

THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 28.

SALT LAKE CITY, WEDNESDAY AUGUST 19, 1868.

VOL. XVII.

Bishop WILLIAM BUDGE is authorized to act as GENERAL AGENT for the DESERET NEWS throughout Cache County.

AGENTS of the DESERET NEWS will please endeavor to collect what Cotton and Linen Rags they can, and forward at their earliest convenience.

Correspondence.

HEAD OF ECHO CAÑON,

John W. Young's camp,
Sunday, July 26th, 1868.

Editor Deseret News:—Dear Sir.—Agreeable to request, I improve the first convenient opportunity to pen a few lines for your columns, relative to my late mission to the Sandwich Islands, which may not be uninteresting to some of your many readers.

At the April conference of 1856 I, in company with eleven others, was called on a mission to the Sandwich Islands. In response to this call I started on the 1st day of May following and drove an ox team as far as California. After arriving there I worked in the harvest field at \$2 per day to raise money to pay my passage across the water. I arrived at the Islands September 18th in company with Elders F. A. Mitchell, Wm. Naylor, Franklin W. Young, Wm. B. Wright, Wm. France and R. A. Rose. Here we met a number of elders from Zion who had been laboring on the Islands for years and had obtained a knowledge of the language.

The Saints at this time numbered rising of 4,000 throughout the group. On the 6th of October a general Conference of all the Elders from Zion on the Mission, was held at Wailuku, Island of Mani, where we had a general time of rejoicing, in which many hundreds of native Saints participated. At the close of this conference the Elders were distributed over the different islands. My lot was cast upon the Island of Mani, under the presidency of Elder H. P. Richards, he spending his time traveling among the branches, while I devoted my whole time and thought to the study of the language. I studied hard, and prayed earnestly to the Almighty to assist me, so that by faith and perseverance I soon acquired a sufficient knowledge thereof to enable me to speak to the people in their own tongue. I had been on the Islands three and a half months when I began speaking in meeting, attending to family prayer, &c., in Hawaiian.

I stopped a good portion of the first six months at Wailuku, a place once familiar to yourself. The citizens thereof often spoke of and referred to the days of Reoki Pukuniah, and of the early rise of the Church, and the translation of the Book of Mormon &c., upon the Islands. A part of each day I devoted to studying the language, the remainder I spent talking, chatting with the natives, &c., preaching on what I had learned.

My second six months were spent upon the Island of Hawaii, the largest of the group. Here I gave the most of my time to traveling and preaching. I traveled around the island, in company with Elder Eli Bell, a distance of several hundred miles, performing the entire journey on foot. The country is very mountainous, and a great portion of it covered with rough broken lava, thrown up by volcanic eruptions. This soon tore the shoes from our feet, and compelled us to travel a good portion of the way barefoot, although at times our feet were bleeding and our legs so swollen that we could scarcely get one foot before the other. We preached to the people the Gospel of life, and tried to do our duty, and many times went hungry, wet and cold.

At the end of this six months all the Elders whom we found on the Mission were released to return home, leaving us new Elders, with Elder H. Bigler, who had been re-sent to the Islands, as our President, to look after the entire affairs of the Mission. I was appointed to preside over the Island of Lanai, the island selected for a gathering place for

the Saints, upon which quite a number of families had gathered.

In the month of September, '57, I had the misfortune to get my arm broken and my wrist dislocated, through being attacked by a wild cow in the mountains. I was forced to travel some 20 miles before obtaining medical aid, during which time I suffered the most excruciating pain. I was laid up several months with my arm, and even now feel the effects of the fracture.

In the Spring of '58 the elders were all called home, leaving the natives to take care of themselves as best they could. We placed the most reliable native elders we could find to preside over the different conferences, gave them the best instructions we could and on May 1st sailed for America on board the barque *Yankee*. Our purses being empty we had to go in the steerage, having no place to stay or sleep in except down below on the freight, which consisted of oil casks, molasses barrels and old raw hides. A vile insult was extended to us the day we left Honolulu. The Custom House had just been robbed of about \$8,000; an officer of government came on board, saying he was authorized to search the ship, and the trunks of all the passengers on board for the said money. He searched our trunks, carpet bags, &c., very closely, then left the vessel without looking any farther, while there were many other passengers on board. I have since learned that they have found no clue to the robbery. After I returned to Zion I kept up a correspondence with some of the leading elders on the Islands, giving them from time to time such instructions, counsel, &c., as I thought was calculated to cheer, encourage and strengthen them in our holy religion.

In the month of February, '64, I received a letter written by six of the best native elders in the Church there, setting forth the doings of Walter M. Gibson, from Zion, as contrary to the teachings, examples, etc., of the elders who had formerly been over them. I gave a translation of this letter to President Young, upon which he selected Elders E. T. Benson, Lorenzo Snow, Joseph F. Smith, Wm. W. Cluff and myself to go to the Islands, and investigate matters, regulate the affairs of the Church and renew the work of the Lord there. Accordingly on the 2d of March following we took our departure by stage going west, and in 24 days were in Honolulu, the capital of the Sandwich Islands. We immediately sailed for the island of Mani, thence to the island of Lanai where Gibson was residing. Upon investigation we found that all which had been written was true, and that the story had not been half told. He was deprived of his Elder's Certificate and cut off from the Church during the stay of Elders Snow and Benson, and things put in order as far as possible. Since that time Gibson has denied to outsiders that he has ever had anything to do with the Mormon Church.

Elders Benson and Snow having accomplished the work for which they were sent, sailed for home in April leaving Bros. J. F. Smith, Cluff and myself there to labor with the people. We devoted our time traveling through the mission, re-organizing the branches and, according to the best of our ability, establishing the Church anew, instructing and encouraging the Saints, baptizing new members, and correcting the many erroneous ideas and principles introduced by Gibson.

In June following, Elders John R. Young and Benjamin Cluff arrived from Zion and joined us in the labor of the ministry. In the October following, J. F. Smith, W. W. Cluff and J. R. Young were released to return home, leaving Bro. B. Cluff and myself alone upon the island. Bro. Cluff not knowing the language at this time, the labor of looking after the affairs of the mission fell upon my shoulders, which duty I stepped forward and discharged with willingness to the best of my ability.

In the following December Elders F. A. Hammond and G. Nebeker were sent to the Islands to buy a piece of land suitable for a gathering place for the Saints, and adapted to the culture of cotton, sugar-cane, rice, &c. A purchase of 6,000 acres was made upon the Island of

Oahu, price 14,000 dollars. Some twelve families, including br. B. Cluff's and mine were subsequently sent to this land. For two years we experimented in cotton raising, but did not succeed sufficiently to justify a continuation of the business. Last year we began the culture of sugar cane, which we have reason to believe can be made a paying business, with capital enough to back it up. A sugar mill is now in process of erection which is calculated to produce 3,000 pounds of sugar per day; the mill when completed will probably cost 8,000 or 9,000 dollars. Quite a number of native Saints have gathered from the different islands to this land, and are now engaged in growing cane. We could not get them to engage in the cultivation of cotton, neither in cane until they saw a mill going up. They had been so badly swindled by Gibson, that as "a burnt child dreads the fire," they had almost lost all confidence in the white man. But now they feel encouraged to go ahead and try and do something for themselves.

Moral persuasion goes but a little way with them. A good sugar mill and a permanently established business which is likely to prove lucrative to them in a pecuniary point of view, will do more to gather them around us, than all the preachings a dozen smart elders can do. We believe that they are of the House of Israel, but they seem to attach but little importance to matters of religion. They are a people easily influenced, and easy to lead away, having but little stability. They are quick and excitable, but soon fall back into their old stereotyped, heathenish and superstitious notions and ideas. Many to-day believe in their ancient gods and idols, and even worship them.

Having been released by President Young from that mission, with permission to return home, I with my family sailed for San Francisco, Cal., on the 9th of May last, and arrived there in safety after a passage of 22 days, sailing 3,100 miles. We reached our "mountain home" June 15, all alive and reasonably well, having come by stage, a quick but hard trip, from California here, where we met with friends and Saints who made us more than welcome. My heart was filled with joy unspeakable on again beholding the Zion we love, and again breathing our pure mountain air, after an absence of near four and a half years, which, added to my former mission, make over seven years devoted to the Sandwich Islanders. The happiest moments of my life have been when I have been standing before that people and, in their own tongue, in honest simplicity, declaring to them the principles of life and salvation, and that Joseph Smith was a prophet of the living God, and that his lawful successor now leads this people, and that God lives, rules and reigns. My heart feels upward and onward and alive in "Mormonism" and ready to try and do my duty, God being my helper.

On my arrival home, having a family to support, and no means but my hands, I felt to lose no time, but to embrace the first opportunity to go to work. An opening soon offered, as foreman under brother John W. Young, on the railroad contract in Echo Cañon. I was at home but six days before I embarked in this enterprise, and here I am trying to do my duty, and labor for the interest of my employer. I feel first-rate; we have good times, good meetings on Sundays, and attend to our prayers regularly evenings. We number about 50 men, and teams in proportion. I find no time to be idle.

Ua pau me ke aloha nui,
ALMA L. SMITH.

GREEN RIVER FERRY,
Aug. 12th, 1868.

President Brigham Young:—We arrived here and crossed in safety to-day. The health of the camp is now good. There have been quite a number of cases of sickness, but nothing very serious. We buried two infants that were both sick before coming into the train, no other deaths. Nothing has occurred to mar the happiness or peace of the train except an Indian raid on our animals on the 5th inst. While in camp for noon, and in the very act of getting

up the stock for the afternoon's drive, two Indians rode in among the band and succeeded in driving off about forty-five head of our best animals. Some thirty of the boys started on mule and horseback, in pursuit, and headed off all the animals in about five or six miles, with the exception of five which the Indians seemed determined to capture, and part of the boys were equally as determined they should not. After a hard ride of about thirty miles some few of the boys succeeded in overtaking them, when a contest ensued and one Indian was killed and the other mortally wounded. The boys sustained no injury whatever, although five shots were fired among the herders while driving up the stock, but happily with no fatal result.

Our animals are all in very good condition, and if no serious accident happens we expect to reach Salt Lake City by the 20th of this month.

Trusting that all is well with you, as it is with us, we remain your brother in the Gospel.

CHESTER LOVELAND, Capt.
E. B. SHOEBRIDGE, Clerk.

LIST OF PASSENGERS In Captain Chester Loveland's Train.

Louis Hausen; Elizabeth Reese; Elizabeth Williams and two children; Gamaliel Briscoe; A. De Gray, wife and five children; Benj. Bartlett and wife; John Evans and wife; Joseph Perkins and sister; Fred. Culmer, wife and four children; Nancy West and two children; John Savage and wife; Robert Guttridge, wife and daughter; James Turner, wife and five children; Edward Baynham, wife and son; Maria Fleming and son; Evan Jones; Ann Phillips; Mary Worsley; Ann Powell; James Griffiths, wife and two children; Amelia Mullett and two sons; Mary Ann Croft; W. D. Thomas; Florence Cope; W. Purdy; James Purdy; W. Studer; H. Liversadgse, wife and child; L. D. Rudd, wife and child; A. N. MacFarland, wife and four children; Mary Taylor and daughter; J. Jenkins and sister; Anna Martin and child; R. Pickering and daughter; Peter McKinnon; George Harston; Joseph Mullett, wife and two children; Lavinia Pickering; Samuel Hale, wife and two daughters; Edward Tullidge; Susan Ferguson; J. H. Barber; J. Walker; G. F. Dare; Mary Coslett and five children; Ole Peter Warner and wife; Wm. Nicholas, wife and child; Mary Walters and two daughters; Sarah Eynon; Elizabeth Angel and four children; H. Mansell, wife and three daughters; F. Laver and sons; Elizabeth Brewer and four children; Louis T. Jones and four children; John Wickham; Elizabeth Bentley and three sons; John Eames, wife and seven children; Samuel Eames; R. J. Davis; Wm. Wade, wife and child; Isaac Evans; C. J. Mullett and wife; John Lowe, wife and four children; J. Worthington; J. Gleve, wife and five children; G. Durrant and two brothers; G. Trenneman, wife and child; Sarah Evans; F. Street, wife and eight children; E. Faulkner, wife, son and daughter; Elizabeth Hill and five children; Eliza Latter; J. C. Jones; Henry Weist, wife and child; Mary Blemell and two children; Oswald Blemell; Wm. Ince, wife and son; Lettice Retford and three children; Helen Crosby; Sarah Cope and son; John Kirkham, wife and son; J. Todd; Keziah Hall; Luke Shaw and two sisters; J. Perkins and two sons; Emma Allen; Eliza Harrison; J. Beaumont and wife; W. Chapman and wife; Daniel and Eliza Powell; Elizabeth Timson and five children; E. Morgan, wife and five children; H. Smart, wife and four children; J. Hebdon, wife and child; W. C. White, wife and two children; D. Justet and five children; J. L. Grundhand, wife and two children; Elizabeth Hill and five children; Anna Jenkins and five children; H. Cottle and daughter; L. I. Halsher and wife; Elizabeth Cousins; Mary Ann Cousins; D. Lunn, wife and six children; Jane Luna and daughter; William Saunders, wife and daughter; Sarah, Priscilla, Ellen and Rebecca Cato; Hylan Davis; Lay Powell; Wm. Cope; Lot Adams; John Muir; Elizabeth Moore; S. Hare, wife and seven children; Jessy Woolridge, Rhoda Watson; J. Turner, wife and two children.