

For the Deseret News.

OUR AIN MOUNTAIN HAME.

Come all ye feeling faithful saints who've crossed the prairie dear,
And I'll tell you what you'll do for those who're coming out this year,
Lay up in store for them, worthy of your Godlike name,
And you'll have our rulers' blessings when the saints come hame.

CHORUS—When the Saints come hame, when the saints come hame,
And you'll have our rulers' blessings when the saints come hame.

The lambskins in their innocence upon the mountain brow,
Are less subject to devouring wolves, than all good saints are now,
Then stretch your welcome hand, to your brethren who would claim

Our aid to help them onward, to our ain mountain hame,

CHORUS—To our ain mountain hame, to our ain mountain hame,
Our aid to help them onward to our ain mountain hame!

The widows, and the fatherless, the old, and young together,
Who've toiled 'midst hunger, heat, and cold, and sickness sore to father,

With songs of praise will come, with the sick, the blind, and lame,

To find a place of succour, in our ain mountain hame—

CHORUS—In our ain mountain hame, in our mountain hame,

To find a place of safety in our ain mountain hame.

For o'er the waving prairie like an endless sheet of light,
The caravans are rolling with some thousands on their flight

From the rage of war and famine, and a guilty world's shame,

To find a place of safety in our ain mountain hame—

CHORUS—In our ain mountain hame, in our ain mountain hame,

To find a place of safety, in our mountain hame.

Soon Zion in her beauty will shine forth upon the world,
In glorious light and majesty, when Utah's flag's unfurled,—

And kings and queens from 'far, who hearing of her fame,
Will come to see her glory in our ain mountain hame.

CHORUS—In our ain mountain hame, in our ain mountain hame,

Will come to see her glory, in our ain mountain hame.

Then you my friends who built her up, in glory and renown,

Will each receive for your reward a never-fading crown;

And brighter wreaths of glory than 'the tongue of man can name,'

When this earth is made celestial—our ain mountain hame,—

CHORUS—Our ain mountain hame, our ain mountain hame,

When this earth is made celestial, our ain mountain hame,—[LYON.]

Great Salt Lake City, August, 1855.

THE INDIA MISSION.

SKETCH OF THE TRAVELS OF ELDERS CHANCEY W. WEST AND BENJAMIN F. DEWEY IN HINDOSTAN, ISLANDS OF CEYLON, JAVA, BORNEO, BANGA, AND CHINA.

BY ELDER CHANCEY W. WEST.

G. S. L. CITY, AUG. 11, 1855.

At a Special Conference held in Great Salt Lake City, Aug. 23, 1852, we were appointed a mission (in connection with Elders Elam Luddington and Levi Savage) to Asia, the Kingdom of Siam being our place of destination.

On the 20th day of October we bid adieu to our families, friends, and the lovely city of the saints, and started on our mission, being accompanied by 34 other missionaries for different nations of the earth.

We passed thro' the southern settlements in the Territory, holding meetings with the saints. We found them united, and the Spirit of God was in their midst, and they felt their interests were identified with ours in building up the Kingdom of our God. As we were about to leave them, they brought forward their grain for us to feed our animals while crossing the deserts, and off they would bring more than we could carry. We felt to say in our hearts, may God bless such brethren.

We left Cedar city Nov. 8; had a good time crossing the plains and deserts. December 3, arrived at San Bernardino; found the saints all well, and rejoicing in the truth, glad to make us welcome to their homes and firesides, the few days we might stay with them.

Dec. 19, we bid the saints of San Bernardino farewell, and were accompanied by the brethren to San Pedro, a distance of 90 miles. Dec. 29, took passage for San Francisco on board the brig Fremont, in command of Capt. Erskine. Jan. 7, arrived there, and on the 9th, leaving Elder Dewey and others in San Francisco, took steamer for Sacramento city.

From thence I traveled on foot to Mormon Island, Salmon Falls, Greenwood Valley, Mud Spring, Diamond Springs, Hangtown, and Prairie City, holding several meetings by the way; found a number of brethren from the Valley, who contributed liberally to assist on our journey to San Francisco.

Jan. 29, returned to San Francisco. On inquiring for a vessel sailing direct to Siam, we could find none. We were informed by an old sea captain that the only and best way for us would be to sail to the city of Calcutta, and from thence take the overland route thro' the kingdom of Burmah to Siam.

Jan. 23, we took passage in company with the Hindostan Mission, on the ship Monsoon of Boston, Capt. Z. Winzon, for Calcutta. Saturday, 29, weighed anchor, made sail, and bid our native land farewell. Feb. 10, passed the Sandwich Islands, being the quickest passage ever known to those Islands.

March 1, we neared Farewell, on D. Toon's Island, one of the Ladrone group, in the China Sea. There is on this island a volcanic mountain 2000 feet high. On the 10th we passed along the coast of Cochin China, and on the 19th passed Pisto Pissany Isle, in the China sea, towering 2000 feet above the water, densely crowded with a

mantle of beautiful green foliage, which caused it to have a lovely appearance.

March 20, sailed into the straits of Singapore, passed the city of Singapore, near sunset, which lay in the distance some 20 miles; then sailed up the straits of Malacca, and on the 27th sailed into the Bay of Bengal; passed mount Ophir, where it is said Solomon got his gold for ornamenting the temple of Jerusalem.

April 7, we sailed close alongside of Barren Island, on which is a volcanic mountain rising 600 feet high. On the top of this mountain are two very sharp peaks, one extending considerably above the other, out of which issues a puff of black smoke every ten minutes, then immediately changes its color to a yellow, and from that to the resemblance of steam. The lava had run from the top of the mountain into the sea, and in appearance resembled stone coal.

The 12th, passed thro' the Andaman Islands. Sunday, 24, took a pilot at what is called the Sandheads; here we had to change day and date in journals, it being Monday, 25, in Hindostan, one day later than at home in America. I would here remark that these Sandheads are extensive deposits of sand and mud, that are continually increasing, being the settling of the muddy waters of the Hoogley.—They extend into the bay about 75 miles.

Thursday, 26, we landed in Calcutta, being 86 days out from San Francisco, distant 11,000 miles.

We found a few saints in Calcutta, who were glad to see us and to administer to our wants. The cholera was raging very much when we arrived in Calcutta; several hundreds dying daily.

April 29, called on the American Consul, Mr. Hoofnagle, whom we found to be very much of a gentleman. He made a great many inquiries, and conversed freely, after which he said, any favor he could bestow upon us he would gladly do; he informed us that we could not go the overland route thro' Burmah to Siam, because the East India Company were carrying on a war with the Burmese, and that no European would be allowed to pass thro' their country; he also said he thought we would be troubled to find a vessel sailing to Siam until fall, when the Monsoons would change. On inquiring among the shipping we found that was the case.

The way to Siam being hedged up for a time, we tho't we would seek a field of labor in some other place. We met in council with the other elders of the mission, and it was decided that Elders Luddington and Savage should go to Burmah, and that Br. F. Dewey should go with me to the island of Ceylon; and we were to labor in these two places until the way should open to Siam.

May 7.—I left Calcutta with Elders Leonard and Woolley for the city of Chincery, up the Hoogley, took passage in a dingy (small native boat); as we went out of the city, we passed the place where the Hindoos were burning their dead; the stench was awful; we could but just get our breath while passing.

The cholera and yellow fever were sweeping them off so fast that they could not obtain wood sufficient to burn them, and there were to be seen heads, arms, legs, &c., &c., scattered here and there, with the flesh partly burnt off, and the vultures in swarms eating the balance. As we went up the river, we saw hundreds of dead bodies floating down the streams at the same time, both sides of the river were strewn with men, women and children who were bathing.

We arrived at Chincery in the evening, where we found Elder Richards, and a small branch of the church, waiting to receive us. I tarried three days with the brethren in Chincery, had some good meetings, which made the devil mad, and his emissaries commenced to roar.

March 10, I gave Elders Leonard and Woolley the parting hand, and took passage in a native boat, with Elder Richards for Calcutta, where we landed in the evening; found the brethren all well and in good spirits. May 15, I took passage with Elder Dewey on the steamship 'Queen of the South,' Capt. Davis, for the island of Ceylon. During the day and night five persons were thrown overboard, who died of cholera; on the 16th, nine more died; a general time of excitement on board. On the 17th, seven died; on the 18th five died; on the 19th, three died.

On the morning of the 20th we arrived at Madras, the capital of South India. We took a boat and went on shore to view the city; on arriving at the water's edge, we found a carriage waiting for us; it had been sent by Capt. Carmel, with whom we had become acquainted while on the passage; he had lost his ship a few weeks before, and was then on his way home to England. We had the carriage for the day, rode round the city and thro' its principal streets, visited two cars of the Juggernaut, and many other heathen curiosities. In the evening went on board; three had died during the day.

May 21, weighed anchor and sailed for Ceylon, where we landed on the morning of the 26th. We found a great prejudice existing among the people, and they were ready to reject us. While walking from the wharf into the town, we fell in company with two gentlemen who entered into conversation with us, during which we told them we were missionaries; they seemed very much pleased to hear that, and said they welcomed us to the island, and then commenced to tell us about the great success of the missionary societies in that country; said we must go and see their minister; after which they asked to what missionary society we belonged; we told them to the Lord's; they said they hoped all missionary societies belonged to the Lord, and wished to know to what church or faith; we told them to the Church of Jesus Christ of Latter Day Saints; at which their countenances fell, and they said, "What! not Mormons?" We told them the world gave us that name.

They said they had heard all about the Mormons, and said they could assure us we would meet with great opposition; that they had a pamphlet that told all about Joe Smith and the Mormons. I will here mention that a large number of tracts had been sent from Europe and circulated among the people, filled with the most base lies and misrepresentations.

At this moment Capt. Carmel, who furnished us the carriage in Madras, came up and invited us to go and ride with him to the cinnamon gardens, a distance of 4 miles; we accepted the invitation, thinking it would not be gentlemanlike to refuse, after he had manifested so much interest in our welfare; altho' I must say, our minds at that time were in another direction from that of pleasure riding.

The road to the cinnamon gardens was smooth and nice, leading thro' beautiful groves of cocoanut and breadfruit

trees, interspersed now and then with small fields of rice. On arriving at the garden, a native hailed us and asked what we wanted. We told him, to view the garden; he then conducted us thro' a narrow lane to a large house, neatly built and well furnished. The owner of the garden was a half caste, and was very kind and affable in all his actions; he accompanied us thro' the garden to a long house where there were a large number of natives peeling and curing the cinnamon. He then took us to the other end of the garden, where he showed us the lemon, orange, plantain, mango, mango steam, nutmeg, clove, and guar-ver trees; after which he took us to his pine-apple bed, and told us to pick what we wanted. We then went to his house and spent an hour in conversation with him, and found him to be a staunch defender of Catholicism.

On returning to the City, the steamer was about to leave. Mr. Carmel requested us to give him a letter of introduction to some one whom he could call upon for information and instruction when he arrived in England; said he was greatly pleased with our principles; thought we would yet see him in the Valley of the Salt Lake.—We gave him a letter to Elder S. W. Richards, who was then presiding in the British Isles felt very much affected when we parted, and said if he had not lost all he had, and had to borrow money to get home with, he would have assisted us.

In the evening it had got noised around that two missionaries had arrived. Mr. Ripen, a minister of the Presbyterian Church sent a young man to hunt us up, and bring us to his house. We went with the young man; on arriving at his place we met him in the yard, and he gave us a welcome shake of the hand, and said he hailed our arrival with joy; invited us into his parlor (which was furnished in a grand style) asked us to take seats, and then called in his wife, and gave us an introduction to her; after which he commenced to tell us about the different locations of missionary Societies on the Island; of their progress and prosperity, and said he hoped we might be blessed in the good cause.

He then asked us to what church we belonged; we told him to the Church of Jesus Christ of Latter Day Saints, commonly known as Mormons. At hearing this, he seemed to be greatly amazed, and said we could not expect any favor or assistance from him, when our faith differed so widely. He had read some of our works, and considered our doctrines absurd and unscriptural.

We asked him if he would point out some items of our faith that did not agree with the Word of God. He commenced by denying that baptism was necessary to salvation. When he found that he could not sustain his point, admitting the Bible to be the criterion, he flew into a passion, and requested we should work a miracle; we told him we were not sent to work miracles to make the people believe, but to bear testimony of the truth of the Gospel, and that they who rendered obedience thereto should know of its truth. He still contended he should have a miracle done to make him believe; we told him if he could find an account within the Bible where a servant of God ever did a miracle, when called upon by the people, in order to make them believe, we would do one for him. He continued to get more enraged, and asked if we believed in the doctrine of Polygamy; we told him we did; he then cooled down a little, and commenced to talk on that subject; we showed him that Holy men who were acknowledged of the Lord had practised it; he said it was in the dark ages, and the Lord looked over their ignorance. We told him we thought he must be mistaken, it could not be the dark ages, when God condescended to speak with man, and sent His holy angels to instruct him from time to time, and enlightened his mind by dreams and visions; that we believed that one glimpse thro' the veil would teach a man more about the things of God, than the reading of volumes. He commenced to get angry again, and said he did not wish to talk with such men.

We took the liberty to bear our testimony to him of the message which God had sent to man in this day and generation of the world, and cautioned him to be sure and get in the right road, if he wanted to get into the Kingdom of God; for Jesus said they would come from the East and West, from the North and South, and set down in the Kingdom of God; with Abraham, Isaac, and Jacob; and they were the greatest Polygamists of whom we read. And moreover, in John's revelations there is an account of him having seen the Great City—New Jerusalem descending from God out of heaven, having its twelve gates on which were inscribed the names of the twelve Patriarchs, the sons of the great Polygamist, Jacob; and John says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in thro' the gates into the city." Now sir, said we, if ever you get into that city, you will have to make friends with Polygamists.

[To be continued.]

SOUTHERN MISSION.

[From Elder Wm. C. A. Smoot to Elder Wilford Woodruff.]

LOS VEGAS, July 10, 1855.

I am well at present, and at our place of destination. I had somewhat a tedious journey, for my team, with those of the rest of my brothers, was heavily loaded, and the road was bad.

After I crossed the rim of the basin, it was one continual desert from there to the Los Vegas, with very little exception; but I can truly say, that the hand of the Lord was over us for good, for there was no accident of any note happened to us on the journey; and peace and good order prevailed throughout our camp. The Indians said they were too-lag-ee-tic-a-boo, or very friendly.

We have got some grain in, and it looks first-rate; we will not get much in this season, for the land was very thickly covered with mesquite, and other under-brush, guarded on all sides with thorns, and difficult to remove.

We have laid out a fort of 100 feet square, upon a little rise of ground, but have not done any thing towards it yet, but intend to commence it as soon as circumstances will permit.

We organized a company of infantry called the Vegas Guards, and celebrated the Fourth of July by firing three salutes at daybreak. We took the largest mesquite that we could find (that not being over 8 feet long), and a false wagon-tongue, with a long willow, and spliced them together, and made us a liberty pole, and then run up the stars and stripes amid the thundering of our artillery, which showed that we were true born sons of liberty. We then repaired to our bowery, had some good speeches

and toasts; and finished the business of the day by singing some good songs. We anticipate celebrating the Twenty-fourth.

This is rather a peculiar country. The mountains are perfectly bare, and not a living shrub to be seen. The Vegas is a stream of about four miles long; it is deep and narrow; the water is good, but warm. We have not found any timber as yet, but the Indians say there is plenty west of us on the Sow mountain, which we judged to be from 30 to 40 miles off; we calculate to explore it as soon as we can get through our farming and fencing.

This mountain, the Indians say, is a beautiful place, with streams of water running from it. The weather is very warm here; there are hot flashes of wind here that are very disagreeable; they feel as if coming from a hot furnace.

We have meetings twice on Sunday, and once on Thursday evening; we take turns at speaking and try to improve all that we can. I am learning the Indian language. I feel that I am dependent on the Lord, and that of myself I am but weak and feeble.

The Platform of the American Party.

At a regular meeting of the National Council of the American party, begun and held at Philadelphia on the 9th June, A.D. 1855, the following was adopted as

THE PLATFORM AND PRINCIPLES OF THE ORGANIZATION.

I.—The acknowledgment of that Almighty Being who rules over the universe—who presides over the councils of nations—who conducts the affairs of men, and who, in every step by which we have advanced to the character of an independent nation, has distinguished us by some token of providential agency.

II.—The cultivation and development of a sentiment of profoundly intense American feeling; of passionate attachment to our country, its history and its institutions; of admiration for the purer days of our national existence; of veneration for the heroism that precipitated our revolution; and of emulation of the virtue, wisdom and patriotism that framed our constitution, and first successfully applied its provisions.

III.—The maintenance of the union of these United States as the paramount political good; or, to use the language of Washington, "the primary object of patriotic desire." And hence:—

1. Opposition to all attempts to weaken or subvert it.

2. Uncompromising antagonism to every principle of policy that endangers it.

3. The advocacy of an equitable adjustment of all political differences which threaten its integrity or perpetuity.

4. The suppression of all tendencies to political division, founded on "geographical discriminations, or on the belief that there is a real difference of interests and views" between the various sections of the Union.

5. The full recognition of the rights of the several States, as expressed and reserved in the constitution; and a careful avoidance, by the general government, of all interference with their rights by legislative or executive action.

IV.—Obedience to the constitution of these United States, as the supreme law of the land, sacredly obligatory upon all its parts and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretexts. Avowing that in all doubtful or disputed points it may only be legally ascertained and expounded by the judicial power of the United States.

And, as a corollary to the above:—

1. A habit of reverential obedience to the laws, whether National, State, or Municipal, until they are either repealed or declared unconstitutional by the proper authority.

2. A tender and sacred regard for those acts of statesmanship which are to be contra-distinguished from acts of ordinary legislation, by the fact of their being of the nature of compacts and agreements; and so to be considered a fixed and settled national policy.

V.—A radical revision and modification of the laws regulating immigration, and the settlement of immigrants. Offering to the honest immigrant who, for love of liberty or hatred of oppression, seeks an asylum in the United States, a friendly reception and protection; but unqualifiedly condemning the transmissions to our shores of felons and paupers.

VI.—The essential modification of the naturalization laws.

The repeal by the Legislatures of the respective States of all State laws allowing foreigners not naturalized to vote.

The repeal, without retro-active operation, of all acts of Congress making grants of land to unnaturalized foreigners, and allowing them to vote in the Territories.

VII.—Hostility to the corrupt means by which the leaders of party have hitherto forced upon us our rulers and our political creeds.

Implacable enmity against the prevalent demoralizing system of rewards for political subservience, and of punishments for political independence.

Disgust for the wild hunt after office which characterizes the age.

These on the one hand. On the other:—

Imitation of the practice of the purer days of the Republic, and admiration of the maxim that "office should seek the man, and not man the office;" and of the rule, that the just mode of ascertaining fitness for office is the capability, the faithfulness, and the honesty of the incumbent or candidate.

VIII.—Resistance to the aggressive policy and corrupt tendencies of the Roman Catholic Church in our country, by the advancement of all political stations—executive, legislative, judicial or diplomatic—of those only who do not hold civil allegiance, directly or indirectly, to any foreign power whether civil or ecclesiastical, and who are Americans by birth, education and training—who, fulfilling the maxim, "Americans only shall govern America."

The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, untrammelled and peaceful enjoyment of his own religious opinions and worship; and a jealous resistance of all attempts by any sect, denomination or church to obtain an ascendancy over any other in the State, by means of any special privileges or exemption, by any political combina-