

machinery of the mill. When the stalks of cane left the cars they were very heavy. They were as full of juice as a half-soaked sponge is of water. They come out as dry as tinder and you could light them with a match.

Come with me below the great roller presses and see where the juice goes to. You see it pouring down in torrents from the lower parts of the rollers. It falls in the shape of a sweet rain into a trough about a foot wide, and this flows in a steady stream both day and night, as long as the mill is running. Put your finger in this water and take a taste of the liquid as it comes from the cane. The fluid is of a greenish yellow. It looks dirty. It reminds you of dish water, and the taste is almost sickening. Still, out of that sweet dirty dish water the pure white sugar must come. The water, however, must first be clarified. Every bit of dirt must be taken of it. It must be bleached until it is as clear as crystal before it is ready for boiling down into sugar.

It is first run into great iron tanks, each holding 2,000 gallons, and each having pipes running through them. These pipes admit a gas made of sulphur, which is blown about through the water. The gas makes the juice bubble and a yellow foam almost like soapsuds stands on its top. Lime is also put in in order to settle the dirt on the same principle as it is used in clarifying water and at the same time the scum is skimmed off. After this the water having passed through several tanks has become clearer and clearer, and it is now ready for boiling.

This is done in great kettles or vats of copper. These have steam coils in them, and the sweet fluid is soon raised to a boiling heat. As it seethes a scum rises to the top. This is brushed off by men with great wooden ladles. It flows from one tank to another, growing clearer and clearer and thicker and thicker. Taste it now! It is the purest of syrup, and its color has become a light yellow.

Look at the syrup as it seethes in the tank! What an enormous amount there is of it! Follow it in those pipes which carry it to the floor above, and look at the enormous vats which are filled with the sweet fluid. There is enough syrup here to give a whole state a tasty-pulling. There is one big barrel which contains forty thousand pounds, and in which the syrup is boiling and seething in the process of being turned into sugar. Come on to that great vat and see the half granulated molasses which fills it. What a fine swimming tank it would make. It is forty feet long, and so deep that if you fell in you would be drowned in the sweet fluid. Take up a spoonful of the mixture. It is now a sort of mush of sugar and molasses, and it only needs the drying machine to take out the sugar. These separate the molasses from the sugar, and if you will walk on into that room over there you may see the pure white grain falling down from the ceiling in an almost endless stream. You may see, also, two men shoveling back the sugar in order that it may be evenly spread over the room. Their sleeves are rolled up and their legs are bare to the knee. They stand with their bare feet covered by the warm white sugar, and shovel it about as though it were sand. From here the sugar is barreled up ready for shipment, going

almost directly from the factory to the great wholesale houses by which it is distributed over the country.

In the above I have used the word molasses in some places where I should have said syrup. There is a great difference between molasses and syrup. Syrup is made from the fine juice of the cane. Molasses is the refuse from the making of sugar. It contains the poorest parts of the juice. It is not free from the dirt, and it is only allowed to remain in the state of molasses when no more sugar can possibly be squeezed from it. There are in this refinery hot rooms filled with great jars of molasses, which are left for weeks in order that they may granulate into sugar. What remaining after all the sugar possible has been taken out is sold for one cent and upward per gallon. Cheap, isn't it? One cent a gallon for molasses. It is sold so cheaply, in fact, that it does not pay to put it in barrels, for the barrels would be worth more than the syrup it contains, so it is carried from one part of the country to another in tank cars, like coal oil, and is bought largely in bulk. There are, of course, different grades of molasses, and I am told that much New Orleans molasses is made direct from the cane, and, of course, brings much higher prices than the refuse of the sugar refinery.

A great change, however, is going on in sugar making throughout this whole section. The sugar kings of the days before the war have disappeared. The old sugar mill, which used to run by horse power, is a thing of the past, and the sugar of today is produced after as careful business methods as those of making iron and steel. A great many men from the west, east and middle states have succeeded to the ownership of the sugar plantations! A number of the estates have brought up by corporations, and the great sugar landlords grow less in number every year.

In 1890 there were twelve hundred and seventy-four sugar producers. I am told that there are now less than five hundred, and like all great business, the sugar seems to be going into the form of a trust. This is not so much so in regard to sugar planters as to sugar makers. The big refineries all buy cane, and the small planter of the future will sell his cane to the refineries. A large part of the Godchaux cane is purchased of small planters, and the managers of the refinery here told me that the planters were getting all the money out of the business. Now that McKinley is elected, there will probably be a movement organized to put a bounty on sugar. If this is done, the business will boom and prosperity will come to Louisiana and other sections where sugar is raised.

*Frank G. Carpenter*

#### THE EUROPEAN MISSION.

[Millennial Star Nov. 12.]

There are now 208 missionaries laboring on the British Isles, 97 in Scandinavia, 65 in Switzerland and Germany, and 14 in Holland and Belgium, making a total of 384 in the European Mission. The number is gradually increasing, for more are coming than enough to replace those who are released to return home.

Arrivals—The following named

Elders from Zion arrived here, per American line steamer Pennland, on November 6, 1896: For the British mission—Hyrum Hand, Benjamin; David Bagley, Edward C. Rich, Montpelier, Idaho; John H. Ford, Kanarra; George E. Carpenter, Wm. J. E. Albrand, Brice W. Sainsbury, Salt Lake City; William E. Clark, Pleasant Grove; William P. Ostler, Nephi. For the Scandinavian mission—H. S. Nielsen, Salt Lake City; K. P. Jensen, Fountain Green. J. B. Fielding came with the company on a visit.

Releases and appointments.—Elder Peter LeCheminant has been honorably released from laboring in the Cheltenham conference to return home on account of ill health.

Elder George S. Spencer has been honorably released from presiding over the Netherlands mission to return home December 8, 1896.

Elder Frederick Pieper, has been appointed to preside over the Netherlands mission.

Hyrum Hand has been appointed to labor as traveling Elder in the Nottingham conference.

David Bagley and Edward C. Rich have been appointed as traveling Elders in the Cheltenham conference.

John H. Ford has been appointed to labor as traveling Elder in the Norwich conference.

George E. Carpenter, William E. Clark and Brice W. Sainsbury have been appointed to labor as traveling Elders in the London conference.

William P. Ostler has been appointed to labor as a traveling Elder in the Liverpool conference.

William J. E. Albrand has been appointed to labor as a traveling Elder in the Newcastle conference.

Change of Conference House Address.—The headquarters of the Sheffield conference have been removed from 87 Bentinck street, Doncaster, to 14 Middlesex street, Park Road, Barnsley.

#### AS CATHOLICS VIEW IT.

The Colorado Catholic (Denver) of November 28, of which Rev. T. H. Malone is editor, has the following article in its editorial column:

#### THE MORMON CHURCH AND POLITICS.

It seems to us that most of the newspapers which have commented upon the action of the Mormon Church in its treatment of ex-Apostle Moses Thatcher, have failed utterly to grasp the correct position of the Mormon Church in the matter.

Mr. Thatcher has been put outside the fellowship of the Mormon Church for having, as alleged, accepted civil office without taking counsel with the Church. No one, we think, will question the right of the Church to deal with its members in its own way, and if Mr. Thatcher has transgressed some law of the Mormon body we fail to see wherein any outsider has the right of complaint.

A great cry has been raised against the Mormon Church because of its treatment of Mr. Thatcher, and the old cry of interfering in politics renewed. But we confess that a careful examination fails to show that the Mormon Church has in any way interfered in politics in its treatment of Mr. Thatcher. If Mr. Thatcher violated