

mentioned are: J. J. Alford, M. D. Henry Mizell, John W. Mizell, John Penton and Pierson Packer and others.

Louisiana is a land of perpetual summer. The earth here is never chilled by the snows and frosts of winter, as it is in the north. There are no chattering teeth and shivering forms, from cold weather; no necessity for coats of fur in this sunny land, where the earth is robed in never fading verdure. This part of the state is covered with a vast forest of timber, mostly pine of the finest quality. Beneath these stately trees the ground is matted with an abundance of green grass, upon which stock may graze from April until November. Plantations, large and small, are interspersed here and there in the mighty forest, upon which many of the dusky sons of Africa may be seen, as in slave time, laboring in the cotton, cane and corn fields; they sing as they work and seem to be happy.

The richest farming land is found in the swamp; also much valuable timber such as cypress, green oak, hickory, etc. This is a country with a generous soil which will bless energetic human effort with a kind reward. The clouds are laden with moisture, and heavy dews, such as we never have in Zion, are always sparkling in the morning sunlight.

The plum and peach trees are now in bloom and some of the fields are green with sprouting grain. WM. P. PRATT.

A MISSIONARY NOTE.

CAMPBELLSVILLE, TAYLOR CO., KY.

March 1, 1897.

I have delayed writing, having been traveling several days on my way to Wayne county, about seventy-five miles, down on the Tennessee line; having finished Marion county and closed it on the 27th of February, with prayer that the Lord will remember those who have treated us kindly. Many honest people are investigating the Gospel, and many are not, but make fun; but we do our part in warning them and then leave them in the hands of the Lord.

I have been in Lebanon about a week and stayed at a hotel, and it cost me nothing. The kind lady sent her son up town every night to find me and bring me to her house. The Lord moved her to do it, to enable me to do the work. The Lord very often softens the hearts of people towards us, and they know not why, but they keep us while in their midst.

I called at a hotel the other night and the lady said she could not keep us, but said, "Go right up to that house and they will keep you." We went and found entertainment, the gentleman being the leading merchant. Next night we again found entertainment at a hotel; so you see the Lord softens the hearts of the people to care for us from day to day.

You can send letters to me for the time being to Monticello, Wayne county, Ky. I would like to have you live near a temple where you could spend the remainder of your days in the work for the dead. I am well and weigh 195 lbs, so you see they treat me well if I am in a strange land. They very often say, "You seem just like some of my kin." But it is the Priesthood we hold that makes them hang about us and hate to let us go away. We went into a neighborhood and held fourteen meetings,

they hauling us around in their carriages and cooking big dinners for us. The blessings of the Lord were upon us and we held some very good meetings, they furnishing the choirs. When the time came to leave they shook hands with us and sang, "God be with you till we meet again," and some had tears in their eyes. Six people were ready for baptism but the weather was very cold, so they put it off for a few days. I felt bad to leave them, they seemed so friendly; but we must go and not stay long anywhere. I will close for the present. NEPHI MARTINEAU.

IN THE CREOLE STATE.

OPELOUSAS, La., Feb. 20, 1897.

We are laboring in St. Landry parish, which is located in the southwestern part of the state. The principal industries of this parish are timber, or, saw-milling; rice growing, and sugar manufacturing.

The lumbering industry is the most extensive, owing to the vast swamps, covered with a dense growth of timber; such as cypress, white oak, ash and gums. This timber is covered with a long gray moss, which has a tendency to make the swamps look dismal and lonely, and indeed they are; or, at least they seem so to us as we pass through them; and in the distance hear the mournful cry of the screech owl, mingled with the doleful echo of the timber choppers. The manner in which this timber is gotten out to the sawmills is somewhat of a novelty to us Utonians. Instead of going into the timber on a wagon, they go in a boat called a "sharp-shooter." In place of standing on the ground to cut the timber, they either stand in the "sharp-shooter," or, chop a hole in the tree and place an oak plank, called a spring board, in it, and upon this they stand while chopping. Instead of hauling the timber to the mill, they float it, or, as it is sometimes called, "rule it," (and by the way, it takes an expert to stay on these logs while floating to the bayou). There is a stream draining these swamps. At this bayou there are a great many logs which are rafted, or hitched together and floated, sometimes for miles, to the mills, where they are sawed into lumber.

Rice growing is a special feature of this parish, carried on principally by Frenchmen, commonly called Creoles. This rice is grown on the prairies or swamps, which are low, marshy flats of land where the water stands until the rice is matured.

Cane raising is the greatest industry of the state, but is not carried on to any great extent in this parish, although enough is raised to supply the demand of the people in both sugar and syrup.

If you had happened through our parish during grinding time you would more than likely have seen two "Mormon" Elders quite busily engaged in converting some of this cane into vagas.

Since our last conference, which was held on the 29th and 30th of August, we have, according to instructions given us by our president (Elder E. S. Kimball) adopted the following plan of laboring. On entering into a neighborhood we make every effort to hold a series of meetings on the first principles of the Gospel, thereby giving the people a chance to hear what we are teaching. So far we have found this to be by far the

most profitable way of presenting the Gospel to them.

We have succeeded in allaying much prejudice, and are making a host of friends.

J. GRANVILLE PACE,
R. H. SMITH.

AN ELDER'S EXPERIENCE.

ROMNEY, HAMPSHIRE Co., W. Va.

March 4, 1897.

I left my home in Emery county Utah, March 12, 1895, to fill a mission in the Northern States. I left Salt Lake City March 15th to attend conference that was to be held March 24th and 25th, at Newberg, Preston county, West Virginia, where we met. We had a good time together. I was assigned to labor with Elder A. J. Allen in Tucker county, West Virginia. We canvassed a large part of the county and held a few meetings; but it was hard for us to get any place to preach in except in private houses. We labored there till the first of September, then we attended a conference at Pratt, Allegheny county, Maryland, where we had a splendid time.

I was assigned, with Elder G. W. Parrish, to go back and finish Tucker county and we made lots of friends and held quite a number of meetings. We labored there until April 17, 1896, when we attended conference held at La Belle, Randolph county, West Virginia.

I was assigned to labor in Pendleton county, West Virginia, Elder Joseph Hansen being my partner. We went to the county and found a few Saints there, but there had been no Elders in that part for three years. The people were glad to see us. While in that county we made many friends, and were treated well all the time we were there. I believe there will be some baptized into the true fold. We held a goodly number of meetings there in the school houses, and some who refused to keep us when we first went into the county afterwards invited us to come and stay with them. We stayed there until October, when we went to conference at Pratt, Allegheny county, Maryland on the 3rd and 4th of October 1896.

Elder P. R. Gillespie and I were sent to finish canvassing Hampshire county, West Virginia. Since we have been in this field we have fared well. We have held quite a number of meetings and made many friends. In February it was very muddy but we held meeting in the Sandy Rig and the Cold stream school houses. On the 21st of February I had the privilege of leading T. R. Horner into the river and baptized him. There were all of two hundred people present to witness the ordinance. Some of them came a long ways to see him baptized. He is well learned on the scriptures, and is well thought of all through the country. I think there will be more who will be baptized there, if they can raise the courage; for there are many who are convinced that we preach the Gospel according to the scriptures. We have been told in some places that we are the first ones they ever have heard preach the Gospel. The people are fast finding out that the Mormon people have been misrepresented to them.

We are among a good hearted people as a general thing, and many of them are willing to listen to us explain the Gospel. They can see that they are not