

For the Deseret News.
Mormon Battalion Festival at Parowan,
March 13, 1855.

COMMITTEE OF ARRANGEMENTS.

John Steele, M. Dolten, H. M. Alexander, for Parowan; Geo. S. Clark, for Cedar; and Rufus Allen, for Harmony.

The festivities of the day were ushered in at a quarter to 10 o'clock, a.m., by the playing of the assembly call, by the martial music, at which time the members of the Battalion, at Parowan, and from Cedar and Harmony, together with the presidency of the Stake, the high council, the bishop and council, and the pioneers of 1847, promptly met upon the parade ground, and answered to rollcall. All present, or accounted for.

Under the direction of Sergeant O. B. Adams, marshal of the day, the company fell into line in the following order:—1st, the front guard, commanded by H. M. Alexander; 2nd, the martial music; 3rd, the pioneers, with appropriate emblems; 4th, the Mormon Battalion, commanded by Lt. W. W. Willis; 5th, the chaplain; 6th, the presidency and high council; 7th, the bishop and council; 8th, and some distance in the rear to bring up the stragglers, the rear guard, commanded by F. T. Whitney.

The Battalion then marched through the streets of the city to the Council Hall, which was tastefully and appropriately decorated for the occasion, and deposited arms.

At twelve o'clock, the assembled company sat down to tables covered with the substantial and delicacies requisite to form an elegant and plentiful repast, which was blessed by the chaplain, and soon yielded to the vigorous and well-planned attack of the Battalion, assisted by the faith and works of the ladies, led by their gallant officers.

The company then adjourned to other apartments, while the tables were being removed, and the room prepared for dancing; and soon the floor was occupied by an orderly and joyous company, all seeming to enjoy the lively and exhilarating music, and the Spirit of God which pervaded every breast.

At different times during the evening, refreshments were handed round to the company, and the enjoyments of the day were varied by speeches from Lt. Willis and others of the Battalion and pioneers, taking a retrospective view of their trials and sufferings, with many interesting incidents and anecdotes, toasts, &c.; followed by Pres. J. C. L. Smith in a few appropriate and instructive remarks in relation to the past, the present, and the future events connected with our progress as a people, and the duties required of us to secure our present and future salvation.

Nothing occurred to mar the enjoyment of the day, but peace and good order characterized all its proceedings, and the universal feeling was manifested, that as the Battalion had formerly gone forth in obedience to the authorities of this church for its salvation temporally as well as spiritually, that should their services be required a second time by our leaders, they would be found ready and willing to respond to the call.

Too much praise cannot be awarded to the committee, for the perfection of their arrangements, and to the waiters and others who assisted in carrying them out; and may those who took their lives in their hands, and suffered the most trying hardships for the salvation of their brethren, live to enjoy many more such reunions.

JAMES H. MARTINEAU, Reporter.

For the Deseret News.

Testimony, Faith, and Confidence.

I believe in the Lord Jesus Christ: in the work of redemption: in the principles of salvation and eternal lives: in the covenants of the latter day work, the coming forth of the Book of Mormon: in Joseph Smith, Jr., a Prophet, seer, and revelator to the Church of Jesus Christ of Latter Day Saints: in the revelations of Heaven through him: and in the principle of eternal lives.

Says one: "O, I have such testimonies that my faith is established, yes, I have such confidence in the work of the Lord, and in the testimony of his servants, that I could stand before the world to proclaim these principles. I know these things are true; yes, I could face the cannon's mouth, for I would sooner die than deny these things; yes, I know Br. Brigham is a prophet, and the successor of Joseph." Let me ask, do you know these things through the testimony of Jesus, or are you relying on the testimony of men, on the relations and reasonings of the elders? If you have not the testimony of Jesus, seek it without delay, and seek day by day to retain it, remembering, without it you cannot have that faith that is unto eternal life,—without it you cannot have that confidence in the Lord that will entitle you to an admission into his presence, or that will sustain you in the day of trial. I do not mean those trials of persecution which we receive from our enemies; for when we are persecuted then are we strong; in those scenes man is generally invulnerable. Seldom we hear of a man leaving the cause of liberty or truth, when the enemy's phalanx presses him; but trials of a more trivial nature generally work the downfall of the saint; or then the enemy is more likely to approach us. We feel that brother so and so has not done just right; or we feel that we are better calculated to direct certain affairs than those to whom the dictation is given. We begin to complain, we find fault, we give way to our feelings and the devil comes in to help us on, and soon we are driven from our post, and ere we are aware we are entrapped, and as the spirit of the devil advances, and we give way to his influence, the spirit of the Lord recedes, and soon we are enveloped in cloud, in darkness, and are left to wander, and soon we forget the Lord; thus his breadth by his faith we are led on, until our ruin is complete.

This has been the course of all who have forsaken the truth; many who were looked upon as pillars in the church; many whose faith had become proverbial; many whose testimonies have astonished the world, and whose teachings have been listened to with admiration and enthusiasm; many who have known the power of God, and through whose administration miracles have been wrought, and the sick have been healed; and even some to whom angels have administered have been led astray, and by giving way to an evil influence have forsaken the Lord who bought them, have turned aside and been overcome. Therefore brethren, let your confidence be in God; let your faith center in him, being instructed through the revelations of Jesus Christ; and let your faith be established by the testimony of Jesus, which is the spirit of prophecy,

and confirmed by the Holy Ghost, so that you may be blessed in the name of Jesus Christ: amen.

A LATTER DAY SAINT.

FOREIGN CORRESPONDENCE.

JERSEY, Channel Islands, }
 Dec. 15, 1854. }

ELDER D. MCINTOSH:—

Dear President:—I hope that you have some good times in your meetings, that you increase in faith, and in every good work, and enjoy more and more of the Holy Ghost. If you do not, I do not know who ought to, for I am certain that no people on this earth have such privileges and blessings as you have, and may enjoy if you choose. And just let me say, as if I was right among you, brethren, elders of Israel, be faithful in the discharge of every duty connected with your high and holy calling, act so that the Holy Ghost may be continually in your bosoms; uphold Br. McIntosh and his brethren over you, obey and carry out the counsel of Brigham, of his counselors, and of all the authorities of Zion; and shall earth or hell hinder Heaven's blessings from resting upon you? No, verily not! Whose fault is it if Latter Day Saints are not blessed? Their own. Whose fault if their hearts are not full of joy all the day long? Their own. Whose fault if in their families they do not enjoy peace and salvation? Their own. Why is the world full of misery and woe, wretchedness and bloodshed? Because "hell" is in the hearts of the children of this world—adultery, fornication, murder, theft, lying, and blasphemy! reign predominant, while heaven's blessings are within their reach. It is horrible to think of it. Oh, how different your position. Do you realize it, brethren? I hope so. Thanksgiving and praise are in my heart every day for the blessing, the salvation that I with all the Saints of God enjoy.

Dec. 21.

In my former letters I informed you of my position in Taunton, Somersetshire. I left there November 21st. I baptized 15 persons, first-rate people; had a prospect of doing a good work, and of being very comfortable, but just then I was sent to another field.

About six years ago I came to Jersey, found a few individuals sunk in darkness, and went to work, and by the blessing of the Lord baptized about 200; and just when I thought to enjoy a little comfort, off I was sent again.

Elder Lamereaux will leave here with a company for the Valley in January or February, 1855.

Please give my kindest regards to the First Presidency, brother Carlington, Joseph Cain, and all the boys at the Tithing Office. I have sent you several newspapers; have you received them? [No.] Pray for me, lads. The Almighty bless you. Good bye.

W. C. DUNBAR.

LEDBURY, Dec. 2, 1854.

MY DEAR FAMILY,—I am happy to inform you that I am comfortably well, although I have been afflicted with colds almost ever since I came to this country. The climate is so damp and foggy that it is almost impossible to keep clear of colds and asthmatic complaints; yet I am thankful that I have been able to travel and preach continually.

I am happy to say that my labors are being blessed in this country, for many are being baptized into the church, and many, who on the account of plurality, left the church when it first came out, are being baptized again into the church; and the Saints are increasing in faith and good works.

I am now comfortably clothed for the winter, and daily expecting to get an appointment in some other place; though I am now getting so well acquainted in this part that I am almost sorry to go away from here, yet it will all be for the best.

We have just been baptizing eight persons in this place, and I expect that we shall organize a branch here in a few weeks. Some of the people here heard father preach in Keyson Street fifteen years ago, and have been believing ever since, and some are still out of the church. Tell father that I have the honor of preaching in some of the same houses, and to the same people that he did in company with brothers Richards and Woodruff; for, indeed, I feel it an honor, and am trying to represent them the best I can.

I am enjoying myself here just as well as is possible for any man under similar circumstances, and the time seems to be on wings, for I can hardly see what has become of it. Since I came here I have almost forgotten that I have a family; yet do not be jealous, for I will think of you when I have time; and forgive me, for I am about my Master's business, and I have no time to think of any thing else.

I hope that you will pray for me, that I may do a good work, and then be permitted to return again to you; for my heart sickens at the abominations of this land. Give me the home of the Saints. Remember me kindly to all friends, and especially to father and my dear children.

Yours truly,

EDMUND ELLSWORTH.

HOME CORRESPONDENCE.

SOUTHERN INDIAN MISSION.

Progress of the Mission; Indian marriage ceremonies; dam across the Santa Clara, &c.

PORT HARMONY, March 6, 1855.

TO THE EDITOR OF THE NEWS:

Dear Brother:—At this time, a few details of our labors on the Santa Clara, or as we call it, "The Tonaquint Station"—after the Indian name, may be interesting to your readers.

I copy from the journal of Jacob Hamblin, president of that station, who has just returned hither, after a short but severe fever. Bros. Hamblin, Hardy, and Haskell, have spent the winter there.

On the 1st Dec., 1854, Jacob Hamblin, Thales Haskell, and A. P. Hardy, started for the Santa Clara; we encamped that night on the Rio Virgin, when we met some of the Pahutes out on a hunting expedition, among whom was their chief, Tatsorgoris. They were much pleased to see us, and more so when we told them we had come to live among them, and teach them to build houses and raise grain. They returned with us to their lodges on the second day, and the chief desired us to camp near his lodge; we did so. On the third day they were much alarmed, having heard that some Utah Indians were on their way to steal their children that night. The chief asked if we would help them to fight: I counselled with my two brethren, and replied that we would if they attempted to steal

their children, or if it were necessary. I then let them have ten rounds of ammunition for each gun they had. Spies were sent out, and every thing made ready for the reception of these anticipated thieves. The old chief went aside, and began to preach to the Utahs, as if they were within hearing; he said, they must not come now to steal their children; their white brothers—the Mormons—had come here, and would fight for them. He then came and told me I might lie down, but I must not sleep too hard; and he would wake me before the Utahs came. The night passed, and no Utahs came. The next day we went down the river Santa Clara eight miles, to where we purposed building houses for them and ourselves.

On the 14th December, President R. C. Allen and H. Burgess arrived from Fort Harmony, and on the following day we commenced cutting house logs. We chopped them, and the Indians carried them to the site of building. There is an abundance of cottonwood here, from 6 inches to 3 feet in diameter. We soon had one comfortable cabin for ourselves, and two for the Indians.

ARRIVAL OF THE UTAHS!

On the 17th December, "Sanpitch," a Utah chief, brother to Walker, and some others, arrived. Their business was to trade for children. He rather abruptly asked what we wanted to do there? We told him. "He said that Walker, the big chief, wanted we should keep away from there, that the Snakes had been killing the Utahs at Provo, and that the Mormons were glad." We told him that our chief had sent us, and we should stay until he told us to leave; and as for the Mormons at Provo, they had been kind and good to the Utahs, and the Utahs in return had been mean, threatening to shoot, &c.; and if some of the Utahs were killed, it would teach the others to do better. We asked Tatsorgoris, the Pahute chief, whether they wished us to stay, or leave. He said that the water and land are ours, and we wish you to stay. Sanpitch then said, "I was blind at first, go ahead; it's all right. I wanted to know if you were braves!" I had some good talk with Sanpitch on the work among the Lamanites in the last days, and of the Son of God. He said "that he (Savior) was not wise enough, when he was here before, to do what his Father wanted him to do; he took him home with him, and he would become very wise, and would come again and destroy everything that was not good on the face of the whole earth, the musquitoes, snakes, wolves, &c." He stayed eight or ten days, bought three girls, giving one horse and two guns for them, and many beads. The father and mother of one of them cried much on seeing their daughter go, but they had nothing to give her to eat, and the gun, her price, would help them to get food. From the oldest girl, aged about 12, as she was carried off, I beheld the tears falling fast and silently, and my heart was pained to think that she might become a slave to the Mexicans.

December 24, we started for Harmony, and with Ira Hatch I again returned to the Tonaquint Station on the 11th January, 1855. After visiting the different encampments, on the 17th January we were invited to

"AN INDIAN WEDDING."

but the bride, having dreaded the ceremony, had made her escape; and until the 24th, we were not permitted to behold this novel spectacle, even for the first time, and then by other parties than those named above. This squaw, with her present husband, had come to visit her family and friends; but the Indian she now lived with had stolen her from another a year before. Her former husband came, and claimed her. The chief said that they must fight for her. About fifty Indians arranged themselves on the sides of the combatants, the contending suitors, according to their feelings, and were about equally divided. They stripped themselves, except about the loins, and tied their hair back. The husbands commenced the fight, bruising each other's faces, and causing the blood to flow, like the more civilized (?) duellists and prize fighters. At length one of them fell, when one of his friends took his place. Thus they continued till all had a share in the melee, and most had their faces badly bruised. Only at times did they appear angry during this brutal ceremony. They occasionally stopped and wiped their faces, and rubbed and pulled their fingers. Before this the squaw had eaten a good meal, and sat down among the other squaws to witness, and await their feats of bravery.

At this stage of the wedding her part became more prominent. Some one more daring than the others takes her by the arm, and leads her through the crowd until another opponent dares to offer fight again. This is a signal for another fight, and thus they continued till an hour after sundown, having commenced shortly after noon. At one time they tried to haul her over the river, she escaped from them, and running towards me put out her hand that I might help her up the bank, and because I stretched forth my hand to her aid I was counted in the ceremony, and fight was offered, but I escaped in consequence of not knowing their rules.

Eventually they dragged her through the water to where were five or six lodges. The two claimants again fought there, and one of them seized the other by the hair. This, being considered foul play, was the signal for a scene such as I cannot describe. They all commenced fighting like so many dogs, children and women shouting and hallooing. The bride was trampled under their feet, and fire was thrown into the dense crowd by the women.

At length, having beat one another till tired, they quit. The squaw had fainted, blood issued from her mouth, and she seemed lifeless. Two of them hauled her back of one of the lodges, where they again quarrelled some time; they then tore off her buckskin shirt, fought over this till they were tired, and one of the claimants having got the remainder of it bravely slept on it. This marriage, or the successful wooer, was not decided that night.

The next morning I counted 100 Indians, who had collected for the fight on a convenient place near their lodges, where were two fires. They again took sides, and after they had teased and talked sometime they made a general rush at each other, beating one another till their faces were again bruised and covered with blood. After a while they again rubbed their faces and fingers, pulling the latter, and commenced pulling the same squaw about, and fighting as before, which they kept up till 3 p.m. of this day.

The day following there was to be another fight for another squaw, eight miles farther down. I was asked to go with them, and went. At 9, a.m., they began as before beating each other; at noon began dragging the squaw; at 3 p.m., they dragged her to the lodges, and I could see no signs of life in her.

The following day they commenced again to fight for the one so long contended for at first, because she did not want to live with the one that had gained her. He won her again, and she still refused. They tore her clothes off in dragging her through the brush, and started to drag her down the bank of the river. Then I ran between them and it, telling them, as well as I could, how unwise how unkind! I was happily disappointed at the result, for they stopped, and carried her almost lifeless to the camp, but were somewhat mad because she would not live with the man who had won her.

I then went to the chief, and told him that I would not stop with his people if they persisted in such conduct. He replied, "that was the way they got their women." I told him there was a better way, that if an Indian wanted a wife, and could find one that would live with him, that he should marry them, and they should love their women. You want I should write good to the Mormon chief? "Yes." I write truth to him, and it would be bad to write all I have seen done here, unless you try to stop it now.

He and his chief men counselled that night, and in the morning he came to me and said, "he did not want me to say any thing about what had been done, for they were ashamed of it. Throw away all you have seen, and we shall stop such fights." That night, Jan. 28, I preached to them from the house top.

Bros. Knights and Thornton having arrived from Cedar City with a donation of picks, spades, axes, &c., we commenced building a stone dam across the Santa Clara for emigrating purposes, 80 feet long, 14 feet high, and 3 feet thick, the Indians helping. We had suffered some little for want of flour, &c., but a donation from the Parowan Saints came in good season."

T. D. BROWN, Recorder.

P.S.—Our mission does as well as may be expected, more than two-thirds of our time being occupied in "building up Harmony," fencing, farming, &c., that we may live.

T. D. B.

From the Boston Journal.

SIEGE OPERATIONS.

The nature of the works undertaken by a besieging army, and the means of offence and resistance exerted in the siege of a fortified place, are probably not as well understood by the public as they would be if sieges were every-day affairs. The operations against Sebastopol having drawn attention to this subject, an explanation of some of the more important engineering operations of a siege may not be without interest.

In a regular siege, every part of the fortress or fortified place ought, if possible, to be invested at the outset, and the communications of the enemy cut off, so as to prevent the ingress of supplies, which would enable the besieged to prolong their resistance. Starving out of the garrison was formerly one of the most potent means of obtaining possession of a place, but in our day besieging armies rely more upon the weight of their batteries and the skill and success of their engineering operations, the cutting off of supplies being regarded as of secondary importance. In the siege of Sebastopol, which now excites so much interest, the communications of the Russians are open, ample supplies can be obtained, and the garrison relieved at will; but the heavy fire of the allies has undoubtedly greatly distressed the Russians.

Having strongly posted the main body of their army in a position where it cannot be annoyed by the guns of the besieged fortress, the first movement of the besiegers is to ascertain the weakest part of the works of the enemy. A thoroughly fortified place ought to be able to bring a gun to bear upon every foot of ground where an enemy would be likely to effect a lodgment. The first object of the besiegers is to silence as many of these guns as possible and to make a breach in the walls to admit of an assault. Having ascertained the weakest portion of the fortress, the besiegers proceed to open trenches for batteries at a distance of from five to nine hundred paces from the walls of the fortress. These trenches are usually three feet deep and from nine to twelve feet wide, and generally run parallel with the outlines of the fortress. Hence they are called parallels. They are dug in the night time by the "pioneers," who are liable to be interrupted by sorties and are guarded by a detachment of troops. The pioneers carry with them to the place of their labors, besides their spades and picks, a large number of fascines or gablons. The former are bundles of fagots, and the latter are wicker baskets which are filled with earth, and which serve in some degree to protect the sappers from any random shots of the enemy, as well as for a foundation for their breastworks. These fascines and gablons are placed on the side of the trench towards the enemy, and the earth is heaped over them, thus are formed breastworks to shelter the gunners from the fire of the enemy. To these trenches the heavy guns are transported, embrasures being made through the breastworks after the guns are mounted and ready for service.

Having established the first parallel, and perhaps silenced some of the guns of the fortress, the besiegers proceed to open a second and a third parallel, each nearer to the fortress than the other, thus gradually encircling the place as in the folds of a huge anaconda, causing it to be

"Girded with a waist of iron,
 And hemmed about with grim destruction."

The parallels are connected by ditches. By means of these works the besiegers are in a great measure protected from the fire of the besieged place; and unless their works are interrupted by sallies, and their guns captured and spiked, they can inflict a serious injury on the fortress without being greatly exposed to the enemy's fire. It is said that this mode of approaching a fortress was first made use of in 1673, at the siege of Maestricht. Cannon were first used in a siege at Cressy in 1346, and at Calais in 1347. The largest cannon then known in Europe was used by the Turks at the siege of Candia in 1667.

Having brought these parallels as near to the besieged place as prudence will admit, an attempt is made to effect a breach in the walls through which to make an assault. Here it may be remarked, that the batteries of the besiegers are of three kinds, *breaching batteries*, *ricochet batteries*, and *mortar batteries*. The first are brought to bear directly upon the walls, which the gunners endeavor to batter down by point blank shots. Some of these batteries are erected *en escharpe*, or at an angle with the main batteries, in order to batter down the breach obliquely. The guns of some are adapted to firing red-hot shot, which set fire to anything inflammable upon which they lodge. The