

## OUR CORRESPONDENCE.

## SANDWICH ISLANDS MISSION.

DEAR BR. CARLINGTON:

By request of the President and Historian, I submit to you a sketch of my travels while on a mission to the Pacific Isles.

I was appointed a mission to the Sandwich Islands in company with eight others, at a special conference in Great Salt Lake City, on the 27th and 28th of August 1852. I accordingly set about to get ready, and started on the 21st of October.

In this I was called to witness a scene past descriptions, for we had watched over our little daughter (aged thirteen months) who had not been expected to live for the last two months. I bid adieu to my weeping wife as she held the dying infant upon her lap, and told her to exercise faith in the name of the Lord, for He was mighty and able to save, and I felt that I could do more to save the child by going in compliance with the call of Heaven than I could to stay at home with my family. But on the 25th my wife witnessed its departure, and she was left with two, a son and daughter.

Our company was organized at Nephi city, consisting of 34 missionaries to different nations.

We traveled thro' the settlements of the saints, exhorting them to faithfulness, and shared, bountifully in their rich blessings which heaven had so much favored them with. We had a comfortable journey over the plains and arrived in San Bernardino on the 3d of Dec.; and after resting a short time with the saints, and disposing of our small property, we were enabled to take shipping on board the Brig "Freemont" for San Francisco. We sailed on the 29th of December and arrived in the city of San Francisco on the 8th of January 1853. Our sail was quite slow, and many of us experienced severe sea sickness.

Some of the Elders tarried in and about the city, while others with myself, visited the cold regions, in which time donations were made by Br. John M. Horner and others until all the missions were amply supplied with means and money to take us to our different places of destination.

On the 24 of Feb, the Sandwich Islands Mission sailed on board the Ship "Huntress," James Lambert, Commander, and the other missions sailed near the same time. We had a pleasant passage, and arrived in Honolulu on the 17th, where we found Pres. P. B. Lewis, who counseled us to stop in the city of Honolulu until he could call the Elders together from their different locations to meet in conference, and set us apart for the labor before us.

A month passed away before this was accomplished, during which time we had but little chance to put our minds to the study of the Hawaiian language; but as the city afforded a large population of our own nation, we sought to improve the time and give them a faithful warning; but advertisements in the papers, printed hand bills, and private solicitations proved useless, as but few meetings were attended with any kind of interest.

The conference sent us to live with the native saints, where we could find a welcome home while taking our "graduation." On the 15th of March a number of us went to the Island of Maui, where the majority of the native saints resided. On this voyage, which lasted 36 hours, I suffered the most severe sea sickness I ever witnessed, but it soon ended on gaining the shore.

After we arrived on this island, circumstances kept us together for some time, which greatly impeded our progress in the language.

A conference was called on the 29th of May on the island of Maui, at which time Elders and other officers were ordained, and about the same time some were ordained in Honolulu, Island of Oahu. This was the first time that native Elders were called to the ministry and set to work. Through the diligence of the Elders, foreign and native, the work spread over the islands quite rapidly, and in Honolulu a fresh fire was kindled, and hundreds were soon baptized.

About the 1st of May the small pox broke out in the city of Honolulu and spread over the islands as fast as the gospel that had preceded it, and thousands fell victims to its grasp. The Elders, especially in Honolulu, were much exposed, as they administered successfully to saint and sinner; but in this they were strongly opposed by the "D.D.'s," and Doctors of Physic; and in one case while Elders Lewis and Purrer were attending a patient, they were severely beaten by the city Police.

I was situated in a portion of the country where the disease was less fatal, and only witnessed two cases in which both were healed under our administration.

I went to the Keahae branch on the 4th of June, where I was to make my home, and remained until I had acquired the language so I could commence my labors in the ministry.

My first attempt to speak in public in the native tongue was in May, which was indeed a feeble effort, but by the help of the Lord I was able to assist the Elders in preaching and baptizing by the first of July, for which I felt to give God the glory, for I felt that I was then in some degree prepared to enter upon the duties of my mission—that was as I thought to instruct the ignorant native.

The Elders all met in Conference on the 6th of Oct. 1853, in the Waikua branch, island of Maui, at which time Elder Cannon reported the progress of the translation of the Book of Mormon into the Hawaiian language, which was then ready for press; and as it was thought wisdom to procure a press of our own, a committee was appointed to visit the islands and branches to raise means for this purpose; and as Elder Cannon, who was presiding over the Maui Conference, was one of the committee, the presidency of that conference rested upon me. In this I felt my weakness, but the Lord and the Elders assisted me.

A committee was chosen at the same conference to search out a location for the native saints, and as Elder McBride, who was one of the committee, was sick, I was appointed to accompany them to the island of Lanai, of which we had heard a "good report." We made this visit on the 20th of Oct., and found a beautiful little valley or basin, but one difficulty attended it, and that was the scarcity of water, as the island was only about seven or fourteen miles, and afforded no running stream, and only a few sleeping springs.

The majority of the committee were in favor of this location, but I felt that a further search should be made, altho' I had no vote with them.

A further search was made, but not being able to obtain other lands, an arrangement was entered into for the lot

of land on Lanai belonging to Haiden, a chief who was very friendly, and who freely donated the land to the church for three or four years; that the saints might experiment upon it and pay him at the time appointed, if it should prove valuable.

It was believed that reservoirs might be made to catch water in the season of rain (which would be three or four months in the year) and thus supply the population with water.

Pioneers were sent about the first of Sept. 1854, to commence plowing, planting, building, &c., and when I left in Feb. 1855, the work was prospering—growing wheat, corn, potatoes, &c.

After I was appointed to preside over the Maui conference in 1852, I labored in conjunction with Elders Reddin, A. Alred, and P. A. Hammond until the 24th of July 1854, in which time many were added to the church, and some dead branches were trimmed off.

Some of the first Elders returned home from the July conference, which left our help in the native language quite limited, so that Br. Reddin and I were removed from our field of labor to other portions of the vineyard where they were left without Elders having the language. He went to the island of Lanai, to the west, and I to the east 600 miles, to the island of Hawaii, where I labored until my return home.

After I had obtained the language and labored with all my strength and energy for about 18 months, I found my health fast declining from frequent colds and much preaching in the open air, and open thatched houses, which affected my lungs, and my whole system was much debilitated, which caused me to cease my labors for a season. After passing some months in this situation and only being able to preach quite seldom, President Lewis advised me to return home.

The late Elders had all arrived, and were fast improving in the Hawaiian language; at any rate the most of them were. I saw them all but four in their different locations. I will say of Br. Rogers that I visited him, and he was not insane as was published in the "News," but when I saw him, he felt anxious and very much determined to fill his mission; yet there is no doubt but he acted imprudently, and gave some occasion for such rumors; but he is a good man, and will do all he can for "Mormonism."

I bade adieu to the Elders and saints, and set sail for home on the 26th of Feb. 1855, on board the Ship, "City of Norfolk." Our voyage was tedious, and very disagreeable to me as I was alone and my scanty means would not allow me other than a steerage passage, with gamblers and wicked swearing men; and what added more to my distress, I was taken with the island fever only a week before I sailed; yet I was not idle, but advocated "Mormonism" as much as I was able, and preached once on shipboard.

I arrived in San Francisco on the 19th of March, and was happy to meet with Elder P. P. Pratt and others, who advised me to tarry with the saints in and about the city until the April conference, and take care to improve my health all I could, and he thought that some of the brethren having means and expecting to emigrate in May would give me a passage home, as the promise of Elder O. Pratt that the Elders should return with plenty did not reach the Island Mission to a very great extent, altho' it was verified with many of other missions. The natives, altho' willing, were not able to assist us much.

Elders West and Tanner who had been some time in the gold mines drawing their "salary" (out of the earth), gave me a passage with them, and Br. Nall made me a present of a mule which greatly blessed me on my way.

We left the place of rendezvous at San Juan on the 30th of April with Capt. McBride—spent some time in San Bernardino, and arrived in Great Salt Lake City on the 15th of July, and on the 16th I went to Davis county, where I found my family and friends in the enjoyment of good health, for which blessing I felt to thank my heavenly Father.

I was made to rejoice when we met President B. Young and suite in Provo, on the 14th of July, for they gave us a hearty shake of the hand, and said we had been well reported, and we were welcomed back to the midst of the saints.

My health has greatly improved since I left the coast, and I now feel to report myself ready for duty at home or abroad.

I have enjoyed myself well with the saints since my return, and feel that here is my home.

I am as ever, yours truly, REDDICK N. ALLRED.

## ELDERS' CORRESPONDENCE.

LOS VEGAS.

[From Elder Geo. W. Bean to Elder Thomas Bullock.] SEPTEMBER 11, 1855.

We are all in the enjoyment of health, reasonable strength, and the Good Spirit, which comforts us in all of our privations and laborious duties; everything that we lay our hand to seems to prosper.

Our crops in general look well, and bid fair to come to maturity before frost. We have some fine melon patches; the melons are just beginning to get ripe.

Our fort, 150 feet square, is now progressing rapidly; the walls are of adobies and are to be 14 feet high, 2 feet thick at the bottom, and one at top. Houses are going up, and we will soon begin to live quite comfortably.

Our explorations have assured of plenty of desert and Indians.

The monotony of our life is occasionally enlivened by a straggling party of gentiles and apostate "Mormons," passing by in search of golden salvation!!! Jerome M. Benson, of Jordan bridge notoriety, and a man named Tidoro, from Provo, are here at present, on their way to the land of pleasant dreams.

The weather is now quite comfortable. We had a slight shower last night, and have a prospect for more.

The following is a list of the names of the brethren of this mission, by which you will see that there have been some exchanges made, also some additions to the number, since we left G. S. L. City.

William Bringham, President; William S. Covert, Geo. G. Snyder, Counselors; George W. Bean, Clerk.

James A. Bean, James T. S. Alred, Joseph S. Milam, Albert Knapp, William Burston, John Steele, Stephen C. Perry, Thomas E. Ricks, William Foster, William P. Vance, Benjamin Cluff, Amasa E. Merriam, Aroet L. Hale, Wm. C. A. Smoot, William C. Mitchell, Benjamin R. Hulise,

Sidney Carter, Edward Guthbert, William P. Jones, 2d, Sylvester Hulet, Artemas Millett, James Dickenson, Albert Miles, John W. Turner, William A. Pollett.

Pollett and Turner are in place of Richard James and William Hamblin, who went to Elk Mountains. Br. Ira Miles came here with us, but immediately returned home on account of ill health.

[From Russia on the Black Sea and Sea of Azof. By H. D. Seymore, M. P.]

## WHO ARE THE TATAES?

It will be perhaps interesting to inquire a little into the history of the Tatars, who have established themselves for so many hundred years in the Crimea, who still form the bulk of its population, and, although their former warlike spirit seems quite to have disappeared, are now rendering our army important assistance by bringing provisions. To gain a clear idea of their antecedents, we must for a few moments travel back into very early times.

There seems to have been in a pre-historic period of time some common stock from which four great groups of nations have descended, the Mongol, the Tungusian, the Turk, and the Ugrian, called also the Finn, or Tchud. The Mongols occupied a comparatively small territory till the time of their national hero Zingis Khan, when they first occur in history. Even in his armies and those of his successors, most of his soldiers were Turks, while the captains were Mongolians. They are now confined principally to the country northward of the Great Wall of China, and westward of the Manchurian country. The Tungusians extend on the east from the Yenisei to the Sea of Okhotsk, and on the north from the coast of the Icy Sea, between the Yenisei and the Lena, to the Yellow Sea on the southeast.

Of this race, the only division which has exercised an influence on the history of the world is that of the Mandshus, the present rulers of China. The Turks, the most widely extended of the four races, and one of the most considerable of the families of the world occupy a continuous population the vast extent of country from the neighborhood of Lake Baikal, in Siberia, near the northern frontier of China, to the eastern boundaries of the Greek and Slavonic countries in Europe, and along the northern coast of Africa to the vicinity of the Pillars of Hercules.

One isolated tribe, that of the Yakuts, dwell in the remote east, upon the river Lena, and the coasts of the Icy Sea. The Ugrians left the great eastern plateau of Asia, and settled in the northwest of Asia and the north of Europe, at a period long antecedent to all historical documents. They extend as a continuous population from the Yenisei on the east to Norway on the west. The eastern branches of this race are the Voguls and the Ostiaks, between the Ural Mountains and the Yenisei, inhabiting the country formerly called Ugrien, Jugrien, or Jugoria, and the most important of the western portion of them are the Finns and the Lappes.

The Magyars of Hungary are also members of the Ugrian race, and, in the ninth century of the Christian era, descended from the southern part of the Uralian Mountains, and settled on the plains of the Lower Danube. They called themselves Magyars, but the Russians gave them the name of Ugri, and this is the name which has been corrupted into Ungri and Hungary.

The Magyars are the only people of the Ugrian race who have exercised any influence upon the history of the world. From the third of these races (namely, the Turkish) are sprung the Tatars of Crimea, who are a remnant of the great nation which overran a large part of Asia and Europe in the thirteenth century; and the princes of the House of Geray, who ruled the Crimea down to the time of the Russian conquest, and several branches of which still exist in Russia and Circassia, are the lineal descendants of the great conqueror, Zingis or Gengis Khan.

This mighty potentate, who, at the age of thirteen, was left as the chief of a small tribe dependent on the kingdom of the Niu Tchete Tatars in the northern portion of China, and whose name was then Temouchin, commenced his career by defeating the rebellious nobles of his tribe, and boiling the principal malcontents in seventy cauldrons filled with hot water. By his large views, and his skilful use of the superstitious tendencies of his people, he induced the chiefs of the neighboring tribes to obey him, and a holy hermit saluted him as the master of the world, by the name of Zingis Khan. He conquered China, upset the flourishing kingdom of the Seljuk Turks in Khaurism, and then his general advanced by Derbend and the shores of the Caspian, and defeated the Russian princes at the battle of the Kalka, near Mariopol, on the Sea of Azof (1224).

They pursued the flying Russians to the Dnieper, and then returned to Zingis Khan in Great Bukharia. Ten years after the death of Zingis Khan in 1227, Batu Khan, his nephew, conquered the whole of Russia (1237), and the country remained subject to the Tatars for about 150 years, till at the celebrated battle of Koulikof on the Don (1380) the Russians made the first step towards throwing off their subjection, and the black standard of Dmitri Donskoi waved over the slaughtered hosts of the Khan Mamai.

The empire of Zingis Khan had been divided at his death, and Tamerlane now ruled over the two Bukharas. Russia depended on the kingdom of Kiptchak, which, soon after the battle of Koulikof, fell to the lot of Toktamish, a general of Tamerlane, who gained it by defeating Mamai, at another famous battle in the vicinity of Mariopol.

The celebrated kingdom of Kiptchak comprehended the Steppes which extend between the Caspian and Black Seas, between the Caucasus and the Don in one part, and between the Volga and the Emba in another. Toktamish was conquered afterwards by the Ouzbeg Idekou (1395), another general of the great Tamerlane, against whom the Khan of Kiptchak had revolted, and from Toktamish descend the Gerays of Crimea, and from Idekou the khans of the Nogai Tatars.

Nearly a hundred years of civil war followed in Kiptchak after the victory of Idekou, and at the end of it we find Mengli Geray seated on the throne of Crimea (1478), which he consented to hold tributary to Mahomet II. the conqueror of Constantinople. The kingdom of Crimea was therefore the remnant of the kingdom of Kiptchak, as this latter was only a small portion of the vast empire of Zingis Khan.

At the time of the interference of Mahomet II, there was a terrible disorder in the affairs of Little Tatar, and the state was on the verge of ruin. Three khans reigned at once, and Mengli Geray, who had the best right to the throne, was dispossessed and obliged to retire to Mangoup, which at that time was in the possession of the Goths and the Genoese.

Mahomet fearing lest the latter people, who were masters of the greater portion of the Crimea, and the Muscovites, who had already seized several provinces of the empire of the Kiptchak, should unite to divide the rest of it, wished to assist the Tatar princes, and to put an end to the dissensions which must have brought about the total destruction of the monarchy. He, therefore, drove the Genoese from the Crimea, took from them the cities of Mangoup and Caffa, and brought prisoner to Constantinople the dethroned khan, Mengli Geray, whom he afterwards restored on the following conditions:—

1st. The khan swore for himself and his descendants submission and inviolable fidelity to the Porte; and he consented that the khans should be placed on the throne and removed by the Grand Sultan at his pleasure, and that they should make peace and war for the interests of the Ottoman empire. On the other hand, the Sultan conceded—1st. That only a prince of the race of Zingis Khan should be placed on the throne of Little Tatar. 2nd. That he would never, under any circumstances, put to death any prince of the house of Geray. 3rd. That the Gerays should never be obliged to deliver up refugees who took shelter in any of their dominions. 4th. That the khutbah or prayer of the khan should be read in the mosques after that offered up for the Grand Sultan. 5th. That, if the khan made a particular request to the Porte, it should not be refused. 6th. That the khan should carry five ta's on his standard when he went to battle, which was one less than the Grand Sultan himself, and two more than the highest rank of pashas. Lastly. That in time of war the Porte should allow 120 purses, or about £12,000, for each campaign, towards the expenses of the khan's guard; and 80 purses, or nearly £10,000, for the Kapikouli Mirzas, or the immediate vassals of the khan, who were not of noble birth.

There was a fixed opinion in Peyssonell's time, and it exists down to the present hour, that the family of Geray are the next heirs to the throne of Constantinople, should the family of the Sultan become extinct; but Peyssonell questioned upon this point the khan himself, and his ministers, and the learned men, and they all agreed in saying that no such right existed, and that the opinion took its rise in a vulgar error.

It is probable that it originated in the following manner:—Hadji Selim Geray Khan reigned at the end of the seventeenth century, and was a great prince—great as a king, a general, a soldier, and a man. This prince, having beaten in a single campaign the Germans, the Poles, and the Muscovites, saved the standard of the faith when it was on the point of being taken, and supported the falling fortunes of the Ottoman empire.

Upon this the Janissaries wished to raise him to the throne, but he thanked them, and declared himself incapable of violating the engagements to the Porte, which his ancestors had contracted for him, and that he should consider himself unworthy of them if he mounted the throne of Turkey by treachery.

Having appeased the seditious Janissaries he asked but one favor and that was to be allowed to visit Mecca. He was the first Tatar prince to whom this favor was accorded, for their birth was considered so illustrious, that the Sultans were afraid of their rousing the people of Arabia, and declared themselves the successors of the Khalifs. Selim Geray was so much respected in Turkey, that the Sultan called him his father, and, in gratitude, declared that the throne of Tatar should be filled by princes of his branch of the Geray family alone.

The khans of Crimea used to feel the irksomeness of their dependence on the Porte, which kept its ascendancy by the favor of the nobles, who were very powerful in Crimea, and by the religious feeling of the people, who recognized the Grand Sultan as the successor of the Khalifs and the depository of the keys of Mecca. The power of the khans of Crimea was by no means unlimited, and rather resembled a constitutional monarchy than a despotism.

They drew no revenue from the land nor from their subjects, and could not alter the privileges of the nobles; and, by the fundamental constitution of the monarchy, no noble could be punished without the participation of the beys, or heads of the great houses assembled in council. Bengly Geray, after having punished the nobles who were concerned in the revolt of Shireen Bey, and contributed to the expulsion of Seadet Geray, wished to diminish the power of the nobles, and formed a plan for removing the Beys from their great hereditary offices, and making his vizir chief of all the nobility.

The nobles of the Crimea and of the Nogais all opposed this proposition, and the khan seeing his danger, abandoned his intentions. The influence of the khan with the Porte was very great, particularly in time of war. When Devlet Geray was at Andrianople, and had taken leave of the Grand Sultan, and was preparing to mount his horse, he suddenly stopped, with one foot in the stirrup and the other on the stone that helped him to mount, and the Sultan in surprise asked him what delayed his departure. He received for answer, that the khan would not mount his horse till the head of Baltagi Mehemet Pasha, the grand vizir, with whom he was greatly displeased on account of the treaty he had made on the Pruth, was brought to him.

The minister, as well as the reis effendi, were executed, and their heads sent to the khan. The khan was sometimes sent for to Constantinople to consult with on affairs of state, and he was then received like a king. The vizir and all the grandes went out to receive him, he sat down and took his coffee with the Sultan, and, like him, wore the aigrette, and received the homage of the Janissaries. His forces were very considerable, and he could easily raise an army of 200,000 men.

Thus he could do, although his revenues were very small, and did not exceed £160,000 a-year, because as the nobles marched with their vassals, and each soldier carried with him provisions for three months, the support of his army cost him very little. His style in writ-