

Orieste an expedition to sail around the world. It is under the command of Kudlshurzer. The objects of the enterprise are to introduce the products of Austrian industry to distant markets and extend the commerce of the empire.

The expedition is under special instructions to visit the principal ports of China and Japan, and will proceed thence to California and will cruise along the South American coast.

The Lisbon mail steamer from Rio, says, the Brazilians had sent a column of twelve thousand men across the Gran Chaco forest, to attack Lopez, at Villeta, in the flank. General Capios was awaiting the result of this flank movement to attack the river batteries with his iron clads.

London.—The *Times* comments on the rapid progress of the Pacific Railroad, and commends the enterprise of the Americans in overcoming obstacles heretofore deemed insurmountable. It explains the influence this great project will exercise on the commerce of the world.

Paris.—Hale, the American minister to Spain, is here, consulting the medical fraternity relative to his failing health.

London 2.—A great scull race on the Thames, to-day, between Jos. Saddler and Harry Kelly, resulted in the defeat of Saddler by four lengths. Weather fine; immense crowd in attendance.

Cairo, Ill.—Samuel Holliday, of the firm of Holliday Bro's, died to-day.

London.—It is reported that Disraeli has gone to Windsor to tender his resignation.

London, 2.—Prime minister Disraeli has published an address, announcing and defending the resignation of the Ministry. He reviews the progress of the resolves in favor of the disestablishment of the Irish church, and says that believing the country could not sanction such a measure, the Government awaited the election, for the holding of which all expedition was used, but the result shows that the Ministry cannot command the respect of the House of Commons, therefore they feel it due to their own honor, and the policy supported by them, not to continue unnecessarily in office a single day, deeming it more consistent with the attitude they hold and the convenience of public business and the influence of their party to resign at once instead of awaiting the meeting of a Parliament, in which they must be in the minority. While taking this course they do not modify their opinions, which are more than ever confirmed, that Gladstone's proposition is wrong in principle, and probably impracticable; which, even if practicable, would be disastrous to the nation. They are ready to support reform in the church of Ireland, but still offer resistance to the policy enunciated by Gladstone.

#### AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE LATTER-DAY SAINTS AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

[BY GEO. A. SMITH.]

Continued.

*Pacific Isles.*—In October, 1843, Elders Noah Rogers, Addison Pratt, Ben. F. Hrouard and Knowlton F. Hanks started on a mission to the Pacific Isles. Elder Philip B. Lewis paid their passage as a donation to the Mission. K. F. Hanks died of consumption and was buried in the sea, the other three reached the Society Islands and were successful in establishing the gospel and baptizing upwards of twelve hundred of the natives. Elders James S. Brown, Alva Hanks, Whittaker and others subsequently followed to these islands, and continued their labors with commendable zeal and uniform success until the establishment of the French Protectorate; after which the French authorities expelled the Elders from the Islands, and prohibited them from ever returning, and compelled the native converts to discontinue their worship. This occurred in the year 1851.

Notwithstanding the constant scenes of persecution and the distress incident hereto which the Saints in Illinois endured, after the return of the Twelve from England, Elders were constantly sent to preside over the conferences, strengthen and encourage the native Elders and extend the work of the Ministry.

Elder Wilford Woodruff went to England in 1844, and presided over the British Mission. Upon hearing of the exodus of the Church from Nauvoo he returned in 1846; when Elders Orson Hyde, P. P. Pratt and John Taylor were sent to England. They returned in 1847, to Council Bluffs, where they found the Saints encamped.

At the October conference in 1849, several of the Twelve Apostles and other Elders were sent on missions.

*France.*—Elder John Taylor visited Paris and established a small branch of the Church and had the Book of Mormon translated into the French language and published an edition of the same, but the stringency of the laws prohibited public meetings and measurably tied his hands. He also published a volume of a periodical entitled *Etoile du Deseret*. The work was continued in France by Elders C. E. Bolton and L. E. Bertrand until the latter was prohibited by the Prefect of police from preaching the gospel or attending meetings.

Elder Taylor also visited Hamburg and procured the translation and publication of the Book of Mormon in the German language, and a few numbers of a pamphlet, entitled "Zion's Panier." In Germany the mission was continued by Elder Daniel Carn, until expelled by the authorities of the free city of Hamburg. Subsequently Elders Geo. C. Riser, J. F. Secrist and Geo. Mayer were imprisoned and expelled the Confederation for attempting to preach.

*Switzerland and Italy.*—Elder Lorenzo Snow proceeded to Switzerland and Italy, and established branches of the Church and published the Book of Mormon in the Italian language, also pamphlets in the Italian and French languages. In these labors he was assisted by Elder Joseph Toronto, from Utah, and Elders T. B. H. Stenhouse and Jabez Woodward, of the British Mission. Elder Stenhouse published a periodical, entitled "Le Reflecteur," in French. Subsequently, the Swiss Mission was continued by Elders Daniel Tyler and John L. Smith. Elder Tyler commenced the publication of the *Dars-teller* in the German language, which was continued by Elder John L. Smith on his first mission. On his last mission Elder Smith published "The Reform" in the German. He also translated and published, in the French language, Elder P. P. Pratt's "Marriage and Morals in Utah." An edition of the Book of Mormon in German was also published from the stereotype plates. Some of the Cantons would not allow publishing, but allowed preaching, others prohibited preaching, but would allow publishing, and some would not allow either.

*Scandinavia.*—Elder Erastus Snow arrived in Copenhagen, Denmark, in June, 1850, and in September a branch of the Church was organized, which numbered fifty members. Elder Snow was accompanied by Elder P. O. Hanson and John E. Forsgren; the latter proceeded to Sweden and endeavored to introduce the work there, but was summarily banished. In 1851, Elder Snow had the Book of Mormon translated and commenced the publication of the *Scandinavian Star*. He also baptized and ordained three mechanics from Iceland, and sent them to their native land to preach the Gospel. In February, 1852, the Book of Doctrine and Covenants and a large edition of the Hymn Book were published, also a pamphlet of fifty pages entitled "A Voice from the Land of Zion."

*Chili.*—In 1851, Elders P. P. Pratt and Rufus Allen went on a mission to Chili, where they remained several months, not having the opportunity of even teaching in private, except in violation of the most rigid laws; they were obliged to return to California, where Elder Pratt continued to preach and publish until he returned to Utah.

*Australia.*—In 1840, Elder George A. Smith ordained Wm. Barrett an Elder, at Burslem, England, and set him apart to a mission to South Australia. Elder Barrett proceeded thither and commenced teaching the principles of the gospel and was enabled to sow the good seed which afterwards bore fruit.

Elders John Murdoch and C. W. Wandell arrived in Sydney, Australia, in October, 1851 and commenced to preach and publish concerning the Latter-day work, and in January 1852, organized a branch of the Church in Sydney, and published a pamphlet on the persecutions endured by the Latter-day Saints, and a periodical entitled *Zion's Watchman*.

Elders Augustus Farnham, Wm. Hyde, Burr Frost, Josiah W. Fleming and others landed at Sydney early in 1853. These missionaries extended their labors to Van Dieman's Land and New Zealand and continued the publication of *Zion's Watchman*.

*Prussia.*—In January, 1853, Elders Orson Spencer and Jacob Houtz arrived in Berlin, Prussia, but found that it was impossible to preach or publish the truth of the Latter-day work in consequence of religious intolerance. These Elders wrote to the King's Min-

ister of Public Worship for permission to preach, but were immediately summoned before the police court and catechized as to the object of their mission. They were ordered to leave the kingdom next morning under penalty of transportation.

*Gibraltar.*—Elders Edward Stevenson and N. T. Porter arrived in Gibraltar in March, 1853, and were immediately summoned to appear before the police and establish their right to remain on the Rock. Elder Potter was required to leave, but Elder Stevenson having been born there maintained his right to remain, but the Governor forbade his preaching "Mormonism." He, however, remained over a year and baptized several amidst threats, prohibitions and constant opposition. He also endeavored to open up the work in Spain, but was not permitted by the authorities.

*Hindustan.*—Elders N. V. Jones, Robert Skelton, S. A. Woolley, Wm. Fotheringham, Richard Ballantyne, Truman Leonard, Amos M. Musser, Robert Owen and Wm. F. Carter arrived in Calcutta and held a conference there April 29th, 1853. The Hindostanee missionaries extended their labors throughout India as the way opened; but finding the Hindostanees destitute of honesty and integrity inasmuch that when converted and baptized they would for a few pice join any other religion; and finding the Europeans so aristocratic that they were hardly approachable, they left the country, after having traveled to all the principal stations in India, where frequently they were ordered out of cantonments and had to sleep in the open air exposed to that sickly climate, to poisonous reptiles and to wild beasts. Elder Wm. Willes from England had traveled up the Ganges and visited Simla and Elder H. Findlay from the British Mission labored in Bombay and the adjacent country.

*China.*—Elders Hosea Stout, Chapman Duncan and James Lewis were sent to China. They reached Hong Kong, April 27, 1853, but owing to the revolution spreading through that country they were unable to go elsewhere. The inhabitants told them that they had not time to "talk" religion. The way soon opened for them to return to San Francisco, which they did in August.

*Siam.*—The missionaries sent in the Fall of 1852 to Siam, finding it impossible to ship thither from San Francisco accompanied the Hindostanee Missionaries to Calcutta, where in consequence of the war in Burmah, they learned that the overland route to Siam was interrupted, when Elders Chauncey W. West and Albert Dewey concluded to go to Ceylon and Elders Elam Luddington and Levi Savage to Siam by way of Birmah.

*Ceylon.*—The Ceylon missionaries encountered much opposition, partly caused by the circulation of a large number of tracts from Europe containing misrepresentations and lies. At Galle the newspapers advised the people not to receive "Mormon" missionaries into their houses lest they should become partakers of their evil deeds, which counsel was implicitly obeyed. The missionaries had an introduction to a gentleman living at Colombo, seventy miles distant and proceeded thither. Elder Dewey sacrificed his watch to get a little something to eat. On their return they passed through thirty-seven towns and witnessed the immoral practices and social degradation of the inhabitants, who practice polyandry. They visited high and low, priest and people, but they would neither open their doors for preaching, nor feed the missionaries without being well paid.

Elder Savage remained in Birmah, nearly two years without being able to establish a branch. Elder Luddington proceeded to Bangkok, Siam, where he was stoned and rejected.

*South Africa.*—In 1853, Elders Jesse Haven, William Walker, and L. I. Smith arrived at the Cape of Good Hope. The first three meetings held in Cape Town were broken up by rioters. Elders Smith and Walker went into the country where they obtained a foothold and commenced to baptize. Elder Haven remained and preached amid much opposition and raised up a branch of the church. Elder Walker proceeded to Fort Beaufort and baptized several. Elder Smith labored around Fort Elizabeth and organized a small conference.

*Sandwich Isles.*—In the fall of 1850, a number of Elders were sent to the Sandwich Islands. After laboring till April, 1851, the President of the mission and others concluded to leave. But Elder Geo. Q. Cannon and several Elders remained, and after acquiring the language baptized hundreds. Elder Cannon translated and published an edi-

tion of the Book of Mormon in the Hawaiian language.

*West Indies.*—Elder Aaron F. Farr, Darwin Richardson, Jesse Turpin and A. B. Lambson landed at Jamaica, in the West Indies, Jan. 10th, 1853. They called upon the American consul, Mr. Harrison, who advised them to hire a hall and announce public preaching, as the laws extended toleration to all sects, which they accordingly did; but a mob numbering one hundred and fifty persons, gathered around the building and threatened to tear it down were these polygamists, as they termed the Elders, permitted to preach therein. Unless the Elders could give security for the price of the hall the landlord objected to them holding the meeting. The Elders informed him that they were not there to enforce their principles upon the people—to quell mobs, nor to protect property, but to preach the gospel of Jesus Christ to those who were willing to hear. The Elders got away from the Island safely, though while they remained on the Island they had to run the gauntlet, and two of them were shot at by a negro.

*British Guiana.*—Elders James Brown and Elijah Thomas, missionaries to British Guiana, shipped from San Diego, Cal., to Panama, thence to Chagres and Aspinwall. From the latter port unable to ship for British Guiana they embarked for Jamaica. After conferring with the West India missionaries, they concluded to embark with them for Barbadoes, being still unable to ship for the point of their destination. After paying their passages they were not allowed to proceed thither; the prejudice was so great against the Elders that the harbor agent or naval officers would not allow them to be shipped to any English island. As the only alternative they proceeded to New York with the West India missionaries, where they all landed in Feb., 1853, and labored in the United States, except Elder Darwin Richardson who went to England and labored there.

*Malta.*—In 1853, Elder James F. Bell was sent from England to Malta, where several were baptized. Upon the breaking out of the Crimean war the interest in the work was broken off, still a few of the soldiers in the British regiments that landed there obeyed the gospel. There originated from this mission three branches of the church, viz., one in Florianna, Malta; a second called the "floating branch" in the Mediterranean, which consisted of sailors belonging to her British Majesty's ships the Bellerophon, Trafalgar, Vengeance and Britania; a third, the expeditionary force branch in the Crimea; the latter consisted of brethren belonging to the 30th, 41st, 93rd and 95th British regiments. A few of the members of these branches lost their lives in the Crimean war.

Elder Orson Pratt was sent on a mission to Austria in April, 1864. Accompanied by Elder Wm. W. Riter he proceeded to Vienna, where they labored for several months to acquire the German language; but in consequence of religious intolerance they were unable to open the door for the proclamation of the gospel in that country.

*Immigration.*—In those nations where the gospel has been received Elders have been sent from Utah from time to time to preach and publish and to assist the native Elders in spreading the work. A constant stream of emigration has flowed thence to the Head Quarters of the Saints. From the European missions the emigration has been from two to four thousand persons annually.

(Concluded.)

#### ESTRAYS.

I HAVE in my possession the following described Estrays:

One red, 18 month old Heifer, white line back, some white on forehead, branded 2 on left side, smooth crop off left ear, white tail.

One yellow, brockle faced Cow, 6 or 7 years old, illegible brand on nigh horn, branded on left ribs, slit in right ear. Has a sucking calf.

One dark red, 4 year old Steer, bush of tail white, upper and lower crop off left ear, hole in right, no brands.

One yearling, brindle Heifer, no marks or brands.

One dark red, 4 year old Steer, bush of tail white, smooth crop and slit in right ear, under bit in left ear, no brands.

One white 4 year old Steer, some red hairs mixed in, smooth crop and slit in left ear, smooth crop off right ear, brand on left hip illegible, dewlap cut.

One light brindle, 4 year old Cow, brand on left hip illegible, OK combined on nigh horn and on left ribs, smooth crop off left ear, some white under belly.

One dark red, 2 year old Heifer, white in forehead, some white on both thighs, no brands or marks.

One red and white 4 year old Heifer, smooth crop and slit in left ear, smooth crop and swallow fork in right ear, no brands.

One dark brindle, 9 year old Ox, tip cut off left ear, crop and slit in right ear, brand on nigh horn illegible.

The above will be sold on the 28th day of December, 1868, if not sooner claimed; at 10 o'clock A.M.

WILLIAM F. MAYLETT,

Sanpete Co. Poundkeeper.