brother Alpheus, I am ready to go forward and be baptized." 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He was in the habit of taking me out riding nearly every day, and soon after this he had occasion to come in from the prairie to take Miss Lawrence home, who had been doing some sewing for us. This was Sarah Long, who was sealed to the Prophet Joe to be his second wife. She was tall and handsome, and though it looked a little cloudy when we started, we thought we could get back before it rained. We had taken a horse and a saddle and a blanket for home when it commenced raining. Father put the umbrella over me, and told me to hold it closely over myself and not to mind him. The wind and rain were terrific and the wind the snow and rain poured in perfect torrents, there was no house and not even a tree to seek shelter under. He was really frightened about me and drove as fast as it was possible for the horse to run. We soon reached Brother Winchester’s house, which was near the outskirts of the town, but not before our cloths were drenched through. Father gave me into the charge of Sister Winchester who gave me something warming, and I was soon clad in some dry clothing, as well as himself. We remained there till the storm was over, and when we went home the roads were washed smooth and the highway was a mass of water that had passed over the lower part of the city.

My father’s prayers and faith prevailed in my case. The next morning, when the sun burst from the exposure, which was truly miraculous. This true story may prove, not only a warning, but a faith-promoter to our young friends, who may chance to read it.

There is another little incident which I had missed jotting down in the right place. It was on the 27th of June, 1843, just before I went to my father’s starting East, that the Prophet called and invited him to ride with him and William Clayton, his private clerk, as he was going to Mexico to make a tour to inspect his missions. He was to take a pleasure trip with him down to Quincy, in the little “Nauvoo” boat, which, previous to its being purchased, was called “Maid of Iowa.” I was also invited to go along. As we drove up, the river a steamboat was just landing, and a number of strangers, even ladies, came ashore, who seemed to have quite a curiosity to see the Prophet. He got out, and in his warm and genial way, gave each of them a cordial shake of the hand, and the carriage was about starting away, one of them came up and, after being introduced by President Smith, requested the privilege of riding with his father in the carriage, and was stopped for him to get out. He wished to have it to say that he had rode with Joseph. Sometimes they styled the “American Mahomet.”

Our babe being very sick prevented my parents from going and I went with my brother. It was a lovely June morning, and starting in the lovely air, driven by William Pitt’s son, a band, every heart was made glad, and everything looked bright and hopeful for the crossing. As we started on the little steamboat bound for Quincy.

We had a most enjoyable trip down, took dinner on the beach of the island of Dr. F. G. Williams and his sea Eras, who were old Kirtland friends. Joseph and his wife and brothers were to stop over night at Keokuk. The cabin was small and the Judge being so sick the majority stayed on deck, where we sat all night, unable to get any sleep from the beating storm. The hails had been very excessive, and being thalialy clad, many were made sick among that mission. Judge Higbee continued to grow worse, and only lived a few days after his return home.

The Prophet, who was noted for his tender sympathies towards the afflicted, could not rest until he had made arrangements for the care of the condition of each one who had accompanied him to Quincy, and offer advice and some he administered to. The morning of the second day after his return he was taken to a fast only a cup of coffee and a piece of dry bread, and you shall be well.” His counsel was strictly adhered to, and the result was, without a doubt.

Before leaving us to go East my father gave to his children (six in number) their Patriarchal blessing, brother William Clayton acting as scribe. Father was very anxious that mother should go with him and spend a little time with their relatives, but she could hardly make up her mind to leave home. She accompanied him as far as Quincy. He wrote four or three letters while on his way to Pittsburg, and a few extracts from their correspondance may be of interest to others besides myself. The following was written by my mother, and directed to Philadelphia, as he was to have been buried if he had decided there to remain in Pittsburg. This was dated “June 27th, 1843.

My dear companion,—I received your preserious letter, the contents near precious. * * * Gladly do I retire from the busy cares of life to spend a few moments in talking to you in this silent way. * * If I could see you, yes, for a few moments, how much easier I could unbolos my feelings, but yet I am thankful that we have this privilege of conversing with each other, for I, if you have read your letter over and over, and my eyes have been almost blinded with tears the feelings expressed therein are worth more to me than all the words I can say. I would not, nothing could make me happy without your favor. It is one week since last Sunday in which your dear letters reached me. Brother Brigham then expected to start to the next day. * * There are many changing scenes, one moment our bosoms may beat high with anticipation, and the next be thrown into confusion. As present there is great excitement in the city. Brigham told me this morning that he did not expect to leave until July. Joseph had sent word to him not to go any way until he heard from him. I am thankful that you got away before the fuss. I feel as though you were more safe than you would have been if you had gone with us. I sometimes feel as though I had been foolish and would never let another such an opportunity pass with you. You should not wish to go, unless I could go with you clean to the sea shore; but I need not talk about it now, for there is no telling where our lot will be cast next, things look rather gloomy here at present, but I believe good will come out of evil. I will not attempt to tell you about Joseph’s arrest, as Brother Hoadley, the bearer of these letters, can tell you all about it.*

Since writing the above, I have had a visit from brother Parley P. Pratt and his wife. They are on their way to Texas. Joseph has taught him the principle and told him his privilege, and even appointed one (a 5 Irish) for him to visit. She has been to me for counsel, I told her I was afraid to advise such matters. Sister Pratt told me that she had been raising against these things until within a few days she was taught, and I have showed her that it was all right, and wants Parley to go ahead, says, she will do all in her power to help him. They asked me many questions about principle. I told them I did not know much, I’d rather they would go to those that had authority to teach. Parley said he would not forsake him, and before he got what instruction he had wanted, and now did not know when he should have an opportunity. * I told them sacred things, and he in a whisper. Then I said that Sarah Noon is here and * My daily prayer is that mission with honor, and embrace. The Lord will not suffer me to destroy this as soon as you should. I should not dare to see them. If I should, I should go if I will write again, ever Your affectionate pruning.

This is another proof Joseph revealed the plans. The following is the letter written by my father. The first was written to published. This was one was dated July 15th. He brethren had been there for President B. Young, anxiously for. He much from his lungs, smoke from burning coal, having a very severe attack choleratic-morbos, which had the last year. I could only write a few lines at a time. "The Saints have been y. VERGE, but very few have come on by Elders Page. Whipping, they will not. I do with the Elders a mild course, and preach have been commanded to view our brethren until I shall leave next week. I want to go ahead and d order to get through be commandment. It is again clear from his ep to let him alone. It seems sometimes as the absent from my friends love, but this will not do my Father order that home not made with the heavens. * For this suffer privation, and to-ver to lay down my life in the do. My friend has been things of God, most of the you. In Quincy, till I was when I got there and my prayer is daily that of men and comfort to the but I see, when I have the I hope that that I have more wisdom, patience and more religion, that is good and calculation happy, both in time and O, that little babe kiss her rest of our dear children, write me how they get along. Read this to Sarah and Sis hold as one of my bosom i these days is in little power. I esteem her as a mother it has my prayers and blessing critical place but be of good friends, for it is a sense of the word, and ma you with peace and forever to continue.

Last election day, the 26th of Oct., all that I was in a body. Yet not an intelligent woman, not a lady school-teachr, wife would know 100, 000 people— Our Herald.

To be continued
The Prophet, who was noted for his tender sympathy, would not rest until he went around and informed himself of the condition of each one who had accompanied him to Quinney, and offer advice and some he securities. The next day after our return, he called at our house. He recommended some medicines to be given me and said, "Take me potion tomorrow morning you take your briskly once cup of coffee, and on your be well.

"Your counsel was taken. The results were precisely as he had predicted.

Before leaving us to East my father car, my brother, Mr. P. Stewart, no was acting as a scrivener. He was very anxious that mother should go with him and spend a little time with her relatives, but she could hardly make up her mind to leave home. She accompanied him as far as Quinney. He wrote three or four letters while on his way to Pittsburg, and the few that were returned protesting how it was to be received by the mother, who had been there, unexpectedly he was detained in Pittsburg. This was dated "June 27th, 1843."

My dear companions, I received your postal letters here, also one written by Brother Jones, Smith. Gladly do I retire from the busy cares of life, to spend a few moments in writing to you. I could not but see you for a few moments, how much easier I could express myself, but yet, I feel as if I am moving to convey by these lines the privilege of conveying our thoughts to each other. I have no letters over, and over, and my eyes have been almost blinded with tears--the dear friends that are so far from me, I am not able to write to them, and it is to be hoped that they do not think I am neglecting them. I am improved, and I have not been very busy, but I have been writing letters for the month of July and closed a letter to you. Brother Jones then expected to start the next day. There are many changing scenes--one moment on the stage, and the next be thrown into confusion. At present there is great excitement in the city. Brigham Young has been talking of something that he did not much expect to do, said Joseph Smith went over to him to not go any way until he saw him. I am thankful that you got away before the fuss. I feel as though you were more safe than you would be here. Oh that I could be with you! I sometimes feel as though I had been foolish and would never let another such opportunity pass without going with you. I should not wish to go, unless I could go with you to see the sea above; but I need not talk about it now, for there is no telling where our lot will be cast next, things look rather gloomy here at present, but I believe good will come out of evil. I will not attempt to tell you about Joseph's arrest, as Brother Hazlock, the bearer of this letter, can tell you all about it.

Since getting the above, I have had a visit from brother Parley P. Pratt and his wife. They are truly converted. It appears that Joseph has taught him the principle and told him to look to the government. He appointed a wife for him. She has come to me for counsel. I told her I did not wish to advise in such matters. Sister Pratt told me that she had not heard any such things until within a few days past, she said the Lord had shown her that it was all right, and wants Pratt to take care of himself and all other power to help him. They asked me many questions on principle. I told them I did not know much, I rather they would go to those that had authority to teach. Parley said he and Joseph were interrupted before he got what instruction he had wanted, and now he did not know when he should have an opportunity. I told him that these were matters of faith, and he should not move until he got more instruction. * * * Sarah Noon is here and sends her love to you. My daily prayer is that you may finish your mission at Pittsburg and return quickly to your embraces. * * I think you had better desist this as soon as you can after reading it. I desire you to write and not trust it will go safe. If Brother Brigham should go I will write again by him. I am as ever, Your affectionate wife.

This is another proof that the Prophet Joseph revealed the plural wife system.

Following. I gather from the second letter written by my father from Pittsburg. The first was written to me, which has been published. This one was to, my mother, and was dated July 15th. He wrote that he and brethren had been there a fortnight, waiting for President Brigham Young, who they were looking for. He was expected continued to suffer much from his lungs, in consequence of the smoke from burning coal in that place; after having a very severe attack of influenza and cholera, and, which had the Lord been pleased to make him hardly able to sit up, and could only write a few lines at a time. He wrote, "The saints believe, and are happy. The people here are mostly Dutch and Irish; but very few have come out to hear us preach, as Elder Page has whipt the sects so, in his preaching, they will not come out to hear. I do wish the Elders would stop it and take a mild course, and, preach the Gospel as they should. He is now advising the President to be advised by Brother Joseph and the Twelve. I shall leave next week if Brigham comes. I want to go ahead and do what we can in order to get the news to you, and come on. I have heard Brother Joseph is again clear from his enemies. I wish they could let him alone. It seems sometimes as though I could not be absent from my friends, and those I so dearly love, but this will not do. I must labor for my Father in order to keep ourselves in a home not made with hands, but eternal in the heavens. For this I will suffer patiently and, and when I die, my life, should it be necessary to do so. My mind has been very fruitful in the things of God, most of the time since I left you in Quinney till I was taken sick. My whole soul is bound up in the cause of Christ, and my prayer is daily that I may be a savior of men and comfort to the human family, but I will when I have done the best I can, that I am a poor imperfect creature. I wish that I had more wisdom, more light, more patience and more religion, and every thing that is good and calculated to make my friends happy, both in time and in eternity. O, that little babe, kiss him for me, and the rest of our dear children, and tell them to write me how they get along. I want you to read this to Sarah and Sister Billings, who I hold as one of my bosom friends. I am sure in these days is more precious than gold, and I esteem her a mother in Israel, and she has my prayers every day. I am very critical, but be of good cheer, my dear friends, for I esteem you as such in every sense of the word, and may the Lord bless you with health and increase. To be continued.

Last election day, the Morgan County paws were taken from the poor-house and voted in a body. Yet not an intelligent tax-paying woman, not a lady school teacher, or a farmer's wife would be trusted to cast a ballot in "Morgan county, Ind. Is this a government of the people?" Our Herald.
Home's birthday, and a few of her friends spent a pleasant evening at her residence. She was also presented with a very handsome photograph album, with the promise of a picture from each one of them, to make the group complete. Congratulations remarks were made by several of the ladies present, and a toast given by Mayor Jennings and Judge Miner, the lady herself responding in a very happy and appreciative manner.

Mrs. Miner and Mrs. East were married over forty-six years, and there is every prospect that they will be able to celebrate their "golden wedding." Their strength and vitality continue to be their lot in life, and an eternal exaltation hereafter be the reward of their faithful labors.

E. B. W.

SCENES AND INCIDENTS IN NAUVOO

BY HELEN MAL WHITNEY.

By some it may be thought an excess of sentiment in me to publish extracts from so many of my parents' letters, and I will here just say that I am as much for the children as for the mothers, but I was interested in them, for I felt a delicacy in so doing, and had not been for the urgent request of others, would have been glad to have them republished.

The correspondence from May 21st till June 30th, 1844, contains some interesting items, which give an insight into the real life and activities of the people.

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SCENES IN NAUVOO AFTER THE MARTYRDOM OF THE PROPHET AND PATRIARCH.

BY HELEN MAR WHITNEY.

For years our most charming and popular singer was Brother John Kay, whose name, it will be remembered, became almost a household word. He was slender, neat, and trim, and never failed to accompany us to fill our halls, and the powerful and thrilling effect upon the audience when he sang a favorite song of his, "The Poet and the Bard," or "The Sea, the sea, the open sea," and others equally charming and melodious, (as well as some original songs) was such that once heard could not easily be forgotten. I shall again have occasion to speak of him as he was one of the prominent actors in those scenes, and also after we became wanderers, in search of homes in this far-off wilderness, where we had cause, to believe that "we should dwell unmolested to enjoy the privilege of worshipping the All-glorious, after the dictates of our own conscience.

I must now revert to other scenes, and gather a few items from the narratives, which have been left to give place to other historical incidents. My acquaintance with Sarah Ann Whitaker, eldest daughter of Bishop Whitaker of Nauvoo and Carthage, is due to the late Thomas Whitney, whose name is mentioned in one of my father's letters. I began to make in the Spring of 1842. Though we were not at first acquainted, and we had known each other since the childhod of Kirkland, but as she was some four years older than myself, who had entered my teens but a few months, I had never thought of becoming a companion to her. I had grown up very fast and my father often spoke of her as much too fine for me. This resolution was taken to be older than I was. I really thought it curious that Sarah Ann should take such a fancy to me. My first introduction into her circle was at a party given in honor of her seventeenth birthday, in March, 1842, in the Masonic room above Joseph Smith's store. The latter her father had charge of, and his family occupied a small house adjoining it. This was quite a select party. Among them were the daughters of Elder Rington, Bingham, and Underwood, Misses. Margaret Pierce Young being one of them—and Rachel, Mary and Ann Ivins, the former two I knew, the latter two were friends in arms, with some of their brothers and many others too numerous to mention, were among the guests. The Prophet spent little time with them, but took too part. I believe that I was the youngest and I know that I was the most bashful, so much so that I declined heavily every invitation to take part in their various games. If there had been dancing I might have passed through with a better grace, but dancing was not so much approved at that time, at least not so commonly practiced among the Saints. Sarah Ann's brother Horace, who was twenty months her senior, made one of the party but had never dreamed of such a thing as marrying with me, whom he only remembered in the earliest school days in Kirkland as occupying one of the lowest seats. He becoming enough advanced, soon left the one taught in the red schoolhouse on the flat and attended a higher one on the hill, and through our moving to Missouri and Illinois, we lost sight of each other. After the party was over I stopped the rest of the night with Sarah Ann, and her roommates and we were adjoining, being only separated by a partition, our talk seemed to disturb him, and he was impolite enough to tell us of it, and request us to stop above, which was proof enough that he had never thought of me only as the green school girl that I was, or he would certainly have submitted gracefully (as lovers always should) to be made a martyr of. No brother and sister could be more affectionately devoted to each other than were Horace and Sarah Ann. He had always been to her like a guardian. This I heard from her mother previous to our intimacy, and it made an impression upon my mind as being admirable and praiseworthy in an elder brother. Soon after this event he was engaged to accompany Amasa Lyman and others to the Southern States, where they went to preach and transact some business for Joseph, and after a short time they returned. Horace had a printer by trade, and was employed by Don Carlos Smith until the death of the latter, whom he loved as dearly as an own brother. The next Autumn after his return from the South the Bishop moved his family into a house on Parley Street, nearer to us. About a year after her birthday party she invited my brother and I to attend another small party which, to me, was very pleasant and far more enjoyable than the other, there being present only a few select friends. The Prophet was there during the early part of the evening, and some peculiar remarks which he made, I remitted. The amount of wit which passed from one to the other, he had left; and William I talked it over as we returned home, of the enjoyable time and the peculiarities of Joseph. Soon after this, on the 17th of May, 1843, Horace left for the East to visit his mother's parents, who were then residing in New Canaan Co., Connecticut, and other of his connections in Ohio, remaining away over a year. He and Joseph Kingsbury were in Kirkland when they heard of Joseph's and Hyrum's death, and they returned to Nauvoo as quickly as possible. It was not till the summer after he came back. East that I first learned of the existence of the plural order of marriage, and that the Spring of 1843 had seen his sister Sarah Ann the wife of Joseph Smith. My father was the first to introduce it to me; which had a similar effect to a sudden shock of a small earthquake. When I found (after the first outbreak of displeasure for supposed injury that I received it meekly), he took the first opportunity to introduce Sarah Ann to me as Joseph's wife. This astonished me beyond measure; but I could then understand a few things which had previously been to me a puzzle, and among the rest, the meaning of his words at the meeting with me, which I could imagine in some degree, the great trial that she must have passed through, and that it had required a mighty struggle to take a step of that kind, and had called for a sacrifice such as few can realize—but those who first rendered obedience to this law. It was a strange doctrine, and very dangerous too, to be introduced at such a time, when in the midst of the greatest trouble Joseph had ever encountered. The Missourians and Illinoisans were ready and determined to destroy him. They could take his life, and that he considered a small thing when compared with the eternal punishment which he was doomed to suffer if he did not teach and obey this principle. No earthly inducement could be held forth to the women who entered this order. It was to be a life of sacrifice for the sake of everlasting glory and exaltation. Sarah Ann took this step of her own free will, but had to do it unknown to her brother, which grieved her most, and also her mother, that they could not open their hearts to him. But Joseph feared to disclose it, believing that the Higbees boys would embitter Horace against him, that they had already caused serious trouble, and for this reason he favored his going East, which—Horace was not slow to see and do. He had had some slight suspicions that the stories about Joseph were not all without foundation, but had never told them, nor did he know the facts till after his
As we stood by the well-curb where Joseph and Hosea, in a small ship covered with blood, and which he still has in his possession, though the blood is hardly discernible—nearly thirty-nine years having elapsed since that night was ended—assured and seemingly sanctioned by our nation, under this grand Constitution which we had learned from our earliest childhood to love and reverence. And no heed was paid to the wailing cries of the bereaved, nor the solemn prayers of an oppressed, weak and defenseless people, but they were disregarded and the hope that they would perish from destitution, cold and hunger. I copy the following incidents from my father’s journal: “May 23d., 1845. This day the timbers were raising in the attic story of the Temple, on the dune or steeple. May 24th. Spent a short time at Bishop Whitney’s—had a good time talking of the order of salvation. In the evening met with my brethren at Willard Richard’s office. We called on the Lord for rain, and for the brethren upon the islands of the sea for those who had gone west, for the sick, and for union. Great benefit.” “May 26th. Sister Sarah M. Kimball came and took myself and wife in her buggy.” I got out at Warren Street and visited General Charles C. Rich’s. There to Elder John Taylor’s, where I found the Twelve. William Smith was dissatisfied, otherwise the Twelve were one and all dining with Elder Taylor. Mother Smith came into council at 2 o’clock to express her feelings before the Twelve called on her children. The feelings of the Twelve were expressed by our President towards the families of the Smiths that we would do all that we could for them. “Sunday, June 1st,” went to the stand. Meeting opened—was called upon to speak. Spoke one half hour. John Taylor followed, then President Brigham Young spoke for some time. There was much joy among the Saints, as we had not been on the stand before for three weeks—had been obliged to hide up. In the evening met at Elder Richard’s for prayer—prayed for rain, had a good time and broke up at half past one the next morning.” That day was my mother’s 38th birthday, which my father mentions in his journal. The 2d day of June he speaks of five of the Saints, a general meeting and says: “We had a fine shower in answer to prayer. We praised the Lord for His great goodness. This day pleasant—all peace and harmony in our city.”

About two years previous to this, a brick addition was made to one big house. The part was now torn down and a two-story one of brick built in its place. Father had purchased a good house and lot adjoining ours of Brother John Tibbits, and presented it to my brother William. The chamber of it we occupied until the upper part of ours was finished and painted, containing a parlor, two bedrooms and a clothes-press to each, with hall. The largest room, with exception of the parlor, was in two-story, one opened to the south and the other east, towards the Temple. The rooms on the basement were very similar. The hall passed east and west, first, from the staircase to the river and over was a large stone on which my father had his name engraved. This was the first nice house that he had been able to build up. He had been in his time largely engaged in the Father’s vineyard with his brethren, the Apostles, and then, much of the time they were in England with children, disguised to escape writing being served on them. They had to adopt different disguises, which were sometimes very droll and ingenious, and which afforded us no little amount of fun and amusement. The last year up from New York to Nau- vox, though it was not all pleasant and delight, was the liveliest, and I took more real pleasure, and can look back to it and my associations there as the brightest and happiest time that I ever experienced in that city. “Pleasures are brightest as they take their flight.” I was a passionate lover of music, and had no longer the privilege of playing to the piano, and this I enjoyed during the summer of 1845. I had an accomplished lady teacher who had received the Gospel in Lon- don. My first lessons were given me on a small piano standing in a milliner shop, which was owned by the Miss Grays, then living on Main Street. One of them is now Mrs. Rosel, who has a large millinery establishment on Main Street in this city. My teacher often visited my spades in learning, and say to me, “You will go ahead of me, Miss Helen, for you have a voice to sing with which I never had.” President Brigham Young had a small set of instruments which he used in his house and practice with his daughter—Vilate, who, though younger than myself, had had previous advantages, but rather indifferent, and she thought if I practiced with her she would take a greater interest. Their piano stood in Sister Young’s room, and her health being very poor, he proposed to have it put in the house where the upper part was done. This pleased us both immensely. I never became weary of practicing until able to do so. It was decided that we were to be broken up and move to the Rocky Mountains. Though the piano “comes inside” there through the winter, I most encouraged to continue taking lessons, though father tried to stimulate me to go on, and also to encourage me, that they should have a reasonable material taken to manufacture the piano and I should have one, but I knew that I would forget it all, and my little thought of its being so long before we got to our destination.

To be Continued.
formed of his wicked course taken against Joseph, but his counsel was to keep it from him, as he had trouble enough already upon his shoulders. He (William) was certainly an odd one in that family—was very gentle, looking and capable of appearing in the most refined modern society, like some others of the kid-gloved gentility of those days, but if all of his conduct had been exposed to Joseph, the consequences might have been more serious. He came from the East when hearing of his brother's martyrdom, and the next day after his arrival at Nauvoo, instead of coming to the meeting, which was held by the road-side east of the Temple, he rode (faintly lying in a tea-carriage dressed in deep mourning with none but himself and driver. He could have taken any other road as well, but it looked as though he did it just for the purpose of creating a sensation. He aspired to stand as the leader and truly expected to take some of his brother's wives if not all. He afterward professed on forgiven repentance and humility before the Twelve Apostles and the people. I had the honor of the personal of a long and eloquently worded epistle written by him to one of Joseph's young wives, telling not only his devotion to her, but of a wonderful vision, or revelation that he had received, concerning her and himself, picturing out her future state in glorious colors. But I suppose her mind had not sufficiently expanded or she possessed too little of the spiritual nature to appreciate such visions, especially from that quarter, even to design a reply, but cast his letter to the flames. His poor sufferings were perhaps previous to, or in connection with, this, and he thought it a flattering inducement to offer a young lady the privilege of standing first. But she knew his former history, being one of that party that he tried to fascinate and lead away from his brother, the Prophet," while he was still living. After bowing down sufficient time to answer his epistle, he called one morning, and I happened to be present and heard him ask her for "that letter," when she coolly and casually had burnt the paper and destroyed it. His countenance, which had already become a shade or two darker with the pent up wrath, (which he did not try to conceal) grew darker still and the look he gave her as he turned to leave resembled anything but that of a Saint. What made his sins still greater was that he tried to hide them under the cloak of religion, and in such there is no such thing as repentance or remission of sins. He soon after married a very pretty young girl, and although she bore him was not as good as the best, she was good enough for him." I met them both at a dinner given on the 6th of the following August, with Brother Joseph, Bishop Brigham, and others who owned a large farm on the prairie. My parents, with about fifty persons, were present. William Smith's countenance that day plainly bespoke the bitterness that was raging within. It was said that he only married the girl for spite, at all events they were not happy, and it was only a short time before they were separated. His brethren labored with him and tried to do him all the good they could, and my father spoke truly, for William Smith was always dissatisfied, otherwise the Twelve were one. June 27th, being one year from the day that Joseph and Hyrum were killed in Carthage jail, was set apart for fasting and prayer. Father wrote in his journal. "Of Lord, I thank Thy holy name, that Thou dost hear thy servants and have brought trouble upon those who have split the head of the Saints and persecuted thy Saints. Even now they are dumb—that they can not do business, and are thrown into confusion and despair, and we have felt to plead with Thee, uplifted hands in token of our regard to Thee. I thank Thee, O our Father, for Thou dost hear us in all things when we are this Paradise hast granted to Thy servants this day, and I
pray that Thy blessing and peace and prosperity may rest upon all Thy Saints, even so amen.

Saturday June 28th, father wrote, "The old stand in the grove west of the Temple was prepared for holding meetings. The Twelve were present. We spent most of the day at the Temple.

"Sunday, 29th, meeting was held at the old stand. The congregation was very large. It seemed like old times when we used to hear from Joseph and Hyrum. ** The day passed off well and heaven's blessings were with us. In the evening went and baptized fifty-one persons." He mentions the fourth of July, and says, "Many of the Saints spent the day riding and bad bands of music, and amused themselves in different ways. The steamer In Vermont came up from St. Louis, some from Quincy and other places for pleasure. There were near one hundred and fifty who stopped in our city and went all over it—were very civil. All things passed off well. General Dumming and Sheriff Backenstoe came to my house and spent the evening."

To be Continued.

WOMEN IN JOURNALISM.—The first daily newspaper printed in the world was established and edited by a woman—Eliza Mleet, in London, 1702—almost 200 years ago. In her salutatory, she said, she had established a newspaper to "spare the public half the importunities which the ordinary newspapers contain." Woman, like her paper, was reformatory.

The first newspaper published in America, of which we have any record, was in Massachusetts. It was called the "Massachusetts Gazette and News-Letter." After the death of the editor, the widow edited it in the most spirited manner for two or three years. It was the only paper that did not suspend publication when Boston was besieged by the British. The widow's name was Margaret Crisp.

In 1772 Rhode Island issued its first newspaper. It was owned and edited by Anna Franklin. She and her two daughters did the printing, and their servants worked the printing press. History tells us that for her quickness and correctness she was appointed printer to the colony, supplying pamphlets, etc., to the colonial officers. She also printed an edition of the colonial laws of 340 pages.

In 1776 Sarah Goddard printed a paper in Newport, R. I., ably conducting it, afterward associating with her John Carter. The firm was announced Sarah Goddard & Co., taking the partnership precedence, as was proper and right.

In 1772 Clementine Reid published a paper in Virginia, favoring the colonial cause and greatly offending the royalists; and two years after another paper was started in the interest of the crown, by Mrs. H. Boyle, borrowing the name of Mrs. Reid's paper, which was the Virginia Gazette, but which was short lived. Both of the papers were published in the town of Williamsburg. The colonial paper was the first newspaper in which the Declaration of Independence was printed.

In 1773 Elizabeth Timothy published and edited a paper in Charleston, S. C. After the revolution Anna Timothy became its editor, and was appointed State printer, which position she held for seventeen years. Mary Douch published a paper in Charleston about the same time, in special opposition to the stamp act. She afterward removed her paper to Salem, Mass., and continued its publication here for years after.—Ex.
hundred and fifty men." By the 20th, it seemed as though they had made the testament of the Nauvoo House. But Satan became more and more enraged as he saw the work of God continually progressing, and his army was arrayed against the Saints, and on the 15th of September, while my father and others of his brethren were in council, at Brother Joseph's. Kinnga, W. M. Hinkley, and the following men: B. Young, H. C. Kimball, P. P. Pratt, G. A. Smith, John Taylor, W. Howells, O. B. Bevier, D. B. Hyde, and John Page. These men said they were requested not to serve a writ on William Smith. They did not find any of them and soon left the city.

10th, father met with his brethren to consult about what measures to enter into, and concluded to stop the work on the Nauvoo House. Adjourned at twelve o'clock, and met again at two. "We had not been in more than ten minutes," father says, "before J. B. Backstrom, a shoemaker, not a Mormon, came to Porter Rockwell and said, 'Learned that a mob was upon them and chased them from the house. In the struggle, Porter Rockwell shot one man, and Backstrom one or two more.' Orders were sent to the sheriff to come and tell the matter to be inquired into. While they were on the way, the following evening Col. Markham went to Carthage, with fifty men. "My Father-in-law Ewell, with them, who was a pious man, and esteemed by all as one who art our Father and our God." He wrote that on the evening of the 18th, a commission went from the town of Carthage, where Tippen was shooting, and asked the sheriff to come and tell the matter to be inquired into. The sheriff came home.

Monday, 22nd, held a council with a committee from Deaconship, and John Taylor's. Chose three men to go back to the mob Tuesday at Me-Comb, as follows: A. Babbitt, Dewey, and Wolff.

Tuesday, the 23rd, the town quiet. Much rumor from Camp Creek, spent most of the day in council, hearing receipts from different parts of the country, with John Taylor's. Worked all day in the mob; broke up at one o'clock in the morning.

Wednesday, 24th, all the Twelve and his helpers met to Carthage to give the people a warning. The people were dispersed in the town. So, were we at the barns where Joseph and Hyrum were killed. Most of the people in the town went back to their homes and met a committee from Quincy. Met in council at John Taylor's. To give a proposition to the mob; broke up at one o'clock in the morning.

Friday, 26th, father speaks of attending council at Brother Taylor's, the same day at one o'clock, he says, "and we were at W. Richards', from thence went into the public square, and saw one hundred families connected from Camp Creek and other places. B. Young spoke to them, then we went and laid hands upon the sick, eighteen of them." Saturday, he mentions being again in council, then went and visited the sick. At three in the afternoon he and brethren went to the mansion. He says, "Brother Ross came in with new sealed Beardston. He saw General Hardin with two hundred and fifty men on his way to our city. From thence we went to the temple and saw the trophies on the temple. My health being poor, went home early." Sunday, 28th, being rainy, few met at the stand. B. Young spoke and his power was not felt, to get in their grain and other things. Went to see the sick, Sister Woolsey and others. "Met in council. Bedell got back from Springfield, where he talked with the Governor Backstrom and went to Carthage to meet General Hardin. The tide of the mob was low at this time. William Clayton came in with a proclamation from General Hardin, and a letter. He is now in Carthage with his troops. Dr. Colton came in." "29th. At nine o'clock met in council at Daniel Spencer's. Five Lamanites were present. Adjourned at twelve, met at one for prayer and council, at W. Richards', above. Bro. Beall and Isaac Morley met with us to present the names of those to go west. In the evening went down to the river. B. Young baptized three red men, and confirmed them at the water's edge.

30th. The council met at the Seventy's Hall, adjourned at twelve o'clock, as General Hardin had come into town with his posses to search for property and lost men. He wished to have council with the Twin Council, then their camp on the hill. He read to us his orders, which he had received from the Governor, after which they marched to the Temple, Masonic Hall, and the Nauvoo Barn; then went down the river to camp. The Twelve and the Bishop met at W. Richards, and the council. The next day, the 31st, met in council. We asked the Lord to frustrate the designs of our enemies, and to blind their eyes, and cause the troops to leave our city. Held council in the evening at John Taylor's. Wrote another proposition to people of the State, that we were going away—to come and take our lands and homes and we would leave.

General Hardin, Judge Douglas McDougall, and Col. Warren met them next day in council at John Taylor's. Father says, "After much conversation we adjourned about eleven o'clock. Went to the Temple with them and their army. They went away a few words, took dinner at Brother Taylor's. Met in council in the after part of the day, with the same men. I discovered a spirit in them not to do much for us. Went back to camp at four or five o'clock. Met again in the evening, Brother Andrew Perkins, and Dr. Colton came in from Carthage, said there were three hundred of the mob.

"Oct. 1st. Engaged in council; and visiting the sick. Oct. 2nd. That evening two others met in council with General Hardin's staff. His regiment left early in the morning, and the General left about eleven o'clock for Carthage. Then B. Young and I went to visit the sick. Went also to the Temple. They were laying the lower floor for the conference. The same day he mentions attending the funeral of Sister Daniel Kinnga, and from thence went to W. Richards' for council and prayer. Says, 'Great union prevailed.' "

These historical items will be of more than usual interest to this people at the present period and they are calculated to instill into them new faith and determine a few words in defense of the sacred principle of liberty, which we still enjoy (thank God) in scope of every effort that has been made by our foes, who seem to have forgotten our faith, and our intoleration beget an increase of union, and the same spirit and love of liberty thrills our bosoms, at which the Saints are doing for our country to: nation, and inspired the hearts of the people to appoint for their commander-in-chief, George Washington, and he was filled with the spirit and intelligence of the same as was Brigham Young at the most
critical moment in the tide of our affairs in Nauvoo; and we read that Washington was often led to retire alone from camp, and bow in secret prayer to that same God of Israel, in whom we trust, not only to relieve his overburdened heart, but to gain His divine assistance in that awful conflict. This people were placed in a similar condition, and likely to be scattered as sheep without a shepherd, had they not chosen to be led by men who were inspired by a divine power to lead them to victory. Where if they had not been united, and had had no other but human aid to look to, or to interfere in their behalf, they could never have survived through those early scenes of trial and tribulation, much less to have carried out the great revelations and commands of the Almighty. But they knew as well as they do today the necessity of humility and prayer without ceasing, and that in everything they must give thanks, knowing that "he who is faithful shall overcome all things, and shall be lifted up at the last day." We know that a "threefold cord is not quickly broken, and wisdom strengtheneth the wise more than ten mighty men." We have bad examples enough to show what perseverance will do, and what has been, and ever will be effected by outside pressure, a practice which our foes seem determined to keep up. No where can they find another such a people, whose lives and works so nearly resemble those of the ancient followers of the poor and despised Nazarene, who have shown their faith by their works, and a like willingness to make sacrifice of home, friends, and all their worldly prospects (as thousands have done) and what is of more value than all the rest, their good name. For the last fifty years we have been looked down upon, persecuted, driven about and wronged, for nothing only our religion, and still we cling to it in defiance of all that this nation is threatening to do, and why is it that they do not cause us to fear and quakes before them? Because we know that our Redeemer liveth, and we still have a positive assurance of divine support if we keep humble and united. We are aware that the "Mormons" as a people, have not yet become all that they should be. Many among us are like dead branches—are neither one thing more or the other; and the Lord says He wants us to be either hot or cold, for the lukewarm He would "spew out of His mouth." If we were all in that condition and would mix in with the world, we would meet with but little interference from them, but rather let us be upon the watchtower, for the signs of the times fore-shadow great and mighty changes which have been foretold by the prophets, ancient and modern; I remember, yes, and so do hundreds of this people, how the solemnity of these things rested upon my father for years previous to his death; because he foresew, in the visions of his mind, the awful scenes when the judgments of an offended God would be poured out without measured upon the inhabitants of this earth, and he beheld the fate of those who are at ease in Zion; and it will take nothing less than His scourging hand to wake them from their slumber. Therefore, our present troubles may be viewed in the light of a God-send, or a blessing in disguise, like all the rest, for it will wake up many and carry off the dress, and unite His Saints more closely than they have ever been. And some others can become heirs with our elder Brother, to that celestial and eternal glory that is awaiting all who are willing to take up and bear their cross. Such can safely leave the outcome to Him who stands at the helm; but let us see that we keep inside of the good ship, while being tossed over these rough billows, or passing through the narrow passage, which all must do before we can ever reach our eternal inheritance.

To be Continued.
SCENES IN NAUVOO, AND INCIDENTS FROM H. C. KIMBALL'S JOURNAL.

BY HELEN MAR WHITNEY.

The first meeting held in the Temple at Nauvoo, on the 4th day of October, 1841, was a most solemn and joyful occasion. A momentary glimpse of the scenes in the Temple during the dedicatory prayer. Great joy and gratitude was felt by the Saints to realize this blessing which they had so long looked for. There were five thousand persons seated comfortably.—Elder John Taylor preached respecting our moving to the west. Some few companies were called out preparatory to organizing for removal. In the afternoon the four companies were addressed by President B. Young.

"Monday, 6th. Our General Conference assembled in the Temple for the first time. Business was done. The Twelve met in council and for prayer, morning and evening, to our Heavenly Father to stay the wrath of our enemies, and to overthrow all their designs, which He has done thus far, and we thank His holy name. Tuesday, 7th. In the morning the Twelve met for prayer. In the usual place. Conference met in the Temple. I preached in the morning, together with Amasa Lyman. In the afternoon, when the Conference was assembled, Major Warren came in with his posse of troops and surrounded our cannon, supposing we were a regiment. President Young addressed the conference and told the brethren to go home, and let every man be prepared. Warren commenced to search one or two houses—then went back to Carthage."

"Wednesday, 8th. * * * Conference met—much business was transacted. President Young spoke upon the thieves who were in the place, and Mother Smith spoke at some length. * * * This day was the close of the conference. All things went off in unison, so that the congregation, and a perfect union exhibited by the Saints to remove from the country the coming Spring. All things were auspicious in answer to the prayers of the Saints, who met together, spontaneously after the Holy Order; and the glory be to the Father, and to the Son, and to the Holy Ghost, both now and for ever. Amen."

"Thursday, 9th. In the morning I, with my brethren, met for prayer and then met in the Temple to counsel them on going east, etc., to sell property, and much business, presented. In the evening the usual company met for prayer; the following, together with the posse of the Twelve: Warren, the Elders in the United States, and the brethren, on the South Pacific islands, and the brethren in the West among the red men of the forest, that our enemies may be frustrated in all their designs, that confusion and disorder and treachery might enter into their ranks, that the sick might be healed, and the lame might be made whole; and that all of His servants may be saved from their enemies, that they should not have to go through these stormy waters, that the Temple and font may be finished, and dedicated and consecrated to the most high God, that the Servants and handmaids may obtain their ordination in the Priesthood, and the way be open for His Saints to go to the west, etc."

On Wednesday twenty-five captains being appointed, and all the companies to number nine called out. Next day he, with President Young, went to counsel with two Lamanites, Joseph Herring (from Nauvoo) and Lewis Dana (Osage nation). He says, "We ordained Joseph Herring an Elder, Lewis Dana having previously been ordained. We afterward received much counsel from them as to the trials of character of the red men. * * * J. B. Backenstoss and several others came to my house in this town, attended to a musical dinner, and played on the piano by Sister Pitchforth." I remember this incident, and the lady whom my father and husband had sent to the city of the old-country to the western frontiers, more especially those who have written to us by my name; I could hardly remember and was pleased to see it mentioned in his journal. She had a little delicate frame and was inexperienced, like thousands who have emigrated from the cities of the old-country to the western frontiers, more especially those who have written to us by my name; also remember the following incidents, copied from father's journal.

"Tuesday, 10th. Mary Gong was sealed to Lewis Dana, a Lamanite, by B. Young, being the first Lamanite having a wife sealed to him under the New and Everlasting Covenant for time and eternity, being a wise and good woman." Her husband was civilized, and had been an Elder about four years—he being the first Lamanite in the Church of the Church of Latter-day Saints.

Wednesday morning, the 13th, father received a letter from Sheriff Backenstoss, requesting a meeting at twelve o'clock. He says, "I met J. B. Backenstoss at his room in the Mansion. He then and there gave me his word and said concerning the religion we profess to believe, he firmly and positively believed it to be the truth, and he intended to embrace it by going forward in the waters of baptism soon, and he would go with us the whole extent to the expense of his life and all he possessed."

"Saturday 16th. * * * Much rumor of war. * * * Elder Hyde returned home from the east and brought five thousand yards of topaz. Needle duck. This was for tents and wagons. "On the 10th," he wrote, "met at the Temple in company with the Twelve. Elder Hyde preached. At four in the afternoon we went and organized their company to organize them in the following manner by placing captains over fifty and ten, and each captain over his own company." On the 20th, he says, "General Arlington Bennett came into our city—had an interview with him as Dr. Blacksmith. I solicited him to meet us at noon, Taylor's in counsel this evening. He met according to agreement—continued with us till ten o'clock." Next day a posse of the Governor's troops came into the city, but did not interfere with any one and soon left."

"He also says, the 23rd, "The Governor's posse, consisting of thirteen men, came into the city to take Bogus Press, and searched Brother Woodhouse's house (one of our near neighbors) and inquired if there was a 24th of the Governor's troops was shot by Brother Bigelow in self-defense (not mortally). Report was made to Governor Blount, who was hased out of Carthage yesterday."

"At this time matters look dark,—our enemies are much enraged.—Wherein we have no fear, for the Lord has answered every instance, I therefore feel to praise and exalt His holy name for the blessings and favors received."

On the 25th, he says, "came to Brother God, (concealed) saying to us that he, and myself, met the following: Major Warren, Director of imprisonments, Dr. Smith, A. Lyman, as present. Major Warren said we were all dear friends served on the citizens of Nauvoo told him we feared he and his brethren did in the city or county, the matters pertaining entertained and instructed us as we at five p.m. with pre-Father wrote, "We are part of the brood at Brot, and the harsh (the Lamanite home went to the tribe). I returned that evening, had an excellent extort interview. I also spoke to Sheriff Backenstoss. He met the first evening to a partial organization, and met the first evening. At this time President Russell was unable to attend to Uncle Tom's, and myself took a position of Benjamin then took a position."

I remember this one, and the mention of a certain company connected with a man named John, with him he requested me to supper. He also says, the 14th he wrote, "at the opening of the but at each rest of "the light earth seemed to view as a way vision he called it, and tion of it. But was and could scarcely stay the same light that he died from that quarter, best of the muslin meaning music of the best taste, and much more to dwell. Sheriff B. (no doubt) raised doubt by people at that critical when we were on the were made in good fine loudly, as he did not grow any, much the same notes, and he soon learns such should therefore put a lips, and when we vow bad a whole bottle, "if the Lord wills this or that."
On the 23d, he says, "J. B. Backenstos came to Brother Goddard's (as we were then concealed) saying to us that Major Warren wished to have an interview with the Twelve. Accordingly at three p.m. Brother Brigham and myself met the following at Dr. Richard's: Major Warren, Captains Turner and Morgan. During our interview John Taylor, George A. Smith, A. Lyman, also J. Backenstos were present. Major Warren wished to know whether we were willing that writs should be served on the citizens of this place. President Young told him we were perfectly willing so far as he and brethren were concerned, as he and his brethren did not hold any official office in the city or county. That we only governed the matters pertaining to the Church. This seemed to calm his appetites. They left us at five p.m. with pretty good feelings."

Father wrote, "Wednesday, 29th. We spent part of the day at Brother Rockwood's. Many of the brethren came in for counsel. Joseph Harring (the Lamanite) was one, about going home west to his tribe. * * * This night I returned home as the posses had left with their writs. Thursday, 30th. Bishop Miller and Brother Berdell returned from Spring- field, whither they had been to visit the Gover- nor."

Saturday, November 2nd, he speaks of Eld- er Hyde preaching upon the subject of trust- ing in God. "Elder Taylor followed and gave an excellent exhortation much in the same strain. I also spoke and counselled the Saints to pay their tithing, etc. In the afternoon I met the first emigration company and came to a partial organization, and gave much coun- sel and instruction on our intended removal."

At this time President Young was sick and unable to attend to business. On the 7th father mentions a large raft of pine lumber, which came down the river, and he says, "On the 10th Bishop Young, Bishop Miller and I borrowed six hundred dollars and paid Brother Russell, as he had bought one hundred thousand feet of pine boards. This will finish the Temple."

On the 11th he says, "The young people had a dance at the Mansion—J. B. Backenstos and myself took supper with them by the request of Benjamin Johnson—from thence I re- turned home."

I remember this occasion as a very pleasant one, and the mention of it reminds me of an in- cident connected with it. "My father was quite a favorite with the sheriff, and I, being there with him he requested the privilege of taking me to supper. He also invited me to dance, and being the guest he was invited to lead out at the opening of the ball. "During the dance, at each rest of "the light fantastic too," I was entertained with the rehearsal of what he seemed to view as a wonderful night dream, or vision he called it, and gave me his interpreta- tion of it. "But I was rather young and gay, and could scarcely appreciate or view it in the same light that he did—especially as coming from that quarter; besides, being in the midst of a delightful quadrille, that with the thrill- ing music of the band was far more to my taste, and much more exhilarating, than was the subject upon which he seemed determined to dwell. Sheriff Backenstos was a friend (no doubt) raised up by the Lord to favor His people at that critical time. His resolutions, which he expressed to my father, even if they were made in good faith, were spoken too loudly, as he did not hold long to them. I be- lieve that Satan is ever present to take down notes, and he soon learns our weak points; we should therefore put a double guard upon our lips, and when we vow we ought to say, The Lord helping me, or as said an ancient Apo- stle, "If the Lord wills we should live, and do this or that."
WOMAN'S EXPLANATION.

BY HELEN MAR WHITNEY.

Father makes frequent mention of gatherings at the Mansion and other places, in which we took part, also of entertainments given at the Young Women's Christian Association, in which I had frequent opportunities of hearing him speak. Some of his sermons I found written in a small pocket diary which had been overheard by me when he was writing them, 1843-44.

Father speaks of frequent visits paid to their mother and to their widows, Emma and Mary Smith. There were frequent Sunday gatherings following the services, "assembling at the Mansion in company with five of the Twelve, Sister Emma and Dr. Berulais to see the giants, Frederica Wordsworth and Mrs. Smith. He always took me with other members of his family to see them. None other were present but Brigh- ham Young, who was impressed upon my mind by his looking so diminutive as they stood side by side with the giant. He wore an immense saltire and a large silver and gold ring, the latter, which we handled, was so large that it went easily over three of the President's largest fingers. He was so naturally built and had a deep and power- ful voice. His wife was about the right height for him, but did not seem to enjoy going about the house as much as she did in such a state of health, she expressed her repentance to this kind of life and a desire for a more quiet one back in their native land among the big-举行了。 She always spoke of the little into this world, which, with others, in the pottery and putting vessels in the kiln for burning. Several were assisting — the work was great. He also men- 10th. The Saints convened at ten o'clock in the morning, but, during the winter, and the pottery during the warmer weather. Both were very profitable trades and would have made him a wealthy man, but instead of it. He gave his time and talents towards the great work of building up our Father's Kingdom. He gives the following account of their arrival, and of what was done, in the first day, in one of the valleys a little south of the Temple, the weather being very windy and dusty.

On the 10th. The Saints convened at ten o'clock in the morning, being fifteen years from the organization of the Church of Jesus Christ of Latter-day Saints, and there are one-third more people now than there were ever before at any conference since the Church began.

I called Father into the prayer-circle to offer prayer. B. Young preached on the subject of baptism for the dead. We met at two o'clock and the roads were covered so thick as they could stand and — on a square yard — reckoned to be twenty thousand Saints. Most of the tents were lined through the night, children were bussed. We came to a close at five in the afternoon. The wind blew hard and very dusty.

Monday, June 12th. Met at ten o'clock in a valley among the hills. Spent the forenoon talking about the Temple and Nauvoo House. In the afternoon the revelation on the Nauvoo House and titheing was read by Elder O. Pratt, then Elder B. Young spoke.

April 8th. 5 spoke one hour in the morning — Elder B. Young filled up the time. The afternoon was occupied by Elder B. Young and O. Hyde. At five o'clock the conference adjourned until the 1st of October. All went off well.

On the evening of the 9th, he mentions being at the Concert Hall and enjoying the beautiful singing by the Temple Choir. He held the next evening he speaks of G. J. Adams and Samuel Branson being cut off from the Saints. He also speaks of Elder Young getting the Masonic House for a printing office.

"This lodge," he says, "was organized on the 15th day of March, 1842, with forty members. Joseph Smith was called in charge the same evening, Abraham Jones was present and acted as Master. The first night he (Joseph) took the Masonic Hall, and the second night took the third degree." The following I copy from his largest journal:

Joseph and Hyrum Smith were master Masons, the third degree passed through the instrumentality of some of the leading men of that fraternity through the States. Although bound under the strongest obligations to be true and faithful to each other in every case and under every circumstance, the commission of crime excepted.

"There is no denying that there were some mean and disreputable characters among us, the same as are found in all other communities, who snatched away the attention and wind themselves into the good graces of both parties; and according to Jesus' words the net was to be cast in the sea and he who did not already meet their just rewards, will in due time, let him be "Mormon," Gentile or Jew, or whatever name they may be called by, each one will be made to answer for his or her own sins, whatever crime they may have committed it will return four-fold upon their own heads.

It seems it was the 12th of the following month that my father and several of his brethren found it necessary to conceal themselves to escape the clutches of their enemies who came there to serve their writs. Father, B. Young and W. Richards went to the house of Bishop Edward Hunter that day with the Church History and bid in the same upper room where Joseph had previously been concealed. W. Richards was then sick with the chills and fever, and President Young's health was also quite poor. Father wrote the morning following, "Had a good night's rest, B. Young dreamed of seeing a vessel blown on to dry land — then blood and bones being drowned."

At nine o'clock G. A. Smith came to us.

Read history all day, taking turns. When it came night B. Young read the Book of Mormon well, but lonesome — Returned the same night to our lodging." 14th he wrote: "Elder Richards better, and feeling quite well the day wet and chilly."

Wrote a line to my wife, who came and took dinner with us, had a good visit.

"15th. Last night I dreamed I saw them jump at me, but did not see him in his buggy to Aaron F."

This place was a rails or on the edge of a thick wool that was used to wrap up the children, who then were left in the edge of the very Holy Order at W. that came home, then wet Hunter's.

On the 19th, he says, "Sarah Ann Kingsbury took Brother Robert Pierce's, whom Young, John Taylor and We rested all day and felt fair great kindness from "sister daughters, Mary and Mary Lord bless them with peace dark went through the company of the Saints, but — went home where I found the all well but lonesome — were everywhere — almost anywhere".

The next day he wrote that he came there with the Church I ten o'clock in the morning. William Vil. went to see me where I was — Kingsbury — I hour, and my daughter came with me, and they took her iock.

This visit at Brother P. very well. Several of the next day, and the afternoon in conversation, engaged reading history, at good — "Preacher Call," composed by him, according which father wrote Oh Lord, bless my dear wife — they may all be righteous the youngest, and all live till.

He came home and stayed at called up at three in the morning at the vicer's office, where he the day.

"In the evening (he says) Bishop Whitney to administer to two children, and Julia Durp ing for them — they were days after this my mother w. child and fever, and is not seen since then. It was it could meet with the course they were taking in the time, while they were building the house in the work of the House. Our persecutors and the Prophet and Patriarch were killed, that this act we blow to Mormonism, but who mistakes, and that the Saints when they expected them to, the same course towards the A. Joseph had delivered the key But knowing them, I knew that they would be treated in having proved how much be — the word — I knew they had no notion of putting the power of blood-thirsty m. chains and dungeons, for a destination - place — Temple.

Had not this people (as most did) an equal and willing to be led and con order of the priesthood, and cities which were continuously improved, they would have more (I believe) would have disappeared, and long ago I
WOMAN'S EXPONENT:

Last night I dreamt I saw many serpents—
they jumped at me, but did not bite." At four o'clock in the morning Joseph Kingsbury took this message to his buggy and Ansonia.

This place was a mile or two from the city,
on the edge of a thick wood, where he stood texting his mother. His mother had a conversation with Sarah Kingsbury to see him. He wrote that he went into the forest twice to pray, the second time accompanied by his mother. They left the wood on the edge of the forest,
with the Holy Order at W. Richards—from there he came home, then went back to Bishop Kingsbury.

On the 19th, he says, * * Viola and Sarah Ann Kingsbury took me in a buggy to
Brother Robert Pierce's, where I found Briga-
ham Young, John Taylor and George A. Smith. We rested all day and felt refreshed—received great kindness from sister Pierce and her two
daugters, Mary and Margaret; may the
Lord bless them with peace and plenty.* After
dark went through the city disguised—saw
many of the Saints, but the knowledge not;
went home where I found my wife Viola, and
all well but lonesome—went back to my lodging
at eleven—almost as light as day.

The day he wrote these he learned that Richards
came there with the Church History. * * About
ten o'clock in the morning (he says) my dear
Viola came to see me while at W. Kingsbury.
* * They left in one hour, and my daughter
and Sarah Ann with her, and they took lunch
with us at two o'clock.

This visit at Brother Pierce's I remember very
well. Several of the Apostles were present
that day, and we had a pleasant afternoon in conversation, while some
were engaged reading history, and we had some
good singing. Brother Taylor sang the Up-
per Call, composed by himself. We left at
dusk, after which father wrote in his journal:
Oh Lord, bless my dear wife and children, that
they may all be righteous from the oldest
to the youngest, and all live till they become old.

He came home and said that night, but was
called up at three in the morning and went
to the church office, where he remained through
the day.

"In the evening (he says) I rode down with
Bishop Whitney to administer to his wife and two children, Julia and Mary, suffering
for them—they were very sick." A few
days after this my mother was taken sick with
child. She was not dead, but will in two or three
months—let him be "Mormon," Gentile or Jew; or whatever name they may be called by, each
one will be made to answer for his or her own
sins, whatever crime they may have committed, it will return four-fold upon their own heads.

"It seemed it was the 12th of the following
month that my father and several of his broth-
ren found it necessary to conceal themselves to
escape the clutches of the enemies who came
to there to serve their wills. Father, B. Young
and W. Richards went to the house of Bishop
Edward Hunter that day with the Church History
and hid in the same upper room where
Joseph had previously been concealed. W. Richards
was then sick with the chills and fever; and President Young's health was also quite poor. Father wrote the following follow-
"Had a good night's rest." B. Young
dreamed of seeing a vessel blown on to dry
land—I dreamt of seeing some persons from being drowned and killed. 1 o'clock A.M.
A. Smith came to us. * * Read history
all day, taking turns. When it came night
B. Young and his family and I were
well, but lonesome. Returned the same night to
our lodgings." 14th he wrote, "Elder Rich-
s about better, but B. Young quite poorly; the
day wet and chilly. * * Wrote a
line to my wife, who came and took dinner
with us, had a good visit. * * * 16th,
Last night I dreamed. I saw many serpents—
they jumped at me, but did, not bite." At four
o'clock in the morning Joseph Kingsbury took
him in his buggy to Aaron Farr's.

This place was a mile or two from the city,
on the edge of a thick wood, where he stood
that day. My mother went in the afternoon
with Sarah Kingsbury to see him. He wrote
that he went into the forest twice to pray, the
second time accompanied by my mother. They
left in the edge of the evening—he to meet
with the Holy Order at W. Richards'—then
there he came home, then went back to Bishop
Hunter's.

On the 10th, he says: "Vilate with
Sarah Ann Kingsbury took me in a buggy to
Brother Robert Pierce's, where I found Brig-
ham Young, John Taylor and George A. Smith.
We rested all day and felt refreshed—received
great kindness from sister Pierce and her two
daughters, Mary and Margaret, may the
Lord bless these with peace and plenty." After
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many of the Saints, but they knew me not;
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Next day he wrote that William Richards
came there with the Church History. "About
ten o'clock in the morning—(he says)—my dear
Vilate came to see me with Sister Sarah Ann
Kingsbury. They left in one
hour, and my daughter came, and Sarah Ann
with her, and they took lunch with us at two
o'clock.

This visit at Brother Pierce's I remember
very well. Several of the Apostles were pres-
ent that day, and we spent a very agreeable
afternoon in conversation, while some were
engaged reading history, and we had some
good singing. Brother Taylor sang "The Up-
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dusk, after which father wrote in his journal:
Oh Lord, bless my dear wife and children, that
they may all be righteous from the oldest to
the youngest, and all live till they become old.

He came home and staid that night, but was
called up at three in the morning and went to
the trustee's office, where he remained through
the day.

"In the evening (he says) I rode down with
Bishop Whitney to administer to his wife and
two children, and Julia Durphy, who was work-
ing for them—they were very sick." A few
days after this my mother was taken sick with
chills and fever; and father could only come to
see her at night. It was three weeks before
they could meet with the Saints, and this
course they were compelled to take much of
the time, while they were building and perform-
ing the work in the House of the Lord.

Our persecutors and the murderers of the
Prophets and Patriarchs supposed when they
were killed, that this act would be the death
blow to Mormonism, but when finding out their
mistake, and that the Saints did not resent it as
they expected them to, they commenced the
same course towards the Apostles, to whom
Joseph had delivered the Keys of the Kingdom.
But knowing themselves to be innocent, and
that they would be treated in a similar manner,
having proven how much justice there was to
be found in the United States for "Mormons,"
they had no notion of putting themselves into
the power of blood-thirsty men to be placed in
chains and dungeons, for this would have
brought a dead standstill to the work upon the
Temple.

Had not this people (as a rule) been the
most honest and sincere followers of Christ,
and willing to be led and controlled in the Holy
order of the priesthood, and governed by prin-
ciples which were continually being taught and
impressed upon their minds by wiser heads,
might (I believe) would have been driven to
desperation; and long ago have attempted to
the 17th, he wrote, "Espa & Lathrop got a corn in St. Louis, * were hunted by Bro. John & some." * On the 21st he mentions a sheriff by the name of Sickel coming there for Brother Felix. * Bro. Felix killed a deer off his own cattle—this is wonderful! * At seven in the evening * Backen- stoe came in and said that Major Warren owed the Ances money and could not help him, so he took those men who killed Durphy to justice so he would leave the country, and wanted Backen- stoe to be his hostage. * On the 24th, he wrote, "The painter are putting on the last coat of paint in the upper rooms of the Temple. Two stoves were put up in the largest room, and they were cleaning out the upper part. The font is going on—several of the oxen done—the horns are on." * 25th, I with Brigham Young and George A Smith went to the foremost in raising money for the purpose of sending to St. Louis to get iron—also clothing for the Temple hands, as they are suffering much for the want of the same. * I sold some money and went to St. Louis by Liram Kimball. * At two o'clock I went to Bishop Miller, to the upper room and talked with him. My wife and William and daughter Helen went with me, President B. Young and Bishop Whitney and families stayed there about sixty persons took dinner—had good music and a splendid time. * I remember this occasion and can add my testimony to his of the agree- able and effective meetings. About this time a letter was received by Brother Lewis Robbins, from William Smith, which father said was read in the town meeting, and with wrath against the Twelve. * A few days later news came that William Smith and George J. Adams were giving their affidavits against the Twelve as treasurers, saying the men were guilty of treason, and were inspired by the father of lies and sought revenge for nothing only because their own wickedness and corruption had been brought to light, the same as do all other dishonest apostates, who seek vainly to bring destruction upon the Holy Priesthood, and those whom they have withdrawn from; but they only destroy themselves, by becoming the instrument for the successful competition of the Lord and its salvation of God's people, unto the Gentiles and that they will hear it. * On the 27th of November, father wrote, "Brother Ephraim Kimball came into our city to take some of the brethren prisoners, being authorized by the United States." * On the 28th they left the city, (father said) in numbers to Brigham to thank the Lord on our behalf. * He wrote, "Saturday, the 29th, carpets were laid down in the attic story of the Temple. They were sent by different ones for the purpose. * * * * * * My wife Vilate, Sister E. A. Whitney and her daughter Sarah and Sister Bathsheba Smith came to assist us, President B. Young, E. C. Kimball, O. Hyde, P. P. Pratt, G. A. Smith, O. Spencer, L. Woodworth, G. Miller, W. W. Phelps, L. Rich- ardson and A. P. Rockwood were present, and at evening we all went into the room of B. Young, which is the southeast corner, and bore up our prayers before the Lord, and gave them for his goodness unto us in sparing our lives to finish this house, and for many other blessings received." * December 1st, I, A. W. Babbitt got home from Detroit, and he had been out enough to be a Catholic. The tidings are good and cheering—said some of them would be here in a few months. * * * * * * The committee of our public building society on the 2d they received a letter from a company in Philadelphia, wishing to purchase our city. The letter was written at Bloomington.* * * On the 30th of December, 1st, we saw half past eleven my wife and daughter, Sister Whitney and daughter Sarah came to the Temple, and Mr. and Mrs. B. Young received them as was priviledged. * * * * * * They commenced working at twelve o'clock, at the ringing of the Temple bell. * * * * * * Mary Anna Young, wife of President Young, came in two in the afternoon." * I remember this circumstance—and that we sent in a box of kindling wood's with his brother (Uncle Joseph) came in and sang some hymns—Sister Young assisting them. Uncle Joseph took to California and the rest joined in the chorus. * At four o'clock (he says) Sister Vilite, Sister Whitney, Sarah Ann and Helen left; I went with them to Brother Kingsbury's; took dinner—dressed and the second returned home, and I to the Temple. In another place is the following: "At three o'clock William brought his wife, my daughter Helen and Mary Ann Sheldon (father's wife) up into the attic of the Temple; I took them through all the rooms—from there they went into the top of the tower. In a dark they came to see in my room; I bowed with them before the Lord and called upon him and asked him to bless and thank him that he had given us this privilege. * On Saturday, the 6th, everything was completed in the Temple, and the Temple was opened. Father wrote, "Peace dwells here in the house of the Lord... We all feel to rejoice before the Lord, that he in his kind mercy has ex- cused his servants to finish the attic.* * * * * * * When we left the room we asked the Lord to bless Israel, and hold us in his grace. All we could give some hint of the Elders' endowments.* * * On Sunday all of the holy order were to assemble there. "This father (said) is the advice of President B. Young, and our wives will come and partake with us—the Sacrament will be administered—this gives them great joy. * "Sunday, 7th, snow falling—the weather mild— * * went to David Fulmer's and sealed two women to him for time and eternity, gave some counsel, and then returned to the Temple, where I found my wife Vilite, Bishop Whitney and wife. * Present were the following persons, and others missing: Joseph and Hyrum Smith, of the Holy Order of the Priesthood, having received it in the life time of Joseph and Hyrum Smith, the Prophet and Patriarch; President B. Young, President J. Kimball, Vilite Kimball, O. Hyde, Marinda N. Hyde, Parley P. Pratt, Mary Ann Pratt, John Taylor, Leaman, Charley, Merinda, Bathsheba, Smith and Willard Richards, High Priests, and their wives, John and Charley Smith, Alpheus and Loris Cutler, Reynolds and Thresa Cohoon, Newel K. and Elizabeth Ann Whitney, Cornelius and Pemila Lot, Isaac and Lucy Morley, Orson and Catharine and Mary S. Miller, Joseph Young, Levi Richards, William Clayton, Joseph Fielding and his sister Mary Smith, Sister B. Young, Thompson, Agnes Smith (Carlos Smith's widow), Joseph Kings- bury, John Bernhize, W. W. and Sally Phelps, Lucian and Flase Woodworth, Forty-two persons present. We clothed and commenced our meeting at two o'clock with prayer—sang a hymn, and Elder John Taylor spoke a short time then. * * * * * * Elder B. Young went sick and had to retire to his room and lay down on his couch. Elder O. Hyde gave a short oration. After he closed a hymn, 0. G. Kimball and Bishop N. E. Whitney broke bread, which was blessed by H. C. Kimball. Elder B. Young came in and partook with us. Wine was blessed by Joseph, Young and carried around by N. K. Whitney; we were passing around. And brought up the ship on this solemnity rested upon the great union in our midst. * * * * * * Elder B. Young said, the here every Sabbath and month. They gave us all went home. To be con*

**The SUFFRAGIST**

So popular is the 5th Banquet which the New En- gland Association shares with other Women's tickets were all sold long. But for the demen- sion to such an extent, the tables were set in the Meisson to accommodate still other tickets to gallery. The tables are beautifully decorated a pleasant sight to see the hall filled to the white, well spread by the air, Blunt, and released, for comfort, the upholstery, road over to be carried. Mrs. Julia Ward Ho- ter on the platform with an intense Mr. Thomas Russell being one of Freeman Clarke, Mr. and Mrs. Elizabeth B. Chase, Mr. Blackwell, Mrs. Clara, Carlin and Rev. W. Howe always a famous, "Song of F joining. After supper, upper gallery, speech, and grace and wit, as she first told us The War was Politics," the first response to Mr. Clarke, which, "Play," Mrs. Julia Ward tions, Hon. Thomas Lincoln, Rev. W. J. M. Woman's Hour has its 80 Codman, "The Age of Nymman: "Woman as a Mary A. Eastman, Mrs. Lucy Stone; "We, Miss Eya Channing, Hon. Mrs. Harriet Marton, Mrs. Women," Anna Garrie- mies, "Miss Mary F. J. of Reform," "The Granite State," N The speeching was int Gaspard Master Jr., P solo, accompanied by Mrs. Flora E. Barry says the "And a John A.") Which is indebted to M. S. music, which was an E. Lasielle for her accom Misschall for the use. But the feast of toasts: part unaided. The time 0. G. Kimball. Rev. William H. Spent ford, and ever so many words, M. close a fine Whittier given by F. Auld Lang Syne sang ten o'clock when the company to their home.
by N. K. Whitney; we had singing while it was pacing around. Then P. P. Pratt arose and spoke, and W. W. Phelps spoke—great solemnity rested upon the brethren and sisters; great union in our meeting. * * * John Smith (the Patriarch) spoke a short time, then Elder B. Young said, this quorum should meet here every Sabbath and partake of the sacrament. They gave us good counsel * * * all went home in good spirits.

To be Continued.

THE SUFFRAGE FESTIVAL.

BOSTON.

So popular is the Suffrage Festival and Banquet which the New England Woman Suffrage Association shares with the Massachusetts Association on anniversary week, that the tickets were all sold, long before the festival day arrived. But the demand for tickets continued to such an extent that two additional tables were set in the chapel adjoining the Melanson to accommodate the demand, and still other tickets were sold for seats in the gallery. The tables and the platform were beautifully decorated with flowers. It was a pleasant sight to see the long row of suffragists having a pleasant, social time at the tables so well spread by the excellent caterer, Harvey Blunt, and released, for a little while, from the constant uphill read over which all reform has to be carried.

Mrs. Julie Ward Howe, presided. Around her on the platform were invited guests, and some of the oldest of the suffragists, Hon. Thomas Russell being on her right, with James Freeman Clarke, Mr. and Mrs. Livermore, and Miss Freeman. On her left were Mrs. Elizabeth B. Chase, Lucy Stone, Henry B. Blackwell, Mrs. Clara N. Neyman, Mrs. Anna Garlin and Rev. William Spencer. Mrs. Howe always requires a song before meet, and a suffrage "Song of Freedom" was sung, all joining. After supper, Mrs. Howe made the opening speech, and announced the toasts with grace and wit, as she introduced the speakers. The first toast was "The Golden Rule in Politics," responded to by Rev. James Freeman Clarke, which was followed by "Fair Play," Mrs. Julia Ward Howe, "Good Resolution," Hon. Thomas Russell, "Liberty and Love," a poem by Martha P. Lowe, "The Woman's Hour has Struck," Mr. Charles H. Codman; "The Age of Chivalry," Mrs. Clara Neyman; "Woman as a Reserve Force," Mrs. Mary A. Livermore; "Signs of the Times," Mrs. Lucy Stone; "Women in Universities," Miss Eva Channing; "The Commonwealth," Hon. Charles W. Shick; "Strong-Minded Women," Anna Garlin; Spencer; "Our Enemies," Miss Mary E. Eastman; "The Sympathy of Reform," Rev. Frederic A. Hinkel; "The Granite State," Mrs. Armenia S. White. The speaking was "intermingled" with music, Gaspard Maeder Jr. playing two fine violin solos, accompanied by Mrs. Gaspard Maeder. Mrs. Ellen E. Barry with inimitable grace sang, "The Arrow and the Song," A. Lollaby, and "John Anderson, My Jo." The Festival is indebted to Mrs. B. C. Vogel for preconcert music, which was an added grace, to Mrs. E. Rosselle for her accompaniments and to Mr. McPhail for the use of a fine upright piano. But the feast of toasts and speeches was left in part unsaid. The time was too short. Mrs. C. M. Severance, Miss Frances H. Turner, Rev. William H. Spencer, Dr. Mary J. Safford, and ever so many more keep their good words for next time. The exercises came to a close after a fine quotation from John G. Whittier given by H. B. Blackwell, with And Lang Syme sang in chorus. It was past ten o'clock when the cars bore this pleasant company to their homes.

L. S,
SCENES IN NAUVOO, AND INCIDENTS FROM H. C. KIMBALL'S JOURNAL.

BY MERRILL MAR WHITNEY.

The following interesting events written by my father as they transpired, will, no doubt, be read with interest by the Latter-day Saints.

Tuesday, December 9th. The Twelve met in council at Willard Richards' with two Catholic bishops, Mr. A. Smith, and Mr. Hamilton, of Springfield, who came to contract for our city.

"Wednesday, tenth. Father wrote:—This morning went up to the Temple in company with my wife and Sister Whitney—the morning very fine but cold.

"I took President B. Young and a number of the brethren..."

"About half past ten it was reported that Priest Tucker and his associates were below, waiting an interview with the Twelve and council. Mr. Tucker and Mr. Hamilton were admitted into the upper rooms of the Temple, accompanied by Bishop Joseph H. Haywood, who made an introduction to those present. The propositions of the council in regard to the sale of our property were presented to Mr. Tucker in writing, who read them over and then handed them to Mr. Hamilton, who also read them. The gentlemen were then invited into President Young's room, and the Twelve were present.

"Near the Temple, Mr. Tucker seemed to give much encouragement that an arrangement would be entered into to accomplish what we want. Both the gentlemen seem highly pleased with the Temple and the city, and appear to feel certain that the Catholic should get their Temple and vicinage. About half past twelve they departed, evidently feeling well to want us."

At a quarter to four, Elder Hyde came into my room and brought tidings that our sheriff J. B. Backenstos was clear and acquitted. The jury said if there had been no witnesses on the part of the State it would not have required two minutes to have made up their verdict. They have got two of the mob witnesses in jail for perjury, and Backenstos has gone to Springfield to request the Governor to withdraw his troops."

President Young replied and explained in regard to that matter, also the pulpits, place for the organ, etc., in the Temple. Mr. Hamilton asked a question as to the disposal of our public buildings. In answer to which Elder Hyde read aloud the written proposition and offered some explanations."

President Young remarked that we wished to retain, from the sale of our property, sufficient to take all our poor with us in a comfortable manner. If he was alone he could take his wife with him and make his way to the Pacific with little difficulty, but at the same time he did not wish to do it. He would rather have his wagons and go with all the rest of the church comfortably. Mr. Tucker said he thought it would be wisdom to publish our propositions in all the Catholic papers and lay the matter plain before the people—should also think it would save much Bishop Haywood to send a competent committee to ascertain the value of our property etc. At the same time they would save all their influence to effect a sale as speedily as possible—thanks—they have men in St. Louis, New York and other cities, who could soon raise the amount we want, but the time is so very short, he does not know whether it can be done so soon. He then asked if we would be willing to have our propositions published in their papers. President Young replied we should have no objections, providing it was understood that we reserved the right to sell when we had the chance—Elder P. F. Pratt thought it would be well to talk over the propositions and investigate them, so as to have everything perfectly and clearly understood. Mr. Hamilton wished to ascertain upon what conditions they could obtain two of our public buildings—one for a school and one for a church."

President Young said he was well aware that there were many men in the Catholic Church who could furnish all the money we would want at once, but he supposed it was more satisfactory with a Mr. Butler, who owned a wealthy bank, when asked why he did not sign off more bills, he replied, it was a good deal of trouble to sign off bills. He supposed it was too much trouble for them to dig their money out of their vaults; but he wished it understood that while we make a liberal proposition to dispose of our property, we must have the means to help ourselves away."

Mr. Tucker said their object was to write to each Bishop and enclose our propositions in a letter, at the same time advising him either to come himself or to appoint a committee of efficient men to come and value the property, and enter into terms for a final agreement. He said the sum to be raised was largish, and the time very short, but thence they said it can be accomplished—they think they could be able to give us a decided answer by the 25th day.

President Young said he would like to add a note to our proposals before they go for publication, to this effect: That if they agree to our propositions we will lease them the Temple for a period of from five to thirty-five years, at a reasonable price, the rent to be paid in finishing the unfinished parts of the Temple, the wall around the Temple Block and the block west of the Temple and keeping the Temple in repair. The council agreed to the amendment, which was accordingly added to the proposals and handed to President Young.

Mr. Tucker seemed to give much encouragement that an arrangement would be entered into to accomplish what we want. Both the gentlemen seem highly pleased with the Temple and the city, and appear to feel confident that the Catholic should get their Temple and vicinage. About half past twelve they departed, evidently feeling well to want us."

At a quarter to four, Elder Hyde came into my room and brought tidings that our sheriff J. B. Backenstos was clear and acquitted. The jury said if there had been no witnesses on the part of the State it would not have required two minutes to have made up their verdict. They have got two of the mob witnesses in jail for perjury, and Backenstos has gone to Springfield to request the Governor to withdraw his troops."

"About half past one o'clock, father says, Mother Lucy Smith, the mother of the Prophet, arrived, ... the first time that the old lady has been in the State. She with Sister Agnes, the widow of Don C. Smith, Sister Mary, widow of Hyrum, her sister Mercy Thompson and Elizabeth Ann Whitney took lunch with my father and his sister aunt, Mother Smith says, "Write that I ate hearty." He continues, all the rooms are nicely carpeted and have a very splendid appearance."

"At three o'clock Sister Mary Ann Young, Wilate Kimball and Elizabeth Ann Whitney commenced washing and anointing each other—being the first in the Holy Temple of the Lord." We are here reminded of the Prophet Joseph's words that The sisters are always first in all good works."

At twenty-five minutes past four o'clock President B. Young and H. C. Kimball commenced washing and anointing Elder Willard Richards. Mother Smith went through the Holy ordinances that evening with those who have been previously mentioned as receiving them in the life-time of the Prophet, so my father wrote, and that some retired early, and the rest continued working till half past three in the morning, when President Young and all present knelt down said a long prayer, mouth, offered up prayer and praise to the Most High, for his goodness. Father says, B. Young and wife, H. C. Kimball and G. A. Smith, also Sister Mary Smith, her sister, Mercy R. Thompson and W. W. Phelps and his wife tarried in the Temple all night. We only obtained about an hour's sleep. In the morning Sister Young and the others went home; B. Young and myself went to Joseph Kinsgury's and ate breakfast."
returned back to the Temple and found several
of the brethren and sisters had come in to re-
cieve their endowments. * * Sister
Vilate Kimball and Elizabeth Ann Whitney,
attended to the * * females. At
one o’clock Elder Orson Pratt came in; he has
just returned from his mission to the east."

Some portions of father’s journal were written
by William Clayton. He wrote, “After we
got through President Young called the follow-
ing persons into Heber’s room viz. H. C. Kim-
bail, P. P. Pratt, John Taylor, Or Hyde John
E. Page, George A. Smith, Anasa Lyman,
Newel K. Whitney, George Miller and Will-
iam Clayton. The President then stated that
he had received a letter from Samuel Brannan,
saying that he had been to Washington and
had learned that the Secretary of War and
the heads of the government were laying plans
and were determined to prevent our moving
west; alleging that it is against the law for an
armed body of men to go from the United
States to any other government. They say it
will not do to let the Mormons go to California
or Oregon, neither will it do to let them
stay in the States, and they must be extermin-
ated from the face of the earth.”

To all earthly appearance, we were then to
be scattered or wiped out of existence. We
were but a little handful and no power to look
out to but to the Omnipotent, whose hand had
thus far kept us together and not the power of
man. But He, in his infinite mercy, had en-
dowed them and given them the key by which
his faithful servants and handmaiden could
approach nearer to His throne, and find
greater favor, because of their humble obedi-
ce to His laws and requirements. Father
says, “We prayed that the Lord would defeat
and frustrate all the plans of our enemies, and
inasmuch as they make plots and lay plans to
exterminate this people and destroy the priest-
hood from off the earth, that the curse of God
may come upon them, even all the evil which
they design to bring upon this people, and that
the Lord would preserve the lives of His ser-
vants and lead us out of this unholy nation
in peace.” After we got through there was a
unanimous feeling that the Lord would answer
our prayers and defeat our enemies. President
Young said we should go away from here in
peace in spite of our enemies.

The holy ordinances of the Priesthood are
the things most dreaded by the enemies of
all righteousness, and is his (the father of
lies) who is at work stirring up the hearts of
men to destroy it from off the earth.” The Lat-
ter-day Saints are prepared for this and know
that he will leave no stone unturned to accom-
plish this end. How plainly we can see his
workings in the efforts made in these days by
his agents to stop not only the legitimate emi-
gration from the spirit world but also the hon-
est in heart, from the various nations of the
earth; but how feeble are their efforts—Orson
Mason for instance trying to prove that “Mor-
mon” missionaries are bringing “over paupers
for wives,” etc., but they all prove abortive,
and in the very course they are pursuing they
are inadvertently publishing the Gospel truths
and making proselytes faster even than the
missionaries can do; and we can’t but repeat
those words, “God works in a mysterious way
his wonders to perform.” Because the keys of
the Priesthood which were to be conferred
upon Aaron and his seed have been handed
down and administered to the Latter-day
Saints, and because the faithful portion are
still determined to be faithful, and true to the
sacred covenants which were made in the
Temple of our God, we are to be threatened,
harassed and persecuted to the bitter end.

To be Continued.

County Convention on July 14th. Primary
meetings on July 10th. Ladies attend,
It reminds me of a time in my father's early life, when he was previously to his bearing of the 'Mormonism.' It was in 1832 when he received the three-first degrees of Masonry in the lodge at Victor Falls, Ontario Co., New York, and in 1834, previous to receiving the right hand to the Royal Arch Masons, the Mormon affair broke out and the Masonic Hall in Canandaigua was burned by anti-Mormons, and all their re-
cords consumed. It seems that the Masons were persecuted and the same unjust proceed-
ings were heaped upon them by the anti-Mas-
sons that have been upon those who hold the
Priesthood. "Not as many as three of us," father says, "would meet together, unless in se-
cret, without being molested. I have been
from my houses and possessions with many of my brethren belonging to that fra-
ternity five times, by mobs led by sons of
their leading men." I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor. I wish that all Masons would live up to their profession, then the world would be in a much better state than it is now. The Prophet Joseph after becoming a Mason said that Masonry had been taken from the Priesthood. In Nauvoo I was ac-
quainted with the widow and daughter of Mor-
son, who expressed to me on one occasion, when but a young girl, of getting a glimpse of the
outside of the Morgan's book, exposing Mor-
son, but which my father always kept locked up. Now if men should be true to Ma-
sonry and hold sacred their covenants to that
or any other fraternity, why in the name of
conscience should not the covenants to the
Great Master Mason be held as sacred? Yes,
and more binding and the greater should be
our obligations. At all events we intend to
prove true to our integrity and hold to the
sacred covenants and institutions which we
know have been established by the Almighty,
and are calculated to put mankind in posses-
sion of the means of salvation, temporal as
well as spiritual, and to bring us into our pro-
persphere and relationship to God our Hea-
venly Father, and which has given to women
as well as men the true key that can unlock
the mysteries of the eternal world—bring-
ning back to our recollection those glorious things which we lost remembrance of in coming down to
this dark world as wanderers in the paths of
darkness, disregard and apostasy. He teaches us to be virtuous, honest and upright;
to moderate and bring into subjection our fail-
neratures, and requires us to put away our vani-
ties and not indulge in any thing which is low
er that would be offensive to God or the ce-
terial beings. These things were taught to us in
to Holy Sanctuary, and we were instructed
upon our minds and upon those of our child-
ren, so as to be remembered and lived up to
in all coming life: And though we have some
far short of living what we program, still we hope
to do so in time. But if because of the faith
and integrity of us who are to be perversely
and threatened—innocent women impre-
ced and the liberty and lives of an honest
and God-fearing people to be jeopardized be-
cause they are determined to be true to their
own covenants, obedient to His commands, we want
them (who are the enemies of God) to know
and understand that we shall continue to throw
ourselves upon His mercy instead of their—into the hands of men who have long since proven themselves to be liars and trait-
ors, not only to our country, but to them-
selves and to their God; whom we know to be
Sovereign Lord in this thousand years of this
eternal kingdom. And we wish them to under-
stand that it will take more prisons and fators than
they can provide to bind the souls of men, or
even to make of a Latter-day Saint a conse-
cut breaker—to deny the principles of our holy religion, the celestial
order of marriage not excepted, and every
attack made upon us only increases the faith
and determination to stand firm to the end,
and some life or some death.
Saturday, December 29, 1843, father wrote:
"President Young having predicted in the Temple
last night was early at his post and dictating
in relation to the business of the day and ar-
ranging the business in connection with
what he listened to a Captain Fremont's journal by Franklin D. Richards.
* * *
* The morning was a very
beautiful one—the sun shining clear and
bright through the east windows of the room
in which the party were assembled.
The reading was finished at ten o'clock, at
which time Miss Elias R. Snow handed in a
list of the females washed this morning, which
list she has taken for several days past. At
seven o'clock p.m. some commenced washing in the male department.
* * *
"President Young left the Temple about
half past four o'clock and wished me good night.
At five o'clock a meeting was held in my
room.
"We offered up thanks to God and asked for the
Spirit of Bishop Whitney's youngest child, also for mine, and that
God would turn away the wrath of this gov-
ernment from us and give us some things for
good.
"My mother three youngest, David, Charles
and Brigitt had been suffering from whom-
pox cough for some time, previous to this,
and continued to all winter. Her face and
Bishop Whitney's were dangerously sick
with it when we were compelled to leave Nauvoo in the month of February, 1846.
* * *
"Sunday, December 21st," write his clerk:
"According to appointment on Sunday last a
meeting was held in the east room.
Seventy-five persons were present, Elder H. C.
Kimball presiding." After mentioning the
names of the brethren and sisters, he says,
"At five minutes before eleven the song,
"Glorious things of thee are spoken" was
sung—Father John Smith then made two
remants—blest the bread and it was handed
round by Bishop George Miller. The wine
was blessed by Bishop Miller and handed
round by him. While singing the benediction
around Elder George A. Smith arose and
addressed the congregation. He thanked God
for the privileges he had enjoyed, and espoused
the law and the influences of the difficulties under which the church had
labored to attain to the blessings we now en-
joy. Another thing he thanked God for—
Already had more than five hundred persons
passed through, and therefore, if half of them
should be like the foolish virgins and turn
away from the coming of the Lord, then the
Holy Priesthood would be beyond the reach
of mobs and the assaults of the adversaries of
this Church. Order was one of the laws of
heaven. When we are together. * * *
and unite our hearts and act as one mind, the
Lord will hear us and will answer our prayers.
It related an instance of a man who was
healed and cured of the whomping cough one
night through the prayers of himself and Elder
Woodruff in Michigan, while they were on
a mission. Said that when they were not
going to get an opportunity they retired to the wilder-
ness or to an upper room, they did so
and were always answered by good things for us. * * *
evry day and pray
to God and in private circles. * * *
We are different from what we were before we
passed into this state,—we are now
WOMAN'S EXPERIENCE.
man and wife are united in feeling, and act in unison, I believe that they can hold their children by prayer and faith, and will not be obliged to give them up to death until they are fourscore years old. Sometimes men trifle and destroy the confidence which each ought to have in the other, this prevents a union of faith and feeling. The apostacy of Thos. B. Marsh was caused by so small a thing as a pint of stripping—and his oaths brought the exterminating order which drove us all out of Missouri.

"The woman ought to be in subjection to the man—he is careful to guard against loud laughter—against levity and talebearing. He expressed his unfeigned love for the brethren and his confidence in their endeavors to keep these rules. "The Spirits of God" was then sung. Elder Kimball next addressed the meeting. He concurred in all that had been said, the observation of these things is most essential. About four years ago next May nine persons were admitted into the holy order—five are now living. B. Young, W. Richards, George Miller, N. K. Whitney and H. C. Kimball, two are dead, and two are worse than dead. You have not got all you will have if you are faithful. He spoke of the necessity of women being in subjection to their husbands, "I am subject to my God, my wife is subject to me and will reverence me in my place, and I will try to make her happy. I do not want her to step forward and dictate to me any more than I dictate to President Young. In his absence I take his place according to his request. Shall we come from loud laughter?" "Will you never slander your brother and sister? I will refer your minds to the covenants you have made, by an observance of these things you will have dreams and visions.

"We shall not be with you long. We cannot rest day nor night until we put you in possession of the Priesthood. * * If we have made you clean every day, wait now to work and make others clean." * * * * There are from "seven to twelve persons who have met together every day to pray ever since Joseph's death, and the people have been sustained upon this principle. Here is Brother Turley has been liberated by the power of God and not of man.

"Elder Cahoon bore testimony of the importance of those things which had been spoken, and rejoiced in the idea that the things he was taught in the beginning were the same things now taught and remembered, and it is so because they are eternal things. The assembly was then formed for prayer, and Elder John Taylor being smooth the whole congregation united with him in prayer. * * At ten minutes past two the meeting was dismissed and another congregation met in the same room.

"At three o'clock sang "Hosanna" prayer by Orson Hyde, after which by invitation of Elder Kimball (who presided) President Young not having been at the Temple to-day, and the duty of presiding having devolved upon Elder Kimball as the next in succession) Amasa Lyman addressed the assembly, he said, "Doubtless with most of the present assembly it is the beginning of a new era in their lives—they have come to a time they never saw before—they have come to the consciousness of a knowledge of things, and it is necessary that they should be trained on their minds. One important thing to be understood is this, that those portions of the priesthood which you have received are all essential matters.

To be Continued.

Do not wait for extraordinary opportunities for good actions, but make use of common situations. A long walk is better than a short ride.
SCENES IN MAUVOO, AND INCIDENTS FROM H. C. KIMBALL'S JOURNAL.

BY HELEN MAN WHITNEY.

"It is not merely that you may see these things; but it is a matter of fact, a matter that must be the truth, that you have to do with them, that you have to come to know them, must be the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul. It is the salvation of your soul, for you have not come to know them, that you shall come to know them, and that you shall have the salvation of your soul.

Elder H. C. Kimball said, "The ideas advanced by Brother Lyman are good and true."

"* * * God is like one of us, for He created us in his own image. Every man that ever came upon this earth, or any other earth, will take the course we have taken. Another thing, it is to bring us to an organization, and just as quickly as we can get into that order and government, we have the celestial Kingdom here. You have got to know your brethren or you never can honor God. The man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply and replenish the earth without man; and He made man and gave him to him. He did not make the man for the woman but the woman for the man. * * * But if a man does not use a woman well and take good care of her, God will take her away from him and give her to another. Perfect order and consistency makes heaven, but we are now deranged, and the tail has become the head. * * * One reason why we bring our wives with us is that they may make a covenant with us to keep these things sacred. * * * You can't sit in a chair now as you could before you came to this order. It is not for us to reproach the Lord's appointed, nor to speak evil of him, if he can't keep the covenants which he has received. * * * Elder George A. Smith made a few remarks; he spoke principally in relation to the importance of keeping sacred those principles which we had received. He was followed by Elder Orson Hyde, * * * The congregation was dismissed by prayer by Elder John Taylor.

Those teachings and the wonderful experience of the Latter-day Saints since they were given, and the apostacy of some who were then such bright and shining lights, have led me to indulge in deep and sorrowful reflections on the same. The awful and irreparable loss of those whose great light has become darkness, because they forgot and transgressed the very laws and principles which their own lips were inspired to utter in that house of God, and to proclaim it for centuries after to the world, and also to the nations afar off. And do we realize that this warning voice has been sounding in our ears for more than half a century or so, that the Lord is now coming out from His hiding place to vex the nations, and that He will no longer be trifled with, and we things we were formerly inclined to be favored by the late terrible fire in this city. * * * Though the threats of men could not make our knees tremble, God is able to, and to humble us to the dust, and which I truly believe he will do, and that quickly, unless we change from our present course in mixing up and following in the ways of Babylon. Being absent from the city at the time of that dreadful fire, when hearing the awful tidings it sounded like a death knell to departed hopes; and this feeling was not lessened when hearing repeatedly those old familiar words, uttered years ago. Brother Heber predicted that "whisky street" (Main Street) would yet burn down like an old tinder box." We also heard President Young speak in a similar manner. If it deserved that title then, by what name should it now be called? with other places established since then, and sustained by the outside element, and which are in a similar state of putrefaction? Why, look for a turn of this kind when coming away to this far off wilderness, and for many years we were almost entirely free from its contaminating influence. But these things we suppose are necessary to prove us. It has long been foretold that God's judgments should commence as His house and it appears to me that
this is but the beginning, and that it stands us
in hand to search into our own hearts, and ask
ourselves if we are living up to all of His re-
quirements. We read that "Those who fear
the Lord will prepare their hearts and humbkle
their souls in His sight, saying, we will fall in-
to the hands of the Lord and not into the
hands of men, for as His majesty is, so is His
mercy." But how much longer can we look
for mercy? What hath not mercy mixed with
judgment done? How can we look for it if we
are not keeping His commandments— and the
"Word of Wisdom" given by the Lord
through His Prophet Joseph, to the Latter-day
Saints on the 27th of February, 1833. It
was sent greeting—not by commandment or
constrained, but by revelation showing forth the order and will of God in the
temporal salvation of all Saints in the last
days.

"Behold, verily, thus saith the Lord unto
you, in consequence of evils and designs which
do and will exist in the hearts of conspiring
men in the last days, I have warned you and
forewarn you, by giving unto you this word of
wisdom by revelation..."

And all Saints who remember to keep and do
these sayings, walking in obedience to the com-
mandments, shall receive health in their travel
and narrow to their bones, and shall find wis-
dom and great treasures of knowledge, even
hidden treasures; and shall run and not be
weary, and shall walk and not faint. "And I
the Lord give unto them a promise, that the
destroying angel shall pass by them, as the
children of Israel, and not slay them... Amen.

My father's clerk wrote the following: "Dec.
23rd. Almon W. Babbit entered the Temple,
was invited by President Young into his room;
his brings report that officers from Springfield
are here, and several of the state troops after
the Twelve: particularly Amasa Lyman. At
three o'clock John Scott informed George D.
Grant that an officer and assistants were
watching for President Young and others at
the front door of the Temple. Brother Grant
carried the information to President Young,
who soon devised a scheme by which their in-
tentions to carry him off might be frustrated.
The President directed Brother William Mill-
er, who was present at the time, to put on his
cloak, but which happened to be my father's—
their cloaks being precisely alike. He threw
it around Brother Miller's shoulders, and told
him to wear it and also his hat and accompany
George Grant to his carriage at the door, etc.
They followed his directions. Brother Clayton
wrote: "As Brother Miller was about to get
into the carriage with Elder Grant, the officer
and five or six of his assistants arrested him
supposing him to be President B. Young. They
were about to drive away, with him, having
made their bosses that they would get as many
of the Twelve as they could—take them down
to Warren, and have a New-Year's frolic kick-
ing them, but they were persuaded to drive to
the Nauvoo Mansion and tarry until to-morrow
morning, when the validity of the writ would
be tested.

"They were kept in profound ignorance of
their mistake.

"Esq. Babbit takes the legal management of the case, and
when they have stopped long enough to make
a good tavern bill will probably get their eyes
open and put off."

"Esq. Babbit came in at five o'clock, and re-
ports that the officer has left the city and gone to Carthage with the prisoner.

"Lawyer Edmunds, a partner of
Mr. Babbit's, has gone with them to act as
counsel for the prisoner. The officer has writes
for B. Young, H. C. Kimball, F. P. Pratt,
John Taylor, George A. Smith, Amasa Lyman
and T. Tucker, who are all charged with coun-
terfiting the coin of the United States."

To be Continued.
SCENES IN NAUVOO, AND INCIDENTS AND INCIDENTS FROM H. C. KIMBALL’S JOURNAL.

BY HELEN MAR WHITNEY.

I well remember the fear, and for interesting particulars will refer to the "Life of Brigham Young." There were my son Joseph A. and Brigham jr., Brother H. C. Kimball’s boys and others who were looking on, and all seemed at once to understand and participate. They followed the carriage to the Mansion House and gathered around Brother Miller with tears in their eyes, saying, "Are you going, where are you going?" Brother Miller looked at them kindly, but made no reply; and the Marshal really thought that he had got "Brother Brigham." Lawyer Edmonds, who was staying at the Mansion House, appreciating the joke, volunteered to Brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the Marshal, with his posse, stopped. They arose in their carriages, buggies and wagons, and like a tribe of Indians looking to battle, or as if they were a pack of demons yelling and shouting, exclaimed, "We’ve got him, we’ve got him!"

"When they reached Carthage, the Marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time ascertaining that they had got him. Brother Miller, remained in the room until they bade him come to supper. They parleyed some time after the other, and asked for Brigham. Bro. Miller was pointed out to them. So it continued until an apostate Mormon, by the name of Thatcher, who lived in Nauvoo, came in and sat down and asked the landlord where Brigham was. "That’s Mr. Young," said the landlord, pointing across the table to Bro. Miller. "Where I can’t see any one that looks like Brigham," Thatcher replied. The landlord told him it was that flaky man, eating.

"Oh, b—-!"] exclaimed Thatcher, “that’s not Brigham, that’s William Miller, one of my old neighbors.”

"Upon hearing this the landlord went, and tapping the sheriff on the shoulder, took him a few steps and said, ‘You have made a mistake. That is not Brigham Young; it is William Miller of Nauvoo.’"

The Marshal, very much astonished, exclaimed, "Go, go, and pass on, Brigham!" He then took Bro. Miller into a room, and turning to him, said, "What in the name of the deuce did you call my name?" "You have not asked me my name," Bro. Miller replied. "Well, what is your name?" the sheriff asked another one. "My name is William Miller." "I thought your name was Brigham Young. Do you say this for a fact?" "Certainly I do," returned Bro. Miller. "Then," said the marshal, "why did you not tell me that before?" "I was under no obligation to tell you," replied Miller. "The marshal, in a rage, walked out of the room, followed by Bro. Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos and others, who took him across lots to a place of safety, and this is the real birth of the story of ‘Bougis Brigham.’"

They never believed for a moment that Brigham Young was in Carthage. They were guilty of counterfeiting. It was only an excuse got up for the want of a better one to drive the ‘Mormons’ to desperation, that they might have an excuse for keeping them; for then they were looked upon as a dangerous foe in a political point of view, the same as they are today.

Dec. 29th. "About half past six p.m.,” he writes, "Sheriff Backenstos came to the Temple,—was admitted to the office room. * * Had conference with President Young, H. C. Kimball, Orson Hyde, P. P. Pratt, John Taylor, Amasa Lyman and George A. Smith. He gave an account of the occurrences at Carthage—* * * * Said the United States Deputy Marshal was in town with his writ for the Twelve and C. Miller. "Saturday, 30th. * * None of the Twelve present at the Temple except Orson Pratt. At fifteen minutes past ten o’clock the United States Deputy Marshal, from Springfield, by the name of Roberts, came to the Temple in company with Almon W. Babbitt. He was freely permitted to examine the portraits and made inquiries as to where they were, severally, but obtained no correct information. He was requested to take off his boots in the preparation room, which request he complied with. After remaining about a half an hour he departed. About two o’clock he returned in company with Sheriff Backenstos and a gentleman whom the Marshal introduced to us as from New Orleans. They visited the middle room, and the tower and departed in about a half an hour. Doctor Bernhail came in about one o’clock—and borrowed the “New York Sun” of December 28th, 1845, which contained a letter said to have been written by Emma Smith to the Editor.

Elder Orson Pratt has been engaged in making astronomical calculations from several observatories—he makes the latitude of Nauvoo to be 40° 32’ 48’’.

Elder Orson Pratt came in, * * said that the officers had been watching his house. "Sunday, December 29th. Meeting at half past ten o’clock this day in the attic story of the Temple. * * A very large congregation was present, some of the side-rooms were filled. * * About two hundred persons were present, cloathed in priestly garments. President Young addressed the meeting, it having been opened with prayer by P. P. Pratt and singing the songs of Zion, ‘The morning breaks, the shadows flee,’ and ‘Come to me, etc.’ President Young desired them to be wise and do honor to the cause they have espoused, and bring no reproach upon the character of Him who has given us of the things of His kingdom liberally. ‘The keys of the Priesthood are for the purposes of impressing on the mind the order of the creation. Adam’s name was more ancient than he was. It was the name of a man, long before his son enjoyed the Priesthood.’ After his fall another name was given to Adam. ‘The order and changes prove the principles taught in the Bible. First, men should love their God supremely. Liberty and happiness will never shine upon us until we learn these principles. * * The love which David and Jonathan had for each other was the love of the Priesthood. God is a personage of tabernacle. The Son is a personage of tabernacle. The Spirit, or Holy Ghost, is also a personage, but not a personage of tabernacle, but a personage of Spirit. God dwells in eternal burnings—puts his hand through the veil and writes on the wall. And any person who goes through these occurrences cleans their hearts and sanctifies themselves and sanctify the Lord it will damn them. * * We shall not be able to have another public meeting here without ourOne last word on the roof. It has already caused the walls to crack, prevents the doors from shutting and will injure the roof. I see here an adobe, and the wood is to be supplied as follows—1000 men, or as many as can be obtained, to
go to the islands and cut wood, and send teams to go and draw it to the Temple until 1000 cords have been obtained.

"They sang the hymn, "Glorious things of thee are spoken." Prayer by Amasa Lyman, asking blessing on the bread. Passed around by Charles C. Rich and George Miller. Blessing on the wine asked by P. P. Pratt. While the wine was passing around sang the hymn, "Adam Ondi Ahman."

"Elder Kimball next spoke—cautioned the brethren and sisters against telling that the Twelve were in the Temple. Alluded to the stories in circulation that several persons had been killed on their way through the ordinances, etc., etc. After which a hymn was sung, being led by Brother S. H. Giddard, John Kay and William Calhoun, when they united in prayer, Elder John Taylor being mouth, and the congregation was dismissed by Elder Orson Hyde. At five o'clock President Young and H. C. Kimball, assisted by their wives and Sister Whitney, washed and anointed for their health their three little children, whose names are John Willard Young, Brigham Willard Kimball and Mary Jane Whitney.

"Just at dark three of the dragoons stationed at Carthage came in with a man named Noah Miller whom they wished to deliver up to the proper officers. He was charged with swindling several persons out of their property. They brought a letter from Major Warren, the commanding officer, the tenor of which was as above. This is on file among President Young's papers, "President Young and his wife and child, Elder H. C. Kimball and wife and child, and several other persons remained in the Temple over night."

To be continued.

DRAPER PRIMARY.

EDITOR W. W. MILLER.

Yesterday, accompanied by Mrs. Louise Felt, general President of the Primary Associations, and Mrs. Ellen S. Clawson, Stake President, I attended the Annual meeting of the Primary Association of South Willow Creek, Draper, Mrs. Smith and counselors presiding.

In both sessions, forenoon and afternoon, after the usual opening exercises, the time was occupied with recitations by the children, interspersed with short addresses by the President and lady visitors present. The recitations were well selected and well rendered, and all was conducted in such quiet, good order as reflects much credit on the presiding board.

The influence felt was delightful, and truly exhilarating—the interest never flagged. The fixed attention of the children during all the exercises was particularly pleasing, and very remarkable. One strikingly interesting feature of the day was, that quite a respectable number of young lads and lasses, boys and girls nearly grown to manhood and womanhood, members of the Association, who, for the sake of the great benefits to be derived from these educational opportunities, manifest a nobility and superiority of character far above many of their age, for they do not think it beneath their dignity to be associated with little children. We had the proof of the benefits they are securing to themselves before us. The girls efficiently led in singing—one of the boys dismissed the meeting in the forenoon, another made the opening prayer in the afternoon, and another, when asked by the president if he had a recitation prepared, answered in the negative; he then arose and made a very nice extempore speech, which amply atoned for the omission. These boys and girls are preparing themselves for future usefulness and honor.

E. R. S.

Salt Lake City, Aug. 11th, 1888.
SCENES IN NAUVOO, AND INCIDENTS FROM H. C. KIMBALL'S JOURNAL.

BY HELEN MAR WHITNEY.

"Monday, 29th. Several men presented themselves at the dwelling of President George Miller this morning, some came into the house and talked with him, while others remained outside. It was suspected that they were after him with a writ, and although President Miller was present and before them all the time, no one knew him; neither did any of the brethren, several of whom were present, seem to know where he was, and the suspicious individual soon left. At two o'clock word was brought that a company of soldiers were in Carthage. They proved to be four dragoons. They came up the hill; went around by the east end and north side of the Temple, out of the north gate and drew up in front of President George Miller's.

And it was said that the troops were endeavoring to get into the Temple, and President Young ordered the lights taken out of the stair case, but they said they were searching for hogs, said to have been stolen from Mr. Hibbard. * * * * After prayer was over, President Young and Elder Kimball went into the tower. * * * spent half an hour and returned—spent nearly an hour reading Captain Freeman's narrative, then retired for the night."

"Tuesday, 30th. Almon W. Babbit came in at half past eleven and reported that the marshal had left Carthage for Springfield, and there would be no more danger from him. P. P. Pratt has been engaged part of the time in forming a schedule for a pioneer company of 400 men to precede the body of emigrants, to find a proper location, and to put in seed early in the summer.

"The labors of the day having been brought to a close at so early an hour (half past eight) it was thought proper to have a little season of recreation; accordingly, Brother Hanson was invited to produce his violin. He did so, and played several lively airs; several excellent songs were sung, in which several of the brethren and sisters joined. The 'Upper California' was sung by Erastus Snow; after which Sister Whitney, being invited by President Young, stood up, and invoking the gift of tongues, and one of the most beautiful songs, in tongues that was ever heard. The interpretation was given by her husband, Bishop Whitney. It related to our efforts to build this house, and to the privileges we now have of meeting together in—of our departure shortly to the country of the Lord, and their rejoicing when they hear the Gospel, and of the ingathering of Israel. Altogether it was one of the most touching and beautiful exhibitions of the power of the spirit in the gift of tongues, which was ever witnessed, (so it appeared to the writer of this, William Clayton.) After a little conversation of a general nature the exercises of the evening were closed by prayer by President B. Young. * * * December 31st, he wrote, "President Young and Elder Kimball are superintending the operations of the day—examining maps with reference to selecting a location for the Saints west of the Rocky Mountains, and reading the various works which have been written and published by travelers in those regions. * * At six o'clock the High council, the High Priests and the Seventies met together for prayer, each quorum by itself, and all dressed in the holy order of the priesthood. Thus ended the year 1845, in the Temple of our God."

January 1st, 1846. Thursday . "This day is the first of another year—the morning is rainy, the ground very muddy and very deep. A heavy mist rests on the low ground under the bluffs; the sunlight is very dim being nearly shut out by the dark, heavy clouds, which overspread the whole face of the sky, and everything around wears a gloomy and dismal aspect—but notwithstanding the unfavorable appearances of things, the brethren and sisters are assembling together in the house of the Lord to receive their endowments."

Thus wrote William Clayton, he also says:"The plasterers have commenced this morning to plaster the arched ceiling of the lower hall of the Temple; the floor is laid, the frame work of the pulpit and surrounding seats for the choir and band are put up, and the work of fitting the room for dedication and holding meetings therein progresses very fast."

New Year's evening I, with quite a number of young friends, had the privilege of receiving the holy ordinances; and William Clayton wrote the following:"

"After a little time had elapsed the whole company were assembled together in the east room; in number about fifty, and all knelt down upon the carpet and united with H. C. Kimball in thanksgiving to God for His great mercy and goodness to us in granting us this opportunity of meeting together in the house of the Lord, and in prayer to Him that He would continue to bless us, that He would bless President Brigham Young with health and wisdom, that he might be able to lead and direct this people, and that the same blessings might be extended to all his brethren of the Twelve, and on and on, until God would bless our wives and give unto them strength of body, that they might live and administer to the servants of God, that they might see three score years and ten, and behold the Kingdom of God established in the earth, and that we might be enabled to continue in Nauvoo in peace until all the faithful Saints had received their endowments, and that when the time to leave here should arrive that we might have those things that we need to enable us to go away in comfort—that to this end our possessions might look good to those who are round about us, that they may buy them and pay us gold and silver and such things as we may need; also that God would bless our children and all things that pertain to us, and dedicate the whole company to God, gave Him the glory through our Lord Jesus Christ. Amen."

Wm. G. Young and Adelia C. Clark were then married by President Brigham Young; his nephew, Brigham H. Young, and Sidenia O. Clark officiated as groomsmen and bridesmaid. After making them repeat it, it was the understanding that they were to be married for time and for eternity, and receiving an answer in the affirmative, he then asked President Hazen Kimball and his wife (the latter being a sister of the bride) if the bride's parents understood their intentions and approved of them; and received satisfactory answers. After the ceremony was over he pronounced various blessings upon them. The clerk wrote the following:"

"Two o'clock. Three o'clock, and President Young invited the company to supper, which had been prepared. Bishop Whitney and wife led the way, and were followed by about half the company; the table not being extensive enough to accommodate more. President Young said we could worship God in the dance as well as in other things but strangely impressed upon the minds of those present the impropriety of mingling again with the wicked after having come so near to God, and thereupon they concluded the services which they had. He spoke pointedly to his daughter Vilette, and told her that if she should do so after this she might expect to meet the frown of a father."

He was followed by L. R. Foster, who concurred in the remarks of President Young, and said he would like to have a means put in that it might be known how many of those
present were willing to make a covenant, etc. Elder H. C. Kimball said, before the question was put he wished to say a few words—He felt thankful that President Young had touched this subject, and also that we had this opportunity of meeting together in this manner; said that those who were parents had become responsible for the conduct of their children, and for his part he should not be willing that his children should meet with the wicked.

He said to his own children, that they had covenanted here this evening that they would receive the instructions, and listen to the counsel of their father and mother, and he hoped they would remember it.

Erasus Snow expressed his feelings in a few words. The President then invited all those who were willing to covenant that they would keep themselves from mingling with the wicked to rise upon their feet; whereupon all rose up.

Hans C. Hanson, a Dane, inquired if it would be permitted for him to speak a few words, and receiving an approving nod from the President, said he had been in the habit of playing the fiddle for mixed companies among the wicked, and that in such companies he had seen very ungodly conduct; that on a certain occasion he played for some who were called Saints, but they went down to a steam boat and got about twenty-five passengers to join them; and, said he, they wanted to get away all our girls—and there was very bad talk there; when he saw the Saints enjoying themselves in the dance as they did here, he made a covenant with himself, that he would no more play the fiddle for the wicked, but that the Saints should have the use of his fiddle, and, that when he went on a mission, he would leave it with the Saints, and asked them if they would take care of it. They answered, “Yes.”

The Spirit of God was present, and the spirit of meekness, humility, and gratitude to God for the great privileges we enjoy, so that tears came into the eyes of many of those present. Love and union, peace and harmony, pervaded. The utmost decorum was observed; not a loud laugh nor a rude jest satisfied the ear.

The persons present on this occasion were as follows: President Young, his wife, and daughter Vilate, and sons, Joseph and Brigham, two little girls and infant; Elder H. C. Kimball and his wife Vilate, his son William H., with wife, and his daughter, Helen Mar Kimball; John Young and Lorenzo Young and his wife, Perite, their son William G., the bridgroom, Phineas H. Young and his son Brigham H. Young, N. K. Whitney and wife, Horace H. and Orson E. Whitney, John Whitney, Amasa Lyman and his wife, Eliza M. Partridge, Caroline E. Partridge, Lucy A. Seely, Clarissa C. Decker, Joseph C. Kingsbury, Sarah Ann Kingsbury, Helen Jeannette Murray, Mary Houston, Seldenia C. Clark, Adelia C. Clark, Hazen Kimball and wife, Lorenzo Snow, Eliza R. Snow and Mary Smith.

When the President told us at about half past two o'clock that it was time to seek repose, the sisters retired to the side rooms, and the brethren stretching themselves upon the floor or on the sofas—all were soon in the embraces of “tired nature's sweet restorer, balmy sleep,” with the exception of the bridgroom and bride, and a few of their friends, who, being unable to close their eyes in sleep from the abundance of their joy, passed the short hours of the morning in agreeable conversation in the office.

To be Continued.

unction is the tongue of fire, and is just the very gift which no universal, no degrees, no amount of learning or critical attainments, no cultivation of the science of belles-lettres or rhetoric or eloquence can bestow—E. Payton Ford.
SCENES IN NAUVOO, AND INCIDENTS
FROM H. C. KIMBALL'S JOURNAL.

BY HELEN MAR WHITNEY.

"Saturday, January 3rd," wrote the clerk: "This was a clear beautiful morning—the air comfortably warm—President Young having been up late last night did not rise very early. Elder Kimball looked a little tired, but not so much as I should have supposed. Uncle John Smith and his wife Clarissa came in early in the morning, also Isaac Mower and other members of the Young family. (The appearance of Elder Young, as usual, was quite sick during that day, was suffering from chills and fever, and did not come out of his room till five o'clock in the afternoon."

The next day, Sunday, no public meeting was held in the Temple on account of the floor not being strong enough to support so large a company as we should have come in. In the morning there was a council held in President Young's room. I was the only one present, and in which I was dined that David Caandian be sent to England. Brother Cundall was present.

"A letter was read to me, I am sorry to inform that Samuel Brunson in New York, also one from Pitts- burg, signed William J. Sait, both of which were nastening to the missionaries, and one in under the signatures of Brigham Young—the other was signed William W. Pepper, by David Mustash, and one from Elders Cundall and Kimball. A copy of the New York sun, of December 19th, 1845, containing a letter from James Arlington Bennett, to the editor, in which he refers to the necessity of sending the suffering orphans with Emma Smith, published in that paper on the 5th of Dec, was also received by President Young. The letter contained various statements, I understood some things which were considered as evidences that he was also the author of the letter signed Elijah Smith, but such as the idea, etc., was advanced by L. R. Foster, and was generally concurred in by those present, and was referred to in President Young's letter to Bennett.

"The different quorums met in their respective rooms for prayers at the usual time, viz., the 8th hour. The Clandall and the Priests, in the Temple, were on duty at an early hour—Spent the morning in hearing letters and newspapers, and giving directions to our missionaries. Elder R. Foster, who is one of the speakers of George D. Grant, having received ten or twelve letters from—William Smith, while he was there, also others, the same, that were read to President Young. The last was dated at Cincinnati, and was very serious. "The quorums met at night as usual for prayer. Prayed for the preservation of President Brigham Young and his counsel and all the quorums, and for blessings upon all the Saints, the overthrow of our enemies, the healing of the sick that are among us, for blessings upon the house of Israel, and for our reception among them, and for all the Saints abroad."

On the 8th he speaks of Elder Rabbitt coming into the Temple before noon, "bringing a letter written by Gov. Thomas Ford, to J. B. Brown, the 21st, in which, in addition to what he refers, among other matters, to the probability that the U. S. Government would send a mission to Nauvoo to obtain that which the Twelve, who are charged with counterfeiting."

These following named persons are mentioned as engaged in working at the cabin on the hill:

-Sisters Mary Ann Young, Vilate Kimball, Elizabeth Ann Whit- ney, Eliza R. Snow, Mary and Agnes Smith (the wives of Hyrum and Carlos Smith), Mercy B. Thompson and Sarah Ann Whitney.

He wrote that evening: "At six o'clock p.m. President B. Young and Heber C. Kimball, with their families, left the Temple to go to Elder John Taylor's to attend a party. This incident I will remember. It was called the Christmas Party by Elder J. H. Mower of Nauvoo Times and Seasons. It is more pleasant to dwell upon the sunny side, though without a dark background and a prevailing atmosphere, I think it would be very tame and insipid. Thus it would be with life had we sought but rejoice. Were there no storms to meet—no rough and angry billows to dash upon our devoted heads while crossing over the ocean of life, nor any dangerous foes to contend with and overcome, we would neither appreciate our blessings nor our deliverance, nor have learned to trust in a Divine power for the same. And our experi- ence would be of little value to ourselves and of less interest to the ones who may read our his- tory. The first printer's festival I attended was with H. K. Whitney, who was one of the printers in thePress in the early spring of 1845, at a farm (I think) of Brother Benbow's in the summer of 1845. And there for the first time I was introduced to the services of Q. Cannon who was a more able and near- ly, if not quite, the youngest boy in the office, and I rather think that Judge Ellis Smith was the oldest, because he was the leader of the office. This one, given at the house of Elder Taylor was the last, being about a month pre- cious to our departure for Nauvoo. The Nauvoo to become again wanderers upon western plains for the Gospel's sake—to seek an- other home which the Lord of Hosts has out be- tiered that no white man could dwell.

Among the guests at Brother Taylor's were not only President Young and Counselors, but others who, like me, were kept seated a goodly portion of the time. There were one or two incidents connected with this party which helped to stamp it upon my memory. When entering Brother Taylor's door in company with my parents I was greet- ed with the following salutation, "I wish you much joy," which is a phrase now, I think, one that meets us, some person having started the report that H. K. Whitney and myself were married. This, we imagine, is very much loosing perfectly ignorant of any such transaction, but as we found it impossible to convince them to the contrary, Horace, who thought it a good joke, and did not mind carrying it out, com- menced there and then to call me "wife," and for years after he invariably addressed me by this title, though we were not married until the 3rd of the following February, President B. Young performing the ceremony in the Temp- le, and on the 27th of the same month we crossed the Mississippi, on route for the Rocky Mountains. This was rather too long and tedious a journey to be called a wedding tour—thousands of miles over scrubbed and dreary deserts, rocky mountains and poisonous lakes of alkali, etc. But after all it had its sunny side as well as its sorrowful."

The following noted persons are engaged in the making of the various articles of which we must leave till some future time, and return to the festival where Judge W. W. Phillips was the next to be made the judge in the game of bowls. He had asserted that no one could play a joke upon him, it did not end so pleasantly. The candle maker was none other than Brother Sam- son, (Waterman) who was one of the type setters and had a persistent habit of playing practical jokes. He im- pressed on this that Judge Phillips be seated in an easy chair, and pinned the cushion to his father's coat skirt, who soon grati-

fied his irreverent son by raising a pes- sible what he had done, which cost him quite general attention, though before he came. But the Judge did not relish. His face colored up and a very red one, and what he said, whether as he looked around and probably as an author of it. He left the room in passion and did not return again, and only by quieting myself and refraining from laugh- ing we felt satisfied for his son whose reverence (if he ever possessed any) sorely neglected to be thus looking and seem respect due to a parent. On this occasion in the company paid to parents and to the aged, the hand was such that I could not feel out the root from their teeth, daughter has not a soul that show not myself, cheerful toward it would be thought rather hard, though they are happy and an awful responsibility is to parents, and we need much of the wisdom and counsel of our training of them there are seldom two households alike—each one has his own- ties; and many I believe will want more wisdom and counsel than theirs, which gives themselves childless because of their brutal treatment of them in this. Rightly, because many a parent has to- ten to kind teachings or profit by per- haps, they might avoid many and quicksand which we can see pathway before them. A real friend is better than smiles from a friend.

We read in Holy Writ that "giving the fearful to the fearful gives the confirmed the authority of the x the sons. Whose honor has one that lays the aged, the treasure. With his father shall have joy in his day, and when he maketh his prayer heard, Honor thy father and in his days it will be better for thee. In the days of thine old age thou shalt remember; thy sin as ashes away as the ice in the reground. Honor thy father with whom he has not the sorrows of thy mother, that thou wast begotten of this cannot thou repudiate them the they have done for thee."

To be Continued.

LIGHT AND SHADO

There are seasons—brief periods of calm—when we can truly say We are, calm contentment spiritual of Light, the breath of creation, the elevation, but the entire being is white. The eye beams with an unusual the step seems to have its own joy, and the elasticity, Sweet melody uncoils from the lips in some half-life. Off the plains the trees become bines were by electrical inspiration—be they not to define the ca
He wrote that evening: "At six o'clock p.m. President B. Young and Heber C. Kimball, with their wives, Mary Ann Young and Vilate Kimball, left the house for the Tabernacle to attend a party. This incident I well remember. It was called the Printer's Festival. Among the most pleasing incidents that claim a place in my memory, were the Printer's Festival, given annually by Elder John Taylor who was Editor of the Nauvoo Times and Seasons.

It is more pleasant to dwell upon the sunny side, though without a dark background and an occasional shadow to the mental picture it would be very tame and insipid. Thus it would be with life had we sought but repose. Were there no storms to meet—no rough and angry billows to dash upon our divided heads, we would cross over into the land of life, or any dangerous foes to contend with and overcome, we would neither appreciate our blessings nor our deliverance, nor have learned to trust in a Divine power for the same. And our experience would be of little value to ourselves and of less interest to the one who may read our history.

The first printer's festival that I attended was with H. K. Whitney, who was one of the printers, and this was held out on the prairie farm (I think in Beaver) in the summer of 1843. And there for the first time I remember meeting Brother George Donlon, the second printer, who was robust and hearty, not, if quite, the youngest boy in the office, and I rather think that Judge Elias Smith was the eldest, he being the business agent in the office. This one of the first occasions of Elder Taylor was the last, being about a month previous to our departure from our beautiful city.

We had to become used to dwelling upon western plains for the Gospel's sake—to seek another home where those who drove us out believed that no white man could dwell.

Among the guests at Brother Taylor's were not only President B. Young and Counselors, but others, who like them, had been kept sequestered a goodly portion of the time. There were one or two incidents connected with this party which helped to stamp it upon my memory. When entering Brother Taylor's house in company with my parent, I was greeted with the following salutation, "I wish you much joy," etc., and it was repeated by every one at that time, and with the same energy. I also recall the report that H. K. Whitney, and myself were married, which was all news to us, we being perfectly ignorant of any such transaction, but we had been kept away from them to the contrary, Horace, who thought it a good joke, and did not mind carrying it out, communicated there was a "wife," and for years after he invariably addressed me by this title, though we were not married until the end of the following February. President B. Young performing the ceremony in the Temple, and on the 27th of the same month we crossed the Mississippi, en route for the Rocky Mountains. The long and tedious journey to be called a wedding tour—thousands of miles over scorching and dreary deserts, rocky mountains and poisonous lakes of alkali, etc. But after all it had its sunny side as well as its dark shadows, the description of which we will leave some future time, and return to the festival where Judge W. W. Phelps was the next to be made the victim of a practical joke. And as the Judge had asserted that one a joke upon him, it did not end so pleasantly. The officiant happened to be the Judge's eldest son, (Watson) who held some of the type setters and had a persistent habit of playing practical jokes. He happened to be sitting behind the Judge, who was seated in an ancient cushion the comfort of which he had long experienced in the saddle, and in the saddle.

The incident that have become beautiful as it were by electrical inspiration. At the time we may not be able to define the cause of these
previously. To avoid disturbance father paid him $30 in gold, and about ten o'clock a.m. started for us and traveled about nine miles and encamped on a small creek by the side of the road."

Towards morning father was sent for to attend to the sick in camp. Next day Bro. Markham arrived, bringing the news of the birth of a son to my father's wife, Sarah Ann. This day of March, and the child was named David, as also the valley where he was born. Next day towards evening father and President Young went to Bingham's to superintend the burial of the child. The same evening Bro. Wm. Clayton with the band came up and camped with us, for which we were all glad, and entertained us every evening when in camp. This place where we were camped was called Richard's Point, on the border of a small water; the majority of the camp of Israel were there, where we were obliged to remain over a week in consequence of stormy weather.

My husband wrote,—The number of souls in Zion's camp, this side of the Mississippi, at the present time somewhat exceeds 2,500. We went to Kimball, Ana, in an empty carriage to the camp this day. Before leaving the valley of David father (Bishop Whitney) had the good fortune to be in the saddle of a fine horse for two yoke of oxen and thirty bushels of corn, with a man living in the vicinity."

The band having received an invitation from the people of one of the villages to come and play, they went on the 10th and 11th, and the Court House was crowded with an appreciative audience. The invitation to repeat their concert the next evening, which they did, were also invited by the citizens to take a ride on a "light boat," and as they neared the lands end of the lake fired twice. At this place they cleared about $30. Concerning that place Horace says in his journal: "This place, the center of a small lake, lies about ten miles east of our present encampment on the Des Moines. Wednesday, the 11th, in accordance with word the band went again to Keosauqua, Wm. and myself accompanied them."

"Thursday, 12th. Very stormy—the rain has fallen almost incessantly since Tuesday last. To-day received a letter from Waterman Phelps, stating the general news in Nauvoo, among whom Wm. Smith and George A. Adams had arrived there and were about to organize the church—that John E. Barlow and the Jones brothers—Luther Johnson was again received into the church on Sunday, the 8th—that Col. Kane was there and was to leave on the 10th last—that the ice had got out of the river and the steamboats were running, etc., etc." This was quite a new letter, and all these things were interesting to a people who were traveling away from their homes, never more to behold them. But there was no mourning nor lamentation, we felt too glad to have made our escape. And the first evening after the warm sun had dried the earth, the young people were out dancing by moonlight—determined upon being happy, or at least to snatch all the pleasant moments and enjoy them as they came along. Some of the camp were already practicing with chaff upon the consequence of want and exposure. It now rained almost incessantly, and Bishop Whitney's daughter, Sarah Ann, was taken ill of the time while there. And Mother Whitney, who stayed with her daughter, and, like all the rest was covered to her knees, was returning from the Temple. She could not be convinced that it was broken, although the Bishop's father, who was a doctor, told her that it was broken, and that she ought to have a doctor to set it, he being then too old to travel and was encamped on a small creek by the side of the road."

Towards morning father was sent for to attend to the sick in camp. Next day Bro. Markham arrived, bringing the news of the birth of a son to my father's wife, Sarah Ann. This day of March, and the child was named David, as also the valley where he was born. Next day towards evening father and President Young went to Bingham's to superintend the burial of the child. The same evening Bro. Wm. Clayton with the band came up and camped with us, for which we were all glad, and entertained us every evening when in camp. This place where we were camped was called Richard's Point, on the border of a small water; the majority of the camp of Israel were there, where we were obliged to remain over a week in consequence of stormy weather.

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its banks. After crossing there was a very bad hill to ascend, and they were obliged to double teams in both places, besides the assistance of a number of men to hold back, and push up hill. This labor consumed the greater part of the day. We encamped on the top of the hill in a small piece of timber. How fresh in my mind are some of those tedious days of rain, sleet and mud, and sometimes hunger, for already were our rations poor and pinched, filling the intention at that time to cross over the Rocky Mountains the same year. One important event transpired that dismal morning, while we were crossing the bottom between our camping ground and Chariton River, which was indelibly written upon my memory. We passed the wagon of Sister Zina D. H. Young, which had halted upon the east bank, where she had a beautiful son born, and her name was Clarion. I have never met that son nor heard his name without its reminding me of Chariton River, and the circumstances attending our reunion there. The following, written by Sister Zina, is worthy of a place in our history:

"I had been told in the temple that I should acknowledge God even in a miracle in my deliverance in woman's hour of trouble, which hour had now come. We had traveled one morning about five miles, when I called for a halt in our march. There was but one person with me—Mother Lyman, the aunt of George A. Smith; and there, on the bank of the Chariton, I was delivered of a fine son. On the morning of the 23rd Mother Lyman gave me a cup of coffee and a biscuit. What a luxury for special remembrance! Occasionally the wagon had to be stopped, that I might take breath. Thus I journeyed on. But I did not mind the hardship of my situation, for my life had been preserved, and my babe seemed so beautiful."

To be Continued.

A WORD FROM PROVO.

Knowing that your interest, dear sisters, is the same for all parts of God's vineyard, we will tell you of our welfare.

The young ladies are just as busy as bees. They have had a fair this fall, which was successful in every particular, and leaving a balance of $80 (eighty dollars) in the treasury, which will be given for charitable purposes, and to assist in the erection of our new Tabernacle. The spirit of reform and union that is growing in the hearts of the Saints is manifesting itself for good. Those who are Saints are more determined than ever, and those who are indifferent are getting deeper into the unsafe mine of neutral ground.

Our Conference, which has just past, was about as poor as we ever had, owing to our President, Jennie Tanner, being away, and our beloved Sister Taylor not being here, but we enjoyed ourselves, the few that were together, and felt encouraged, as we always do after doing our duty.

Our Primary Associations are in a flourishing condition. We have not held a fair in Provo this year, but we held a concert, which was the most successful one ever given in Provo, clearing $40 (forty dollars) in our treasury, after paying seven for rithing, five to the Hospital and ten to our Stake Tabernacle and paying all expenses. The knowledge our little ones have of music, order and prompt action is of greater worth to us than all the money made.

Our Primary Band is now under active practice, and the boys are coming to the front for once, proving that they only need a wise and interesting plan to make them as active as the girls.

We read with interest the reports of other societies, and we are trying to keep pace with them in the cultivation of the youth of Zion.
SCENES AND INCIDENTS AT WINTER QUARTERS.

By Helen Mar. Whitney.

Continued.

My husband wrote: "Saturday, 28th. This beautiful weather procured his large glass, which has been in the family for years, and each one of the family was called upon to give some sentiment or wish in the 'order of the evening.' Mrs. Whitaker did not last above an hour; but it was the most satisfactory festival that I ever recollected to participate in. It lasted at least the greater part of the time.

The circumstances above mentioned is very fresh in my memory, as is also the following, which transpired on the evening of January 1st, 1847."

"This evening Bro. Kimball again gave us his room for the purpose of dancing. Brigham and some of his family were present, besides a numerous assemblage of brethren and sisters. This evening, like the Christmas one, passed off finely under the direction of O. P. Rockwell, and we were much pleased with our home entertainers, so far as we could judge of them, and our hearts were greatly touched with the beauty and love of the evening."

"On the morrow we went and preached at Bro. John Scott's house, in Bishop Evans's ward, a number of his family attending."

"Bro. Horace Wm. and Porter started on horse-back for the 'rural bottoms,' in company with three other brethren who were going with Bro. Leavitt to camp (who were to take charge of the cattle that were sent to the rural bottoms) with provisions. Our boys went for the purpose of driving back some beasts that had strayed from the upper end of the farm, and the weather was so extremely cold that they concluded to return without them.

"Horses says, 'the only house there was to stay in, was a miserable hovel indeed, our horses the next morning 'feeling the effects of the unevenness of the partition floor.'"

"Having breakfasted, as we had 'raptured' the night before, in the open air, we started for home, where we arrived towards evening."

By this time the circumstances was considerably milder on the ground, and Thursday, 1st, wrote Horace, "was by far the coldest and 'most snow of the season." We could chop wood at the door and see the snow fall from the tree tops."

"He wrote on the 13th: 'This evening had quite a convivial party at Bro. James Smith's. We all enjoyed the meal, and the company of the members of the family.' Meaning my father's family. Monday the 19th, he speaks of making out a "list of the members attending to travel for the 2nd company, under H. C. Kimball. Also, in the family were meeting springer John Pink and myself, went round to warn them to meet at the Council House, for the purpose of organizing the first company, under Brigham Young; meet there this evening for the same purpose. This evening a fire was discovered under the hearth in Bro. Kimball's room, we look down the better half of the chimney, in order to get at the fire, which we put out and then rebuilt the chimney, which was till half past four in the morning. Brother Kimball felt very thankful that the fire did not occasion all, were there were some 5 pounds of powder near the members, in addition to the danger incurred by the fire otherwise."

W.O. 19th. The evening, pursuant to agreement, a large number of those who had attended themselves to the second company, under H. C. Kimball, met at the Council House, Bro. Brigham's first rose and read the names of those who had already given in last names, which were 200 in number, when he given as reason that he had not called them together exactly for the purpose of organization, but to give them some instructions, and let them know by what rules they must abide if they wished to go in his company. He then proceeded to tell Bro. Brigham that he thought they must prepare themselves to obey the laws of God, and forbear from stealing one from another, also that, No other thing prohibited by the Celestial Law, and those who would could not make up their minds to abide by the precepts, had better never start from this place, but go into Missouri."

"A revolution on the will of the Lord was then read by O. Pratt, as received through Priest Young's prayer and direction, and regulations by which we are to be governed during our journey in the ensuing spring—There are to be companies of tens, fifteens and hundreds, each company with a captain at its head, and these to be controlled by a president and two counsellors.

"The revolution embodied or contained the remarks made by Bro. Kimball and the others. A vote was then called whether 'the people would' covenant to obey the precepts therein laid down. The motion was carried. President Young also made some few remarks substantiating what Bro. Kimball had said. Another, thing spoken of. How we went on the journey should be the utmost use his influence in assisting the widows and wives of those in the army, also for removing, lest their crisis should exceed up to prove an offense against us. After some other business of minor importance being transacted, the meeting was dismissed with a benediction by Bro. Leavitt predicting rain and a great deal of good."

"Wednesday, the 20th: Fair weather with "sunshine clear." The Twelve held a council at Wm. Kimball's room to-day. The President said he expected the return of the 2nd company and list of the property of those who had attached themselves to Bro. Kimball's company."

And for three or four days after he was engaged 'writing on the list of company 2nd. On the 23rd, he makes mention of his wife's sickness, which prevented him from attending meeting at the Council House."

LETTER FROM A GENTLEMAN.

Mr. Weld.

I take several papers, but none that I read with more satisfaction than your paper. I was not watching with great interest your paper struggling for existence, surrounded by enemies as they are, and what the result will be I cannot yet tell; but in a word, 'selfishness will not be the greatest enemy your people will have to contend with.' This was the great moral disease that Jesus Christ found in the world; and prescribed for; and so long as your people follow his directions closely and attentively, they will live and grow and prosper; but when rich, pride and selfishness grow among you, then you will have only a form of godliness without its power, as the religious orders and countries of the world are without the spirit of Christ not found in them."

"You are wrong in plural marriage. I regard as one of the great and God-given remedies for the evils of the world; and to elevate woman to her proper sphere, and give her a chance to love and be loved, by and to love and be loved by man, the sum total of life's privileges, the fruit of existence, the great natural balm for the troubles of the world. Evolution was ever accomplished in the world without great effort and opposition from the ignorance and prejudices of the world. Eighty per cent are right, and I glory in the spirit manifested by the people. If this should be of any interest to your readers you are at liberty to give it to them.

John M. Roman.

Y. L. M. L. A. ANNUAL

An annual meeting of the Y. L. M. L. A. was held at Sister Jane Howe's Friday, April 15th in the School House, Elizabeth S. Colebrooke, H. T. King and oth present. The President of the Y. L. M. L. A. was chosen and the business of the association was transacted. After the usual opened the exercise interesting report for the year 1846 was presented, followed by a short and varied program was then tabled to with interest. Sister Howe stated the object, which was that the same time tendering their resid of the association. This was received with great joy.

A motion was then made and seconded to the effect that "Sis. Ely" be elected as "President of the A. mota and unanimously carried hands and smiles—faces showing that their hearts went with the spirit of the association now stands with S. as President; Sisters Emily Ite Howes as Counselors, Ellis Del Vikke Clews as Secretary, and Lizzie Barnes as Treasurer an

The meeting was then adjourned and the encouragement was imparted and to all who listened.

Sister Ely gladdened her presence and with the grace that she gave, "commendable in praiseworthy, and giving" our church more life to her, and the proposition was decided. She prayed that she had yet to be conversed annual arrangements. But also to be conversed to the Association during the thought that where these public they would prove a great social

All felt to ask God to bless grant, every desire of her. She felt so far as love and esteem in which a young people with whom she is connected she felt to ask the speakers, and that she should be mentioned, and that is that patronize our enemies in any attempt put before them. We are a group of a resolver, and was unanimous.

After the closing exercises journal to the dinner room, the repast was spread, of which enjoyment, the many good the tables were laden, being pleasant conversation.

The evening was spent in interchange of thought. All and everybody went home with hearts and spirits and benefited by parts of things, spiritual and temporal given to be at All felt to the company, and all felt to the all felt to the

Ella Dall

Emily Pfeiffer of Louisiana. March number, 'the Review, an article upon Wom to be an exceedingly able argu The same place, and her articles in prose and highly complimented by men In the same place, and her articles in prose and highly complimented by men.

John M. Roman

George Henry I
On the 18th mention is made of Bro. Leke Johnson and his sister (Marianda Hyde) being with us. The heavy snow storm of the season visited us that night, which prevented us from going to the other side of the river—the snow having completely blocked up all the roads. On the Sunday following we had a meeting in the house of Bro. Brown, with his wife and family, and the weather being clear we went to the other side of the river, where we remained for about five days. 

_Mrs. Manual._

I attended, with some others of the people, the marriage of Bro. Brown and Miss Whitney at her house. There were many present at the marriage. The ceremony was performed by Bro. Brown. The bride was dressed in black, with white gloves, and was attended by two bridesmaids, each with a white parasol. The groom was dressed in black, with a white cravat, and was attended by two groomsmen, each with a white parasol. The ceremony was performed in the presence of many spectators, who were muy much interested in the event.

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