

## HINDOSTANEE MISSION.

BY BISHOP NATHANIEL V. JONES.

## LETTER NO. 3.

On the 23d of June, 1853, Elders Luddington and Savage returned, the latter much enfeebled from exposure, and a violent attack of fever, together with a complication of other diseases. When two days at sea, they encountered a violent storm, during which the vessel sprung a leak; and it became necessary in order to keep her afloat, to throw overboard most of her cargo. They soon put her about, and stood in for Calcutta, that being their nearest port. She had on board one battalion of a native regiment, besides about one hundred passengers, and about eighty kalasees (native seamen). The pumps were all manned, and every bucket on board called into requisition; but in spite of their efforts, the water still gained on them so rapidly, that it at one time put out the fires; after much exertion they succeeded in getting up steam again. Finally, after three days and nights of arduous toil and ceaseless effort, mingled with hopes and fears as to their fate, they reached the Hoogly river with 14 feet of water in the hold. This to us was another additional manifestation of that power which watched over the servants of God.

June 25, Elders Carter and Fotheringham arrived from Dinapore and Chunar, after having been absent from Calcutta one month and nine days, of which the following is a brief report:—

Dinapore, the first town of importance which they came to, is situated on the banks of the Ganges, 600 miles from Calcutta, via the Sunderbunds (a low tract of country cut up into numerous channels), and is a military station, and at present has one queen's regiment stationed there.

Upon their arrival they immediately called upon Gen. Young, to whom they had letters of introduction; he invited them in to his house, and talked very freely with them. After understanding the nature of their business, he said, "that for his part he did not wish to change his religion, and that he could not on any account allow them to preach to the soldiers;" for said he, "your inducements are so great, that our men would all be leaving us." He further said, "I wish to consult with my staff, and I will let you know more fully about the matter on your return." They bid him good day, and returned to the boat on which they had come up, and which expected soon to start for Benares and Chunar, trusting that they would there meet with better success.

The ancient and renowned native city of Benares, is built on the river Ganges, 230 miles above Dinapore; it is chiefly built in the oriental style, the streets averaging generally from four to fifteen feet in width, and are continuously lined with shopkeepers of all grades and classes. The houses are mostly built with their backs to the street, with small narrow windows and loopholes. Benares is chiefly remarkable for its ancient traditions.

Many of the devoted Hindoos, after they have bathed at the junction of the Ganges and Jumna, and performed a pilgrimage to Juggernaut, and put up their offerings at the shrines of Bal-Bram, Kollah, and Gunga, come to the holy city to die. It is considered by them to be the nearest heaven of any place on this earth, and the point from which the gods ascend and descend.

About four miles distant from Benares was stationed a small artillery corps, with a few civil servants, which offered no inducements worthy of the consideration of an elder.

Chunar is situated on the Ganges about 20 miles above Benares, and is a sanitary station for the invalids of the north western army of India. Some months previous to the arrival of Elders Carter and Fotheringham in Chunar, Elders Willes and Richards had visited the station, and preached to them a short time, during which they baptized about eight. They seemed to have gone forward without any understanding of the requirements of the gospel; their minds were beclouded by the power of the evil one, as to the nature of the great message of salvation; and afterwards, when Elders Willes and Richards began to expound the way of life more fully to them, they could not endure it; the path was too strait. The result was, they turned against the truth, and became its most vile and bitter opposers.

When Elders Carter and Fotheringham arrived at Chunar, they found the inhabitants much opposed to our principles. Measures were immediately taken by Col. Blake, commander of the station, to notify the inhabitants of their arrival, and he forthwith dispatched the sergeant-major with a notice to them, stating that they would not be allowed to preach within cantonments (outside was a desert wilderness).

They then called upon most of those that had been baptized by Elders Willes and Richards, for the purpose of getting sheltered from the vertical rays of the sun, which were exceedingly oppressive at this season of the year; and for the still further purpose of stopping a night with them.

After visiting all that they could hear of in the station, and were denied even the privilege of sleeping on the floor, they concluded the last and only alternative for them was to call upon Col. Blake. After considerable parley with the servants, &c., they were permitted to wait upon him at the threshold, whereupon they introduced themselves as missionaries, direct from G. S. L. City; he immediately interrupted them by saying, "What did you come here to preach for? Why don't you go where there is some body?" adding, "I have got my belief, and you have got yours, and where is the difference?" They asked him for the privilege of preaching within cantonments, to which he positively said no. He then asked them where they were stopping, and why they did not "stay in the house out of the sun?" saying that "you will kill yourselves running about?" (when he had all this time kept them standing at his door in the sun). They promptly told him that for the short time they had been there, they had stopped under a tree on the banks of the river, telling him they were strangers, and the people were much prejudiced against them, and they had not been fortunate enough to find any other place up to that time. He then abruptly shut the door in their faces, for fear, I suppose, they would next ask the privilege of stopping with him. Feeling determined not to be overcome, they directed their attention to another part of the lines; after some effort they prevailed upon Conductor Green to take them in for the night, upon the following condition. Mr.

Green said, "You know that I am violating the orders of the commander of the station, by offering you shelter at all; but if you will agree to leave to-morrow morning, I will let you stop all night," which they agreed to do. During the evening Mr. Green told them, while talking about Mormonism, that the people were perfectly satisfied with what they had heard, and that it was a good thing that Mr. Willes and Mr. Richards left when they did; for they would not have been permitted to have stopped longer.

On the following day they set off for Mirzapore in a dingah (a small native boat), a distance of 35 miles up the river. Upon leaving, Mr. Green gave them about one pound of bread, and a goglet of water. After about 40 hours' run, during which time they were exposed to the hot winds which prevail at this season of the year, which are exceedingly injurious to both natives and foreigners, and to the burning sun during the day, they arrived at Mirzapore, overcome from exposure and fatigue.

Mirzapore is a place of but little importance, exclusive of the native population. It has 12 or 15 civil servants, just enough to administer the law and collect the revenue. Distance from Calcutta, 830 miles. They here found the steamer upon which they had come to Dinapore, just getting ready for her downward trip to Calcutta. The ill success with which they had met, together with their present debilitated condition, caused them to abandon the idea of going higher up. Bro. Carter's health had been on the decline for some time, and the fatigues of the journey had not tended much towards restoring it. They both finally concluded they would return to Calcutta; and through the kindness of Capt. Wm. Elder, and the second engineer, Mr. Charles Booth, they were enabled to secure a passage.

On the 7th of July, Elder Carter embarked on board the ship John Gilpin, bound for Boston. The American consul, Dr. Hoffnagle, paid his passage, and gave him sufficient money for his outfit. Elder Carter was counseled to return home, in consequence of his poor health; the climate not agreeing with him.

For six weeks I had been engaged in writing a reply to a pamphlet which had been published in that country, and widely circulated during the last year. The whole was a fabrication, a garbled production throughout, compiled from detached portions of all of the lies that had appeared in the United States and England for the last 15 years, and in many instances more vile than their authors, by unnecessarily misrepresenting their statements. The entire production was a tirade of abuse, a scurrilous tissue of misrepresentation and falsehood as was ever compiled in one precious bundle. Its principal author was Charles Saunderson, third teacher in the La Martineer (an institution of learning for boys); also the second teacher of the same school contributed much towards it.

We should have considered the production unworthy of our notice, had we not been strangers in the country; besides, we were assured that many people believed it to be the truth. For this cause we consented to give a reply, which contained 120 pages octavo, which we trust has been the means of doing much good.

About the 1st of August, bros. Luddington and Savage started the second time to Rangoon, Burmah. I also received a large supply of books from the "Star" Office, Liverpool, and 250 copies of the Reply, which I have just published. I also published in the city papers a full list of all of our works, and where they could be obtained.

On the 8th of August I was waited upon by a deputation from a missionary station some eighty miles distant, called Kishnagur, having heard of us through the missionaries; they expressed a desire that an elder might be sent them, for the purpose of teaching them our doctrines, as they were very tired of those which they had. Accordingly I set out for the place, taking with me two interpreters, both of which belonged to the church, and were well acquainted with our doctrines.

We hired a dingah, manned by four natives. Our course was up the Hoogly, called by the natives Bhageeruttee, and is the Ganges proper. On our way up we touched at Sarahampore, the site of the first missionary Baptist station in Bengal, which was built up under the supervision of the late Rev. Mr. Carey, and has since been subject to the guidance of Marchman and others, and at present is a place of little or no consequence; it is built on the eastern bank of the Hoogly, sixteen miles above Calcutta.

We next called at Chinsurah, Culnah, and other native villages, situated on the river. Near these native towns, and at different other places on the banks of the river, are places selected by their brahmin (priests) for the burning of their dead, and where the sick and diseased are brought to die by their friends.

A brief description of one must suffice for all. The interior of the country is densely populated by a class of natives called rigolt (cultivators of the soil), which bring their dead and sick for many miles to these chosen places. Many of these places are so thronged that for months the fires do not go out.

So tenacious are they for their traditions, as well as the instruction of their brahmin, that many of them, as soon as they feel slightly unwell, set out for these places on foot. To die on the banks of the Ganges is to them what a belief in Christ is to the Christian religionists—their all; and if by any mishap they should die before they get to one of these places, their position in the next world would be extremely precarious.

Individuals who are in full fellowship with their cast, as soon as taken sick, they are obliged to take forthwith to the holy Ganges to die. I have seen them by scores laying on the ground and on dooles (a kind of litter), exposed to the burning sun, trying to die, or at least their friends trying to have them.

When they have been once taken to these places, it is supposed they are surely dead. If any symptoms of convalescence should appear, they are immediately hurried in to the river, where they are suffocated with mud and water, which gives them a certain passport to the highest exaltation in the Hindoo's heaven. It is the highest aspiration of the devoted Hindoo to die such a death; and they are not unfrequently taken in to the river amidst the clamorous and deafening shouts of their friends, while they themselves are exclaiming "Gunga, Gunga" (the name of the god of the Ganges).

When once taken here and afterwards escape, they forfeit all their possessions, and are disowned by their wives, children and friends; and the inhabitants of the country

will declare that the man himself is dead, and that it is his spirit which has come to trouble them, and they will eject him forcibly from their midst. The consequence is, that but few ever try to make their escape, and thousands are killed by their customs, that would otherwise recover. Many of the poorer class are not able to obtain sufficient wood to burn up the bodies of their friends, when they are slightly singed and thrown in to the Ganges, to bleach upon the holy sands of the great national sepulchre, and become food for alligators and vultures.

## SANDWICH ISLANDS.

PALAWAI, LANAI AND HAWAIIAN ISLES, 7

October 6, 1855.

BR. GEO. A. SMITH:

Dear Cousin:—Having lately been called to preside over this mission, I feel it a duty, as well as a privilege, to address you a few lines, that you may be posted in relation to the work of the Lord on these islands.

My health continues good, and I feel thankful to my Heavenly Father for the blessings that he has bestowed on me since my arrival in the Pacific Isles. The climate, although warm, agrees with me quite well, and I enjoy myself well with this people. The saints here at present are somewhat dilatory, although many of them are good men and are alive to the work.

The gospel is spreading slowly on the different islands, though the work for the past year has been somewhat retarded in consequence of there being but few elders in the field, that had a knowledge of the native language. That difficulty will be obviated in a measure the coming season, as there are now some fifteen of the elders from Utah that can speak the native language fluently; and we hope to be able to give fresh impetus to the work the ensuing season.

The gathering place at Lanai (at which place I am writing) is prospering as well as could be reasonably expected. Quite a number of families have already gathered here; they are strong in the work of the Lord, and many of them evince a strong desire to gather to Salt Lake; but their means is quite limited, and I fear it will be several years before they are able to raise sufficient means, by their own industry, to enable them to gather with the saints in the valleys of Ephraim. They are also bound here by the government at present, for the law of the kingdom compels every subject that leaves the islands to give bonds for their return; and I see no way that they can be gathered from the islands, until there is a change in the administration.

But the Lord rules, and they are his children; and if he designs to gather them to the mountains, he will open the way for their deliverance.

The brethren of the mission are well, and their hearts are filled with the spirit of their calling. Those brethren that were here previous to our arrival, have all been released from the mission, and have returned to California, expecting soon to join their families in the peaceful vales of Deseret. Thus you will see that the responsibilities of the mission is now resting upon a few young and inexperienced boys.

We feel our weakness and our inability; yet we rely upon the promises of the Lord, and hope by faithfulness to be able to bear off the work now incumbent on us, in that way that will be pleasing to our Heavenly Father, and to the satisfaction of those that called us to labor in the vineyard.

Cousin Joseph is on the island of Maui. I have not seen him for some three months. He was well and doing well, the last I heard from him. Cousin Silas S. is here with me; he is also well, and enjoys himself first-rate.

Remember me kindly to your family, also to br. Elias and family.

As ever I remain, your friend and cousin,  
SILAS SMITH.

[From Elder Edward Partridge to Elder W. Woodruff.]  
KOHALA, Hawaii, Sept. 3, 1855.

I am obliged to endure some things on these islands that are not very agreeable at times, but I feel to be resigned to my lot, and to endeavor to discharge the duties which have been placed upon me, in the best manner that the ability which God has given me will permit.

I have ever been glad that I was called to this mission. I have never felt sorry for a moment, for I believe, if I continue faithful, it will prove a blessing to me. It is truly a good school, for although I have not yet learned much, still what I have learned is worth more to me than gold.

Before I started on this mission I hardly knew whether I was a Mormon or not, having been born among the Saints, and having seen and heard but little else than Mormons and Mormonism. But when I got out among people who deride us and our religion, who care for nothing beyond this life and the enjoyments thereof, and who turn a deaf ear to things pertaining to their future welfare, I began to realize that I was not one of them, and that my interests were not in anywise coincided with theirs.

When I hear any one speak disrespectfully of Joseph Smith, Brigham Young, or the Mormons, I find that there is a little of the so called Mormonism slumbering in my bones, which was born there, and it does not take much to wake it up.

The work on these islands at present is not so flourishing as it has been; I think the time is past with regard to baptizing rapidly. If we can keep what we already have, we shall do extremely well. I have all that I can possibly attend to in traveling among the different branches contained in this conference, instructing and strengthening them the best I can, with the knowledge I have of the language.

This is a singular people, and a person needs to use all the wisdom and forbearance that he is in possession of, in order to get along well with them and keep them awake to a sense of their duties, for they are very apt to go to sleep. They are very fond of the marvelous, and if they can hear of wonders and strange things they will be extremely interested; but I am not calculated to tell many wonderful things. I endeavor to tell them what I consider more particularly concerns them at the present time.

Our next conference will be on the 6th of April; until then I shall labor on this island, which is as large as all the rest in the group. The volcano is about a hundred miles from this place, and we can see the light of it at night.

I believe that the elders are all doing well, that is, the best that they can, with the little experience which they have. They have generally made rapid progress in acquiring the language, and are now teaching the natives those things pertaining to their present as well as future welfare.

I long to see the saints gathered out from the influences which here surround them, for in their present scattered condition it seems a difficult task to do much more with them than to keep them alive.

Br. Washington B. Rogers wishes to be remembered to you. He labors in this conference.

## U. S. Mail to Manti.

THE SUBSCRIBER begs leave to inform the citizens of Utah, that the United States Mail Coach for Manti will leave Great Salt Lake City, every Thursday, at 6 a.m., and arrive at Manti every Saturday at 6 p.m.; returning, will leave Manti every Monday at 6 a.m., and arrive at G. S. L. City every Wednesday at 6 p.m.

Passengers or parcels for Union, Drapersville, Lehi, American Fork, Pleasant Grove, Provo, Springville, Palmyra, Payson, Nephi, Fort Ephraim, and Manti, will be carried on reasonable terms. JOHN DAILY.

Apply to Col. Hosea Stout, Agent.  
Great Salt Lake City, July 25, 1855.

## TAX NOTICE.

ALL PERSONS who are delinquent in Territorial and County Taxes, in G. S. Lake County, U. T., are hereby notified, that they will be visited by myself or proper officers forthwith for the purpose of collecting said taxes. Be ready to save accumulating costs. In the time necessarily consumed in visiting you from house to house, many can save cost by paying at my office N. W. corner of Council House. The finances and liabilities of the Territory and County will not admit of indulgence. Mr. J. W. Mills is authorized to receive taxes in my absence.

Auditors Warrants taken on County Taxes for a short time. SILAS RICHARDS, Ass't and Col. G. S. L. City, Dec. 26, 1855.

## UNITED STATES MAILS.

BY the present arrangements made by the Department, the Mails are to leave and arrive at Salt Lake City as follows:—

The Southern mail to Manti will leave every Thursday morning, and arrive every Wednesday evening.

The California mail, via Fillmore, Parowan, and Cedar City, U. T., and San Bernardino, Cal., to San Pedro, will leave the 1st day and arrives by the 28th of every month.

The mail to Tooele City leaves every Monday morning, and arrives every Tuesday evening.

The Ogden mail leaves every Monday and Thursday morning, and arrives every Tuesday and Friday evening.

The Eastern mail leaves the first, and should arrive by the last day of each month.

The Eastern and California mails are closed at 4 p. m., the last day of each month—which correspondents will do well to remember.

4114 E. SMITH, P. M.

## HERDING! HERDING!

THE undersigned take this method of announcing to the citizens of Great Salt Lake, Davis, and Weber Counties, that we are making extensive arrangements for herding STOCK, on the West side of BEAR RIVER, in Weber County, near the mouth of the Malad, where the range is unsurpassed by any in this Territory.

We will take Stock to herd at the rate of a cent and a half per day each head, and pay all damages accruing to owners through our negligence and for the benefit of those residing in this County and the Settlements north, we propose to receive stock at the Stray Pound in G. S. L. City, on the first Monday of every month, commencing the 6th of August; at Sessions' Settlement on Tuesdays, at East Weber on Wednesdays, and at Ogden City on Thursdays following, without any extra charge for driving to the herd ground.

N.B. Sheep taken on shares, as may be agreed upon by the parties.

W. F. JORNER, E. K. HANKS.

20-6m

## GREAT LAND SALE

TO PAY the delinquent WATER TAXES. The following 5 acre lots will be offered for sale by Public Auction at 12 o'clock on Saturday the 15th of January 1856, near the Sugar House Ward School-house; excepting such lots as may be redeemed before the hour of sale.

Joseph Bat's	Lot	12	on Block	1	tax \$2.25
Addison Everett	13			1	1.25
William Empey	4			16	1.50
J. G. Hardy	6			16	2.50
Hyrum Mikesell	7			16	2.50
Lewis Neely	8			16	1.50
William Swope	20			16	1.50
Christian Christensen	3			17	2.25
Benjamin Covey	5			17	3.75
Maxfield	7			17	1.50
Torson Simpson	6			15	8.25
J. Everett	8			15	4.75
John Ellis	1			18	6.50
Thomas Harey	2			18	2.50
J. Coats	3			18	1.50
J. Malen	7			18	1.50
John Carter	8			18	4.25
David Rogers	15			18	2.50

CHARLES KENNEDY, Water Master.

Sugar House Ward, Dec. 25, 1855.

N.B.—Others whose bills are unpaid will soon appear. So look out.

43-3t

## DESERET NEWS.

Printed every Wednesday,  
DELIVERED ON THURSDAY.

Six Dollars per Annum, in Advance.

OFFICE—POST OFFICE BUILDING.

## AGENTS.

The following persons are requested to act as Agents for the Deseret News, Vol. 5:

## GREAT SALT LAKE COUNTY.

Kanyon Creek Ward	A. O. Smoot.
Gardner's Mill, Mill Creek	Robt. Gardner.
Mill Creek	Alex. Hill.
Big Cottonwood	Lyman Stevens.
South Cottonwood Ward	And'w. Cahoon.
Union	S. Richards.
Drapersville	Wm. Draper.
West Jordan Ward	Joseph Harker.

## TOOELE COUNTY.

Richville	J. Rowberry.
Tooele City	El H. Kelsey.
Grantsville	Thos. H. Clark.

## DAVIS COUNTY.

Stoker	John Stoker.
Centerville	A. B. Cherry.
Farmington	Jas. Leithend.
Kaysville	Sam'l. Henderson.

## WEBER COUNTY.

Ogden City	J. G. Browning.
Bingham's Ward	E. Bingham.
South Weber	Thomas Kingston.
East Weber	A. Wardsworth.
North Ogden Ward	Thomas Dunn.
North Willow Creek	Salmon Warner.
Youngsville	Ell H. Pierce.

## UTAH COUNTY.

Provo City	D. Carter.
Springville	Aaron Johnson.
Lehi City	David Evans.
Mountainville	Isaac Houston.
Cedar Valley	Allen Weeks.
American Fork	L. E. Harrington.
Pleasant Grove	Wm. G. Sterrett.
Palmyra	John W. Berry.
Payson	Chas. B. Hancock.
JUAB COUNTY	T. B. Foot.
SAN PETE COUNTY	George Peacock.
MILLARD COUNTY	S. P. Hoyt.

## IRON COUNTY.

Parowan	J. C. L. Smith.
Cedar City	I. C. Haight.
WASHINGTON COUNTY	J. D. Lee.
San Bernardino, Cal.	D. M. Thomas.