

# New Zealand and the Latter-day Work Among the Maoris

Special Correspondence.

UCKLAND, New Zealand, Feb. 18.—Saints and friends, Maori and European alike, all who have been able to attend, have just experienced a happy gathering on the Waikato, near Huntly. The northern annual "hui" or conference convened at the Maori village, Waahi, on Feb. 1, 4 and 5. Great preparations had been made to accommodate all visitors. Five hundred people, nearly all of whom were Maori, were attracted to the place. The extensive branch of the Waikato district was the place of the gathering. For over a month the efforts of this district have been working hard to obtain the necessary funds to enable the Maori people to have a more comfortable and enjoyable time. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people.

## TAKING IT EASY.

The Maori do not use seats in church, but lay themselves down on the floor. This is a very comfortable position, especially for the Maori people, who are used to it. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people.

## FROD-POLES IN COMMISSION.

These drivers are provided with a prod-pole about 15 feet long, usually of cane, and sharpened at one end, with which they gently lift the slumberer in his haunches again. One touch in the short ribs is usually sufficient, but sometimes two or three are necessary. One hot afternoon, had it been permissible, I would gladly have slept myself. The preacher was sitting Scripture, in fact he said to have quoted seventy passages during his sermon. This is a very comfortable position, especially for the Maori people, who are used to it. The Maori people are now in the process of building a new house, which will be a permanent home for the Maori people.

## FOR SEVENTEEN HOURS.

In all fourteen meetings were held during the three days mentioned besides our additional exercises. On Sunday seventeen hours were taken up in holding ten services, Maori and European. Sunday afternoon, both Maori and European meetings convened at the same time. The former is usually in the large tent and the latter in the meetinghouse. The European meeting was held for the benefit of those who were visiting on the Maori. A full house was realized and the native Ngapuhi choir came over and sang the two opening songs. The singing thus kindly given was appreciated by all. The speakers were Elders L. E. Johnson

and George A. Christensen, who spoke on the plan of salvation, and the latter-day Saints' conception of the Godhead, successively. The European people around this district are still quite bitter, ignorantly so, being prejudiced by their pounds shillings and pence ministers, and this is their shame in the face of the fact that the labors of the elders are manifest in the progress of the Maori. The Maori saints are those who own their homes and land and who are living good, progressive lives, and more who are striving to obey the gospel in very deed. This cannot be said of all those belonging to other denominations.

## "MUSIC HATH CHARMS."

The conference just mentioned was held on the right bank of the Waikato river, opposite and a half mile down the river from Huntly. The Waikato is a broad, beautiful river and heads in Lake Taupo. It is crossed at Huntly on the country bank. Two pence is charged in the day time for pedestrians and at night four pence. The evening was the romantic time for crossing the river, and where the crowd did not exceed a dozen persons, a footboat was used instead of the slow current punt. On some of our moon-light trips across the river, Elder Jorgenson would play appropriate tunes on his cornet, and more than once this music touched the heart of the boatman and he would land the company free of charge.

## LAST WAR AGAINST BRITISH.

The Waikato country is historically popular. The natives who once inhabited this section of the country, ancestors of the present generation, played a conspicuous part in early New Zealand history. It may be interesting to relate a few instances of history to impress better on the mind of the reader what the former-day elders had to contend with during the Col. Gore Browne's administration, as governor of New Zealand. The various tribes in the Waikato country form a united federation and chose Te Whero Whero, a chief of the tribe called Waikato, as their king. The federation then invaded the Waikato. The formation of these tribes into one, and with a king at their head, was treated as a hostile movement toward the queen, inasmuch as the ministry claimed it broke the treaty of Waitangi. The Maori were not pleased by any means in the policy of the government under Col. Browne, because the Maori were too dominating and treated the natives less liberally than they had been treated under Sir George Grey. "Col. Browne was an old Indian officer and not accustomed to give way to natives." The present ministry threatened to confiscate all land belonging to the Maori and tribes found antagonistic to the queen, with this state of things in view, on the one hand, and the prevailing feud among the tribes on the other, the chiefs thought it better to form the federation and have a king, which, in reality, only meant a chief magistrate.

The Whero Whero stated to the governor that he, himself, was old in years and had no ambitions of a rebellious nature, but insisted that the federation was the best thing for the people.

government of the tribes. Time went on and the Maori claimed unjust legislation in respect to the land laws and purchases, and finally refused to let the queen build a road through the Waikato country. The road continued to be made, regardless of the remonstrances of the natives, and the latter took the persistence as a challenge. The war was once more commenced in 1863, and continued until the defeat of the brave Maori garrison at Orahau in 1864. This was the last great fight of the Waikato. Other troubles continued, however. The fanatical priest Hauhau, with his followers, waged war through all the country, on both European and Maori. Then came the Kaitiaki war which ended in 1871. Te Kooti was a fugitive until 1883, when an amnesty was granted for his pardon. These rebellious scenes were always directed against the friendly Maori as well as toward the settlers. The leaders of this rebellious movement were usually brilliant orators, for the Maori is noted for his oratory, therefore always got followers. Te Whero Whero's son Tawhiao succeeded as king in 1883, before the war broke out. Mahuta the son of Tawhiao is king of the Waikato even to the present time, and has a seat in the general assembly representing the Waikato Maori district.

During the wars the Maori lost confidence in the New Zealand government, and they have not altogether forgotten past grievances, not that they forgotten the battle of Orahau, where men, women and children perished in the storm of the Pa (fort) and finally the few retreating natives were shot by the queen's soldiers as they were trying to clear an open swamp. In 1882 Te Kooti had been amnestied and at this time with the prevailing conditions and feelings of the Maori, the elders made their appearance upon the scene. Even cannibalism had been introduced among the Maori since the conquest of Hono. The Waikato was the first district visited among the Maori. President William Gardner labored here in 1883 and 1884, and was one of the first to endeavor to put the gospel before them. Elder

Gardner met with many hardships in this heathen country, and for a time lived on the fish he could catch from the river. The work proved successful, however, and soon branches were established in the district.

## KING'S SPEECH OF WELCOME.

Today King Mahuta does not belong to any church, but has his own priest (The Tuhunga) and he is favorable to the Latter-day Saints. At the last conference, he made the opening speech and welcomed all to the village of Maahi. His father, as I have said, was the popular chief and king Tawhiao, who was the figure head of the Waikato after the death of Te Whero Whero, the trusted friend of the whites. And so, in spite of the early-day suspicion and superstition of the Maori, and the continued opposition of the various sects of Europeans, the work of the gospel has continued to grow. In the Waikato the Maori saints number about 5,000, more belonging to the Church of Jesus Christ of Latter-day Saints than to any other church.

## GREAT ORATORS.

The Maori are very interesting. They are religious, benevolent, and independent, and are usually good public speakers. To illustrate their power of oratory, I produce a poem written by a noted chief, Rangihaua. During Rangihaua's war in 1846, his friend and ally Te Rauparaha, chief of the Ngaitika, were seized at Porirua and carried to Auckland by a detachment of the queen's troops. Subsequently, however, he was given his freedom again.

## "RANGIHAEATA'S LAMENT ON THE CAPTURE OF HIS FRIEND RAUPARAH." (From the translation by A. Donnet.)

The captured chief Rauparaha is first compared to a war canoe dashed to pieces on the surf. "My brave Canoe! In lordly decoration, lordliest far, My proud Canoe! Amid the fleet thou fittest flew,

How wert thou shattered by the surge of war! 'Tis but the fragment of the wreck Of my Renowned Canoe, That lies all crushed on yonder warship's deck."

Then he speaks to the tribes of Ngaitika and Ngaiti-Rangikawa, the ancestral tribes of Rauparaha (Rahua), of whom many were siding with the Paki-ah against Rangihaua:

"Rahua, my chief, my friend, Thy lonely journey wend; Stand with thy wrongs before the God of Battle's face; Bid him thy foes requite. Ah! me! Rangikawa's foul desertion and disgrace! Ah! me! The English Ruler's might!

"Rahua! my chief of chiefs! Ascend with all thy chiefs Up to the Lord of Peace; there stand before his face; Let him thy fate requite. Ah! me! Ton's sad defection and disgrace! Ah! me! The English Ruler's might!"

He refers to Rauparaha's folly in dwelling in so exposed a place as Porirua, contrary to his own oft-given advice:

"One counsel more, the first I gave, Break on thy forces, comrades brave; Scatter them round about the land In many a predatory band. But Porirua's forest dense Ah! thou would'st never stir from thence! There, said'st thou, lies my best defence.

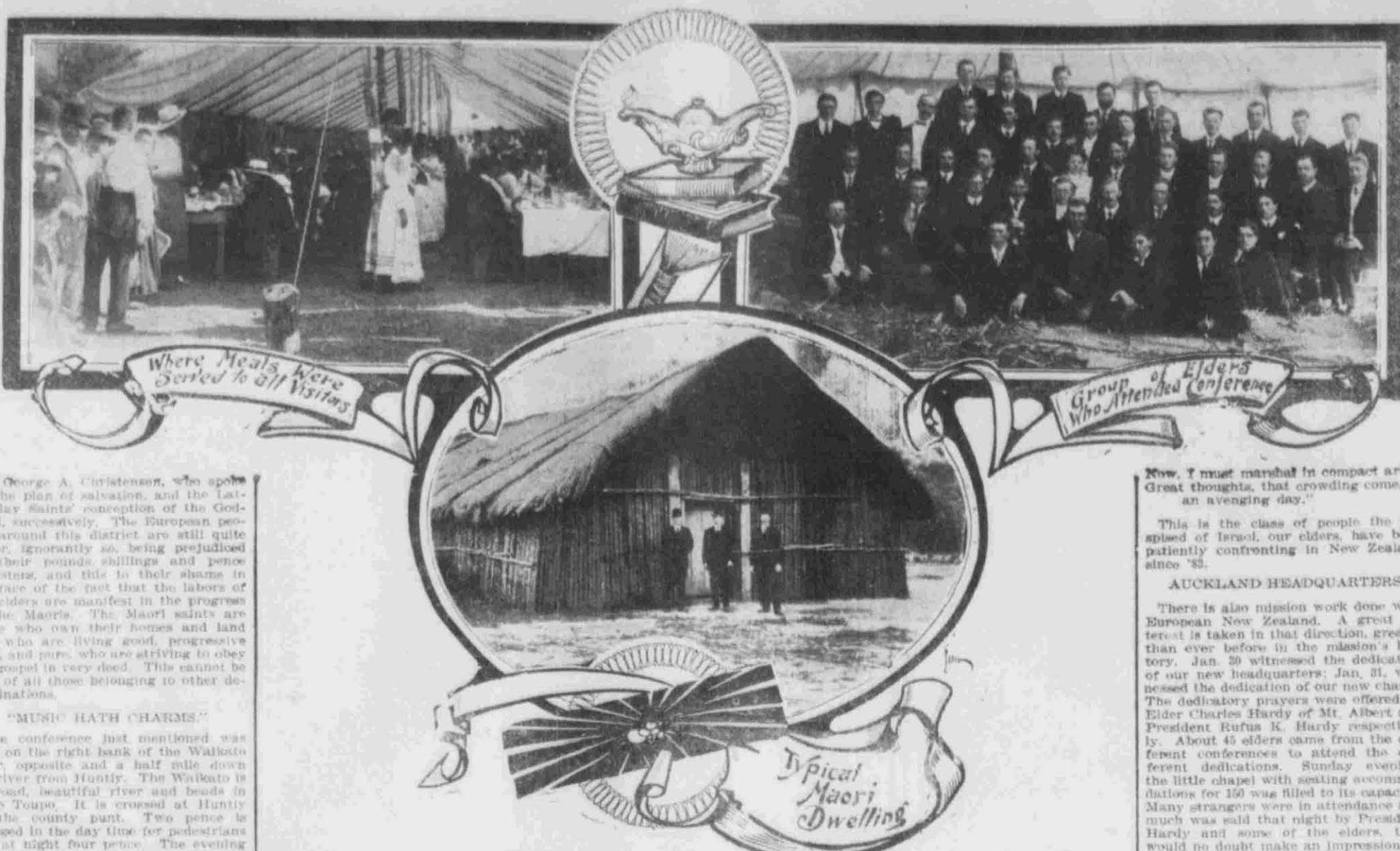
Now, now, of such design ill-starred, How grievously thou reap'st the full reward!"

In the next verse he will revenge the seizure of his friend:

"Fence, vain lamentings, hence, away! Hence all the brood of sorrow born! There will be time enough to mourn In the long days of summer; ere the food Is crumpled for the work of Blood.

Only sweet odors will come to my nostrils."—New York Press.

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Now, I must march in compact array Great thoughts, that crowding come, of an avenging day."

This is the class of people the despised of Israel, our elders, have been patiently confronting in New Zealand since '33.

## AUCKLAND HEADQUARTERS.

There is also mission work done with European New Zealand. A great interest is taken in that direction, greater than ever before in the mission's history. Jan. 20 witnessed the dedication of our new headquarters. Jan. 31, witnessed the dedication of our new chapel. The dedicatory prayers were offered by Elder Charles Hardy of Mt. Albert and President Rufus K. Hardy respectively. About 45 elders came from the different conferences to attend the different dedications. Sunday evening, the little chapel with seating accommodations for 150 was filled to its capacity. Many strangers were in attendance and much was said that night by President Hardy and some of the elders, that would not doubt make an impression on the most indifferent.

## ESTABLISHING HEADQUARTERS.

The elders have had several headquarters. In 1886-87 they occupied one room in the home of "Grandmother" Galt. Then they moved to Ponsonby Parnell, and into the new Mutual Life building. Finally, Feb. 14, 1903, they removed to 33 Upper Queen street, where they remained until January last, when the new headquarters were entered. Through President Stevenson's suggestions, several years ago, the present site became conspicuous. He stood on the very ground, now owned by the Church, and said this was the proper place for the building of the New Zealand headquarters. This was President Stevenson's second mission. Immediately after this, at a conference at Hana, Toluca, it was suggested that that place be taken towards securing land for the erection of the headquarters. The elders present, also Elder Charles Hardy of Auckland, contributed freely for this purpose and in all \$35 (\$35) was subscribed. This money with that received from the Elders' Maori association, through the labors of some of the elders traveling through Salt Lake and adjacent counties, with stereoscopic pictures of New Zealand views, was placed in the bank and is there yet.

President Bartlett, July 18, 1903, succeeded in purchasing a small piece of land in Mt. Roskill district, which the Church still holds, but with the growth of the work, and the establishment of the press and mission paper, and the swell of business, it was deemed unwise to build on this property. This will now be for sale.

## PROPERTY PURCHASED.

In 1907, Elder Goddard came to New Zealand for the purpose of looking to the interest of the New Zealand mission. He was accompanied by his wife. He was here about three months, leaving again on the 24th of June. He traveled among all of those old friends with whom he had once labored and in all cases looked into the matter concerning the contemplated headquarters. The decision

of Elder Goddard and President Hardy was the same as the very first one and it was decided to take the place President Stevenson had suggested. In July, 1907, negotiations were commenced by President Rufus K. Hardy. Difficulties were encountered in the way of increase in price and had it not been for the fact that the property was purchased at 21 pounds per acre, the price would have been 30 pounds per acre. The property was taken. So the Church bought 10 acres of land, and 100 feet deep on each. After all, the land was purchased two pounds cheaper per acre than the owners had asked, and three pounds 10 shillings a foot less than the agents wanted. The seven odd inches obtained gratis.

The home has nine rooms, is two stories high, and cement plastered, built of the best brick and timber. It is complete with bath, kitchen, hall, and closets. The house is a fine specimen of the "Messenger" style, well as a baptismal font. It is situated in the heart of the city, and is a fine place for a residence. The house is a fine specimen of the "Messenger" style, well as a baptismal font. It is situated in the heart of the city, and is a fine place for a residence. The house is a fine specimen of the "Messenger" style, well as a baptismal font. It is situated in the heart of the city, and is a fine place for a residence.

## L. D. S. COLLEGE FOR MAORI.

Another thing that may be interesting to the reader is the purchase by the Church of 100 acres of land in Hawkes Bay district. Negotiations were commenced by President Hardy in May last. Upon this land is to be erected a college for the education and training of the young Maori. The land cost 2 pounds or \$1.10, and is the best of farmland. The elders labored with the Maori saints rendered much assistance in plowing and putting in about 6 acres of oats last year. Elder Davies and his family are now engaged on the farm. Elder Davies has been making some very successful experiments in agriculture. A good crop of oats was realized, and carrots, turnips, radishes, and several kinds of peas, cabbages, tomatoes, watermelons, cucumbers, potatoes, sweet corn, popovers, and Indian maize have all successfully been grown.

This is a brief account of what the Church is doing in New Zealand. The elders are several kinds of peas, cabbages, tomatoes, watermelons, cucumbers, potatoes, sweet corn, popovers, and Indian maize have all successfully been grown. This is a brief account of what the Church is doing in New Zealand. The elders are several kinds of peas, cabbages, tomatoes, watermelons, cucumbers, potatoes, sweet corn, popovers, and Indian maize have all successfully been grown. This is a brief account of what the Church is doing in New Zealand. The elders are several kinds of peas, cabbages, tomatoes, watermelons, cucumbers, potatoes, sweet corn, popovers, and Indian maize have all successfully been grown.

I have the assurance of President Hardy that last year had seen a marked improvement taken by the elders in New Zealand mission. Indeed they have cause to do their duty. I hope that we may never forget that we have been sent into the world as witnesses of the true and everlasting gospel, that we may be able when the time comes to return every elder to his own home with joy and thanksgiving, feeling that he is a fellow-laborer with Jesus Christ.

GEORGE A. CHRISTENSEN.

## WORMOLOGY.

should be studied by every parent if your child is nervous, fretful, starts in his sleep, has worms, or is under his eyes, always seems hungry, is not gaining weight, you can be sure he has worms. White's Cream Vermifuge is an absolute cure for worms. It is its own purgative. Sold by J. C. O. Drug Store, 112 and 114 South Main St.

## FEAR AND ANGER.

A Naturalist Says They Generate Sharp Bodily Odors.

"To you know that when you're afraid or angry there is a certain odor comes from your body?" asked the naturalist,

and the friend who had been about to swear at the conductor because he had asked him a second time for his fare forgot his wrath in amazement. "Well, the wild animals know it if you don't," continued the naturalist. "Now, it's not all a scientific talk that the animal knows how to fear of their animals, because they have to be without fear in order to get control over the beasts. Other-

wise the beasts would smell the fear odor and make short work of the human. You know how every once in a while you read something about an innocent child handling a venomous snake without harm. Well, it's because the child is too innocent to have any fear, so the snake is tractable with him. You notice how your domestic animals, the dog or the cat, will shrink from you when

you're angry even before you've uttered a word. Well, it's because they smell the anger odor. And I'll tell you another thing. If humans refrained from all drugs, alcohol and meat they would also have the same keen sense of smell that animals have. That is the way I live, and I can smell. I can smell too much for a big city like this, so I'm going to hike back to the woods, where

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Dressers of Solid Oak Next Week—

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A splendid little Sturges' collapsible go-cart. One motion all-metal folding cart, opens and closes with only one motion, has all-metal frame spiral springs, will relieve joints, good chrome leather body and hood, all chrome, regular price elsewhere \$12.50, specially priced for next week—

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