

## THE INDIA MISSION.

BY ELDER CHAUNCEY W. WEST.

VISIT CANTON—RETURN TO WAMPOA—ELDER DEWEY STILL SICK—JULY 15, SAIL FOR SAN FRANCISCO AND ARRIVE THERE IN 54 DAYS—ARRIVED IN G. S. L. CITY, JULY 15, 1855.

## LETTER NO. 5.

June 8th, Mr. James Elister of Virginia, who came up on the steamer with me, invited me to accompany him to the city of Canton, saying that it would not cost me any thing. At 10 a. m. we started in a nice saupan boat, having three men to row and a woman to scull.

We rowed up the river with the tide at the rate of six knots an hour; the scenery was truly delightful; the country on both sides, as far as the eye could reach, was clothed with a mantle of green, interspersed with beautiful groves of fruit and shade trees of various kinds. We passed several large forts on each side of the river, also numbers of China Pao des (monuments) which were beautifully built, and were from 150 to 200 feet high; our boatman said that they had stood for hundreds of years. We passed the entrances into thirteen canals leading from the river into the country, in which we could see immense numbers of boats plying to and fro.

At 1 p. m., we came in sight of the city and began to wind our way among thousands of boats, of all sizes and dimensions, laying from 15 to 20 deep almost obstructing the passage, and so it is for 5 miles above and below Canton. At 2 p. m. we landed in the front of the square where the English church stands; it is beautifully adorned with walks, shades and flower beds.

Our boatman acted as guide and took us to a hotel kept by a Chinaman; here we were treated with great respect, and furnished with a private room adorned with great splendor, after the Chinese style. In the evening our pilot conducted us through the principal streets in the city; the buildings are generally three and four stories high, the streets very narrow and thronged with people, nearly all of whom were carrying something from silk and satins to wood, vegetables, fruit, brick and mortar.

At nearly every shop we were importuned to go in and look at their goods, and a dozen or more followed us during our walk trying to get into our good graces by running down other traders, and telling how good and cheap their articles were. The Jews fall far short of the Canton merchants in urging one to trade.

The next morning I concluded to take a walk alone to the English factories, a distance of two miles. I had not gone far before I was surrounded by a crowd of Chinamen who followed me nearly there and back, talking constantly and urging me to trade. On my return I learned that our guide had gone out in search of me, and the landlord said it was a wonder that I got back alive, that it was not safe for an European to travel through the city alone, even in the middle of the day.

After breakfast we visited the markets and several other places of public resort; there appeared to be a great excitement and confusion among the people, which our guide said was caused by the news that the rebels were approaching the city, and would probably attack it that night or next morning.

At 3 p. m. we left Canton and arrived in Wampoa the same evening. When I extended the parting hand to Mr. Elister he gave me \$2, and accepted some pamphlets, which he promised to peruse with care and lend to his friends. I again went on board the Cressy, which had come out of dock, and was informed by the officers that they expected to sail for Hong Kong the next day and I could have a passage.

The next morning, about 8 o'clock, we heard a tremendous cannonade at a town about two miles distant on the side of one of the canals, and soon saw the inhabitants running across the fields; in a short time the whole town was in flames. We were informed that the inhabitants had refused to pay tribute, and the government had sent her Mandarins boats to destroy it.

At 5 p. m. we sailed for Hong Kong where we landed on the afternoon of June 12. I found Elder Dewey's health about the same as when I left him; he had a severe attack of ague and fever, but had got the chills broken; Mr. Young had been very kind to him. On the 14th I had a conversation with Mr. Miller, who succeeded to the Captaincy on the death of Capt. Bell, and he said we could come on board and remain while his vessel was in port; I thanked him kindly for his offer and returned to Mr. Young's and talked with Elder Dewey, and we agreed to go on board next morning, as we thought it would be more healthy on the water.

On informing Mr. Young that we were going to leave, he said, as it was Saturday, it would be better not to go on board until Monday, that we were welcome to stop and urged us much to do so. He had been so kind to us that we did not like to go against his wishes and concluded to remain.

The next day (Sunday) passed very dull, and about 4 p. m. we concluded to leave our trunks, go out to the vessel and have a little chat with Capt. Miller. We informed Mr. Young of our intentions, but he said we had better remain until after supper, which would be ready in the course of an hour, still we felt impressed upon to go. On reaching the vessel we found Capt. Miller and had a pleasant interview.

The next morning we were informed that Mr. Young's house had fallen down, and on going ashore for our trunks (which we found among the ruins) we learned that in about one hour after we left, while all were at supper, a large rock broke loose from the hill above the house, rolled down and struck the lower story, bringing it down with a crash and covering the inmates in the ruins; some were killed and all more or less injured. Shortly after getting on board Elder Dewey had another attack of chills and fever.

On the 25th a vessel came in on its way to Singapore, but we could make no arrangements for a passage. The ship were then stopping in was about ready for sea and Elder Dewey's health was still failing, and, as we both thought he would not regain his health in a tropical climate, after fasting and prayer to know the will of the Lord, we felt that the Spirit dictated that it was our duty to return to America.

The barque Hingeer, Mr. Dibble, master, with whom we came down from Waupoa, was chartered to take

Chinamen to California. On seeing him he proposed taking us for one hundred dollars each, payable in San Francisco; being from one third to one half less than the common price for a passage.

The second night on board I dreamed that the vessel was wrecked, and that I saw the crew and passengers in great distress. The next night I twice had the same dream, and a night or two after Elder Dewey dreamed the same thrice. We then became convinced that it was our duty to leave the vessel, but how to get off we did not know; we felt averse to speak to the captain about leaving, for he had been very kind to us and had turned away other passengers who wished to go with him; but the longer we remained on board the more we felt impressed that it was our duty not to remain in the vessel.

As the Capt. was an infidel we knew it would have no good effect to tell him the reason why we wished to leave. The morning before the vessel was destined to sail we informed him that we would like to tarry in China a few days longer (if we could make matters agreeable with him) until the next mail steamer should arrive from the east, as we were looking for letters which we wished to obtain before we sailed; he said he did not wish to hinder us if we desired to tarry, but we must be aware that he had laid in stores for us and refused other passengers. Just at this moment three men came and wanted a passage to San Francisco, offering to pay the money down; the captain then said it would be no disappointment to him if we tarried. We then asked him how we could settle for our fare while we had been on board, he replied that we were welcome, that he did not want any thing for it; we thanked him, took our trunks and went on shore.

After being on shore for several days we made arrangements with Capt. McDonald, of the ship "John Grey" of Liverpool, to give us a cabin passage to San Francisco for \$150 each, to be paid on our arrival there. On the 8th of July we went on board, and on the 12th we got news, through the papers, of the wreck of the barque Hingeer, Captain Dibble, in the China sea when 7 days out; about one fourth of the passengers were lost, the balance, after suffering severely, were taken off the wreck by a United States frigate.

At 1 p. m. on the 15th of July we weighed anchor and sailed into the China sea. We steered north west until we struck the 45th degree of north latitude, passing through several groups of the Japan islands, where we got a fair wind and steered direct for the port of San Francisco.

On the 15th of August the Chinese passengers, 270 in number, got into a regular quarrel about the division of the rice at meal time, and it was with considerable difficulty that the captain stopped the row. During the quarrel a Chinaman caught a kettle of boiling water and threw it on his opponents, they made a general rush at him, he seized an iron crank and, as he raised it to throw at them, his foot slipped and he fell overboard. The captain gave orders to put the ship in stays, lower a boat and pick him up, but they could see nothing of him; after cruising about some time in search of him, as the sea was considerable rough, they gave him up as lost and hoisted in the boat, when Elder Dewey happened to look down the rudder post and saw him on the top of the rudder.

He was so mad that he would not speak for some time; they threw over a rope, which he made fast around him, and hauled him in, to the great joy of his friends but displeasure of his enemies, who would have pitched on to him again if the captain had not interfered.

On the morning of the 6th of September we came in sight of the outer entrance of the bay of San Francisco, and shortly after were hailed by two men-of-war, one French and one English; the captain put the ship in stays and waited until they came alongside, they sent an officer on board to examine the ships papers, as they were on the look out for Russian vessels and did not know but ours were false colors.

On the 7th a pilot came on board, and at 2 p. m. we came to anchor in front of the city of San Francisco; 54 days out.

Elder Dewey's health continued poor, and he had several attacks of the fever and ague, until we reached the northern latitudes when he began to gain strength very fast, and by the time we landed he was enjoying moderate health. We went on shore and made enquires for Mr. J. M. Horner; while in search of him we met an old acquaintance of Elder Dewey, who informed us that Elder P. P. Pratt was in the city. We went immediately to his residence where we found him in company with a number of missionaries who were coming from and going to the Sandwich islands; it was truly a time of rejoicing with us to meet so many of the elders of Israel unexpectedly, and more especially Elder Pratt who was able to give us such counsel as we required.

The next day we saw Mr. J. M. Horner who let us have the money to pay Capt. McDonald for our passage. The next consideration was, how are we to repay Mr. Q. S. Sparks, an old acquaintance of Elder Dewey, offered to settle with Mr. Horner for him, if he would go to San Bernardino and work at carpentering, and said he would allow him \$50 a month during the winter.

Br. Dewey accepted the proposal and, after remaining in San Francisco two weeks, took steamer for San Pedro. On the 20th of September I left San Francisco, crossed the bay to Oakland, and from thence traveled by land to Sacramento, holding meetings by the way; from thence I went to Salmon falls, Eldorado county, and set in to work, for Mr. Ebenezer Hanks, at repairing his mill race and mining.

I remained in that part of the country until the 1st of December, during which time I earned the sum that I had borrowed of Mr. J. M. Horner; I sent it to him. I then went to the San Juan valley to visit my brother; here I found Elder McBride who had organized a branch of the Church at that place, and after tarrying two days I accompanied him to Watsonville, in Potho valley, and lived with Mr. Wilkins.

From thence we went to Santa Cruz and lived at Mr. Meador's where we had the pleasure of meeting with Elder Henry Bigler, late from the Sandwich islands; tarried there over the Sabbath, held meetings in the court house and had an interesting time. On the 27th we took the stage for Santa Clara where we arrived in the evening; tarried there until the 30th and attended

the general conference, during which we had a good time.

Jan. 1st I started for Eldorado county, where I arrived on the 5th, and on Sunday, the 8th, fulfilled my appointment for preaching at Mr. Carn's, the next Sabbath in the court house in Auburn, Placer county. On the 20th Elder Nathan Tanner arrived from S. Francisco; the next day we took a claim of Mr. Orren Smith, to work on shares. We hired six men, bought a team, began to haul the dirt 3-4 of a mile to the water.

We continued to mine until the 1st of April, working week days and holding meetings on Sundays, when we began to make arrangements to start for home. We bought a team and a light carriage, and on the 17th started for the mission of San Juan to join Elder McBride's company for Great Salt Lake.

We arrived at San Juan on the 29th and on the 30th started down the coast for San Bernardino, which place we reached on the 17th, and were again made welcome by the brethren. I spent several days in visiting with my old, tried friend Elder Dewey, who was enjoying good health, and others of my acquaintances.

On the 24th Elder Nathan Tanner and myself entered into a contract with Mr. Theodore Thorp to haul 40 cwt. of merchandise to G. S. L. City. We rigged out three six mule teams, loaded our freight and, on the 7th of June, left San Bernardino, for Salt Lake, each driving a six mule team, leaving Elder Dewey there. At the big timber on the Mohave we overtook Capt. McBride and company, who were waiting for us, and on the 11th pursued our journey.

The weather, while crossing the desert, was not so warm as we anticipated; we had a good breeze most of the time which raised an almost constant cloud of dust.

On the 23rd we arrived at the Los Vegas springs where we found Elder William Bringham and company; it truly made us rejoice to meet these brethren, many of whom were near to some of us, for with them we had passed through trying scenes during the past history of this Church. We tarried here three days, repairing our wagons and recruiting our teams; a better spirit I never saw prevail, there was a perfect union throughout the camp and they seemed to feel just about right.

On the 26th we pursued our journey, and on the 7th of July reached Cedar City, Iron county, and on the 15th I arrived in G. S. L. City, found my family all well and blessed with the comforts of life.

I cannot say that we have done any very great things during our mission, but this much I can say, we have done the best that we knew how. I feel that we can say in truth that we have kept Mr. Amasa Lyman's counsel to the missionaries as we were on our way out; he said, "if you can do no more, mind and save one each, that is yourselves."

I feel grateful to my Father in Heaven that my life has been spared to mingle again with the saints in these peaceful valleys, and I now report myself on hand for duty whenever the servants of God call, for the Priesthood is my law.

We tender our thanks to Mr. West for furnishing so interesting an account of his mission, and are aware that he and his fellow laborer accomplished a great and good work, as the gospel has to be preached for the condemnation of those who will reject as well as for the salvation of those who will believe.—Ed.

## Mission to the Society Islands.

## LETTER NO. 2.

BY ELDER JAMES BROWN 3D.

From Peoo's ranch we proceeded on our way, under command of Capt. H. Egan, by the coast route, through the mud and streams; in this company I was called to act as Spanish interpreter, and commissary. When we came to the St. John mission Capt. Egan left me to take charge of the camp, and went ahead to overtake Mr. C. C. Rich & Co. We proceeded, crossed into the San Joaquin valley and there remained until Capt. Egan returned, with orders from Mr. C. C. Rich for me to go with the company into the mining country and remain until he came. Capt. Egan resumed command and sent six of us into the valley, where the wild mustang horses roamed in bands of tens and thousands. The sound made by their feet was like distant heavy thunder; large herds of Elk were playing around, and the heavens were darkened by the millions of water fowls, and at times we stopped for hours to let the mustangs cross our trail.

After arriving in the gold region we began to mine and worked until the 14th of March, when Mr. C. C. Rich came, and on the 19th he and I started to San Francisco, where we found Mr. A. Pratt, and Mr. Blackwell was counseled to stay in California, which he did. Here we met with many brethren who treated us very kindly. I stopped with Mr. D. Cade until April 18, when Mr. A. Pratt and I set sail on board the brig Fredrick, Capt. D. Dunham, bound for Tahiti; there were but nine souls on board. At 1 p. m. we were safe out of harbor, with a very pleasant breeze, and I was soon affected with sea sickness, and did not enjoy a well day, until I landed on Tahiti on the 24th of May.

After passing through the formalities required by the French laws, we got a permit to remain on shore as missionaries. We soon met with Mr. Pratt's old native friend Hametua, one of his first converts on those islands. This man was highly pleased to see us, and invited us to his boarding house and offered us some of the most delicious fruits found in the tropics, viz: pine apples, banana, oranges and cocoa nuts. On the following morning Mr. Hametua fitted up his whale boat, put our baggage on board, and at 2 p. m. we sailed for Huani, a valley 200 miles south. About 8 p. m. we landed and were warmly welcomed by all the family, with shouts of joy at meeting with Mormon missionaries. On the next day they prepared a feast for us.

Bro. Pratt went to preaching and I to studying the language. He soon raised a branch of the church consisting of 17 members, notwithstanding the great influence used against us by the Protestant missionaries.

On the 24th of September, 1855, I preached my first sermon to the public in their own language, it being just four months from the time that we landed on the island. In a day or two Mr. S. A. Dunn arrived from Tubay, and said that Mr. Pratt's family had landed there, together with a number of brethren from G. S. L. City. This was the first news that we had received from home. Bro. Pratt and I had petitioned the governor for a permit to go

to the island of Tubay, but we were refused because we were "Mormons."

## CORRESPONDENCE.

## SANDWICH ISLANDS.

[From Elder Ward E. Pack.]

LANAI, City of Joseph, July 27, 1855.

The blessings of health still attend me; I am blessed on the right and on the left, and feel well. I never did feel better than I have since I became an ambassador of truth and salvation to this dark and benighted generation. Through the kindness of our God they have a chance to partake of the truth, and I am counted among those worthy to publish the glad tidings to them, for which I expect to reap a reward in due time.

Elizabeth, I assume my pen again this evening. We are at present convened in the capacity of a conference, and are transacting such business as pertains to our missions and to the salvation of this people.

Prest. P. B. Lewis expects to return home soon, and Silas Smith, of Provo city, is appointed President in his stead. John T. Calne is his first, and Silas S. Smith is his second counselor. All of the missionaries, who were laboring here previous to our arrival, are released from this mission.

We have all received our appointments to go to the different islands. My lot fell on this island, which is to be the head quarters of the mission from this time. Three others are also appointed to this place, viz: S. Smith, S. S. Smith, and Wm. King.

I am assigned to take charge of a school to teach the natives the English language, and also to teach them how to till the earth. We shall learn them English during 4 hours, and how to work during 2 hours in each day of school.

We are baptizing, more or less, all the time.

Our gathering place has not as yet flourished as we could have wished, still it is doing tolerably well. The worms destroyed the principal part of the last season's crop, but what remained done well. Wheat does well here and is a sure crop, as far as our knowledge extends. Vegetables are what the vermin destroy, but there are seasons of the year when there is no danger of losing them.

This is quite a handsome little valley, but there is very little water in the dry season. I am doing very well in the native language, and can preach some in it.

[Much obliged for the loan of this letter.—Ed. 'News.']

## PRINTING IN CALIFORNIA.

[Elder Geo. Q. Cannon to Elder Wm. Taylor.]

San Francisco, Sept. 23, 1855.

A month after our arrival in San Francisco we had rented an office, got the press, paper, type, &c., out of storage, got the ribs of the press, which had been broken coming round the Horn, recast, had it set up and had struck off the first form of the book; and all done with so small an outlay of means that now, when I look back at it, I am surprised how it has all been done. We now have out 240 pages of the Book of Mormon in the Hawaiian language, and the prospect is good for the remainder being speedily done. I never in my life realized more visibly the hand of the Lord in aiding and assisting in every move that has been made; when the prospects, naturally speaking, were dark, and the way seemed to be almost completely blocked up, He has caused a gleam of sunshine to illumine our path, and we have been able to push forward with renewed courage to the accomplishment of all incumbent upon us.

The publication of the newspaper has necessarily been deferred until the book is out of the way, or at any rate so far advanced that it will not take our attention from it; for to do it justice will require our undivided attention; in fact, were we ever so anxious to have the paper published at once, the amount of type we have left after a form of the book is up, is so small, in consequence of its running so much on the vowel sorts, that it would go but a little way towards putting up a paper; and even if we had all the type necessary, we have not the requisite number of hands to do both, unless we hired more, which at present prices here—\$1 per 1000 ems—and the present state of the finances, would be ruinous and would eat up press, type and everything else in a short time.

It would be a difficult thing to establish a press in this country on any other system than the one adopted. Wages are so high, as well as all kinds of material, rent, &c., and competition is so strong that, unless a paper has a very large circulation and a good run of advertisements, it cannot be made to pay. I think, and feel quite sanguine in the thought, that with our present arrangements and a moderate share of patronage, we will soon be able to print quite a respectable weekly newspaper.

"Mormonism" is considerably below par in the minds of the majority in this country, they think they know it all, and it is therefore difficult to get them to listen. The love of gold and its concomitants is so potent and effectual in closing up every avenue to the heart, that truth or its advocates have but little chance; and all who have had any experience in the field, unite in saying that California is the hardest place they ever labored in; what the result will be is hard to tell; I sometimes think that a good work will yet be done here. It surely cannot be that California, the great gathering place of spirits of all grades and of all climes, has already yielded her full quota to swell the ranks of Zion's children, and that there are no more honest. True it is that "Mormonism" has been noised through the length and breadth of the state, until it has become familiar to every tongue and ear, but it has been "Mormonism" defamed and slandered.

Our enemies have so industriously labored, both with tongue and pen to vilify it and to hide its true features, that one acquainted with what they are so zealously endeavoring to palm off upon the world as "Mormonism," would fail to recognize true and legitimate "Mormonism," as being the same system or as possessing any similar features. One thing that has tended in no small degree to lessen "Mormonism" has been the conduct of some who pass as Mormons, and who when they get into any mean, nasty scrape, must have the name of "Mormon" or of "Mormonism" dragged in, as though it must be made a scapegoat on which all their sins must be laid.

However, notwithstanding all this, I think that if we had a few good, zealous elders here, who would magnify their calling, and live humble and near to their God, much good might be done, and with the aid of the press, might be the means of breaking down considerable prejudice, and bringing many to a knowledge of the truth.