

earth, and any idea contrary to this must be repugnant to mortals who possess any degree of reverence for the Almighty, to say nothing of the way he himself must look upon such things. The smallest things we see around us have been formed by the power of Him whom mortals should own, and unto whom they should raise a ceaseless song of praise, while life is granted unto them. Everything which exists, man excepted, appears to be engaged in offering up praise unto the great I AM. The bird as it perches upon the tree, warbling its sweet notes day after day, though unconscious of the end for which it was created, and destitute of that reason which should always be a distinguishing feature between man and the brute creation, seems in its sweet innocent song to be praising that Almighty Being who is the author of its existence; and when man, who *should* stand at the head, presiding with a becoming dignity, and taking the lead in all that is good, tries to ignore the existence of a God, or diminish his power in any way, and asserts his own independence, it is an evidence to reasonable and reflecting men, that he is ignorant of what he is doing. Instead of feeling his own independence, he should learn to lean upon the Lord, trusting his destiny with him who rules on high, for,

“There is a power  
Unseen, that rules the illimitable world,  
That guides its motions, from the brightest  
star,  
To the least dust of this sin-tainted mould;

While man, who madly deems himself the  
lord  
Of all, is nought but weakness and depend-  
ence.

This sacred truth, by sure experience taught,  
Thou must have learnt, when wandering all  
alone,

Each bird, each insect, flitting through  
the sky,

Was more sufficient for itself than thou.”

Man of himself, when he first comes upon the earth, is the most helpless of the creations of the Almighty; but yet, in a few short years, he stands forth bold and defiant, asserting his own independence, and is not willing to render unto the Lord due praise for the intellect he has endowed him with, nor to ask his blessing upon his labors through life. Many there are who will cry out against those who, having received special favors from the hands of others, mortal like themselves, fail to render a due sense of gratitude, and yet they can show their ingratitude to God; but, if mortals weak and feeble deserve our thanks, how much more does our heavenly Father deserve our praise and adoration for the many inestimable blessings we are constantly receiving from his hands? There is nothing so small or insignificant as to entirely escape the attention and care of an all-wise Providence, and nothing except man that strives to resist his power, and why should he, who with all his ingenuity and skill cannot prolong his life one hour, or impart life to the smallest insect, try to ignore the power of the Almighty, which should be visible to all?

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 504.)

### AMASA LYMAN'S HISTORY.

From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed down the river, until the darkness of night rendered our navigation rather unsafe, we landed, kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about

noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Of these were Zenos H. Gurly and brother Simons.

We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently unsafe in the place.

Acting upon the suggestion we left the town, on the road leading to Carle-



ton, and found lodging with Mr. Thomas, in the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt diverged from the old road to the right. This trail we were travelling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horseback, with arms. They were questioning a brother Clark, as we subsequently learned, who was a stranger in the country, and was on the hunt for stock, a short distance ahead were some twenty men who were armed and mounted, the two dismissed brother Clark and rode to the company, and returned to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

They had, in a wagon, a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride, at night we helped take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the "Mormons," and then they placed a guard of four men with us, and in this way they kept us four days.

On the morning of the fifth, they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We travelled some forty miles, in a light snow, and waded through Grand river. About nine o'clock at night we reached brother York's on Shoal creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

I went directly to Daviess county, where I found the cannon, on which brother Dunn and myself had rode during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our county. On the receipt of the news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

A company of spies were raised, composed of ten men, and I was appointed to take charge of them. We repaired to Crooked river, and quartered with brother Pinkham.

From this point I went, taking with me brother John Scott, to reconnoitre the country, leaving the residue of the company to keep a watch in the vicinity of their quarters.

We extended our search as far as the mouth of Crooked river, where we found Father Cutler and family, we gave to him and the brethren in that region the best instruction we could in the then existing emergency.

After spending a few days here, the night preceding the battle on Crooked river, I slept at Father Cutler's, about the dawning of day, I awoke brother Scott and told him that the brethren had had a battle, for I had seen it. We arose and saddled our horses and rode ten miles, and stopped with brother Ewing to get some breakfast. While here, the news of the battle was brought by two of the mob residents, who came to advise brother Ewing to give up his arms, but the presence there of myself and brother Scott rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we travelled directly across the country to Far West.

When the light of day was gone, we were furnished with light from the burning prairie.

We arrived in Far West early on the morning of the 29th of October. I called at brother Ridgon's, where I saw brother O'Banion who was dying of his wound, received at Crooked river. Some hours later, in the morning of the same day, the corpse of brother David W. Patten was brought into town.

On this morning a company of men, under the command of Col. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked river. When some five or six miles on the way, we learned that there was an army making their way to Far West.

On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West, passing



the rear of the enemy while they passed in, on the south of the city, within one mile of which they encamped, while we entered it from the east near night, and joined our brethren, already formed in line of defence on the south of the city.

While the mob were making their way towards the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carey.

On the night of the 30th of October, we were engaged in preparing for defence, in, and about the city, by throwing up a barricade made of cabin logs, fence rails, wagons, which were around the city.

October 31st. To-day an invitation was sent for brothers Joseph Smith, Sydney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson, to hold a conference with the

officers of the army, which, however, eventuated in their betrayal into the hands of their enemies, who celebrated their success, by a succession of demoniac yells, that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time, when our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, in passing the store of Col. Hinkle, I was pointed out to a party of the mob, who followed me a short distance, and arrested me, stating they had orders from General Lucas to bring me to camp.

*(To be continued.)*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 19, 1865.

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### PICTURES OF ENGLISH AND "MORMON" SOCIETY.

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WE frequently observe in the public prints reflections on the institutions and principles of the Latter-day Saints, written by some traveller who, through one motive or other, has visited the Territory to which the majority of that people have gathered, and we are credibly informed by each, (no matter how different their representations or misrepresentations may be from those of other travellers) that their statements may be credited, and that their conclusions have been deliberately arrived at after a course of personal observation and experience. One would think that "Mormonism," which like the ancient