

DEATH OF A DISTINGUISHED MAORI.

MUCH RESPECT PAID TO HIS MEMORY.

TEOREORE, near Masterton,
Wairarapa, New Zealand,
May 9, 1886.

Editor Deseret News:

If not intruding too much on your columns I would like to chronicle the death of one of our beloved New Zealand sons, whose noble spirit has just departed from this life and taken its flight to mingle with the just.

The name and fame of President Ihala Te Whakamairu, who died at ten minutes to 8 on the evening of April 27, at Mainaia, Wairarapa, is not only deeply cherished in the hearts of the Elders of this Church who have been closely associated with him, but by those who know him by name for his sterling qualities and great love for the Gospel of Jesus, as well as thousands of his countrymen and Europeans also on these islands, who have kindly feelings for this good man. They will doubtless cherish his memory as one amongst the distinguished native dead. He was born to be a leader and a peacemaker to his people. He was of retiring disposition and deeply religious feelings, a friend to the right and a firm supporter of our faith in this land. He was amongst the first of the Maoris to embrace our doctrine, and was the first of his race to receive the Melchisedek Priesthood, since which time he has been full of zeal for the work, always at his post, and has rendered great assistance in establishing the truth amongst his people.

He was one of the best known chiefs in this part, belonged to the Ngatikahungu tribe, and was related to the Ukaiahi tribe and other subdivisions, thus forming a connecting link with many of the leading tribes of these islands.

He was the son of Uhakapan and Parearua Nikaora, and was born at Maungarake, Wairarapa, about the year 1820. Through the troublesome times he was a mediator between the Europeans and his people. In 1863 he was appointed native assessor by Sir George Grey, and for many years held that trust as well as being justice of the peace, and officiated in other official duties.

For about forty years he was a minister of the Church of England, and remained with it until the Gospel in its simplicity was presented to him by Elders Greenwood and Hinkley, and was lying on his bed for a long period with sickness. He believed the message they brought, acknowledged it to be the true Gospel and at once demanded baptism. Arising from his bed he went to the river and was baptized, followed by many of his people. He regained his health and felt better than he had for years. He was set apart as president of the Teoreore branch, which position he honorably and faithfully filled until his death. He never faltered, but was courageous in the faith, his whole ambition was to see his people come to the knowledge of the truth. In 1884 he visited Gisborne on the east coast and assisted President Stewart and the Elders in establishing the Gospel in that section, and in 1885 he accompanied Elder Amasa Aldrich and myself to the west coast, and helped to plant the Gospel in that part.

For several months he had been failing in health. Some three weeks ago he visited the Masterton branch, as he was very much in favor of the Saints visiting each other, to bring more unity amongst them. On his return he was taken sick, from which attack he never recovered. He suffered much pain, but his last moments were calm, and he passed away as if in a gentle sleep. He said his time was short, and that he was willing to leave all in the hands of the Lord. His last words to his son-in-law, Robert H. Manihara, were: "Be firm in the Gospel; endeavor to fulfill every duty in a satisfactory manner. Be kind to the orphan, the widow and the poor." I was with him while he lived and when he died, and I know that he died as he had lived—a Saint of God.

The funeral service was held at his residence, by Elders Aldrich, Cliff and myself, and was adjourned from there to the grave. Although a heavy rain was falling, the procession was large, composed of Maoris and Europeans. Among the latter was Mr. G. Beetham, M.P. for this district, and other government officials. Many of the business houses were closed in respect for the memory of the deceased. He was interred in the family lot in the public cemetery at Masterton, when, after singing a Maori hymn, Elder Cliff offered the dedicatory prayer. Thus we consigned to the silent tomb the remains of our dear and beloved brother to await the sound of the trumpet which shall call the dead to life.

Your brother in the Gospel,
EDWIN L. DAVIES.

P.S.—Our address, for the benefit of correspondents, is—Ed. Newby and Edwin L. Davies, Masterton, Wairarapa, New Zealand.

A COMMON VICE IN CHICAGO.

JUDGED OUT OF ITS OWN MOUTH.

Chicago papers are very earnest in their desires to reform Utah and make the "Mormons" become "like the rest of us." The following account of one of the vices of humanity that are common in Chicago appears in the

News of that "Christian" centre, and while it horrifies the "Mormon" mind, it indicates that the journalists of that wicked city might profitably devote their energies to the evils of their own surroundings and give the sober, temperate and industrious "Mormons" a rest:

"To see a girl reeling in the streets of Chicago is no uncommon spectacle. It is one, too, which is becoming more and more frequent, for the drinking habit among girls and women, and even among those who are recognized as ladies, is alarmingly on the increase. There are hundreds of places of a public nature in Chicago where every afternoon and evening one may see women drinking. It can be said of both the women and the places that some are called respectable, some not.

In many families the old-time custom of wine drinking is kept up, though, owing to a gradually changing public sentiment, the practice is far less universal than it was. Reference is not made to this class of drinking, however, nor to the bacchanalian revels of female disreputables and their companions.

The drinking, the startling increase of which has struck many observant residents of the city, is among the wives and daughters of business and professional men. Not so very long ago any woman who drank in a public place virtually gave notice by the act that she was of loose character. It is no longer. Scores of wives of business men when on their shopping trips down town step into some convenient drinking place and take a glass or two of beer or wine. Some are not content with a glass or two, but indulge in six or eight, or perhaps more. Their trips down town are often more for the purpose of drinking than shopping, and not infrequently those who make them return to their homes with their brains all in a whirl. Occasionally they go into these resorts by themselves, but generally in company with some male acquaintance.

RESORTS FOR DRINKING WOMEN.

The resorts where women of the class referred to go to do their drinking possess various degrees of respectability, or, as many would prefer to say, disreputability. The proprietors of a few of them are extremely vigilant in excluding all improper characters, and, it must be admitted, succeed fairly well. A separate room is usually provided for ladies and for ladies accompanied by gentlemen. Gentlemen are not allowed to make acquaintances there through flirting, and are not even allowed to enter the room alone. Such is the rule, but, of course, it is impossible to prevent its occasional violation, as it is also to exclude every improper character. A close watch is kept, however, and any impropriety in speech or conduct is promptly rebuked, and if repeated the offenders are requested to leave and not return again. The character of these places is pretty well understood, and few who are not wanted in them attempt to enter them.

Then there are places whose proprietors, and, it may be added, whose patrons, too, are not so particular. One may find in them both disreputable female characters and those who pass for respectable members of society. They sit an hour or more at a time at the table drinking and chatting, their tongues, with each successive glass of liquor, becoming more and more loosened and their conversation and manner less circumspect. Acquaintances are easily formed in such places. Women who are all propriety in their homes accept readily the advances of good-looking strangers, and while honestly believing that they are simply having a "jolly time" and "lots of quiet fun" court a danger which ruins hundreds of characters and breaks up hundreds of homes every year. The career they have entered upon cannot usually continue long on a level. They must quit it or they are dragged down to ruin. Their husbands find out their habits, and in many cases learn also that their wives, while reckless under the influence of liquor, have been led astray. A separation, a divorce, and the entrance of the woman on a life of shame is then the general rule. This is not a fancy sketch. The police know many an abandoned woman in Chicago who took her first downward steps in the exact manner described.

THE ROAD TO RUIN.

But married women are not the only ones who are taking to the drinking habit. Young girls may often be seen in the streets referred to. The fast young men they associate with take them there at first "just for a glass of wine." Going to such places comes to have a fascination for them. Many a girl in Chicago has taken "too much" in some one of these places, and come to her sober senses only to realize with anguish and bitter tears that the line of virtue and self-respect had been passed. After that the tendency is rapidly downward. Some bear up heroically under their terrible consciousness of disgrace, and sin no more. Many such have turned squarely back, led exemplary lives, married, and are now faithful wives and happy but for a hidden sorrow in their hearts which they cannot drive out. But many continue their way downward, and in time recruit the ranks of the inmates of the disreputable houses, or take their places among the brazen, shameless number who dodge the police, solicit on the

dark street corners, and take a ride occasionally to the police station in a patrol wagon.

When women or girls arrive at this stage, or perhaps a short time before they reach such degradation, they frequent the lowest order of drinking places in Chicago open to both sexes. Among these are the "dago shops," or Italian restaurants. Chicago is cursed with a hundred or more of these dens. Drunkenness and vile language here meet with no rebuke, and are of almost hourly occurrence.

The girls and young ladies who drop in occasionally with their escorts to drink in the more pretentious resorts are, for the most part, well dressed and well behaved. Some are girls who are still in school. Some are living in idleness in comfortable homes. Many are from the vast number of those who are employed in stores, offices, or at other work during the day, and some come in from the country. There are girls living in the suburbs, even in saintly Evanston, and in towns as far out as Janesville and Rockford, who come into the city occasionally expressly to have a "lark," a "time," or whatever else it may be best to call it. There are married women, too, who come in from outside towns with the same purpose. Almost invariably they have some traveling man or other acquaintance in the city who meets them and shares, and usually directs their revels, be they light or serious.

SOME INCIDENTS.

A few weeks ago there was seen on Madison Street about 11 o'clock at night a girl of 17, who was recognized as a pupil in one of the public schools. She was so intoxicated that she staggered right and left despite the efforts of her escort to keep her steady. She could not have taken a dozen steps alone without falling helplessly to the pavement. Her escort was taking her in a direction directly opposite to that of her home.

One night last week a girl, who two years ago was working soberly and industriously in one of the hotels in the city, was seen going south in a Cottage Grove car alone at 1 o'clock in the morning in such a state of intoxication that she could not keep from lopping over in a stupor on the shoulder of the person sitting next to her. One of the dining-room girls at the same hotel a year ago is now a daily visitor at one of the most notorious drinking resorts in the city and the constant companion of men of loose morals. A few months ago two girls from Jonesville, Wis., came to Chicago under pretense of visiting a friend. They did not go near the friend's house, but were on a continual "spree" for two days and nights with two strange young men whose acquaintance they made on the street. About the same time a remarkably pretty girl of 18, whose father held a responsible position in a town about 40 miles from the city, was found in one of the business blocks here one afternoon so drunk she could not walk without assistance. She had a bottle of whisky in her pocket, and while efforts were being made to care for her, insisted on taking a drink from it every few minutes. She came into the city to visit a married sister.

Numerous instances similar to the above could be mentioned. Doubtless many will recall one or more which has come within their own knowledge. There are abundant evidences that drinking as a habit is rapidly increasing among the feminine population of this city, and that the practice has already become so common that it excites but little comment. It is said by those familiar with the large cities in the East that in none of them is drinking so extensive as in Chicago.

THE ASYLUM FOR WOMEN SUBTERFUGE.

Obtaining Money Under False Pretenses.

Dr. Ferguson Shows Up the Scheme.

SALT LAKE CITY,
JUNE 17th, 1886.

Editor Deseret News:

The recent report of the Senate Committee on Education and Labor, and the recommendation of the Chairman, Mr. Blair, that Congress should appropriate \$100,000 for the establishment in Utah of an asylum for women escaping from polygamy, justly excites feelings of profound contempt as well as indignation amongst the Latter-day Saints. During my recent mission to Washington, I had several opportunities for conversing with Mr. Blair, and had one interview with him especially on the subject of Mrs. Newman's application to the Committee. The most forcible statements were made to him of the feelings and views of "Mormon" women about such an institution and a most positive denial of the falsehoods which she urged as a pretext for such an appropriation. It is not therefore through ignorance that Mr. Blair has presented such a report and amendment, but from a desire to pandor to popular prejudice, which is strangely inconsistent with his verbal expression of a wish to do justly in this matter. The subjoined letter was sent to the Washington Evening Star, in reply to statements published in that paper in regard to Mrs. Newman's plea before the com-

mittee, but though falsehood found a ready circulation, truth was not permitted to put in an appearance. The substance of this same letter was also sent to Mr. Blair and the committee, by the delegation of "Mormon" ladies in Washington, and since my return I have been requested to send it to you for publication.

ELLEN B. FERGUSON.

WASHINGTON, D. C.

Editor Evening Star:

In your issue of May 5th, I read the statement made by a Mrs. Newman before the Senate committee on education and labor in behalf of an appropriation for some charitable institution in Salt Lake City, which she professes to represent. The principal ground on which she makes this application appears to be the benefits thus offered to "Mormon" women who wish to escape from polygamy, and in order to harrow up the feelings of the committee to the proper pitch of generosity with Uncle Sam's money, she retails some of the old oft-repeated, and as oft refuted falsehoods about this much maligned people. As one of the delegates representing the "Mormon" women at the capital of the nation, I most emphatically protest in their name, against any such reason being urged as a pretext for obtaining a share of the public funds. There is, I believe, a severe penalty enforced against persons in private life who obtain money under false pretences, and it seems to me but a matter of justice, that any individual who so shamelessly demands a congressional appropriation on grounds that have no existence in fact, and for a purpose to which such moneys will never be applied, ought to be similarly dealt with. It is high time that the practice of begging for the "Mormons" should cease, and the benevolent and charitable people in the Eastern States be no longer imposed upon by such flimsy and unreliable stories as those that are the stock-in-trade of these professional beggars and clap-net lecturers. There are in Utah no "young Mormon" females seeking avenues of escape from polygamy and its attendant evils. No "Mormon" woman, old or young, is compelled to enter into polygamy. Every young woman is as free to choose her own destiny as the bird in the air; free to marry from motives of pure affection the man of her choice, or free to remain single should she so desire, all the days of her life. "Mormon" girls have homes as pure, as nappy and as desirable as any of their Eastern sisters, and they desire no other. There may be a class of girls to whom such a home as the one Mrs. Newman desires to establish might be a blessing, but they are not "Mormons." They are those unfortunate ones who have been the victims of the licentiousness and perfidy of the men who, to cover up their own infamy, howl loudest against the "Mormons," and against the pure and holy principle of celestial marriage. If Mrs. Newman's charity extends to taking in and caring for these betrayed and deserted ones, I bid her God speed, and God bless her; but let her not insult the noble band of "Mormon" matrons and maidens by asking public alms for their benefit, while at the same time she is industriously circulating the falsehoods and slanders by which prejudice has been created against them, and the holy religion they profess. If Mrs. Newman believes that "Mormon" women take the oath in marriage that she speaks of, or that the "Mormon" Church prescribes any other penalty for perjury or violation of covenants than disfellowshipping the offender, she has been made the dupe of some designing knave, who has imposed upon her credulity to an alarming degree. I have been a member of the Mormon church for years and have passed through its forms of marriage and neither I nor any other woman was ever required to take such an oath, and the fact that some of the bitterest enemies, and most malignant defamers of the Mormons, are those who were at one time members of that Church, and who still live to breathe out threatenings and curses upon their former associates, is a sufficient refutation of the rest of her assertions. She will have to furnish some more reliable authority for her statements than Mrs. Paddock, in order to guarantee their authenticity.

In conclusion I beg to say that the "defense fund" is a voluntary contribution and we have a right to use it as we please; and I believe there is not a Mormon wife, plural or otherwise, who would under any circumstances accept charity from the hands of those who have procured, and are still demanding the passage of laws, whose enforcement have brought sorrow, desolation and misery into their once happy homes.

Yours for truth and right,
ELLEN B. FERGUSON.

RETURN TO CONSTANTINOPLE.

ANOTHER LETTER FROM A MISSIONARY.

CONSTANTINOPLE, May 6, 1886.

President D. H. Wells:

Dear Brother.—On the 26th of April we met an English steamer at Beirut, a circumstance which saved us six days on our journey here. The principal islands passed on the way are Cyprus, Rhodes and Patmos, the latter noted as the place of banishment of John the Revelator. At Tschanak

Kalessi, we left the ship and took a small boat down the Dardanelles to Kum-Kale, from whence we set our foot over the plains of Troy to the Schileman excavations at the city made world renowned by Homeric inspiration. Kum Kale probably occupies the place of landing of the Grecian heroes on their way to conquest and to fame. The rich lands of the Trojan plains are carefully cultivated. The shepherd boy gazes with curiosity upon the stranger, and the plowman stops his donkey and ox to take a look at the passer by. The Turkish dogs here are so near starvation that I was not obliged to pay them the homage I did those of Greece and Palestine. At the point of a small plateau extending about three miles from the base of the mountains, Schileman has discovered ruins which he claims to be those of ancient Troy. His claims, though not perfectly satisfactory in answer to some important features of the excavations, are generally accepted as sufficient for historical researches. Some classicists, however, contest the point as an open question; but we accept it as all right of course, and would feel somewhat indignant, I suppose, if any one should hint that we had not been on the site of ancient Troy. The place is known to the Turks by the name of Ilissarlik. We entered the gateway at the southwest side, and after climbing up and down, wandering around in the trenches and gazing at the few remaining scattered relics for a couple of hours, we wended our way back to the little *sauke* which lay rocking in the waters near the mouth of the Homeric *Simmoes*. The principal relics were removed to European museums, and a part to the museum in Constantinople. On our return from Ilissarlik, we followed in our skiff the east shores of the Dardanelles till sunset. As soon as the sun sinks in the west, no ship is allowed further up the Dardanelles than *Tschanak-Kalessi*, and no person allowed to pass the quarantine. At dusk we found our way on shore near some flouring mills and obtained a bed and bench in a bar house. There are several advantages derived from such slumbers. One never oversleeps, and stagnation of the blood is not likely to set in from lying too long in the same position. Then besides the average bench is too high for a common flea to make it in one jump. Long before day-break next morning our oars were splashing away in the waters by starlight, and a little after sunrise we entered the port at Tschanak-Kalessi, from whence we took an English freight steamer over the Marmora sea to Constantinople. We asked the captain if he could take some passengers on board. "Yes," he replied, "if you can sleep on deck." We had slept in worse places than "on deck," and had an answer in less than a second. We reached Constantinople on the morning of the 2nd inst. at a very early hour, in time to rouse our companion here from slumbers made sweet by dreams of being released, on the way home, etc. How consoling it is that one may dream of things months and sometimes years before they occur. We found Brother Spurl in good spirits, but with bad eyes—too much study by lamp light. The Turks, Armenians and Greeks have had their spring festival since we returned, an event we were indeed pleased to witness. We are glad to be back. It is so home-like to listen to the night revelries of the Constantinople dogs, and hear the unearthly shouts of the *Hamals* selling on the streets every species of merchandise from beads and buttons to household furniture. We were delighted to see the Orient and learn something of its people. The weather has been all and the household fauna more than we could have desired. We preached the Gospel wherever we could, and had many interesting and remarkable times discussing with fellow travelers and others the meaning and intent of Holy Writ. We often bore our testimony to the restoration of the Gospel, and felt the better for it every time. The Jewish and Christian colonies of Palestine, with a single exception, do not inspire one with much hope of their conversion.

Brother Lyman leaves here Tuesday, the 11th inst., for Vienna.

Kind regards from the brethren.

Yours in the Gospel,
J. M. TANNER.

—Mill. Star, May 31st.

LITTLE COLORADO STAKE CONFERENCE.

The Quarterly Conference of the Little Colorado Stake of Zion, was held at Heber branch of the Wilford Ward, Saturday and Sunday, June the 5th and 6th, 1886.

Present, of the President of the Stake, Joseph H. Richards and John Bushman and many other prominent local officers and Elders.

After the usual opening exercises, the settlements of St. Joseph, Wilford and Heber were represented by the Bishop, and Elders, as being in a favorable condition. The Saints were striving to serve God; good health and good feelings prevail; meetings and Sunday school well attended; financial prospects very good. The Stake authorities of the various quorums and organizations were all represented. The Sunday schools and Mutual Improvement Associations were reported in a favorable condition, a lively interest being taken in the same.

The speakers were filled with the Good Spirit and much valuable instruction was imparted to the