

Here I soon learned that they were fully informed on all the engraving topics viz., Polygamy, Intemperance, Governor's Edict, &c., which made it a tight matter to find a place amongst them. In little more than two months I organized a branch of the Church; 12 having been baptized there, when one week after, I received an order from Brigadier Trydall commanding that station, that I was forthwith to leave the Camp and enter it again. We built a house beyond military boundaries—and one year after a happy contrast presents itself. Here every soldier receives pay for each child in his family, the Chaplain's certificate for the sprinkling of the new member, being the requisite to have it enrolled for pay; Elder Tail of Poonah, however, handed in for his son a certificate of blessing with my name attached, which no one could (or would) receive, till it should go to government. It did go to government, and the reply received was that all Mormon children are to receive pay, the same as any others. My brother, Allen Findlay, having arrived to my assistance about two months ago, now holds open air meetings, and well attended in different parts of the same Cantonments and has got the permission of Colonel Hamilton of the 78th Highlanders to have such of his men as belong to the Church, march to our meeting house. You my brother may think these but small matters, but you know that little things are much thought of, where great things are not expected.

Upwards of thirty have been baptized at Poonah by removals and other changes 17 only remain there; and by similar incidents, the Bombay branch three months ago numbering 20 members now has almost a total wreck and a very strong prejudice existing against the work of the Lord—neither must you believe that the Newspapers have kept their silence upon a topic so all absorbing to the public mind. They keep up the skirmish with materials manufactured in all quarters of the globe, where the sound of Mormonism has gone; and one of them having the highest of an apostate Elder, as a Reporter, he helps out what is lacking, to keep the public informed, and as lively, whilst we can scarcely get an insertion by way of defence.

Our principal operations in Bombay for the present are confined to visiting from house to house, those of all grades, without respect of persons; making our own introduction by means of a tract of 20 pages which I have published in reply to the reprint (by a Rev. Dr., here) of an English production against the saints. By this means we get to know all the people, what they think of us, and also what we can think of them, or expect of them; and I must say, that our common lot is, either, the European aristocratic sneer, or that cold formal Orientalism so characteristic of the country. It we speak of the humble class of the natives of India, they cannot understand a man's doctrine who comes to them without purse or scrip; if he has no bribe to offer, he has no message for them; of course we have our sectarian predecessors greatly to thank for this prejudice; and still we feel for the poor fellows.

Many instances have come under my own observation, in which the parties would have gladly received the gospel, but the certain result of being cast out from friends and fathers house, without any resources to fall back upon, seemed to be too much for them. One great obstacle which stands in the way in shifting for themselves is, their old past prejudices; handed down from time immemorial: that every caste must follow his peculiar occupation feeling themselves entirely helpless, and often very much insulted by the intimation of doing any other thing. This with their wretched immorality and numerous other eccentricities, only to be known by migrating amongst them, make it tardy and almost hopeless work, to make anything of them. Amongst the better, or upper classes whatever their form of religion may be, it is made subservient to present interests.

The idea of them receiving, by immediate revelation a message from God for their implicit obedience, is of any thing furthest from their imaginations. The old sectarian song prevails with them, that "every man should nurse his own religion," and the great Brahmin, says the Hindoo, the Great Spirit, says the Parsee, and Mahomet says the Mussulman—"be merciful to us all at last—"They have their reward," and seem to be satisfied with it.

In the consideration of those things we feel that India will have to learn her lessons under the rod; ere great things may be expected of her; and one consolation stands prominent: that the Lord will out his work short in righteousness in these days—it is this that buoy up the spirit, when we would be cast down. The Right Wing of the first Bombay Regiment have been removed from this to Aden, in Arabia; taking the majority of our Bombay branch with them, amongst whom are an Elder and Priest armed with books and tracts to continue their exertions there to roll along the little stone.

I propose soon to go up to Kurrachee in the Suez country. I only wait for a reply from Elder Jones, President of the Hindooistan mission whether he can spare me one out of his force; and if not I go it single handed again. It seems almost like spending labor for naught upon this island for the present. Indeed I should feel at ease though the day of the Lord should come ere I meet them again. They all know me, and they all know about Mormonism—and I know better than any man under the heavens how they have treated both, I'm the best prepared of any other man to square accounts with them any day.

Still notwithstanding all this, it is their salvation we seek, and not condemnation, and we hope for a day of "overturning and overturning" in Bombay yet, that may bring to view some wheat worthy to be carried home to the garner. We have at present, a most virtuous expositor figuring in the prints of the island, the worthless and lying propensities of whom I have shown up in two journals receiving his abominable trash. Here I mean to leave him believing that such who credit his ravings after, must be of that class who love a lie rather than the truth, and that the kingdom of heaven will not suffer anything for lack of such.

From yours affectionately,  
H. FINDLAY.

EXTRACTS

From a Letter written by Elder Wm. Fotheringham to Joseph Cain.

MEERUT, East Indies, Nov. 2, 1853.

DEAR BROTHER:—

I have now been six months in the country, and have traveled a great deal in the interior since my arrival.

In the first place, Br. Carter and myself were appointed to go to Dinapore, a military station on the river Ganges; there being nothing but troops at this station, and we being prohibited from going into cantonments to preach to them; consequently there was little chance of doing anything at this place. It being the hottest part of the season still made it worse; the sun pouring down with all the powers characteristic of a tropical climate. We then went up to Chunar, some 200 miles above Dinapore, to a garrison guarded by invalid soldiers. We were not permitted to stay at this place all night, or in other words they would not give us lodgings. We therefore had a native dingy boat, to take us up to Mirzapore, which was 30 miles above Chunar. We then took the steamboat at this point, and returned to Calcutta. Br. Carter being sickly, caused from the exposure he had to endure, was permitted to return home.

of August, when Br. Woolley and myself left for the upper provinces. Previous to this, Br. Willis wrote to Calcutta requesting Br. Jones to send up two elders to this part of the country.—Consequently Br. Jones deemed it proper to send Br. Woolley and myself. Our mode of conveyance was in an ox wagon; rather a slow way in getting along, tho' they travel night and day. These bullock trains are established by a company in Calcutta, for the purpose of transporting merchandise to the upper provinces.—The company has a contract with the natives to furnish them with fresh bullocks and teamsters every ten miles; so it was a continual changing, night and day; one yoke of oxen to a wagon, and they sometimes so feeble that it would take them 12 hours to go the 10 miles, with the assistance of 3 or 4 natives pushing the wagon, with shouting and hallooing, which was very annoying indeed.

We had at times to sleep with one eye open, because tho' the nights the natives would turn the oxen out and go to sleep, which is not allowed by the company; and also we were anxious to make our journey as expeditious as possible, because our situation was not a very comfortable one.

However, after 32 days journey we arrived at Secunderabad, which is 900 miles above Calcutta. There Br. Willis was waiting to take us over to Mr. Skinner's at Balesore, six miles from Secunderabad, that we might refresh ourselves for a few days, after our long, tedious journey. We stayed at Balesore nine days; and there being none but natives at this place, with the exception of Mr. Skinner, we then desired to go to Meerut, which is the largest station in Upper India. It being 50 miles from this point, Mr. Skinner hired two native carts to take us there.

Br. Willis left this point for Calcutta on his way home to his family. He gave us a letter of introduction to an Irish gentleman by the name of Mr. Kelly, who resides in Meerut. On the 10th of October we arrived at the house of Mr. Kelly, in Meerut. He received us courteously, knowing that we were strangers in a strange land.

For three days after our arrival, we could not get out of the house, because of the continual rains that fell. After it cleared off, we got round amongst a few of the people, and told them where we were from, and what our business was, and preached the first principles of the gospel to them in their private houses.—They would listen to us, for the sake of courtesy; as by a general thing it would go in at the one ear and out at the other.

However, we succeeded in getting the hotel to preach in. As soon as we had everything ready, and the night appointed for our first lecture, there was a letter sent to us from Colonel Huthwaite, who was in temporary command of the station, in the absence of Brigadier Scott, who was then at the Himalaya mountains, and was expected here in a few days to resume his command.

Col. Huthwaite stated in his letter that we should not be allowed to preach in cantonments. We then called upon him to see if he would let us preach once to fill the appointment we had made. He told us he would not grant us any such permission. He said Brigadier Scott would be here in a few days, and resume command of the station; and if he gave us the liberty, all would be right; but I am confidently assured that he will not give us permission.

Consequently, on the arrival of Brigadier Scott, C. B., we paid him a visit. He received us with all the urbanity imaginable. He told us to state to him where we were from, and our business at this place. He told him in as brief a manner as possible. He then said that he would not be doing the chaplains of this station justice, to allow us the privilege to preach; for they were appointed by the Government for that purpose. He hoped that we would leave the station without putting him to any further trouble, for he could not admit of our preaching in this station. He further stated, that if any men in cantonments, military or civil, would do anything contrary to his orders, he had the power to put them out of cantonments; and if they would not go, he could march them out; and if we told him, if there was no sight for us inside, we would try what we could do outside, that that right law could not reach us.—He then told us if we got a place outside to preach in, that we should not be allowed to send our circulars amongst the soldiers; for if we did, we should be marched out ourselves with a guard of honors; and if ever he heard of us speaking to any of the soldiers in cantonments, he would march us out without either judge or jury; and many other restrictions he laid upon us, which would be too numerous to mention.

The cantonments here are about two miles each way; so it is seldom that any of the soldiers are to be seen outside.

We did not leave Brigadier Scott, C. B., without bearing our testimony to him, and also told him a few things that he will not be apt to forget for some time.

As there were a few houses outside of cantonments, we went to the occupants of most of them, desiring the privilege of preaching in their houses, but they all made some excuse or other; so we gave up all hopes of having a chance once to preach in public. So there was one day a man by the name of Hay, a stranger to us, offered us his house to preach in, without ever asking us to put them out of cantonments, and if they would not go, he could march them out; and if we told him, if there was no sight for us inside, we would try what we could do outside, that that right law could not reach us.—He then told us if we got a place outside to preach in, that we should not be allowed to send our circulars amongst the soldiers; for if we did, we should be marched out ourselves with a guard of honors; and if ever he heard of us speaking to any of the soldiers in cantonments, he would march us out without either judge or jury; and many other restrictions he laid upon us, which would be too numerous to mention.

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EXTRACTS  
Of a letter from Elder Reddin A. Allred to Robert Campbell.

LAHAINA, Maui, S. I. 7  
Jan. 22 1853.

Elders are now preaching on all of the Islands in the groups and hundreds are flocking to the standard of truth. Over one hundred have been baptized on this Island since the October conference, and some of the Islands have increased at a more rapid rate, and my prayer is that it may continue to roll until all the children of God are gathered home to Zion.

I have ever felt a deep interest for the future welfare of this people.—I have meditated upon their situation, and the influences that surround them, and I am led to the conclusion that their further advance, either in civilization, good habits or useful knowledge will stand rather a poor show as long as they remain on these lands under the influence of their chiefs and friends, which is very great I assure you. This has engendered a share of my reflections, for I have had a little "time to think" as Elder C. R. said to us when we met him on the plains; he said that he was glad to see us going for we would "have time to think" and the two principal things that I have been thinking about are as follows:

First, the study of this language has occupied a great deal of my time; and in the absence of that, the best means to promote the happiness of the native saints of these islands have taken the place. I have lived among the natives since I came to these lands—have viewed their boasted advances towards a civilized life; they can generally read a little in the Bible it is true, but they are very far from understanding the nature of a civilized life; and I can see but little chance for a reformation as long as they are under the influence of their chiefs, and they under their former missionaries. We have a fair sample of the bad effects arising from the influence that the missionaries have over some of the officers of government.

On the Island of Hawaii, where Elders Tanner and Karreu with a native Elder established a branch of the Church, the children of the saints were required to pack sand, lumber, &c., for Priest Bond's church, and when some refused to comply they were fined by the Judge of that district. When Judge Lee heard of the fact, he wrote Mr. Bond a letter telling him that such proceedings were entirely wrong; upon which he was rebuffed, denying the charge, but by a letter from Elders Karreu and Keeler, under date of Dec. 13th 1853, we are informed that the practice is still continued. Some have even been fined for going to hear the Elders preach; but this is not the case in all parts of Islands.

The impression has gone forth and is believed by a great many that there is a law here to prevent migration, but Judge Lee (the presiding Judge of the kingdom) informed Elder Tanner and myself while conversing with him a few days since, that it was not the case; he said there was a law requiring masters of vessels to give bonds for the return of all persons who were shipped to any other country with but little chance of returning, and had thus been lost from their friends; this law was for their benefit and not to prevent the natives from taking their families and going where they choose. The Judge said he did not think such a law could be made.

Now this is what I would like to see if it was agreeable with the first Presidency, these saints emigrating to San Bernardino; I am of opinion that one hundred of them at that place would be of more service to themselves and the kingdom of God than one thousand on these lands. We can do nothing here towards inducing them to migrate, or economy, unless we could procure a place to gather them here according to the counsel of the President, and that appears not to be very differing at present as near as I can learn, but we don't feel like giving it up without a thorough trial. Whenever we are instructed to gather them home (if it should be even now) I believe that means can be obtained to purchase a Schooner sufficiently large to transport them to the coast, and there are sailors enough among them to do their own work.

I do not know how interesting my letter will be to you Bro. C. but hope that it will not altogether be vain. I was sorry to hear of the Indian difficulty, and all that I can do is to pray that it may speedily be brought to a close, and the saints left to the full enjoyment of a quiet life.

Bros. R. A. Allred, Nathan Tanner and F. A. Hammond wish to be remembered to you. Please remember me to Presidents Young, Kimball and Richards, and all the saints. My kind at times visit your lovely city, but again I have to recall it.

With sincere regard I remain as ever your brother and fellow laborer in the kingdom of God.  
REDDIN A. ALLRED.

SCANDINAVIAN MISSION.

Extracts of a letter to President H. C. Kimball, from P. O. Hanson.

COPENHAGEN, Jan. 4th, 1854.

Since Bro. Van Cott arrived here, he has had as much to do as a man could endure, as he has to set through an interpreter. He has shipped to Sweden seven hundred saints a few days ago, the first three hundred I hope have left Liverpool, but the rest I understand are stopping on the river Elbe on account of ice. Bro. Van Cott is with them on his way to England with his titling and cattle money. It looks rather hard but we will hope for a change in the weather.

In Sweden and Norway it looks at present as though every door was closed against the servants of the Lord, but he is able to burst barriers and remove obstacles, when it is time. In Denmark the work is moving on as usual, notwithstanding it has many enemies.

On Thursday the 22nd of December, when the first three hundred emigrants had left this place, I was assailed by a mob of four or five persons, who, calling me a soul-seller, knocked me down, trying to get me into the water, and one was struck on the side of my neck with a cane so I bled considerably, but the Lord preserved me so I suffered no harm. Why should my blood be shed in this city? The police are a mean set, and a man is not safe in his own lodging, and we have even had to hide ourselves and change clothes to not be so readily known.

I am satisfied that the doctrine of guardian angels is true, and also that the prayers of the righteous have been answered upon my head, notwithstanding my manifold failings and weaknesses.

LETTER

From N. Higgins to President Young.

MANTI, April 9, 1854.

Br. Young—Dear Sir:—Yours of the 8th ult. was thankfully received per mail.

The Indians around this place appear perfectly friendly. Quite a number of them have been lately visited us. A few here now, tho' the most of them have left, as they came in for some provisions, saying that their friends were hungry; and so soon as they could procure a few pounds of flour to carry to their suffering friends, they were off. Some two or three came in a few days ago, saying that a small party were encamped on Salt creek in the Sovier valley, who were on the point of starvation. I immediately dispatched one of them to the camp with some flour.

The brethren who went to Cottonwood to build a Fort, have completed the wall, which is twelve and a half by sixteen and a half rods, two feet thick and seven feet high. They are now building rooms inside of the Fort, placing a stick of timber on the top of the wall to support the roof of the rooms, which makes the Fort wall about eight feet high.

feet eight high. The east walls are newly completed, and considerable work done on the other three lines.

Should we be blessed with peace and health, I think we will celebrate the 4th of July on the Temple Block, with a good will around us.

Your brother in the gospel.

MANTI, Feb. 13th 1854.

Mr. Editor:—

Dear Sir:—Feeling that your numerous readers would be glad to hear how things are progressing in San Pedro Valley.

I will give you a sketch of things in general. On the 8th inst., the new grist mill owned by Isaac Morley & Co., made its first effort at grinding, and you would jump for joy if you had been forced to eat bread made out of wheat cracked on a hand mill as long as many of our citizens have. This mill is constructed upon a different principle from any other that I ever saw as the spindle that drives the stones is above them in place of below them.

On the 5th inst., Migo, alias Elick, the Chief of the San Pedro tribe, that assisted in killing Bros. Nelson, Luke, Read and Clark, sent San-Shont, one of his band with two other warriors into this place to make peace—the pipe of peace was smoked and they returned to their camp at New Denmark, and on Saturday last Migo with the principal part of his tribe came in and since that time they have been dropping in one at a time until I should think there were fifteen or twenty warriors here, but it is almost impossible to tell how many of them there are, as they are going the rounds all the time, the cry being Set-up; they make every demonstration of peace. Migo says that he will not fight the Mormons but to make peace with them, and he shows a ring that he made on his arm that he might remember his dream. Their story is, that Walker and Arapaho will be in the spring and that they will bring back the horses that they have stolen, and that they wish to make peace.

Our Fort Wall is progressing rapidly. It is three feet thick at the bottom, it is to be 25 inches at the top, and eight feet high, to be built of Limestone.

The snow on the mountains is very deep from all appearances, but we know but little in this valley, only enough to make good sleighing which has added us very much in hauling stores for the Fort Wall, there has not been so much snow for days but what the brethren could go about the work that they had to do either out or indoors. We are much in want of a good saw mill, but Bros. Higgins and Chase are erecting one which will most likely be by 1st of May next.

Fifty families intend moving from this place to Pine Creek 6 miles distant in the spring, they are now building a Fort there, as for dimensions I have not learned; much stock has been driven out lately by those to work there as the range is better than here, and feed is remarkably scarce this winter.

What is very scarce here but I think we will have enough to breed us, where speculators will have to Egypt some place else next spring to buy wheat to speculate on as San Pedro Valley will have but very little if any to spare, but let not this deter any person from coming to San Pedro to live if he is a good saint he will not get to live in his brethren do and the brethren here will see no one suffer as long as they have. I have extended this letter further than I intended to.

I am Yours,

N. B. Harport to state that Migo has brought in some of the articles taken from the brethren at the head of the valley when they killed them.

A. L. S.

Report of the 21st Quorum.

Agreeably to the instructions of Nathan B. Baldwin and Alonzo Le Baron, I have sent you a report as far as my knowledge extends, with a request that you will publish the same in the next number of the Desert News.

Providents:

Nathan B. Baldwin, Fillmore City.  
Alonzo Le Baron, Payson, U. T.

James Beck, Great Salt Lake City, one of the other Presidents is dead and the remainder apostatized according to information received.

Members:

Orlando F. Mead, Samuel Burgess, Ephraim Hanks, Orville Day Farlin, Robert Crookston, Great Salt Lake City.

Thomas Stead, North Cottonwood.  
Beverly C. Boven, Alley D. Boven, Coleman Bergen, Provo City.

Thomas Christyworth, Orson Tyler, Isaiah Heston, Fillmore City.

William Price, Green River.  
David Le Baron, Council Bluffs City.

John Gullabier, St. Louis.  
Sidney A. Hanks, on a mission to the Islands.

John Wyche, Homee Murdoch, Nelson Turner, Charles Merrill, Edwin Vase, Nathan Wyom, Robert Cliff, William Green, John McCoughlin, Levi B. Wilder, Nathan Lewis, James Hardy, Herman G. Tupper, Henderson Cox, Henry Griggs, George W. Bratton, John Wright, Joseph Marley, Wiley B. Corbit, Benjamin A. Powers, Charles H. Helms, Jefferson Dinkick, Peter Measday, Perry Ogden, Joseph Jackson, Elijah Anderson, A. McWilder, Merrill Wheeler, Hantz Anderson, Eliza Wilcox, David T. Young, Robert Walker, Stephen Hadcock, Walter Smith, David Frederick, John Dutton, John M. Freeman residence and standing unknown.

7 Dead, 6 apostatized, 2 removed into the High Priest's Quorum.

All who claim any standing in the 21st Quorum of Seventies must write immediately to Orlando F. Mead, Clerk of the Quorum Great Salt Lake City, letters post paid giving their place of residence, residences, &c., without delay, or their names will be filled up by active members, as it is the determination of the first Presidents to regulate all the Quorums and give out the dead branches in order that the body may receive fresh life and vigor and be more fully prepared to magnify and accomplish the great and glorious work which is before them.

The Quorum meets the first and third Sunday in every month at 6 o'clock p.m., at the house of Orlando F. Mead, in the 17th Ward, first block north of the Tabernacle.

JAMES BECK,

One of the Presidents of the 21st Quorum.

Report of the 22nd Quorum.

Sir:—You are requested to publish the following report of the 22nd Quorum of Seventies for the benefit of those members of said Quorum whose residence is unknown to the Presidency.—And all those whose place of residence is marked unknown in the following list are hereby requested to report themselves immediately to the undersigned at G. S. L. City, U. T. If this call is not responded to in a reasonable length of time, they will be considered, dead, apostatized, or in some other way removed from the Quorum, and the vacancy so occasioned filled by others.

David Cliff sent, Provo City.  
David Elliot, Melvin Wilber, Alexander Wright, Alexander McRae, G. S. L. City.

Andrew Henry, Fillmore City.  
Jonathan Pagnire Jr., G. S. L. City.

Members:  
Robert Pixon, Benj. F. Pendleton, Charles Kennedy, George Wardle, Jno. Mellan, Thomas Naylor, Evans A. Williams, Henry Lewis, Francis Miller, William McGregor, Great Salt Lake City.

Elvile Truly, Ogden City.  
Jno. G. Smith, Big Cottonwood.

Alvin Clemons, Manti City.  
Jno. W. Hens, North Cottonwood.

Charles A. Foster, on a mission to England.  
James Drily, Lorenzo Mechem, Granville, Geo. W. Bankhead, Little Cottonwood.

Thomas Matthews, Jno. D. Hollady, Archibald Sullivan, William J. Cox, Jno. R. Heath, San Bernardino.

Israel Hoyt, Nephi City.  
Talanahs Rogers, North Cottonwood.

David Cliff Jr., Moses Cliff, Provo City.  
William H. Duell, Thomas Weir, Jno. McKee, Driggs, Idaho.

Joel Edmonds, Charles J. Raymond, Samuel McHugh, John W. Stoker, Henry French Henry Booth, Turner H. Moore, Nathan Thomas, John S. Bryant, Robert T. Thomas, Israel Bowen, residence and standing unknown.

The Quorum meets on the first Sunday in each month at 3 o'clock p.m., at the house of Jonathan Pagnire Jr., in the 7th ward at the corner of west Temple and Emigration streets G. S. L. City, those members of the Quorum who live in and near the City, are expected to meet with the Quorum, or furnish a good reason for their non-attendance, a hint to the wise we expect will be sufficient.

ALEXANDER McRAE, Clerk.

Report of the 31st Quorum.

The following is a list of presidency and members of the 31st Quorum of Seventies and their present residences as far as is known; the quorum was organized in Nauvoo October 26 1845.

Presidents:

Wilber J. Earl, Utah County.  
George C. Riser, on a mission to Germany.

Lysander Gae, G. S. L. City.  
Donkley, Fort Supply.

John W. Wood, Davis County.  
George Woodard, G. S. L. City.

Members:  
James Fife, Thomas Ralphs, Wm. Frost, Ebenezer Price, John F. Bellows, Peter Nabecker, Alma S. Smith, George Reid, James Frodsham, Wm. Douglas, Joseph E. Taylor, Edward Brain, Wm. Freleigh, Jerome N. Remington, James Miller, Frederick Frorer, Robert Forester, Wm. Fife, Frederick Weight, Wm. Miles, Great Salt Lake City.

Wm. Greenwood, Wm. R. Terry, Shadrach Holdaway, Henry Drayson, Utah County.  
Sanford Porter Jr., Davis County.

James Hawkins, on a mission to the Sandwich Islands.  
Alexander Stalker, on business to New York.