



# THE HAWAIIAN MISSION.

## Satisfactory Results of the Labors of the Elders.

Elder C. B. Bartlett sends the following report, written on board the Ventura, Aug. 25.

The labors of the Elders in Hawaii are similar to the work performed by the stake and ward authorities in Zion, with the exception that in Hawaii the Elders laboring in the ministry devote their whole time to the work. The results of the efforts put forth by faithful Elders in the past are indeed satisfactory as is attested by the good health and vigorous condition of the various branch organizations, the various bodies of the local Priesthood, and the auxiliary Church organizations. I was particularly impressed by the members of the Relief Society, in the work and meetings of their organization.

The annual report of the societies of the mission for 1902 shows among other items, thirty-two societies, a total membership of 727 sisters. Their total receipts amount to \$530, disbursements to \$446 and cash on hand \$381.99. The native sisters collect and disburse the means and usually carry considerable cash in their treasuries. Sister Alice R. Wooley is the mission president of the societies.

It is also gratifying to see the success of the Sabbath school. Mutual Improvement societies and Primary associations among the Hawaiian native Saints.

Another item that will be appreciated by the Elders who have labored among the Polynesian races is the fact that out of a total Church membership of over 6,000 souls last year, there was only one excommunication. While the additions to the Church by baptism numbered 325. These figures show a material advancement in the matter of numbers, yet I believe that the greatest progress is being made in the newness of faith and good works among many of the members.

The water supply and irrigation systems of this group are justly matters of astonishment to Utah people. Take for instance the island of Oahu, embracing in its area only 400 square miles. The backbone of the island is a narrow though steep and precipitous range of mountains, covered with forests, and the cliffs with tropical vines and creepers. The formation is lava and coral reefs, very porous in their nature, drinking all the water poured upon them during the numerous tropical showers. Day by day, gigantic masses of rain clouds hang upon these mountain heights, giving an almost constant rainfall. These copious showers feed lavishly the subterranean streams that abound near the sea-shore at all points on the island. Notwithstanding the abundant rainfall, the mountains, in late years, the rain fall on the low-lands has been so slight that without irrigation sugar production has become a very hazardous and oftentimes an unprofitable business. But the discovery of the possibility of obtaining practically an unlimited supply of flowing water by deep artesian borings has worked a revolution in cane growing in these islands. Hundreds of artesian wells have been bored, and the water here is found near the sea level it has to be pumped to higher ground to be available for irrigation purposes. For that reason millions of dollars worth of expensive engines, pipes and pumping machinery has been installed upon the great sugar plantations. One great company has an aggregation of machinery on its plantation capable of raising 67,000,000 gallons of water in 24 hours.

The late plantation owned exclusively by the Church and operated under the immediate supervision of the president of the Hawaiian mission, is situated near the northern extremity of Oahu. Many of the people of Utah treasure fond remembrances of Lala, their mission home, and more than one can claim it as a birth-place. There was the origin of many of the lines connected with the place which say that it was in days gone by, before the advent of the white man, a city of refuge, to which the man-slaver might retreat, and where he was safe from his pursuers and was permitted to live. The city of refuge was an old Israelitish institution. (See Deut. 4: 42 verse). There are 4,000 acres of land within the boundaries of the Lala plantation. It extends from the sea beach to the top of the mountain range. The greater portion of it is unit for cultivation and is used for grazing purposes. In 1855 when President Samuel E. Wooley took charge of the mission the plantation was at a very low ebb. Year by year the rain had grown less and it was the opinion of many that the lines of profitable sugar production at Lala was at an end. Only 130 acres of cane was under cultivation at the time and much of that owing to lack of moisture and cultivation was poor quality. Many of the Saints had been forced elsewhere to seek employment. The outlook was anything but bright. Nothing daunted, however, he soon commenced a series of radical and expensive improvements that now have proven to be an unequalled success. The most important of these is the main irrigation system of the plantation covering 225 acres of the sugar cane lands. The details and cost of which are as follows: Four flowing wells, two 10 and two 12 inch, of an average depth of 315 feet put down at a cost of \$2,100. These wells supply all the water for the pumping plant. The machinery of the plant consists of a Fraser and Chalmers boiler, a Corless-valve compound double expansion engine, a Duplex feed pump, and the discharge pipe 14 inches in diameter 652 feet in length. This machinery is of the latest and most approved design, built by reliable manufacturers and of complete and strictly first class in every particular. The cost of the machinery, f. o. b. cars at Honolulu was \$18,320. Freight on same from Honolulu to Lala \$95. Labor employed in putting in the machinery (not including 225,000 gallons in 24 hours) cost \$2,583. The height of lift from top of wells to main ditch is 110 feet and the capacity of the pump when working under the 110 foot lift is 2,500,000 gallons in 24 hours.

Other improvements are nine additional wells bored at a cost of \$14,375. A gasoline engine driving a centrifugal pump, capacity when working under 20 foot lift, 1,350,000 gallons in 24 hours, cost \$2,500. The height of lift from top of wells to main ditch is 110 feet and the capacity of the pump when working under the 110 foot lift is 2,500,000 gallons in 24 hours.

The material cost of the extensive improvements representing a direct cash outlay of over \$15,000, does not include the regular current expenses of the plantation, neither does it include the cost of farm implements, vehicles, work animals, the building of 11 miles

of wire fence, two and one half miles of stone wall or the clearing of 200 acres of new land. The latter is an important item as the average cost of redeeming new land on that plantation is not far from \$10 per acre.

There are usually from 100 to 150 persons on the payroll. It can be readily seen that the plantation is operated at an enormous cost. Still it has paid operating expenses and already the improvement now being made. There is about 500 acres of cane under cultivation and 170 acres of rice land is leased out to other parties. The Elders who are sent to these islands on missions receive no salaries, but perform a temporal labor. Their time is given as freely to the cause as is the time of the ones who are called to the work of the ministry. They receive no monetary remuneration, but they are well paid by the Church, been the mission headquarters and all of the general conferences are held there. Employment is furnished for Hawaiian natives who apply for it and it is the home of quite a community of Saints. The wife and family of President Wooley has been released to return home to Zion on account of Sister Wooley's poor health. She has been afflicted with asthma and since last December she has been bedfast much of the time. She will be greatly missed by the native sisters as she speaks the language well and has been a mother to them during her seven years' residence among them.

## A TESTIMONY FROM HEAVEN.

**Like Saul, of Tarsus, He Saw a Light, When Persecuting the Elders.**

The following interesting letter is signed by Brother T. P. Webb, and dated Black, Titus county, Texas, Aug. 20. The writer says in substance:

I desire to give my testimony if you will grant me space. I have been a witness to what our "Mormon" Elders came to my settlement and I thought well of them for some time. But soon I decided that I would put to a test their word. So I got on a horse and rode to the place where they were to drive the Elders out of that settlement, and I appointed a place at which to meet. The Elders were at my father-in-law's that night. When we met there were but four Elders, although 40 had promised to come. We went about a mile to see one man that had promised to come. He gave us some excuse for not being able to come. After a while we returned to our camp, and when we arrived at the forks of the road we stopped and talked over the matter. Some wanted to take my father-in-law's house and beat him for keeping the Elders, and some wanted to beat the Elders, but I would not hurt any of them. I only wanted to tell them to get out and stay away.

We had a heavy rain fall on to about 40 steps of the old man's house, and he was very angry and while we were standing there arguing about who should go up and give the orders, behold a great light appeared. I was standing in the middle of the road and the light being seen from the house, I stepped up to the fence and looked up at the same time. And behold I saw a great ball of fire, it looked as big as a large ball, and the light disappeared. Then commenced a terrible rumbling up in the skies, and behold when I looked around the mob was all gone except myself and the other men. All "I" reported about 3 o'clock a. m. This light was seen and the roaring was heard for 15 miles. But still I took no thought of our great Creator sending this to warn us that the Elders were not to be hurt. A month or more later, I met with one of the men which were with me that night. We commenced talking about the "Mormons," and he said that from that night he never mobbed them any more. The following fall I left Alabama and came to Texas and remained six years. Then went back to Alabama, and all of this time I was a member of the Church. But I did not want them to name "Mormonism" to me. But after a while I decided that I would investigate. I read my Bible and prayed my God for an understanding, and thank God, I was in heaven. He guided me in the truth. I hope this testimony will be for the good of many, for I have as many as five living witnesses to the scene which I saw and they all will testify to the same.

## Sentiments of a Saint.

Elder E. M. Wilkinson of Cook, Carroll county, Va., writes under date of Aug. 15, as follows:

I will tell you how the world is treating me on account of my religion. Before I met any of the true servants of God, the Elders, I was a member of the M. E. church, and an exhorter in that church, it being one of, if not the most popular churches in my native country. A couple of "Mormon" Elders came to the neighborhood where I was then located, which was in Whyte county, and I went to hear them. It did not take me long to find out that they preached nothing but the truth, and they proved everything that they taught by the Bible. I became interested and as I desired to have as much truth as I could get, I accepted their invitation and was baptized. The day I was baptized, one of my M. E. divines was passing the place where the ordinance of baptism was to be performed, and finding out that "Mormons" were going to do some baptizing, he halted to witness the ordinance. From that day, Aug. 15, 1857, to the present, the world has given me the "good shake" and around me they are being a "Mormon," and they try to kill of schemes they can get me to deny

the Gospel of Christ, but so far they have failed in their efforts.

I am a practicing physician, trying to do the best that I can for my fellow man. I am also an Elder (local) in the Church of Jesus Christ, Latter-day Saints, and am trying to point out the true way to mankind, whereby they can be saved and exalted into the kingdom of God.

I have filled several appointments, but none of them in my neighborhood. One Sunday (July 20) Elders Hyfion and Langston held a meeting at the school house a few rods from my house at 11 a. m. at the close of which we announced that there would be baptizing at the ford of the creek, about one mile from the school house.

There was a large crowd of people at our meeting and also at the creek where we performed the ordinance of baptism. After we had performed the ordinance of baptism we spent the afternoon very pleasantly at my house with the Elders. The hour of our meeting having expired, we repaired to the school house and behold we found the door locked and a notice tacked on the door which read: "Forbidden to enter here."

This was the first time that I had ever given out an appointment that I would preach in my own neighborhood and it was also the first time that the school house at this place was ever locked against anybody, preaching or otherwise of that nation. He enjoyed his labors very much, and resolved many kindnesses from the people of California for which he is very thankful. The California mission, he says, is in the most prosperous condition. It has been in since the opening of that part of the Lord's vineyard. He arrived home, Brigham City, on the 10th of August, 1902, thankful for the many blessings that God bestowed upon him while preaching the Gospel.

## RETURNED MISSIONARIES

Elder John Jensen of this city returned Aug. 26 from a mission in Scandinavia, to which he was assigned Nov. 23, 1890. He labored in the Christiania conference, Norway, and reports the splendid progress of the Gospel in the "land of the midnight sun." He enjoyed his missionary labors very highly and made many friends.

Elder R. W. Nelson in a letter dated Brigham City, Aug. 21, reports that he left his home on the 9th of August, 1890, to faith a mission in California, arriving and registered at mission headquarters on the tenth of that month. Since that time he had the privilege of laboring in the three conferences of that mission. He enjoyed his labors very much, and resolved many kindnesses from the people of California for which he is very thankful. The California mission, he says, is in the most prosperous condition. It has been in since the opening of that part of the Lord's vineyard. He arrived home, Brigham City, on the 10th of August, 1902, thankful for the many blessings that God bestowed upon him while preaching the Gospel.

Elder Caleb W. Haws, of Provo, returned June 8 from the British mission, where he has been laboring since March 23, 1890. His field of labor were the Leeds and Grimby conferences, and the Liverpool mission office, spending some 15 months at headquarters. He had good health and a very enjoyable time throughout his mission.

Elder William W. Astle, of Afton, Uinta Co., Wyo., arrived in this city Aug. 12, on his return from a mission in the Northwest states and Great Britain. He was set apart July 19, 1890, and labored in the East Washington conference for 13 months, when he was transferred to England and labored in the Leeds and Grimby conferences, released. He has had a profitable and enjoyable mission, and met with very fair success.

Elder M. Rich Porter, of Porterville, Morgan county, returned Aug. 12 from a mission to Germany, to which he was assigned, Oct. 27, 1890. He labored in the Stuttgart, Frankfurt, Koelnberg and Berlin conferences. The last six months he labored in the Berlin mission office, in getting out a new edition of the Book of Mormon. A splendid work is being done in the German mission, which Elder Porter says is in an excellent condition. The extension of religious liberty is now agitating the authorities, who are grieved on by the ministers to banish the "Mormon" missionaries from the Prussian provinces.

Elder Horace Cummings, Jr., of East Mill Creek, Salt Lake county, who was set apart to labor in the Eastern States mission Aug. 8, 1890, returned home Aug. 14, after a very successful mission. He labored in the country districts of West Pennsylvania for one year, and during the past 12 months labored in the city of New York. He made many friends and had an enjoyable time during his absence from home.

Elder Daniel C. Coulam of this city arrived Aug. 14 from a mission in the Eastern States to which he was assigned July 11, 1890. He labored in West Pennsylvania for nine months and in the city of New York, in the Brooklyn conference, in the city of New York. He greatly enjoyed his missionary labors which were very successful. The mission, says Elder Coulam, is in a very prosperous condition.

Elder William T. Jolley, of Tropic, Garfield county, returned Aug. 23, from a mission in California, whither he was sent Oct. 29, 1890. He labored in the San Francisco conference, principally in the cities of Oakland, San Jose and San Francisco. Excellent work is being done in this mission and the work of the Lord is prospering.

Elder Howard H. Hale, of Iona, Blingham county, Idaho, who was set apart Nov. 21, 1890, for a mission to the Southern States, returned Aug. 24, an excellent health and reports a successful and pleasant missionary experience in the Florida conference, where the work of the Lord is prospering.

Elder Charles L. Anderson, Jr., of Grantville, Tooele county, returned Aug. 26, from a mission to Scandinavia, whither he was sent Oct. 27, 1890. He labored in the Stockholm and Sundsvall conferences, presiding over the latter since its organization in May last. He reports the work making fair progress throughout that country, in some localities a very marked improvement is manifest.

Elder Fred W. Christensen, of Ephraim, Sanpete county, passed through this city Aug. 26, on his return from the Scandinavian mission to which he was set apart April 12, 1890. He labored successfully in the Bergen and Christiania conferences in Norway, where he says the work is making many friends and adherents.

a few remarks, endorsing what had been said during the conference, after which Apostle Smoot again spoke to the people, advising them, among other things, not to be moving away unless under advice of the authorities; he predicted that through means of reservoiring the water, these fertile valleys would yield furnish many homes for the Saints. He also advised the people to keep their families in their homes.

It was decided to hold the next conference at Kanosh.

JAS. ALEX. MELVILLE.

## IN NEW ZEALAND.

### Gospel Work in the Southern Regions of the Earth.

Elders E. M. Blaylock and George A. Brown send the following report from Omaru, New Zealand, Aug. 4:

We have been laboring for the past 15 months in Omaru, which is the southernmost district in the world where the Gospel has been preached by the "Mormon" Elders. Our district embraces about one-third of the South Island, so we have plenty of room. We labored for over a year in the city of Dunedin, which, including suburbs, has a population of about 50,000. Many friends and some sincere investigators were found, and much prejudice was broken down. We were often opposed at our street meetings by "ministers of the gospel of Christ," and by the "Irrikiki" and hoodlum fraternity, but "opposition is the spice of missionary life," and in this case it caused many to take notice of our message and to investigate the same, thereby making friends for us.

At present we are laboring in Omaru, sometimes called the "White City," because of its beautiful white stone buildings. Mark Twain called it the "City of Palaces," and the name is not inappropriate.

Our labors have aroused sincere investigation by some of the honest in heart but simultaneously it has aroused the animosity of those who "cannot endure sound doctrine."

At our very first open air meeting we were opposed by a preacher of the "Brethren" fraternity, but as usual, he only attracted many listeners who came and listened with interest to the discussion we had with him, each addressing the audience in turn.

Again last Saturday evening, Aug. 2, we had a very large audience of a mixed character. Some came to disturb, some to listen. The Spirit of truth was with us and we were enabled to declare our message to many who listened attentively, whereas others kept trying to disturb us by shouting, and cheering and throwing a goodly number of eggs, some of which besmeared our faces.

Again last night we had a very large audience and preached the restored Gospel unto them. There were a lot of "grown up children" in the audience who tried their best to cry us down, but we were enabled to finish our meeting and get home in safety.

Upon appealing to the Inspector of police for protection he informed us we were laying ourselves liable for obstructing the streets, and were liable to fine or imprisonment. However, we propose to continue our preaching as long as any care can be taken. We can easily find places to preach where the crowd will not obstruct the passageways. In New Zealand the police have been generally very good to us, and we do not anticipate any serious trouble here.

We find those few whom we meet that have been to Utah nearly always speak well of the place and people. Letters and papers from any living in Utah and having friends or relatives here, would do much good in breaking down prejudice and giving people here a better opinion of the "City of Utah," as some call it. Anyone having friends or relatives in this part of the colony will favor us by furnishing us with names and addresses of same. Our address is 13 Pitt street, Dunedin, N. Z.

Mrs. John Harrison (maiden name Elizabeth Cranshaw) would like to hear from anyone who can give any information concerning Richard Cranshaw, who emigrated from Lancashire, Eng., in 1856. Her address is Beach Road, Omaru, N. Z.

The "News" and Era are the Elders' friends in disseminating truth. They are looked forward to and read with pleasure. We place copies of each in the Athenaeum, where many people have access to them.

We take this opportunity of thanking the Y. L. M. I. A. for the "Young Woman's Journal," which we have found to be of most excellent magazine to circulate among our friends.

Many Saints and friends here are wondering what has become of the Elders who have labored here in the past and have returned home and neglected to write.

We have recently been called to mourn the loss of our beloved brother and co-laborer, Elder Leslie C. Atwood of Veruval, Utah. He passed into the great beyond on July 21, and doubt the Lord has a great work for him to perform among those who have departed this life in ignorance of the plan of salvation. We sincerely tender our heartfelt sympathy for his bereaved relatives and friends. For him is laid up a crown in the kingdom of God, as it is written, "Blessed are they which die in the Lord from henceforth."

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