

THE PRIEST AND THE MULBERRY-TREE.

Did you hear of the curate who mounted his mare,
And merrily trotted along to the fair?
Of creature more tractable none ever heard;
In the height of her speed she would stop at a word,
And again with a word, when the curate said "Hey,"
She would put forth her mettle and gallop away.

As near to the gates of a city he rode,
While the sun of September all brilliantly glowed,
The good man discovered, with eyes of desire,
A mulberry-tree in a hedge of wild brier;
High up on a bough, might have tempted a brute,
Large, glossy and black, hung the beautiful fruit.

The curate was hungry, and thirsty to boot;
He shrunk from the thorns, though he longed for the fruit;

With a word he arrested his courser's keen speed,
Then stood up erect on the back of his steed;
On the saddle he stood, while the creature kept still,
And he gathered the fruit till he'd taken his fill.

"Sure, never," he said, "was a creature so rare!
How docile, how true, is this excellent mare!
See, here now I stand," and he gazed all around,
"As safe and as steady as if on the ground;
Yet how had it been, if some fellow this way
Had, dreaming no mischief, but chanced to say "Hey!"

He stood with his head in the mulberry-tree,
And he spoke out aloud in the height of his glee;
At the sound of his "hey!" the mare made a push,
And down went the priest in the wild brier-bush,
He remembered too late, on his thorny green bed,
"Much that well may be thought cannot wisely be said."

THE INDIA MISSION.

BY ELDER CHANCEY W. WEST.

CEYLON—BOMBAY—POONA—ARABIA.

LETTER NO. 2.

The next day after we arrived at Galle, a piece was published in the newspaper notifying the people that we had come to declare one of Joe Smith's revelations, that we preached a new gospel, that we were polygamists, that they must beware of us and not receive us, for if they did, they would be partakers of our evil deeds.

We found it impossible to get a house to hold meetings in, or any person to take us in and feed us. As we had a letter of introduction to a gentleman in Colombo, (Mr. Andra) we concluded to go there, a distance of 70 miles. On arriving at Colombo, he received us kindly, but as he was a lawyer, religion did not trouble him much; however he was a member of the church of England, but he acknowledged to us that he did not believe there was any more salvation in that church than there was out of it, and that he was an infidel in belief. He thought so much of his good name, that he could not afford to keep Mormons long, for fear of being published in the papers; however he let us stop with him for a few days, during which we visited among the people, trying to get a house to hold meetings in, but all to no purpose.

We went to the authorities and tried to get the public hall; they being men who belonged to some of the christian churches, of course we could not have it. We left our testimony with them. We visited both high and low, priest and people, but reasoning and testifying had no good effect upon them; they would not open their doors for preaching, neither would they feed us unless we paid them. Elder Dewy sold his watch to get money to purchase food, altho' he did not get half its value.

We were denied the privilege of preaching to the soldiers or visiting them; the low class of Europeans, as well as the half castes and natives, who are educated in the English language; they are dependent on a few speculators and Government men for employment, and if they do anything to displease the priests, they lose their situation, and then starvation will follow. Thus a few great men, with the priests at their head, have the people in fetters, while the priests are rolling in luxury. As for the natives, they are generally an indolent, drunken and filthy people, subsisting on coconuts and other fruits which grow spontaneously over the island.

After spending several weeks in traveling from place to place, under the burning sun of that climate, we did not feel able to endure such treatment much longer, therefore we concluded to return to Galle and give the people another trial, and if they would not receive us, we would leave and go to a people that would.

The weather being very hot, it took us five days to walk to Galle; we slept upon the ground, and our food was rice and coconuts. We passed thro' 37 native towns and learned something of their sickening, immoral practices and social degradation. The promiscuous intercourse among the sexes is so common that little or no disgrace attends it, even tho' the parties were engaged in the violation of the marriage relations, unless it be with one of the inferior rank in society; then if exposed, the one in superior standing loses reputation; and that most odious practice there prevails, of a plurality of husbands; a woman may have as many husbands as suits her disposition; they do not all share alike in common, in regard to her favors, but each enjoys her attention exclusively at stated periods, or at her pleasure. When she becomes the mother of a child, she nominates a father, and he has to maintain it.

On arriving at Galle, we met with the same reception as before, oftentimes being abused in a most shameful manner. After this we went and saw the American Consul's Agent, Mr. Walker, who did not treat us with respect; he laughed at our papers, and said Governor Young was the man who rode thro' Salt Lake City with sixteen wives; said we had come to the wrong place to preach Mormonism. We bore testimony to him of the gospel which we had to declare to the people; we told him we had been ill-used, and he said that was what we might expect, after which he left us.

We were told by a number of gentlemen afterwards, that he had informed them that we did not belong to America—that the "Mormons" had rebelled against the Government and violated the constitution. This official story being about it, it had its influence.

We concluded to leave the island of Ceylon and go to Singapore, but as there were no sailing vessels running

to that port, the only chance was to go by the steamers, but they would not take us for less than \$50 each. Under these circumstances, we saw no chance of getting away. A few days after, the large ship "Penola," from Belfast, Ireland, came in for water, while on its voyage from Australia to Bombay. We concluded if we could obtain a passage, we would go to Bombay and visit Mr. Findlay, and then sail from there to Siam, and by so doing fulfil a very singular dream which I had a few nights before relative to going to his assistance.

We went on board and found no trouble in getting our passage. We returned on shore and got our trunks, and went on board again. The next evening two gentlemen came on board and told Captain Rany that they hoped he was not going to take us to Bombay; that we were Mormons, and men not worthy to associate with. Captain Rany, who was an Irishman, told them, "I don't care a damn what their faith is—they have treated me like gentlemen and they have the appearance of such, and they are going to Bombay with me, if my craft don't sink."

I may here remark, that we might have been able to make arrangements with the Captains of the Steamers for our passage, if the good pious folks had not used influence against us.

After leaving Ceylon, we sailed south-west until we struck the 7th degree of south latitude, where we got the trade winds; we then steered north-east, crossed the Arabian Sea and struck the Malabar coast, 71 miles above Bombay.

The day before getting into Bombay, while sailing along the coast about 10 miles from shore, the ship ran a-ground; the wind was blowing very hard, and the waves were running very high, and when the waves struck the ship they would raise her up, and then she would come down with a tremendous crash, as if she must come to pieces in a very few minutes; and to all human appearance we must be lost in the great deep; as the small boats were so placed that it would take some time to get them overboard, and when they did it was doubtful whether they would ride the sea.

Elder B. P. Dewy and myself went to our room and asked the Lord that the winds would cease blowing, and that He would save us from the fury of the elements. About this time they launched a boat and it filled in a minute; a few minutes after, they put over another boat, and in a few minutes more it was almost a calm.

As we were about to leave the ship, Captain Rany discovered that she was afloat; he called to the carpenter to sound the pumps; he found three feet of water in her hold. The Captain then said he would try and take her into Bombay. He put some of the hands to the pumps and some to hoist the sails, and the next morning, the 25th of July, we landed in Bombay.

We found Elder Hugh Findlay, who was happy to see us after being so long a time in that benighted land. He had a small branch of the church established in Bombay, and one in Poona, 90 miles thence. We called on Elder Findlay, the President there, to know where he would have us to labor the few months we would tarry with him; he thought it best for me to stop in Bombay and for him and Elder Dewy to go to Poona.

August 1st, Elders Findlay and Dewy left for Poona. I held four meetings a week in Bombay, and also visited a great number of people at their houses, making my own introduction by way of offering them tracts to read. I found that the people acted generally shy, and did not feel free to converse, or to accept of a book to read; I finally took the liberty to ask them the reason of that, and why they rejected us without investigating our principles—that Saint Paul's admonition was "Prove all things and hold fast that which is good." Some of them told me that their minister had told them, they must not read our works, or they would be deceived; that it was such a deception that almost all who allowed themselves to investigate, were caught in the delusion.

Several natives attended my meeting, among whom was one who offered himself for baptism; he was well educated in the English language, and could speak several others; I had hopes he would be a useful man, but as soon as he found to his satisfaction that what I had told him was the truth, how that the elders of our church went forth without purse or scrip, and we had not a few thousand and lacks of rupees in the Bank of Bombay to draw from to hire the natives to acknowledge our religion, he returned to the church of England, where he said he formerly had two rupees (a piece of money worth 44 cents) a week, but now got three.

The natives of India and more particularly the upper caste, whatever their religion may be, it is made subservient to present interests. The idea of their receiving by immediate revelation a message from God for their implicit obedience, is most foreign from their imaginations; he who comes to them and has no bribe to offer, has no message for them.

The English and American missionaries who have gone to that country have been furnished with plenty of money by the missionary societies at home, and when they found that they could not win the natives with their principles, they have hired them to join their churches, and have written back what great things they are doing in converting the poor heathen.

I have had numbers of them come to me and offer to leave the churches whose names they were then acknowledging and come to ours, if I would only give them a few cents more than they were then getting, at the same time they knew no more about the principles and faith of the church to which they professed to belong, than the brute-beast, and these same people will bow down and worship sticks and stones, gods of their own make, when they think there is no christian seeing them.

Truly have these missionaries fulfilled the saying of the Savior, when he said that they would compass sea and land to make one proselyte, and then he would be twofold more a child of hell than he was before. They have taught them to be deceitful and dishonest. The reasons why the native whom I baptized in Bombay did not believe what I told him—that I was sent forth without purse or scrip, and had not money to hire him to be a christian, and that if he joined our church he must do it for the love of the truth—was that he knew that all missionaries with whom he had been acquainted had plenty of money and that at the same time would say they had none.

I would here remark, as the missionaries wish to keep

in the good graces of the natives, it is a common thing when they come for money or something which they do not wish to let them have, they say they have none, instead of saying, they cannot let them have it. Hence the natives look for missionaries to tell them these little white lies, as the down easter would say.

On the 7th of September, Elder Allen Findlay from England arrived in Bombay on a mission to that country. After tarrying with me a few days, by request of his brother, Hugh Findlay, he went to Poona to take charge of the work in that place.

October 8th, Pres. Findlay and elder Dewy returned to Bombay. It was then autumn, and we thought it time to start for Siam, but could find no ship sailing in that direction, save the mail steamers, and it was impossible for us to obtain a passage on them without money. President Findlay thought it best to give Bombay another fair trial, consequently we circulated a small printed sheet containing some of the articles of our faith; also a notification to the people that we would hold meetings at three different points in the city, naming the places and hours of service.

I went into Fort George to distribute some of these printed sheets, whereupon I was stopped and ordered to be escorted out of the Fort with a guard of soldiers, and myself or any other Mormon forbidden to return. We attended our appointed places of meetings several times, while no one came to hear. We then thought we would leave them without a chance of excuse by visiting them all at their houses, leaving our testimony and offering them tracts to read; and I must say, our general reception was either the European aristocratic sneer, or that cold formal orientalism so characteristic of that country.

During this time, the brethren who belonged to the army were called away to Aden in Arabia, when we ordained one elder and one teacher, and furnished them with books and pamphlets, so that they could leave a testimony of the work in that land [where they arrived in safety].

All this time we had been continually on the lookout for a vessel sailing towards Siam via Singapore, but to no effect; the ships bound for China did not go by Singapore, as they would have to beat from that place all the way up the China sea against the monsoon; but they took what is called the eastern route thro' the straits of Sunda. It was the last of December, and we felt anxious to be on our way.

On being informed that a considerable trade was being carried on between Batavia (on the Island of Java) and Singapore, we concluded to try and get a passage to that port, and trust for our way to be opened from there. After being refused a passage by 14 Captains, only on condition that we would pay them \$150 each, we met with Captain Bell of the ship "Cressy," of London, who said he would give us a chance to ship before the mast and work our passage. Being men who had been raised in the cradle of persecution and hardships, such an offer did not bluff us in the least. We accepted his proposal.

[To be continued.]

[By a slight inaccuracy in the interlining of the manuscript, I was made to say in my first letter, that the brethren contributed liberally to assist "on our journey to San Francisco;" it should have read "on our mission."]

CORRESPONDENCE.

[From the Millennial Star.]
THE SWISS MISSION.

LIVERPOOL, May 1, '55.

PRESIDENT RICHARDS—Dear Brother:

According to your request I proceed to pen a few things connected with my mission in Switzerland, a few links in the history of the Church in that country, which have not been made public. I do so, hoping that they may be interesting to all who have an interest in the progress of God's work among the nations, and to give an idea of the opposition to be met with by the servants of God in preaching the gospel, and of the persecution endured by those who receive the truth in honesty and confidence.

Being appointed to labor under the presidency of Elder Daniel Tyler, I arrived in Geneva, in company with Elder S. Francis, on the last day of October, 1854, had the pleasure of attending a general conference of the Church in that city, and shortly after leaving for Zurich, the field of labor to which I had been appointed.

I found in Zurich a good and substantial branch of the church, the work of Elder Mayer, and an excellent prospect for carrying the message of salvation to other portions of German Switzerland, but, as another proof of the certain effects of the preaching of the gospel of Christ, the spirit of persecution increased also; until its effects were felt by us in our being banished from the canton, to satisfy the priests and the rabble.

In Switzerland, as in other countries, the clergy and the conductors of the press used all their influence against us, by circulating an abundance of old tales, and adding such new ones as would suit their purpose. It seemed to be the policy of our enemies to raise an excitement against us, as well as to prevent the people from examining our doctrine, and in this they at length succeeded, for, a few days after one of the clergymen had strongly denounced "Mormonism," and at the same time recommended strong measures for its removal, a crowd gathered around the house of a brother living some distance from Zurich, and after causing the greatest disturbance, forced their way into the apartments, in search of Elder Mayer or myself, while another party, headed by two of the police authorities, went and prevented a baptism, taking Elder Hay and one of the candidates to prison, where they kept them until the following morning.

The party who entered the house, full of rage, under the influence of their last Sunday's sermon, testified their joy at seeing me, and at once endeavored to drag me with them, to inflict a suitable punishment for my hardness in endeavoring to deluge the people by drawing them from the religion of their fathers, and they at one time had almost accomplished their purpose, but by the blessing of God, I effected my escape by leaping from a window.

A short time before this occurrence took place, the town authorities sent for and examined several of the saints concerning our teachings, and as to what manner of men we were, and the saints bore testimony to our uprightness of conduct and the purity of our principles.

On the first of December I received notice to wait on the

authorities, (Elder Mayer having been sent for some days previously) by whom I was strictly examined concerning our faith and practices, and before whom I endeavored to show the consistency of our most holy religion.

About the middle of the same month we were again sent for, and we received orders to leave the canton in eight days, and were told, in answer to our inquiries concerning the cause, that our religion was strange, and causing much excitement; they found no fault with us as men, but our doctrines were displeasing to the clergy, and therefore we could not be permitted to remain.

Elder Mayer left at the expiration of the allotted time, but I, having placed myself under the protection of the British ambassador, had my time lengthened until he understood the whole affair; but as my being a "Mormon" was clearly proved, there was no help for me, and I was obliged to follow the example of my companion.

I next visited two more of the most liberal cantons in succession, which I was also compelled to leave, after being examined by the authorities several times, and my whereabouts being published in the newspapers which were circulated thro' the other cantons.

There was now no hope of being able to remain in any of the German cantons, as the authorities were determined to do all in their power to stay the progress of "Mormonism," the general government having given them the power, and the newspapers, with my passport, gave them information sufficient to effect my capture. Added to this I had information concerning the intentions of the people, if I should make my appearance among them.

I now spent my time in visiting the saints at such times as were possible, that I might teach them, preparing them to be left alone, (Elder Mayer having left for the valley some time before) which was to be the result of such determined and continued persecutions.

When it was no longer wisdom to stay, I received orders from President Tyler to leave and visit him, which I did, feeling that we had done all we could for the advancement of the work, and the authorities themselves said nothing to our charge, except our being "Mormons," and our religion being displeasing to certain parties of the community.

It is true all manner of slander was heaped upon us by those who were most wickedly disposed, and in consequence of falsehoods I was cast into prison for three days and nights, and Elder C. R. Savage, who paid us a visit, suffered the same penalty thro' the same cause.

Altho' the devil has many servants in Switzerland, and he has used them, he has begun too late to effect his purpose, for the work of God is firmly established, and it will not be destroyed.

Our persecutions have given strength to the Saints, and as long as they attend strictly to the wise and judicious counsels of Elder Tyler, their worthy President, they will be able to surmount every obstacle, and realize the fulfillment of the word of God which says, Everything worketh together for good to them that serve God.

Altho' I have had to endure considerable hardship in a strange country, in an inclement season of the year, I have rejoiced in it, and thank God for the experience I have gained, and for the evidences of His kindness in the time of my necessities; and it is my constant prayer that the blessing of the Lord may attend the exertions of the native elders, who are good and faithful men, that the work may constantly increase under their administration.

I have also always felt grateful for the timely and wise instructions of President Tyler, having enjoyed continual benefits from them.

Having taken up more space than I intended, I remain, dear brother, yours, &c.,

WILLIAM BUDGE.

Report of the 21st Quorum.

The following is a list of the Presidency and Members of the 21st Quorum of Seventies, and their present residences so far as known:—

PRESIDENTS.

Nathan B. Baldwin, Fillmore; Alonzo Lebaron, Payson; James Beck, Stephen Hales, David Wilkin, Ephraim K. Hanks, Geo. W. Taggart, G. S. L. City.

MEMBERS.

Orrin D. Farine, Robert Crookston, Orlando F. Mead, Samuel L. Jones, Simon Noel, James Tanner, James Shanks, Wm. Robinson, Hans Hanson, Luther S. Hemmingsway, H. L. Southworth, John Squires, Nedie Hanson, Andrew Overlade, Wm. Anderson, Samuel Cornaby, Wm. Jackson, Andrew Beardsalon, Wm. Barnes, Gammer Heyward, Richard V. Morris, Wm. R. Jones, John T. Evans, Canute Hanson Brown, James Hanson, Alvah Foster, Gorgen Daniels, Genhard Jensen, Alonzo H. Russell, Jens Thomsen Balle, Daniel Gamble, James Woods, Wm. Price, G. S. L. City.

Thos. Charlesworth, Orson Tyler, Isalah Huntsman, Fillmore.

Beverly C. Boren, Allen D. Boren, Coleman Boren, Elijah Allen, Provo.

John Galaher, John W. Dutton, St. Louis.

Thos. Adair, John Mangum, Geo. Spencer, Thos. Carter, Nephi.

Thos. Steed, North Cottonwood.

Wesley H. Seabury, Little Cottonwood.

Edmund Pace, Session's settlement.

Abram Durphy, Coal Creek.

Nathan Lewis, Battle Creek.

Walter F. Smith, Orice C. Murdock, Lehi city.

Sidney A. Hanks on mission to Society Islands.

Enoch B. Tripp, mission to the States.

Hugh Conway Morris, Little Salt Lake.

Geo. A. Day, Tooele city.

Wm. R. McClean, Kay's Ward.

John Wakely, on mission.

S. Hadlock, unknown; Merrill Wheeler, San Bernardino.

Those whose names have a star attached to them are requested to send in their genealogies immediately.

The members scattered abroad are requested to report themselves, as we wish to know the standing of every member of the Quorum.

The Quorum meets regularly every first and third Sunday evening in each month at the house of David Wilkin in the 17th Ward at 6 o'clock, all members living in the city are expected to attend, and all others as often as circumstances will permit. We want none but active, lively members in the Quorum, such as are determined to magnify their priesthood, pay their tithing, and assist all in their power to roll on the Kingdom of God.

By order of the Council.

ORLANDO F. MEAD, Clerk