Excerpts from Patty Sessions Diary in Woman’s Exponent

Missouri

1838

7 Jan. 1838 Elder Lyman Wight and Father Morley preached, and in the evening there was a blessing meeting, and her husband, herself, Peregrine, Julia and Sylvia, her children, received a patriarchal blessing under the hands of Father Morley.

4 Feb. [43 years old] “Father Morley came down and held a blessing meeting at Bro. Daniel’s last night, preaches here today.” “I rejoice that I live in a day when the gifts and blessings are restored and ordinances attended to as in days of old.”

25 [March] To-day we go to the city to hear Joseph the Prophet preach.

6 April go to the city to the anniversary meeting

14 April make a visit to Joseph Smith

21 April Sylvia was married to Windsor P. Lyon, Joseph Smith performed the ceremony. David W. Patten was here when Sylvia was married and preached, while here, at Peregrine’s. The next day [22 April] the Prophet was there and a good time it was. Last Sunday we went to hear Brigham Young, it being the 29th day of April.”

16 July Peregrine started for the East, a journey of about two thousand miles, left us all well

middle of August we all were taken sick with fever and ague

1 Nov. Far West surrendered and we were ordered by the government to leave the State of Missouri

29 Nov. Peregrine returned home from the East.

1839

15 Feb. 1839 we leave our home and calculate to leave the State, get to Branch Creek the first night in company with Bros. Burnham, York, Pack, and all our families.

16 Feb. go to Tinney’s Grove

17 Feb. get on to go the 20 miles prairie

18 Feb get to Thomas’ tent

19 Feb. get to Henry Ashley’s, go into the house and get some coverlets

20 Feb. go through Keatsville, tent at night
21 Feb. go through Huntsville, tent again

22 Feb. go to Mr. Grimin's, stay in the house

23 Feb. go to Rayland's stay in a house, it rains and we stay over Sunday

24 Feb. find the folks very accommodating

25 Feb. go on and find very muddy roads, tent out

26 Feb. still muddy, and we have to tent out, cold, wet and inclement, no shelter but a tent, a sick babe and no comforts. Trust in God and pray for courage and endurance

27 Feb. ["""]roads very bad, but we reach the banks of the river and find many of our brethren and sisters encamped on the bank that cannot get across. Have got a very good place for tenting, but the wind blows hard; it is cold and there is some snow falling. There is no crossing with a ferry boat now, the river is full of ice.”

5 March the Saints began to cross over to the other side

6 March ice almost out of the river

7 March the wind blew fiercely, making it difficult to cross

8 March Windsor and Sylvia cross the river; Julia was taken sick

Illinois

9 March 1839 go over and stay all night at Quincy

10 March Julia being very sick; Elders administer to her

14 March arrive at Carthage

27 June Peregrine started east on a mission in company with Bro. McArthur and Bro. Jackson

1840

2 May 1840 move to Nauvoo

2 June Peregrine returns from his mission
1842

11 June 1842 Bro. Sessions started for the State of Maine with Bro. Pack. "He left me alone, and I am very lonesome."

[She speaks of visits from Bro. Joseph and Bro. Willard Richards]

18 June Joseph spoke concerning Dr. Bennett and cut him off the Church

23 June [attending] the Female Relief Society

24 June went to see the Masons and hear an oration

25 June visit Mother Smith

26 June went to meeting and heard Brigham Young preach in the morning and Bro. Cahoon in the afternoon.

4 July the parade

7 July went to the Relief Society

10 July went to meeting and Bro. Woodruff preached

23 July "Mother Smith was here to visit me"

24 July went to the Relief Society and signed a petition to send to the governor of the state

1 Aug. attended the funeral of Bishop Knight

4 Aug. went to Relief Society; had a very good meeting, and afterwards attended a prayer meeting

6 Aug. went with Sister Chase to the Prophet Joseph's and had a good visit; Free Masons went over the river

7 Aug. Lyman Wight preached, and called for a contribution to help Bro. George Miller to go to the pine country

8 Aug. Bro. Joseph and Porter Rockwell were made prisoners by the Missourians on suspicion; they leave them in the hands of the city marshall and have gone back to Quincy

9 Aug. see the Prophet Joseph and he appears cheerful


13 Aug. receives a letter from her husband, dated July 12th, from the State of Maine

16 Aug. the sheriffs have gone home

29 Aug. rode out with son David to see the pottery and steam mill; saw the Prophet ride by, going to attend a special conference [her heart rejoiced to see him]

31 Aug. visit from Sisters Hyde and Johnson

1 Sept. going to Mr. Marks’ and finding Martha and her babe both very sick

4 Sept. attending meeting, and a letter was read from Bro. Joseph, who had gone away again because the sheriffs were after him

8 Sept. went to the funeral of a child, where Sidney Rigdon preached

11 Sept. went to meeting, heard two letters read from Bro. Joseph Smith

14 Sept. attended the Relief Society and afterwards went to a meeting at Sister Leonards’; Sister Dotty and other sisters were there, and they had a blessed time

24 Sept. training day, Sister Buel was at her house

3 Oct. went to meeting and Sidney Rigdon preached

5 Oct. went to see Sister Emma Smith and found her very sick

6 Oct. Sister Mileken and Perry had been visiting; received a letter from husband

9 Oct. Windsor Lyon went to St. Louis to purchase goods

23 Oct. went to see a sick woman, Dr. Brisle was there; “In my opinion he officiated contrary to nature, or right, or reason.”

31 Oct. going to the Temple to meeting; going to Bro. Miliken’s and finding Lucy, his wife, very sick

16 Nov. Bro. Sessions returned from his mission
27 Nov. went through the severe cold and froze her hands and toes

7 Dec. Bro. Orson Hyde came home

13 Dec. very sick, the Prophet came and laid hands on her and she was healed

[Joseph visited at her house almost daily]

24 Dec. Sister Sylvia Lyons had a little son born, but it only lived twelve hours

1843

13 Jan. "Brother Joseph preached in his own house[""

17 Jan. fast day, appointed to give thanks for Joseph's being set at liberty, Bro. Orson Hyde preached, a day long to be remembered

20 Jan. Orson Pratt and his wife were re-baptized


29 Jan. went to meeting, Bro. Joseph preached in the Temple a sermon upon the Prodigal Son

12 Feb. Bro. Joseph at her house, and Mr. Lyons lent him five hundred dollars

25 Feb. visited with Sisters Hyde, Nobles, and Miss Louisa Beamen at her daughter's Sylvia Lyons

6 April attended the General Conference, which lasted three days

10 April Sisters Hyde, Price, Browett and herself visit at her daughter Sylvia's

12 April "the first steamboat came up the river"

13 April Parley P. Pratt's family arrived; Peregrine started again for the State of Maine

25 June went to meeting and Lyman Wight preached; heard that Bro. Joseph was taken prisoner again

26 June called on Mother Smith and paid to Prest, Joseph Smith's cler, Bro. William Clayton, $10.25 towards the Temple
30 June Bro. Joseph is at home again; went to see him; heard him address the people from the stand afterwards; it was a time of great joy and rejoicing

1 July Joseph had his trial to-day

4 July Br. Joseph is free again and many people have come from afar to-day, three steamboats landed

29 July Sister P.P. Pratt and Olive Frost were here

11 Aug. Judge Adams died at 10 o’clock in the evening

13 Aug. went to hear Bro. Joseph preach Bro. Higbee’s funeral sermon. There were some complaints against individuals, and the Church withdrew fellowship from Sidney Rigdon.

17 Aug. Brothers P.P. Pratt and Orson Hyde started east

18 Aug. went to Relief Society.

[“Almost every day I have been to visit the sick for a very long time.”]

1 Sept. went to the trial of Bro. Adams

2 Sept. went to the Relief Society and gave $6.75 to the poor

3 Oct. took dinner at the Prophet Joseph’s

6 Oct. Semi-Annual Conference convened, attended; it lasted three days

9 Nov. Sidney Rigdon preached [reinstated by that time]

21 Nov. Joseph preaching again

1844

8 Feb. Sylvia Lyons confined with a daughter

18 Feb. sent money to St. Louis to but a stove
other entries for the following dates:

1845

22 Feb.
7 June
14 June
26 July
27 Sept.

10 Feb 1846 - see published journal
Patty Sessions: In Her Memory
by Sharon Lindbloom

The 22 August 1998 issue of the LDS Church News contained a short article about a replica of the Patty Sessions home then under construction in Nauvoo, Illinois. A picture of Patty was painted through a short biographical sketch chronicling her 1795 birth in Maine, her 1812 marriage to David Sessions, her 1834 baptism into the LDS Church, and her reputation and skill as a midwife and medical practitioner. The article stated, "In her memory, the replica of her log house is being constructed on its original site in Nauvoo." (p. 3)

Doubtless, upon completion the house will be staffed with LDS missionaries acting as tour guides, as are a score of other restored sites in Nauvoo. These guides will provide further information on the life of Patty Sessions, but, like the Church News article, there is at least one important fact they will almost certainly leave out: Patty Sessions was one of the Prophet's wives.

Patty, her husband David, and their children moved to Illinois from Missouri in March 1840, settling at Nauvoo in May. Less than two years later, at the age of 47, Patty married Joseph Smith. Patty's husband David was not present at the ceremony, but their 23 year-old daughter Sylvia was. Patty didn't know it at the time, but Sylvia was also a wife of the Prophet; she had married Smith one month earlier in February 1842. Thus Patty and Sylvia achieved the unique distinction of being the only certain mother-daughter pair to wed the Prophet Joseph Smith.

Both women were married to other men at the time they married Smith, but they continued to live with these first (and legal) husbands. LDS historian Todd Compton suggests Patty's marriage to Smith was purely religious and included no cohabitation; not so for Sylvia.

In early 1844 Sylvia gave birth to a daughter, Josephine. Sylvia claimed this daughter was fathered by her husband Joseph Smith. Patty, then, became the grandmother of her husband's child.

Apart from her duties as a midwife, Patty also became responsible for relaying messages to Smith's wives, teaching and encouraging young women to participate in polygamous marriages, and standing as a witness at Smith's numerous sealings to other women. When Smith died in 1844 he left many grieving widows.

Patty's Nauvoo years included one more noteworthy incident: her experience with polygamy was not yet over. In October 1844 Patty's husband David took another wife, Rosilla Cowins. There was much tension...
between Patty and Rosilla; David threatened to leave Patty for the younger wife. In 1845, on the trek west, Rosilla gave up the fight and abandoned David, returning to Nauvoo.

Later, in Utah, Patty's life was still to be plagued by polygamy. David married again in 1850, only to die later that year. In 1851 Patty married John Parry, the first conductor of the Mormon Tabernacle Choir. John took a second wife in 1854 and chose to make his home with her. He would visit Patty on occasion, but did not provide adequately for her needs. John died in 1868. Patty did not marry again, but enjoyed the company of her son, Perrigrine, his seven wives and their fifty-five children until her death in 1892.

It is odd that Patty's Nauvoo house is being replicated "in her memory," yet some of the most unique aspects of her life—and those that demonstrate her strength and tenacity—will remain undisclosed at that site. Certainly, that she was married to the Prophet, was grandmother to his child, and was a promoter of his polygamy, are important elements of Patty Sessions' identity, and should not be forgotten. But then, Patty is not alone in this. The LDS Church has restored and offers tours through several Nauvoo buildings that once housed Joseph Smith's wives. The fact that these women held this coveted relationship to the Prophet is always left out of the guided tours.

Perhaps the LDS Church is merely being consistent in its restoration, replicating an attitude exhibited by the Prophet, husband to thirty-four women, as he spoke from a Nauvoo pulpit in 1844: "What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one."

Joseph Smith quote from History of the Church, vol. VI, p. 411
All biographical information in this article is from Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith, pp. 171-204

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[Leader] born 9 A M did not go to meeting Mond 28 ^carlos brought the cow^ Ted 29 wed 30 been weaven Thurd 31

JUNE 1860
Frid Sat 1-2 *June* ^weaving sund 3 went to meeting mond 4 ^Lucinia here staid all night^ Ted 5 Wed 6 weaving Thurd 7 got my carpet out put in my dress Frd 8 wove 3 yrs Sat 9 went to Br Heywoods on a visit went to the store tin shop bought me a tin bucket ana pan David and Phebe come home with me staid all night Sund 10 went to meeting Mond 11 ^A M put Harriet Mr Parrys wife to bed with a son^ [Edwin Francis] Ted 12 Wend 13 wove got my dresses out Thurd 14 sised and spoiled my blankets Frd 15 worped sister Growes web Sat 16

[On the center pages of this diary, the following information appears in Patty's handwriting:]
Patty Bartlett daughter of Enoch and Anne Bartlett was born February 4 1795 *Bethel Man* and was married to David Sessions June 28th 1812 who was the son of David and Rachel Sessions, he was born April the 4th 1790 Vestre Vermont I was Baptized into the church of Jesuschrist of later day saints July 2 1834 Mr Sessions was Baptised Aug 7 1835 we received our endowment Dec 16 1845 in Nauvoo Rosilla Cowin was sealed to Mr Sessions Oct 3 1845 by Brigham Young Nauvoo Harriet Temples was sealed to him June 13 1850 by Brigham Young *G S L* he died August 11 1850 G S L City
I was sealed to Joseph Smith by Willard Richards March 9 1842 in Newel K Whineys chamber Nauvoo for time and all eternity and if I do not live to attend to it myself when there is a place prepared I want some one to attend to it for me according to order Sylvia *my daughter* was present when I was sealed to Joseph Smith. I was after Mr Sessions death sealed to John Parry senior for time on the 27 of March 1852 G S L City

[Three bands of area attach a buff-colored, lined piece of paper to the bottom of the blue sheet. It folds in within the above pages. Opened, it extends approximately three inches below the diary and reveals the following information in Patty's handwriting:]
G. S. L. City, July, 3d 1867
I was sealed to Joseph F Smith for time and all eternity and had my second anointing. He Joseph F. Smith acting for and in behalf of his Uncle Joseph Smith, The Prophet. Who was Martried June 27th 1844, in carthage Jall with his Br Hyram Joseph F Js Father.

Patty Sessions

Diary five (1856-1862) is in two handmade parts. The first is 8 inches long by 5 inches wide on faintly-lined blue paper, except for a few pages of discolored white, which are attached to the blue but read from top to bottom instead of left to right. 

They are folded from 8 x 6 inches sheets to make 6% by 4 inch pages. Patty started writing on the outside, or the cover has been lost. There are only two large pieces to hold the pages together. The second section begins on 6 July 1857 in the middle of the move back to Salt Lake City after the flight south to escape from Johnston's Army. The pages shown here regarding Patty's sealing are in the middle of the diary. The diary is written in brown ink. Patty ends this diary on 17 February 1862. Courtesy of LDS Church Archives; photograph by J M Heslop.

82 Margaret Jane Mousley (1819-1888) was the wife of Joseph Foreman (1822-1902).
Mormon Midwife

The 1846–1888 Diaries of Patty Bartlett Sessions

Edited by Donna Toland Smart

Utah State University Press
Logan, Utah
1997
made the statement found in Chapter XXX, concerning his friendship for Willard in all things.

The manner and dialogue used here for the instruction are based upon the affidavits of trusted and respected men in the Church, whose references to plural marriage were published in the Historical Record, vol. V, pp. 219-225, as quoted from the Deseret News, May 20, 1886. I have given to the Prophet some of the very words ascribed to him in the affidavits sworn by his most trusted friends.

The editorial by Joseph F. Smith introduced the subject in the Deseret News, ibid., as follows:

"... The late George A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' He himself having led the way. It remained an 'unwritten law' and commandment of the Almighty to the faithful only of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased...."

The affidavits quoted were made in 1869, 1870, and 1874, and published in the News, as stated, in 1886.

See Journal of Discourses, vol. viii, p. 266, for Brigham Young's statement on revelation of plural marriage by Joseph to the Twelve.

Chapter Thirty

See Journal History, Nov. 21, 1841, for Joseph's statement of friendship for Willard. (Quoted verbatim in text)

Willard's journal notation on the Christmas eve dinner mentions Nancy Hyde as his partner. However, another entry notes that he was living at the home of Brigham Young. On January 13, 1842, he wrote: "Left Bro Brigham's, and began to board with the Prophet Jos. Smith."

This entry should offset Mrs. Fawn Brodie's support of a statement published by Ehezezer Robinson in his magazine, the Return, Oct. 1890, which declares that Willard Richards spent the winter of 1841-42 with Nancy Hyde in rooms that the Robinson family had been forced to vacate.

No Man Knows My History, pp. 440.

Mrs. Brodie discounts completely Joseph Smith's first vision because she found no published account of it dated prior to 1834, and because Joseph did not begin to write his history until 1838, which was eighteen years after the reputed event. Actually he started his history earlier, but the manuscripts were confiscated or lost. True, Mrs. Brodie supports her doubt by the confusion of the accounts contemporary to Joseph's first statement of his vision. Nevertheless, she builds the theme of her book on this doubt. Oddly, then, she gives subtle but apparently full credit to Ehezezer Robinson's slander of Willard's character, when the statement the Return was made forty-nine years after the supposed event. Op. cit., pp. 23-25.

Happily, Willard's day-by-day entries in his journal, a record which bears on every page the stamp of complete authenticity, mention the places where he lodged during the winter of 1841-42. Customarily, wrote with naive candor, revealing no attempt whatever to disguise feelings or actions of the people involved in the recorded events.

In regard to Mrs. Brodie's statement that had Joseph's alleged visit actually occurred, some publication of it would surely have appeared, is interesting to note that the minutes of a "Family Meeting in Nauvoo July, 1845, quote Brigham Young as saying that such a publication did occur: "... It [the publication] was only about a square inch, but stated that a young man had seen an angel who had told him where to find an Indian Bible, and it went on to inquire what would happen it should come forth."

Willard was appointed manager of the Times and Seasons, Mar. 1, 1842. Ch. Hist., vol. III, p. 726.

Chapter Thirty-One

In her journal Patty Sessions states: "I was sealed to Joseph Smith by Willard Richards Mar 9, 1842, in Newel K. Whitney's chamber, Nauvoo for time and all eternity, and if I do not live to attend to it myself when there is a place prepared I want someone to attend to it for me according to order, Sylvia my daughter was present when I was sealed to Joseph Smith. I was after Mr. Sessions' death sealed to John Parry for time on the 27th, March, 1852, GSL City."

This entry, as interesting as it is rare, shows the confusion which at times arose in relation to the covenant of plural marriage. Since John Parry had a wife, and since Patty expresses her desire to be sealed to Joseph Smith, thus giving up for eternity her first husband, David Sessions, it is difficult to follow her belief that she could be "sealed" for time to Parry. The covenant of "sealing" implied a celestial relationship rather than one for time only.

Incidents in Nauvoo, Ch. Hist., vols. IV, V.


Chapter Thirty-Two

The family letters support the fact of the Leadbetter store in Richmond as the center of gossip concerning Nauvoo and the Mormons. Scene between Willard and Jennetta supplied.
INTIMATE DISCIPLE

A Portrait of

WILLARD RICHARDS

Apostle to Joseph Smith — Cousin of Brigham Young

BY

CLAIRE NOALL

UNIVERSITY OF UTAH PRESS

1957
PATTY SESSIONS.

The subject of this sketch, who, by the by, was one of the early pioneers of this valley, was Miss Patty Barrett, Oxford County, State of Maine, February 7th, 1808, and is now therefore in her ninetieth year, and in the enjoyment of excellent health, able to walk upon herself, transact her own business and keep her own house. In many respects she is a very remarkable woman. Her parents were Ebenezer Barrett and Martha Ann Hall; she was the first born of this marriage, though her father had quite a number of children by a previous marriage; the youngest twelve years old when he brought home a young bride. His first wife had died three years. The country was entirely new, for she tells us when her mother went home with her husband "they rode forty miles by a spotted line on horseback; forty more where there was only a track, and the horses had to go on the same road." Patty, as she was called, learned to work when very young, not only indoors, but out, as soon as she could walk. She had but one son, and he married and had a family of his own to care for. The girls too were all well married, except the youngest, by the time little Patty was old enough to perform regular duty, and as her father and mother family coming on there was plenty for all to do. The older children were all born in Massachusetts, and moved to Maine, seventy-five miles into the wilderness.

Patty was the oldest of nine children, four sons and five daughters, and at that early day there were no schools and neither of her parents could either read or write, they knew their letters, however, and so taught her the alphabet. Mr. Barrett was a horse-dealer, and she was a good weaver, and both worked together, as was quite common in those times, to make a home and raise a family. The first school Miss Patty attended was kept in her father's shop, and "the schoolmistress carried her to the school," where she soon learned to read, and began to read, write, and, as the Yankee term it, "smart," she soon acquired what was in those days considered quite sufficient for girls to know. Although Miss Patty had been a very obedient, hard-working girl, and had listened attentively to the instructions of her parents; honest, industrious, thrifty and economical, yet she had a will of her own, as she manifested when she fell in love and her parents disapproved of her choice. She persisted in marrying. Many people would have given anything to have her, and yet they declared if she did they would never give her anything, and they were as good as their word for a while. But she was determined, she married the boy, and the results are many of a similar kind, it proved that years afterwards, before her father died, he confessed his husband was the one he thought most of, and said, "O'Patty, you made a good choice, better than I should have made for you." Patty Barrett was married June 28, 1812, to John R. Davis, and went with him to her father's ten miles away, to a place called Ketcham. Her husband's mother was a very fine house woman, could scarcely walk a step without help, and it devolved upon her son's wife to wait upon her, they lived in the family and until the spring the young wife making lathes and the husband worked with his father on the farm and earned a cow and some corn. Mr. Sessions made some tame pets to put milk in, the wife made butter and sold to buy a salt horn; in the cotton she spun and made a bed tick and some sheets; picked carrots and filled the pick, to the young folks had a bed of their own. There were very primitive times, and it was not an unusual thing for young people to marry without household goods. Mr. Sessions had energy and ambition, and took up land, put in a crop and very soon built a house. "In the spring we moved into our own house," Mrs. Sessions in her journal says, "An old acquaintance of mine told me she was going back to where she came from and wanted me to buy her loom for four dollars. Mr. Ses- sions earned the money and purchased the loom, and I soon had all the weaving I could do finished from me to ten to twelve miles." Mrs. Sessions obtained quite a reputation as a weaver both for good work and promptitude; her work was always ready for her patrons at the time specified. Shortly after Mrs. Sessions was married an incident occurred which, as it had a bearing upon her whole life, is seems proper to recall here. They lived ten miles in the woods and were not near any physicians. One day a young woman was taken suddenly ill, and sent for Mother Sessions, who was in the habit of visiting her patients a long distance. Mrs. Sessions arrived quite as quickly as she possibly could. She hurried with all speed, and when she arrived she thought it was thought the young woman was dying; Mrs. Sessions, who was entirely unskilled in affairs of the kind, but had abundant nerve and moral courage, took the child and put the mo- ther before Mother Sessions. The old lady showed her how to dress the baby, which after being dressed, though it was green as it was a new country and there were many about to move in, it was thought it was necessary to have more help of this kind. About four months after she attended another young woman in her confinement and with her help Mrs. Sessions followed the profession of a midwife until within a very recent date, when she felt that at her age she was no longer to be depended upon. But to return to the story, the boys and girls, the men and women, the farmers and the fishers, who followed the profession of a midwife until within a very recent date, when the profession of a midwife until within a very recent date, when they felt that at their age they were no longer to be depended upon.

But to return to the story, the boys and girls, the men and women, the farmers and the fishers, who followed the profession of a midwife until within a very recent date, when they felt that at their age they were no longer to be depended upon.

Some time ago, one of the first class women, who had called on her in the woods, was of the opinion that to be a midwife was all in their way. She was, however, willing to try for the position. Mr. Sessions, who was a good man, and knew what to do, and the old lady, who was the only one who knew how to do it, and the young woman who was the only one who knew how to do it, and the young woman who was the only one who knew how to do it, and the young woman who was the only one who knew how to do it, and the young woman who was the only one who knew how to do it.
faithfully lived one year after the death of his aged wife and companion; his de-
parture was in a very singular manner, he went to a neighbor's house and died in his chair and was brought home a corpse.

"We had bought 200 acres of land, and my husband helped build a mill. Afterward we purchased the mill. Both Mr. and Mrs. Sessions must have worked very hard, for she says she continued to practice midwifery regularly, day or night, rain or shine, sometimes going twenty miles on horseback in the night over those lonely roads. Mrs. Sessions' second child, another son, Sylvester, was born June 3, 1816, and her oldest daughter, Sylvia F., was born September 18, 1815. Of this child, and also the eldest son, Percival, we shall have something to say later on in the history of Mother Sessions; as they sailed with the Church at a very early period of its history and were true to the cause with that of their venerable mother.

Everything prospered with Mr. and Mrs. Sessions, and they grew rich in worldly estate, but still pursued the same tenor of their way, as New England farmers usually do, living on year after year, in a plain, and unpretentious manner, only that they had come, "as many as were called," to the country homes of the Eastern States. Mrs. Sessions possessing considerable of the religious character, would visit many of those churches of which she was one of the established churchmen, and believe she was in a fair way to be saved. During the period of their worldly prosperity, several other children were born to them; a daughter called Anna, born March 24, 1830, lived only three years, dying at an age when children were considered attractive. David the third son was born May 9, 1829, this son is living at this time, and seems to be well off and will be added to again in the course of the sketch of his mother's life. March 15, 1835, another daughter was born to them and they called her Anna in resemblance of little Anna who had died, having two names for a child with grievous mourning. She lived just long enough to endure herself to the world and then passed away, leaving her parents to a life of sorrow, falling of a summer fever. She died August 15, 1835, attended by her mother, her second son Bryan was struck down and carried away to the eternal grave. He was a very brave child, a Christian in his little heart in which it made a very red wound in their hearts to the loss of their pride. Anna, born January 21, 1835, another son was born in 1839, whom they named Percivall, this little one only lived until the next January; so that of the seven children which had been born, only three were living at the time when the Editors of the Church called the glad tidings of salvation to them, "the unhappiness of a dispensation."

It was in the summer of 1843 that the Gospel was carried into State of Maine in 1836. This Session was held at the "Old Elders' House" at the Church of Jesus Christ of Latter-day Saints. They were missionaries; they had the glad tidings they had received, that a prophet had been raised up to receive light and knowledge, and to lead the people of the world to receive it might be fed, with the bread of life. Many were the hindrances given to the work in this manifestation in the blessing of the sick and among the sick. The spirit of the Lord was shed abroad upon them and they began thinking that they were ready to go to work and assist the Elders in the cause of Zion. They sailed in the vessels of God among the San Francisco and Columbia, and the Saints of the eastern states. They sold their farm, their slave-labouring interests accumulated during the years they had been diligently labored together and made every preparation to leave their native state and go to Zion. Many were the obstacles and difficulties that led to a change in order to accomplish the objects; but they were equal to the occasion and all was arranged and their property disposed of properly in their departure. In 1837 they

lock up their lines of "merch. leaving behind them the home of their childhood, the place so dear to them because it was the land of their nativity, as well as many pleasant associations, and it contained the groves of their children and their parents. Their intention was to go to Missouri; then the gathering place for the Saints, thither the little company journeyed, the father, the mother, and three children. The fall of Missouri Mrs. Sessions had a daughter born, November 14, 1837. During their stay there one Percival was married to a Miss Hines — and the young people had one child born to them. The eldest daughter, Sylvia, was married while there to William Lyon. They were all driven out of that state during the time of the Missouri persecutions in the oldest winter of water, in the freezing months of February, leaving every thing behind them, as bandyfuls of others did in those dreadful times of mudlings and driv-

ings... They started out on the 15th of February, and Mrs. Sessions carried her little child all the way sick; this little one was just fifteen months old. Mrs. Sessions says she endured much fatigue, privation and hardship upon that journey, her little child was sick, she had been driven from her home and subjected to the inclemency of the winter weather, and for no offensive or apostate reason, except that she was a member of the Mormon Church and believed in Joseph Smith as a Prophet of God.

After wandering here and there seeking shelter and protection as best they might, they reached Illinois on the 2nd day of April and came to the residence of the Saints at Bear Creek, where they remained for one year.

CORRESPONDENCE.

Messrs. ORV. A. July 18th, 1844.

"Many times have I thought I would send you a few notes concerning our home in the saints' society, and their sufferings, proselytism, and the better of my good service and loving service to our new brethren. We do not wish to feel nor be thought of being under the obligation of obligation on our northern friends, but to represent ourselves among the rest of our brothers and sisters, and to tell the world the truth that has been brought to us by the revelations of the Lord and the spirit of the Lord for all that the season has been unusually healthy so far.

Our Belief Society is in a good condition the only one among us that you find not heard of, in 1844. The M.E. and Primary Associations are disseminated among the warm waters. We are not to be treated with the same respect that we are in the others, nor are we to be regarded as the Beside Society Hall, which is now up to the square, and is thirty feet long, twenty-twenty-five yards.

The building will be ready for occupation early next fall, and will be used for a dancing hall and as a theatre, as well as its original use as a meeting and lecture rooms for several congre-

lations. There is a general complaint of hard times, but no worse than elsewhere. We are in the midst of the most miraculous four of our Mormon Elders in Tennessee, which has created a feeling of horror and consternation in our community. Surely the warm season is over, and with the early fall comes the early frost.

The fruit is just perfect this season. It is the veritable age of all who know, that they never grew so much in California, than in Missouri.

A company will start north in a week or two to attend October Conference, also to do some work in two towns at St. George.

A board of directors has been chosen, and subscriptions obtained for the establishment of a co-operative mercantile institution, which,
Editorial topic: The recent election of the female relief society and the general meeting of the state.
TAWTY SESSIONS.

[Continued]

On the 17th she spoke of attending a sister with a stillborn child, and says it was the first case of the kind she had ever seen in thirty years of practice. Day after day Sister Sessions, according to her diary, goes out among the sick, and helps to lay out the dead as well as officiating in her calling as midwife.

On the 20th she rôle out with her son David to attend a special conference; this was the first time she had seen him since he was a boy. He spoke of a visit to his mother in Boston, Nov. 20th. She speaks of going to Mr. Millard and Sibley's, and says she was very sick. The 4th of December she attended the Relief Society and attended the meeting at Sister Leonard's; Sister Dooty and other sisters were there, and they had a blessed time. The 24th she spoke of attending a training day, and Sister Sedl was at her house. On the 5th of January she went to see Sister Sessions, and says she visited with her.
Sister Anna Smith and her very sick.

On the 6th she mentions Sister Milken and Perry had been visiting her; the same day she received a letter from B. M. Perry, which gave her great joy. On the 9th she writes, Lydia Wray, her daughter's husband, went to B. M. to purchase goods. On the 25th Sisters Session went to see a sick woman, Dr. Biddle was there, and she wrote, "Is my opinion he officiated contrary to nature, or right, or reason."

Sister speaks of going to the Temple to meeting. She speaks of going to B. M. and going to Lodi, her wife, very sick. On the 26th of November, B. M. Session returned from their mission, and rejoiced that all their work had been spared to meet again. On the 27th Sister Sessions having been called to attend a sick woman, went through the severe cold and froze her hands and toes. On the 7th of December, Sister Wray, who had been away, came home. On the 9th she wrote she was very sick, the Prophet came and laid hands on her and she was healed. From that time she spoke of Joseph having visited her at home since then. She says she was sick, but only for twelve hours. "January 13th," she says, "Sister Joseph preached in his own house." On the 17th she says she was very sick and it was a day long to be remembered.

On the 20th she says Orion Pratt and his wife were there and on the 21st her visiting and the 29th she says she was visited. On the 31st and the next day, she says she was visited by Sister Biddle and her daughter. On the 1st and 2nd of January she says she was visited by Joseph Smith and Orion Wray and she laid hands on her. On Jan. 6th, she says she was visited by her daughter, Lydia Wray. On the 6th of January she says her husband had a death, and on the 21st she says she was visited by Sister Wray her husband, and her daughter Lydia Wray. On the 4th of April she attended the General Conference which lasted three days. On the 10th she writes again that Sister Hyde, Prior, Desautel and Eve were at her house. On the 12th she says, "the first steamboat came up the river" (for the season she means, I presume). On the 13th she says Parker and Priest's family arrived, and her son Peregrine started again for the State of Maine. On June 25th she went to meeting and Lyman Wright preached, and she heard that Bro. Joseph was taken prisoner again.

The following she called on Mother Wright and her daughter and her sister-in-law, Smith's clerk. Brs. William Clayton, Joseph Wray, also visited her. On the 29th she says she was visited by the Bishop and the Temple, and they have been her home.

On the 30th she says Bro. Joseph is at home again, she went to see him, and then helped him to get up from the stand and to go to church. It was a time of great joy and rejoicing. "For I had had his trial to-day." July 4th, Bro. Joseph and many others, have come from other sides. "Three important visitors," says Sister Pratt and Oliver Frost were here. August 11th, Judge Adams of Troy visited on "call" in the evening. On the 15th she says she heard to hear Brother preached. Bishop Higbee's funeral sermon. There was a meeting of the "Chapel" withdrew fellowship from Sidney Rigdon. This was a very important time. "I have probably, very little, was thought about at the time." 17th, Brothers P. P. Pratt and Orion Wray went to the Relief Society. Sister Sessions withdrew. "Almost every day I have been visited the sick for a very long time." Sept. 1st went to the trial of the Rigdons. On the 2nd she says she went to the Relief Society and gave $10 the poor. Two weeks before she gave $25 to the poor. "Thus we see how Sister Sessions bestowed of her means. Oct. 2nd she took dinner at the Prophet Joseph's and the 6th at the Annual Conference convened and she attended it; she danced three days. On the 9th of November she says Sidney Rigdon preached, judging from this, he must have been released again by that time. On the 12th she speaks of Joseph Smith preaching again — she speaks of many people. Whose names we are very familiar with. On the 8th of February her daughter, Sylvia Wray, was confined with a daughter. On the 13th she says she went money to St. Louis to buy a stove, which was quite an event in those days. A "Strong St. Louis" article in the "Nevada" paper on account of sickness and other circumstances, which kept them from becoming prosperous as their thrift and energy would otherwise have rendered them.

GENERAL MEETING Y. L. & P. A.

Nov. 1st the semi-monthly meeting convened in the 10th Ward Assembly and "J. C. H. C. 2nd Ward, I. H. H. 3rd Ward, J. H. 4th Ward, and J. A. 5th Ward." The meeting was opened by H. C. H. in prayer. After singing prayer was offered by Mrs. Esther B. Fletcher. Singing again. "Minutes of previous meeting read and approved, and minutes of Y. L. were read from the 10th, 20th, 3rd, 8th, 12th, 13th and 15th Ward, also P. A. minutes from the 20th, 2nd, 10th, 13th, 12th, and 15th Ward.

Pres. H. C. H. then spoke for some time, referred to the excellent minutes that had been read and the good instructions that had been given. Then followed a very good address by Mrs. H. C. H. on the subject of "Literacy." Though humanity was one of the virtues we should cultivate, and improve our abilities and opportunities, never neglecting any duty how ever small, and live near to the Law, which may always be found in the Soldier. Speaks very highly upon the election, and urged the sisters to go to the polls, those who were entitled to the privilege, and also to attend the political meeting in meeting in the Church on Monday evening.

Mrs. K. B. Wells spoke upon the political position of Utah to-day, and urged the sisters to remember Bro. Joseph Cushman in their prayers and exercises faith that he might be set at liberty.

Mrs. E. B. Fletcher spoke of her anxiety for the south of Utah, and her interest in the Priesthood and Y. L. M. "Mrs. Phoebe Woodworth speaks in regard to voting—that it was as much a duty as to pray. Exhortation to the sisters to be humble and pensive for those in authority for they are exposed to great danger."

Mrs. M. C. Palmer says she thought our women were trying to crush us, but if all were equally noble opinion it would be more justified, than if we had more pretexts if they intend to send men and women there for the practice of celibate marriage. Spoke of the need of attending to the political trial, and how her blood boiled with indignation, but she knew they would have to reap what they had sown.

Mrs. Lucy Kimball said she felt like the last word, that our enemies wished to crush us; but they had undertaken more than they had imagined, for while we are willing to submit the commandments of God and live up to every principle we have revealed, we will find him for our friend.


A BIRTHDAY PARTY

Sister Enos G. Avery is our ccrbrant and worthy president of this meeting. She convened the Relief Society at a surprise for herself the 22nd of Sept. It being the 60th anniversary of her birthday. At twelve o'clock a bounteous dinner was prepared in the schoolhouse; when all was ready Sister Avery was in a state of excitement. Many of them sitting down to four long tables filled with steaks from the earth, about one hundred persons of the umbrageous sex. After dinner was over the tables were cleared away and meeting was opened by prayer and prayer, after which songs, speeches, dialogues, and other exercises were given. The conclusion of the exercises by Sister Esther Graves and an address by Sister Maria J. Walltree, the president of the Relief Society, which received much applause. A nice rug was then presented to Sister Avery, with several other presents. The evening was spent in dancing, social conversation, etc.

The three districts of the Primary Association of Lehi City held a yearly conference Oct. 15th and 26th, and I attended. The exercises of the children were very much enjoyed. They were highly entertained by dancing and the exercises of the boys as well as the girls, considering the young, their titles and indication for future usefulness. It was plainly manifest that the presidents and counselors of the several districts had enforced of their pupils which is the key to success in moulding and guiding the right direction. Since Avery the ruling power in those Associations. After the exercises were gone through, Sisters A. K. B. and Mary J. Tim, and will be remembered by those who participated in them.

Praying for the success of your valuable papa as an exponent of truth and a vindicator of our rights, I subscribe myself,

Your sister in the great grace of fancy work, such as tuning, dressing, quilts, etc. There was a beautiful ash from J. C. H. and many who have seen the society in their days of age. The boys did their part in carpenter work and the carpenter was well put together much care. There was one article which drew the attention of many, it is locomotive made by a young boy fourteen years of age. The agricultural products were fine.

Sarah Ann Ball, Sec.

EDJIALT JUNTERS.

On Saturday, Nov. 6th, we had the pleasure of attending the annual meeting of the Primary Association of the Eleventh Ward of this city, Mrs. Louise B. Felt presiding. Singing, "In the Chambers of the Mountain," prayer by Miss Minnie Cool, our little girl, singing, "Upster on the Sunshine." Minutes of last meeting and the young ladies essay if such was read, and then the committee's essay on "Defense," by
WASHINGTON CONVENTION.

Editor: Exponent. — The 20th annual convention of the National Woman's Rights Association...
A woman's Exponent.

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Pleasing with patience and its performers.

Patty sessions.

To show a young woman how subject to change the most of the people were in the exodus from Nauvoo, 1846, we have no time from the events of the Winter Session, "July 3, the word is for us to be ready to go to the river at 10 o'clock, when 10 o'clock came the wagons were ready to pull. The wood was cut and the wagons ready to start, and in less than ten minutes' time a grand council was held, for some U. B. troops had come in to enlist men to go for one year to the Mexican war." During the few days following this time a hundred of the ablest men in our camp were enrolled and enlisted for Mexico, leaving their families very dependent and almost helpless. No man could picture the scene of those homeless, wandering ones, now knowing where their future was, depending upon the protection and guidance of the Almighty, yet willingly and cheerfully giving up the abode and strength of their numbers to do battle for their country, because they honored the old flag and the Constitution, though they had been driven from their homes and that same country which should have protected them.

Mrs. Sessions continues: "Next, Bro. Brigham took his family back three miles to where Parley Pratt was born on the 4th, Independence Day, the Indians route to the sea, came to the camp, and were fed upon and the same day the ladies went back after their fashion. On the 5th, the Missionaries left the mountains, in the valley, no road cut yet, but the men are at work making one as fast as they can. The 9th, Bishop Young took his family to catch their train. Tuesday, 14, Elder Kimball was taken ill. I was sent for her a son, also on the same day Bishops Dame with a daughter."

On the 20th she writes: "In the evening I got a message to come to the supper at the Church. I may not see much of an item to the readers, but if they had traveled as the saints at that time did, and felt the inconvenience of narrow, close wagon, where one scarcely could to bend, they might realize what a six or eight inches more in width would be for the inmates. Thursday, 25, Green Pratt, his wife and children came over the river and took dinner with us. Friday, 24, I never saw so much of a crowd on the road, all the way on foot, found poachberries and chokecherries. 27, the men have gone to work on the bridge, and so they continued until it was completed."

On Thursday she says the girls gathered about the house to see the Sunday School Sessions when we went to the house. On the 31st she speaks of a new building they are working on. They had almost alone, only three tents. Holman's, Everett's and carry and she adds, 'I want to see the rest of the camp.' Friday, 30th, I was gone discontented.

Sister Sessions and family returned to the camp at Winter Quarter in September, she had been and was still very ill, the doctor had sold her and made a mistake if she lived, and accordingly she gave such advice and made such suggestions about her burial, etc., as she thought proper, in the mean time feeling perfectly, calmly and collected. Afterwards many of these persons came to see her and the word went circulated about that she was dead. But through the prayers of the saints and the power of the Priesthood she was at length restored to health and had lived a good and useful life."

During this time she makes notes in her diary of the sick and the laborers and the labor she performed, and in retelling it over one cannot help exclaiming, wonderful, wonderful indeed. 11th she speaks of Brother Young and Mary Ann Young. 27th, Bro. Heber and Sister Vilate Kimball were at their house on a visit. On the 25th she speaks of Elder Kimball's car, of it as it was a very pleasant sit, which no doubt it was. On the 4th of Felon-
The next day, Brother Weigand, etc. The main-subject was the sending off of a lot of men in the Byley, also a few families, and the remainder in stay at after Quartermasters. The evening of the 24th Hour we say, "Brothers and sisters," the weather was very remarkable in the mountains (from the Salt Lake, where they have been settled for sixteen years. They narrated their adventures and gave an account of the climate, etc., which was quite interesting.

The same day in speaking of the weather he said, "There seems to be a particular disposition of Providence in our behalf, for we have had several spells of fine weather, fine nights, and we have, as yet, experienced the first snowstorm, as usual in other..."

The sight of the 24th he said of experiencing the bravest front of the storm, while Brother Ross and others were engaged in cutting and dressing wood, from the bottom close by. Brother Kinnell cautioned the folks this evening not to go out of the camp by daylight and keep a fire burning, as his experience had taught him that the fact was necessary to keep warm in the winter. We had previously learned that the Potowatamie Indians had for some time been living on the other side of the river. He wrote:

"Friday, the 27th. This evening Brother E. Benson got back from the eastern county where he has been on business, I learned that he had been going to the field and worked some pecuniary explications from some of his friends near us, and, for the invitation, I was not sorry that this Monday, and in order to bring this house in order, that the mill may be finished speedily. House on Main Street. The two previous years the purpose of giving them good destruction.

On the 7th, the 1st of December there came quite a change in the weather—the wind blowing from the north, and staying with the people who had died in their infancy and childhood. In the evening I went to the party of the Silver Groves. Sister ELLEN went with us. Sister Josephine Brownell, and in the last I went over where she is now. I gave her a message to carry to my children, and she who had died in their infancy and childhood.

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Sister Whitney called him a child of promise, in answer to her fear of the failure of the new and everlasting covenant.

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WOMAN'S EXPONENT.

Thou enjilil the souls of that ihebei. Why
abinda at the ihebei. Besides, it is the souls of the people, and have
not the right of choice. We claim that
right. We have no fellowship with nations or
nations, and we are not to be thought of as
by the rest. But we look upon and contemplate
anything in the harvest of the body, this
on the right of judges to his, that will not take
and cast away. We know, that is our right to
express our own and looking for such de-
vine provision, but we leave them to the ter-
miments of their own consciences.

We will raise the veil to in defense of
the interests of our holy religion, we will still
consider that God has again spoken from the
heavens, and that the holy Priesthood has
been restored to man with all its power and
authority, and that the principles which it sup-
ports, are right and in harmony with the
truth of God, and we believe it right to show
the same, and no one has the right to enjoin
us to use our religion, we have the right to
use our religion, and we are sustained in
that right.

Praying for the advancement of the kingdom
of God, and the success of the Kingdom of
Great Britain and India,

Your sister in the Gospel of Truth,

R. A. MILLER

Orangeville, Emery Co. May 10, 1885.

PATTY SESSIONS.

[Continued.]

During the first winter at Winter Quarters, on
the Platte River, it was quite common for the Sisters to hold that meet
prayer day, and that the Priesthood has
been restored to man with all its power and
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us to use our religion, we have the right to
use our religion, and we are sustained in
that right.

February, 1868, 1877. Sixth Session
writes in her diary, "I visited the sick, among
the Winter Quarters. She died today. On
Thursday, 17th, she was buried and I went to
the funeral Brigham Young-peaceful." After
attending the funeral, I went to visit the sick,
and my husband called with me to see the
Widow's Child's 12th birthday, "We adminis-
tered to her and she was buried.

One can easily understand how much people
appreciated a little note in those days by read-
ing the following:

March 20th, 1869. B. M. received an order
from her husband to be at home, and she read
the note, to which she added, "Peaceful.
Sunday, 24th, went to meeting to all
the Twelve that are bereaved."