

HINDOSTANEE MISSION.

BY BISHOP NATHANIEL V. JONES.

LETTER NO. 2.

EDITOR OF THE DESERET NEWS—DEAR SIR:—

Calcutta, April 26, 6 o'clock, p.m.—Br. C. W. West and myself went ashore for the purpose of searching out the branch of the church reported at this place by Elder Wm. Willes. We had scarcely set our feet upon the shore, when we were surrounded by two or three hundred natives, all eager to do us some service, each one pressing his claims in the most urgent manner; and they were so fully bent on their purpose, that we were obliged to use physical force, in order to get into the main street.

We thought it prudent to obtain a guide and some speedy means of conveyance, as we were strangers and surrounded with such a clamorous set, in a large and populous city. Accordingly we hired two palankins, each conveyed by four natives, beside our guide, who could talk a little broken English. We then set out for Jaun Bazaar street. This was indeed a strange mode of conveyance to an American, whose notions of speed are of a telegraphic character. The idea of being carried upon men's shoulders was at once revolting and humiliating to our feelings. A palankin is about six feet long, two wide, and three high, with handles extended at each end, supported by two iron braces. The palankin is conveyed by four bearers, two at each end; the inside is lined with carriage trimming, such as broad lace for slings, tufted, &c. The entrance is by slide doors at each side; the position while traveling is lying.

After some minutes' negotiation through our guide, we set off for the place of our destination at a slow waddling pace, the bearers ejaculating a woeful grunt at every step, to which they kept time. My feelings were very strange; I conjectured that the whole town was looking at us, from the circumstance of our guide running a head of our palankin, shouting and hallowing in a lusty manner.

I have, however, since learned that this is a mark of respect which they often show to strangers and persons of distinction, besides being induced by a custom which had obtained universal prevalence throughout the country of obtaining presents from strangers, which they consider themselves as much entitled to as they do their regular pay.

After considerable of a zigzag course through the tortuous windings of Fort William and its ramparts, we emerged upon the open commons, and soon found ourselves at the place of destination, in a central portion of the city. Here we found a lady that had formerly belonged to the church; from her we learned that Br. J. P. Melk's residence was in the country, some eight miles distant, and that he daily visited the city. We also learned that Elders Wm. Willes and Joseph Richards had gone on a mission to the north western provinces of India, some six months previous, and that the branch of the church at this place, that formerly numbered two hundred, had been reduced to six or seven, all of which we subsequently found to be correct.

We made arrangements for the accommodation of the brethren, and on the following day, by the permission of the custom house officers, they and their effects were safely landed in the metropolis of India.

The same day Br. Melk called upon us, and made us welcome to his house, and offered us every facility for our comfort. We regaled ourselves for two days upon his hospitality, which was indeed refreshing to our bodies as well as spirits, after a voyage of nearly three months at sea.

On the 29th of April we called a conference of the few remaining saints, held at the Latter Day Saints' Hall, No. 2, Jaun Bazaar street. After the formalities usual upon such an occasion, the following business was presented; Elder S. A. Woolley addressed the saints. During his remarks he made reference to our proceedings on board the "Monsoon," and regarding the appointment of a president over the Hindostanee Mission. He was followed by Elders Ballantyne and Melk, the former confirming the statements of Elder Woolley, the latter concurring in all that had been said. After which Elder Melk, being called upon, gave a general history of the church in India, together with the probable success that would attend the future efforts of the elders in that country. In the evening the following appointments were severally motioned and carried:—For Madras, Richard Ballantyne, Robert Skelton and Robert Owens; for Chunar and Dinapore, Wm. F. Carter and Wm. Fotheringham; for Chinsurah, Truman Leonard and Samuel A. Woolley; for Calcutta, N. V. Jones and Amos M. Musser. Our conference then closed. On the following day the elders were set apart to their various missions by the laying on of hands and blessings.

Our arrival in Calcutta caused considerable stir among the people; almost daily we met something in the public prints. Some were asking if we had come to colonize the country, for the story had been freely circulated previous to our arrival, that we were a hundred strong, and were "coming to colonize all India."

About this time it was gravely proposed by the public presses that we be "transported," carrying an idea to the people that there should be some rigid and stringent measures to "stop this horrid system of proselytism."

Polygamy was the great bug-bear. Judging us by themselves, they supposed with the first introduction of our doctrines, would follow the practical development of polygamy. Some were for ejecting us from the country at once, without stopping long enough to inquire into our real sentiments or principles. Others, feeling more liberal, proposed a public debate.

About this time opinions had obtained abroad through their intimations, that there would be a "public discussion of Mormonism" at some time not far distant. There were fears entertained by many that Mormonism would take deep root in the "city of palaces." Many felt anxious to know the secret of its power, and the means by which it met with such singular progress. It however became necessary that something should be done; measures must be taken to stop "this system of proselytism."

To the more irreverent and free thinking, the means most effectual was to draw us in to public debate, and there strip the covering from the "hideous spectre" with-

out mercy, and effectually expose the "awful delusion of Mormonism" to the world. It was a time that presaged much good to them, and one fraught with many evils to us. Many were the dark and mysterious sayings that floated through the channels of the public press, which tended much to raise the anxieties of the curious, as to the precise mode of the assault, the particulars of which were as yet concealed in the womb of events.

Each succeeding day the storm looked more fierce, as it continued amassing material for the onset, and ever and anon could be heard the low rumblings of distant thunder, as it was reverberated from the classical snoods of the city. At length the spell was broken, and a small black spot, ill formed and of diminutive proportions, made its appearance in the public firmament. The philosopher, whose ethics of mind and matter were profound, would have pronounced the phenomenon to have borne some resemblance to the human kind in its outlines. The article is called by the orientals "Baboo," but his Christian name at full length is Gugnundro-Mahon-Tagore, who might have been daily seen for a week diligently searching and inquiring for "the head of the Mormons," with evidently hostile intentions, saying, "I wish to hold a public discussion with the head of the Mormons upon the subject of polygamy, for the purpose of enlightening the public mind," saying at the same time that we had come to the country for the purpose of publicly teaching our doctrines, and that he could "not be denied the privilege of publicly investigating them." It was expected by him and his colleagues that we would decline his offer, especially upon the subject of polygamy.

If we had not been of the stronger sort, and zealously fired with a goodly portion of that Spirit which makes "valiant in fight" and puts "to flight the armies of the aliens," we might have timidly shrunk back. The day was, in our early Christian forbearance, when we probably would have done so. But since we have fought with beasts (mobs in Illinois) and bit the fire-brand that lay in our path, our nerves have become steady, and we fear no encounter.

However, the preliminaries and subjects were arranged, all of which were to come off in the most public place in the city. Upon being presented with the arrangement, to his astonishment he found that we defended polygamy as an institution of heaven, and practised under the gospel, which seemed at first to throw him into considerable of a flurry. At length, recovering himself, he said, "I wish for a day or two more, that I may further reflect upon the subject, which of course was granted, and any assistance offered which he might desire by way of books, &c."

After two days we called upon him to learn the result of his deliberations. His agent soon made his appearance, a reverential looking man in the exterior, wearing a white cravat, and with measured cadence and emphasis assured us that Mr. Tagore was quite ill, indeed "he is not able to leave his room," and that he was authorized to say for him "that he has taken medical advice upon the subject, and they did not think it prudent for him to undertake a public discussion in his present weak state, and his friends (meaning himself and Lord Bishop Wilson of Calcutta, with whom he has some family connexions) had advised him not to hold one at present, and that he wished to say for Mr. Tagore that he would not be able to hold a public discussion in 1853."

The disease with which Mr. Tagore had been so suddenly afflicted caused me much reflection, it being so metaphysical in its operations that it could only be mitigated by the expiration of 1853. Whatever might have been my doubts upon the phases of this mysterious disease, they were effectually removed by the reverential looking gentleman, who assured me that "every word was true."

During this time the public mind had been so fully prepared for a discussion, that it became necessary for us to state through the public press that the declination was not upon our part, but owing to the "present weak state" of our opponent, he had declined holding a "discussion in 1853." Thus the mountain labored and brought forth a mouse.

The public mind, however, was not satisfied—they demanded something more. Accordingly the Baptists, considering themselves more iron-sided than their neighbors, next made preparations for a vigorous contest. One of the parties, addressing a note to us, said, "We have made arrangements for a discussion, and we wish you to meet us (naming the time and place); we wish to investigate the subject of Mormonism; we will have all things prepared; pray do not disappoint us; we shall surely expect you," &c.

In spite of ourselves, we were once more called upon to stand up in self defence, and vindicate the doctrines and practices of the Bible before an inquisition composed of Baptist ministers, which resulted in the end much as the former one; for when they were put to the test, their champion was not present, although some five or six of the craft had met for that purpose. After considerable conversation had passed between us upon the subject of a public discussion, an offer was made them upon our part of some books and tracts for perusal. They appointed another day, saying that they "would then be better prepared to investigate the subject," which was to have come off on the following week. This was the last that we ever heard from them.

The Bishop soon after publicly told the people not to have anything to do with Mormonism, neither read our works nor attend our meetings, but to let us entirely alone. This ended the attempts at public discussion at this time.

Soon after we made a proclamation to the citizens of Calcutta and vicinity, setting forth the nature of our appointments; the renewal of the covenant with the house of Israel in the last days, the restoration of the gospel; the re-establishment of the kingdom of God upon the earth; and that we had left our homes and our friends, by the commandments and revelations of God, to bear testimony of these things in the earth—which was gratuitously published at full length in the "Citizen," a paper in that place.

On the 7th of May, Elders Leonard and Woolley started for Chinsurah, the field of their labors. Before leaving, they, by request, called upon our worthy friend, Capt. Z. Winzor, who, after entertaining them for a short time, gave them five dollars to assist them on their journey.

On the 16th of May, Elders Carter and Fotheringham started for Dinapore and Chunar.

About the 1st of June several of the brethren were taken violently ill with the fever; we immediately commenced anointing and administering to them in the name of the Lord, and they soon recovered. There had been great mortality in the city during the month that had past; there had been over five thousand reported deaths; amongst them were quite a number of American ship captains, besides the hosts of the lower order of natives, the number of which it is impossible to know anything about.

On the 14th of June, Elders Luddington and Savage embarked on board the East India Co. steam-vessel, "The Queen," bound for Rangoon, Burmah.

On the 17th, Elders Ballantyne and Skelton sailed for Madras on the merchant vessel "Brightman," Capt. Scott. The brethren in Calcutta contributed liberally, according to their ability, to assist the brethren on their various missions.

About this time Elder Joseph Richards arrived, who had been appointed a mission to this country by the authorities of the Church in England, and had assisted Elder Willes during his labors in this city, and accompanied him on his journey to Agra, in the north western provinces, believing that his labors were about at an end; he desired to be relieved from the ministry, that he might return to Zion, which was granted him. He embarked for Boston on the 19th of June.

A PENNSYLVANIA DUTCHMAN PUZZLED.—A journeyman printer lately set out on foot for the interior of Ohio, a distance of five hundred miles with an old "brass rule," and three dollars cash in his pocket. He soon found himself in Pennsylvania, and being weary, called at the inn of a Dutchman, whom he found quietly smoking his pipe, when the following dialogue ensued:—

"Well, Misher Valking Shick, vat you vant?"
"Refreshments and repose."
"Subber and lodgings, I reckon?"
"Yes, sir, supper and lodgings."
"Pe you a yankee bedler, mit chawelry in your back to cheat te gals?"
"No, sir, no Yankee pedlar."
"A zingin' tercher, too lazy to vork?"
"No, sir."

"A shenteel shoemaker, vat stehays till Saturday night, and lays in de porch ofer Sunday?"
"No, sir, or I should have mended my boots before this. But I am not disposed longer to stand this outlandish inquisition. Can you give me supper and lodgings?"

Torectly. But vat pe ye? A book achent taking honest beebles money for a leetle larnin, that only makes 'em lazy?"

"Try again, your worship."
"A tentist, preakin' beebles chaws at a tollar a schargin' and runnin' off mit old Shamoed's daughter?"

"No, sir, no tooth puller."
"Kernolojus, den—feeling the young folks' heads, like so many cabitch, and schargin' 25 cent for tellin' der furtun' like a plamed?"

"No; no phrenologist, neither, you're reel-lency."

"Vel, ten, vat te tyfel are you? Shodst dell and you shall have some of te pest zassagers for subber, an' stehay all night, vree gradis, mitout schargin' you, mid a schill of visky to start on before breakfast."

"Very well, your honor; to terminate the colloquy without further circumlocution, I am an humble disciple of Faust—a professor of the art preservative of all arts—a typographer, at your service, sir."

"Vots dat?"
"A printer, sir; a man that prints books and newspapers."

"A man vot prints te nooshabers! Oh! yaw! yaw! Py Choopiter! aye, aye! Dat is it!—a man vot brints nooshabers—yaw, yaw! Valk up, valk up, Misher Brinter! Cheems, take the schentlemans' pack off. Schon, pring some schancks to de fir." A man vot brints nooshabers! I wish I may pe shot if I didn't tink dat you vas a Know-Nothing."

PRESERVATION OF FRUIT, &c.—Mr. Greeley, in a recent letter to the New York Tribune, on the Paris Exhibition, speaks of an invention by M. Masson, by which all descriptions of fruit and vegetables are preserved and rendered portable. He says:—

The process consists mainly, I am informed, in the slow and complete evaporation of the water contained in the esculents to be preserved, by means of a series of ovens, in which they are subjected first to a very gentle, after wards to a higher, but still moderate warmth, until the last particle of moisture has exhaled. The dried residuum is now simply packed in papers, (not air-tight cans) where it may remain for years under any skies, subjected to any sudden alteration of temperature, and when opened, requires only to be soaked in water to restore it to its original state.

I see no reason why fruits may not in time be operated on with like success, and thus peaches, grapes, strawberries, pineapples, &c. be enjoyed not merely at all seasons, but in all climates, and a whaler frozen up in Lancaster Sound make his Christmas dinner of turtle soup, roast (fresh) beef, green peas, cucumbers, apricots, bananas, musk-melons, and all the delicacies of New York or Paris of every season.

This process, I learn, has now been several years in use, until its success, on the largest scale, is no longer a question. I presume it has ere this been transplanted to the United States; if not, it speedily should be.

A SHREWD MAN.—Old John Sarchem was for many years known as one of the shrewdest men about—. In fact, there were many persons who did not hesitate to say that his shrewdness was nothing but rascality. The chief peculiarity of John was, that he could prove anything under the face of heavens, if

he chose to do so, in a court of justice. Even the lawyers got to be afraid of him. One of their number had a note for one hundred dollars on old John, and for some time he was afraid to sue on it, lest John should prove a set-off of some sort against it, although there was nothing of the sort existing in reality.

A bright thought occurred to Greenbag. He would sue in the name of Peter Squeezefanter, and as no such person ever existed, it would be difficult to show that he ever owed Sarchem anything. He did so. At the trial, Sarchem proved, by three witnesses, that Peter Squeezefanter was 'an old residenter,' and was indebted to him, the said John, at the time of the supposed transfer of the note, and continually since, in a sum double the amount due on it! Nobody ever took issue with Sarchem after that.

SINGULAR STATISTICS.—The population of the globe is estimated at 900,000,000. It is also estimated that a number equal to the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the earth has increased from a single pair, created about sixty centuries ago, and half of the present population might be taken from fair estimate of the average number who have been carried away during each of the one hundred and eighty periods, or thirds of centuries, during which the earth may have been inhabited, would have 9,100,000,000 for the whole number who had been on the earth.

Allowing an average of three square feet for the burial of each person, on the supposition that one half die in infancy, and they would cover 24,300,000,000 square feet of earth. Dividing this by 27,878,400 the number of square feet in a square mile, gives less than 872 square miles, which would afford sufficient room to bury, side by side, all who have been buried in the dust of the earth—all of whom would not suffice to cover the little State of Rhode Island.

POPULAR POISONS.—Dr. H. Cox, of Buffalo, Liquor Inspector under the Prohibitory Law, has inspected seventy six quantities of various liquors in that city since he has been in office.

He has found some pure liquor, but a great deal of low per centage, and some pernicious fluids.—In domestic brandy and port wine he found the following ingredients, viz: Prucid acid, sulphuric acid, cider alum, beet-juice, (coloring) nitric acid, logwood, lead and copper!

He inspected a cask of liquor represented as domestic brandy, which was very strongly tinctured with sulphuric and nitric acids, so much so that the drinking of a reasonable quantity of it would produce serious injury. There was not a particle of alcohol in it! In this case but one man had partaken of the liquor in the cask, and he was immediately taken sick after doing so. So says the Advertiser.

MRS. PARTINGTON'S OPINION OF ETHIOPIANS.

"Yes, I did go to hear the Eat-the-opium sarranagers; yes I did, and I don't keer if Deacon Blathers does hear of it. I'd rather heer them blessed lack martingales than a dozen of Deacon Blathers' old sarvants. One of them sung out what my poor Paul used to like, in the salt-cellar voice, just like a baby's and musical snuff box together. One of 'em shook his fingers together and they rattled like pipe stems; but what I liked mostest, was the beautiful music of the according line. Oh how delishes the music roiled out of it! I could have got up and danced with delight. And the old lady got up and really shook herself all over."

An Irishman, on arriving in America took a fancy to the Yankee girls and wrote to his wife as follows: "Dear Norah—These few lines are to inform you that I died yesterday, and I hope you are enjoying the same blessing. I recommend you to marry Jimmy O'Rourke, and take good care of the children. From your affectionate husband till death."

ADVERTISEMENTS to ensure insertion in the current number, must be handed in previous to 1 o'clock, p. m., on Tuesday.

J. M. BARLOW,
GOLD AND SILVER SMITH, having returned from his mission to the East, wishes to say to his old friends and customers, that he intends carrying on his business in all its branches, at his old stand, first door east of the Deseret Store, South Temple street, where he will be happy to serve all wishing anything in his line, and especially the Public Workmen. Charges reasonable, and payment made easy.

CALL AND SEE.

50,000 GRAPE CUTTINGS.

THE Subscriber wishes to inform the inhabitants of the Territory that he will have on hand 50,000 Grape Cuttings (sealed at each end with grafting wax) for sale on or about the last of March next.

The cuttings will be taken off the trees in February, at Los Angeles, Cal.
Price 25 cents each in cash, produce or stock. All orders left with Mr. Joseph Cain will be attended to immediately on arrival.
JAMES A. WILLIAMS.

P.S. Printed instructions will be given with the cuttings to enable every person to plant and attend to them.

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DANCING SCHOOL.

GEORGE GODDARD will open his Hall on Saturday, Dec. 22nd, for the purpose of teaching the steps or the first rudiments of Dancing, that all who feel disposed may learn how to dance in a correct and proper manner, this being one of the most innocent and healthy recreations we can engage in (moderately pursued), and there being a right and wrong way of doing everything, those who desire to enhance their pleasure in the above exercise are invited to learn the art correctly by joining this school, which will be conducted in a peaceable and orderly manner.

G. G. also intends to interest the scholars by an occasional piece of music sung by a small but select choir.
Terms, six dollars per quarter (payable in advance). As there can only be a limited number accommodated, early application is desirable. Flour, meat, potatoes, furniture, shoes, store orders, cash, &c. taken in payment.

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