

CORRESPONDENCE

Death of a Patriarch in Israel.

Editor Deseret News:

Father James Allred, son of William and Elizabeth Allred, died at Spring City, Sanpete county, U. T., Jan. 10, 1876.

Father Allred was born in North Carolina, Randolph county, Jan. 22, A. D., 1784. He was married to Elizabeth Warren, Nov. 14, 1803, and moved to Kentucky, Warren county. Two years afterwards moved to the Ohio river near Yellow Banks. In 1811 they moved to Tennessee, Bedford county. In 1830 they moved to Missouri, Rooks county, which was afterwards divided into two counties, they living in Monroe county, and on the 10th day of Sep., 1832, he and the most of his family were baptized into the Church of Jesus Christ of Latter Day Saints, at which place a large branch of the church was built up by G. M. Hinkle and others, and called Salt River Branch. In June, 1834, he went up in the Zion's Camp with the Prophet and others to redeem Zion. In Sep., 1835, he moved to Clay county, Mo., and in the spring of 1837 to Caldwell county, where he was elected County Judge, and also President of the Southern Firm. When the church left Missouri in the spring of 1839 he moved to Pittsfield, Pike county, Ills. In the fall of the same year he moved to Commerce, afterward called Nauvoo, where he was ordained a High Priest, and a member of the High Council, and was one of the Prophet's Life Guards in the Nauvoo Legion. He also held several other responsible positions, helped to build the Nauvoo Temple, and assisted in giving endowments therein. On the 9th of February, 1846, he crossed the Mississippi river to go west with the heads of the church and others. He arrived at the Missouri river July 15th of same year, and here he was President of the High Council and acting Bishop at Council Point. In the Spring of 1851 he started to the mountains, arriving in Salt Lake in October of same year, and went to Manti, Chi. Sanpete County. In March, 1852, he moved to Canal, now known as Spring City, and was called to preside over this branch of the church. At the Spring Conference of 1853 he was ordained a Patriarch in the Church of Jesus Christ of Latter-day Saints. In July the same year, the Indians drove the most of the cattle and horses off belonging to the settlement, and on the last of the month the settlers moved to Manti. In October they moved back to Canal with a company of 14 Irish brethren, about forty families, and ten families of his own relatives. On the 17th day of December of the same year, he was called to vacate, and again move to Manti. In February, 1854, in company with fifty families, he commenced to build a fort on Cottonwood, now called Ephraim, of stone, ten feet high, which he finished, and presided over for some time. In 1860 he moved back to Canal, or what is now called Spring City, where he resided until his death. He was a faithful member of the church, and strict in relation to the Word of Wisdom for over forty years. He fully endorsed all the principles of the gospel, as far as he knew them, was a very early riser, always on hand to obey the counsel of the servants of God. "Mormonism" was his whole theme. For many years he was a regular attendant of quorums and public meetings, and always ready to donate to the poor, a friend to the widows and orphans and exemplary in his family, taught them to be honest, industrious, trustworthy and confidential. He told the Bishop that he was ready to join the U. O. himself, and all that he had was on hand for the building up of the kingdom of God.

He raised twelve children of his own, and eight orphan children. All lived to have children of their own. He leaves the wife of his youth, after living together near 73 years, and a posterity of 447 souls, viz., 12 children, 104 grandchildren, 302 great grandchildren, 29 great great grandchildren, who sprang from the two. Five of his sons were present at his death, who are the only ones living.

He laid his hands on the head of his oldest son, the day before his death, and blessed him; who now is near 73 years of age. All of his children lived to embrace the New

and Everlasting Covenant, and those who are dead died strong in the faith. The most of his posterity live in Utah, and are members of the church. A large number of them have been baptized into the U. O.

He was 92 years old, lacking 12 days. His wife is near 90 years old, but has been blind for six years, and is healthy and strong at present.

The funeral took place on the 11th, and was the largest that has ever been in this place; 39 wagons and sleighs loaded with people followed him to his last resting place.

Prest. O. Hyde preached his funeral sermon and made some pertinent remarks touching the life, labors, and faithfulness of the Patriarch, which were satisfactory to his numerous family and friends. He died as he had lived, faithful to the Gospel of the Son of God.

J. T. S. ALLRED.

The Australasian Missionaries—Fast and Slow Sailing—Accident and Consequent Error among the Passengers—Lost Appetites—Arrival at Auckland.

By courtesy of Brother George Swan, we are enabled to publish the following extract from a letter to him from his son, Elder Douglas A. Swan, dated on board the S. S. Colima, off Auckland, Dec. 13th, 1875.

"We left the Pacific Mail S. S. Co's wharf in San Francisco harbor at 10:44 a. m., on Wednesday, November 10th, being two days later than advertised date of sailing, owing to the detention of the London mail; although we did not carry the mail, as was expected, on account of a telegram from the department, which arrived at the last moment, ordering it be delivered to the other company, whose contract did not expire until the next trip. It was a beautiful morning and at 11:40 we passed out of the Golden Gate into the Pacific ocean, with the prospect of a pleasant voyage and in the full hope of beating the other steamer through, although it had left about 4 o'clock on the afternoon previous. But this was the first trip for this company, and they were determined to make the best possible time, relying on the superior sailing qualities of their vessel to make up the difference, and some more besides.

"Nothing of particular interest happened until we arrived off Honolulu shortly after 8 o'clock p. m., Nov. 18th, having made an average of about 250 miles per day. We had to wait outside the harbor a long time for the pilot, and by the time we got fairly alongside the wharf it was 11:30 p. m. There we found that the MacGregor (the other steamer) had arrived there about 8 o'clock and left again at 4 p. m., so that we had gained some on her. But we labored under a great disadvantage in being too lightly loaded, and the Captain set to work to remedy that by having a large amount of rock hauled from the hills close by, on the outskirts of the place, and kept a big gang of natives at work all night unloading what freight we had for Honolulu, and loading up the rock.

"We left Honolulu, shortly after 10 o'clock on the morning of the 19th, and at noon we were 20 miles off and the next day noon we had made 283 miles, or 263 miles in the 24 hours. We went along splendidly, averaging over 280 miles, and one day making as high as 277, until Friday, November 26th, at 11 o'clock a. m., when the engine slackened, then started up again, and then suddenly stopped altogether. We found, on enquiry, that the main crank of the great shaft which drives the screw had broken short off in one of the arms, and the Captain's report at noon read as follows:

"Latitude 8° 09' S. Longitude 167° 51' W.

"Distance run during last 24 hours 254 miles.

"Will be detained five days."

"It fortunately happened that we had on board an old crank, which had been taken out and replaced by the one that had just broken, so the chief engineer and his assistants, and all the men that could work at it handily, immediately set to work to take out the broken one and put in this old one. The next day at noon we had travelled 40 miles only, the next we had good winds and went 80 miles, and at 9:38 on the morning of the third day, the engine started up

again and we went ahead. The next morning, Nov. 30th, we sighted one of the Navigator Islands, which we passed, leaving it to the west of us, and we steamed on south, all going well until Thursday, December 2nd. At 5:30 p. m. on that day, as we sat in the lower saloon at dinner, we noticed the engine slow up, and in half a minute there came a great noise followed by a tremendous pounding which shook the ship from stem to stern, it sounding as if a hundred ton steam hammer was striking the bottom of the vessel making it reel at every blow. Consternation seized everybody, for we all thought we were going to the bottom, and in a moment the utmost confusion prevailed. There was a general rush for the deck, but before half the people got to the stairs the pounding ceased and the word was passed that there was no danger. After some little delay most of them sat down and attempted to finish their dinner, but either owing to the state of their stomachs or the shakiness of their hands, or both, I noticed that the steward was not kept very busy during the remainder of the meal. I did not see a face around me that looked as if it had not been wretched, and I suppose my own was no exception to the rule.

"This time the crank had broken in both arms and burst the head out of the cylinder, and it seemed like a hopeless case. At noon our position had been Latitude 21° 53' S., Longitude 173° 50' W., therefore we were between 1,000 and 1,100 miles from Auckland, between 400 and 500 miles from the Fiji Islands and they lay to the north west of us. True, we were only about 150 miles from the Fonga Islands, but there was no hope of any help if we went there. If it had been a sailing vessel it would have been better, but our ship goes very slowly unless she has a very strong wind, so there was the prospect of a good long voyage before us. On the 4th we went 38 miles, on the 5th 53 and so we kept creeping along. But the chief engineer went to work again, and with hand-drills and cold chisels cut double dove-tails out of each of the four sides of the arm of the first broken crank and spliced it by putting plates of 1½ inch steel in the dove-tails and banding it round. By this means, although he could not use the bursted cylinder, he connected the shaft so he could work it with the other cylinder, and by this means attained a speed of four or five knots an hour. They started up again at 8:23 on the evening of December 8th, and having some wind we made about a hundred miles by the next day noon. About four o'clock on the 9th we crossed the 180th meridian of longitude and gained a day, so that while here to-day it is Monday December 13th, with you it is only Sunday 12th. We have kept along making about 150 miles per day, and this morning we passed the northernmost part of New Zealand and we are now coasting it and expect to get into Auckland about 4 o'clock. I will finish this and mail it there, so good-bye for this time.

AUCKLAND HARBOR,

December 14th, 1875.

We arrived here yesterday at 4:30, and cast anchor in the bay opposite the town. You will see by the map that the bay on the east side of the North Island of N. Z., which is the entrance to this harbor, is very large and long. It is filled with islands, large and small, which are mostly rocky and very bold, affording some of the finest scenery I have ever seen. Further in, the hills are covered with green grass and shrubbery, and finally, when fairly inside, you round a point and the whole city comes into view before you. It is simply beautiful. In fact, as we sailed in, it was just like a gorgeous panorama, moving before us, every minute opening out some new beauty. We went ashore last night and again this morning, and I have been rambling around the town all day to-day.

"Auckland is built on the slopes of a number of small hills and in their intervening hollows, which are generally filled with trees and shrubbery, out of the midst of which the houses peep like children playing hide-and-seek. The principal street, Queen St., has a large number of very fine buildings, the architecture of some of which reminded me of the Edinburgh style, though on a very much smaller scale. Everything and everybody is thoroughly English—or rather I might say British, for there appears to be nearly as many Scotch as there are English, but now I think of it I don't recollect seeing one face that looked Irish; here for the first time we have to deal with English money; and it would amuse you to see the puzzled expression that steals over the countenances of some of the boys when they ask the price of anything and are told it is 'One-and-six,' or 'half-a-crown.' But they will soon get used to it, at least sufficiently, I guess, to spend all they will get of it. There are several papers published in the town, one of which, the *Herald*, in noticing the arrival of our ship this morning republished a portion of a notice of our party, from the *San Francisco Chronicle*. Another paper, the

Southern Cross, has a short sketch, describing the *Colima*.

"Fred" and Charles Hurst, John T. Rich and Wm. McLachlan leave the party at this point; they start south by the Steamer *Hawea* to-morrow morning. We sail to-morrow afternoon at 4 o'clock, and expect to reach Sydney in 5 to 7 days. We have all studied some while on board, but not half as much as we needed to. We have had very little conversation with our fellow passengers on religious topics, but we have always been treated with the utmost kindness and respect; though I was told that a Mr. Fritchett, who is going to Christchurch, New Zealand, and is the editor of a paper there, threatened that if any of them come to Christchurch I'll have 'em arrested for vagrancy and imprisoned for three months. However, we are not afraid a bit."

Arrival of Missionaries at New Zealand.

AUCKLAND, New Zealand,
Dec. 14, 1875.

Pres. Brigham Young:

Dear Brother—Knowing your anxiety for the welfare and prosperity of the Elders of Israel, whether at home or abroad, I therefore avail myself of this my earliest opportunity to inform you of our safe arrival in this city, after a pleasant voyage of 33 days from San Francisco. We are all in excellent health, and, so far as I can judge, in good spirits. Four of the brethren will remain here, and the rest of us proceed at once to Sidney, where we expect to find Bros. Welling, Stead, and Miller.

We were delayed nine days from Honolulu to this place, in consequence of the breaking of the main crank of the engine, which occurred twice, Nov. 26th and Dec. 2nd. The latter break came near being a very serious affair, but, through the protecting care and tender mercies of our Heavenly Father, and the prompt and wise conduct of the chief engineer, the damage to the steamer was slight, but the fright to passengers and crew for a few moments was considerable.

The distance from here to Sidney is 1,260 miles, time, under ordinary circumstances, five days.

Your brother in the Gospel of peace.

ISAAC GROO.

Y. M. M. I. A.

LEVAN, Jan'y 19th, 1876.

Editor Deseret News:

On the evening of the 18th inst. Bishop E. Taylor and Counsellor C. Christensen met with the young men of this place in the School House, and after the usual ceremonies organized a Y. M. M. I. A. with the following officers—Prest., John Witbeck, Jun.; Counsellors, Peter Peterson and John N. Shepherd; Secretary, H. W. Hartley; and Librarian, James W. Hartley. There was a large turn out of the young men and 32 enrolled their names as members. They start out to-morrow for a rabbit hunt, as those little pests are very numerous here. Lots of snow here, and the health of the people generally is good.

Yours, &c.,

H. W. H., Secretary.

The Onondaga Indians—The Onondaga Community.

SYRACUSE, N. Y.,
Jan. 18, 1876.

Editor Deseret News:

On the 11th inst., Brother J. W. Fox, Jr., and myself visited the Onondaga Indian reservation, five miles south of Syracuse. The principal settlement is about seven miles. These Indians have made considerable advancement in civilization. They have some well cultivated farms and comfortable houses. A few of the adults read, write and speak English. They have one Presbyterian and one M. E. Church. About one-half of the population profess Christianity, the other mostly cling to their old traditions.

They have two schools, which are supported by the State, and 106 school children between the ages of five and twenty-one years. There are eighty families, made up of 300 Onondagas and 102 Oneidas, in all 402 persons. They have about 7,000 acres of land which they own in common. This is valued at one hundred dollars per acre. Onondaga Creek runs through the reservation into the head of Onondaga Lake.

These Indians pay no taxes. Their chiefs settle small difficulties

among them, but they are subject to the laws of the State, from which they receive yearly annuities. They appear to have been under the tutelage of the State of New York since about the close of the revolutionary war, as the first treaty between them and the State was made in 1788. They have occupied their present location about fifty years. Their leading men consider them about the least advanced in civilization of any of the six nations.

Like other Indian tribes which have come in contact with civilization, they are wasting away before its vices and diseases. To their most intelligent men the future looks gloomy. They consider extinction only a question of time, unless there is some great change in their favor.

On the 15th inst. Elder F. Little and myself left Syracuse to visit the Oneida community, thirty miles east. We arrived at their fine residence and grounds a little after noon, and were kindly received.

In the evening we were invited to attend a lecture, by a lady of the family, in their fine hall, which is also used as an evening sitting room. As we entered the hall, it presented a very pleasant appearance. About 150 persons were grouped around as best suited their pleasure and convenience. They were enjoying themselves in that free and easy, chatty style so characteristic of a large, well regulated family.

The subject of the lecture was the origin and early history of the ecclesiastical order of Jesuits. The lecture was delivered without notes, in the social conversational style, and was both pleasing and instructive. After the close of the lecture, facts and ideas pertinent to the subject were suggested by others.

After a short intermission, the usual family evening meeting took place. A few items of business were talked over and some correspondence was read, when we were introduced as gentlemen from Utah. They signified that they would be pleased to hear anything we might have to say concerning our people.

Brother F. Little talked about thirty minutes. The people were much interested and sought further information by asking questions concerning our condition and prospects.

As the people seemed to desire it we remained with them the following day, during which we were shown their industrial departments.

In the evening they had a dance, in costume, which was a pleasant, enjoyable affair. We could but commend their wisdom in commencing at 6 o'clock in the evening and closing at 8. They considered two hours of such exercise sufficient for health and pleasure combined.

After sufficient time for the masqueraders to change their costume, and to re-arrange the hall, the usual family meeting took place. After the usual business had been attended to, it was suggested that the people would like to hear further concerning our doctrines and some of the principles involved in our church government.

Elder J. A. Little occupied some little time, when the conversation became somewhat general and interesting.

The following morning they welcomed us to their hospitality as guests of the family, and as there was no early train on the branch road running through their domain, they furnished us a conveyance to the village of Oneida, four miles distant, whence we took train on the N. Y. Central for Syracuse.

JAMES A. LITTLE.

Progress of the Mission.

HONOLULU,
Sandwich Islands,
January 12th, 1876.

Editor Deseret News:

The mail steamer *City of Melbourne* arrived here from Sydney this morning, twenty-one days out, and leaves this evening for the coast. I reached here to-day, at 12 m., from Laie, our plantation, thirty-two miles distant. All with me there are in the enjoyment of good health and alive to their duties. A good spirit prevails among the saints with us. Our cane labors move along finely, cane looks well and grows fast. Weather favorable at present.

I met Elder Pulsipher to-day in Honolulu, he having been spending a few weeks on this side of this