

air, and we could really make it uncomfortable for any balloons which might come within our range."

"Speaking of new inventions in modern warfare, general, many people think that through them war is becoming so terrible that it must eventually be done away with. Do you think so?"

"No," replied General Miles, "I do not. I don't believe men will stop fighting for such reasons. The modes of fighting may change, as they did in this Chinese-Japanese war. The soldiers will not fight close together, and battles are becoming, every day, less of the hand-to-hand struggle, that they were in the days of Caesar. As to destruction, the numbers killed in the Chinese-Japanese war, do not compare with those of our late civil war. There were many more men killed in the battle of Gettysburg than there were in all the battles of this late struggle between China and Japan."

Frank G. Carpenter

LETTER FROM NEW ZEALAND.

AUCKLAND, New Zealand,
September 6, 1895.

Since last writing from Auckland, many items of interest have transpired, a few of which may not prove uninteresting to the many readers of your most valuable paper. The winter in Maoriland has been a very disagreeable one and the loss to sheep and cattle farmers has been incalculable. Four men are reported as having frozen to death in New Zealand, in the far south. The snow was said to be two feet deep in the vicinity of Christchurch. Such, however, is the exception rather than the rule in this country. During the past two weeks the weather has moderated much and the blooming peach tree indicates that spring is not far in the future.

Auckland, like other colonial cities, has not failed to feel the financial depression that has weighed so heavily upon her. Thousands of her inhabitants have been out of employment and many men have offered to labor for their board and lodging. Even these have been often refused them. Hundreds have been driven to the gum fields for want of something more profitable to do. The writer is informed that a man is required to do a hard day's work to obtain ten pounds of gum. The ordinary quality is worth only forty shillings per cwt. The whole day is employed in digging it, and most of the night in scraping and preparing it for the market. It is not an unusual occurrence to meet a Maori woman with four or five children on her way to the gum field with spade and spear. Gum is becoming very scarce, but that does not seem to have increased the price to any great extent on account of so many being compelled to go to the fields. Thousands of tons are exported from here annually to America and other parts of the world. It is used extensively for varnishing.

Business men are looking for better times in the colony with the approach of summer. There has been a great rush from New Zealand to the Coolgardie gold field, but many have become dissatisfied and have returned.

At present the Australian papers teem with gloomy accounts of new and rich discoveries. This will doubtless cause another boom. Though matters have been rather dull from a financial standpoint, it has not been so religiously speaking. A number of prominent lecturers and evangelists have visited Auckland during the past three months. Worthy of note amongst them were Dr. Cook, of Boston, Rev. Hewels, of England; Valliers, the eminent war correspondent; Rev. C. E. Jones, the Australian humorist; and Mr. Crabb, the great temperance lecturer.

Mr. Jones claims to have visited Salt Lake City in 1870, and professed to have learned something funny about the Mormons. He delivered seventeen successive lectures in the city, and had a number of other appointments, which through fear of his life he was unable to fill, and had to escape. He had learned many things which he felt duty bound to expose before his Christian friends. He was aware that Mormon Elders were laboring in this city deceiving the people, and he was indeed sorry that they had obtained such strong hold upon the poor Maoris. He plead with every Christian worker to join with him in fighting the monstrous fraud—Mormonism, and put an end to its poisoning influence.

Prominent in his series of lectures was the subject of "Utah and the Mormons," the leading features being the "Book of Mormon" and the "Mountain Meadow Massacre." He endeavored to show, without any proof whatever save hearsay, that the Solomon Spaulding story was the true origin of the Book of Mormon, and Brigham Young was the direct instigator of the Mountain Meadow massacre. His address was announced in the City hall, and profusely advertised in the leading papers. The night for his lecture came, but few had come to hear him. His previous efforts had not been very highly appreciated; in fact he was unpopular. Mr. Jones had been informed that Elder Browning was in the audience and thus in his introductory remarks stated that should the full fledged Mormon representative take any exception to what should be said he challenged Elder Browning to a public discussion. After the close of a most abusive lecture, Brother B, with permission arose and said that he had taken exception to much of what had been said and that he would accept the challenge made by Mr. Jones. An appointment was made for the following morning that all arrangements might be completed, but Mr. Jones did not turn up at the designated time and thus it was postponed until the morning of the 31st. Meanwhile Elder Johnson had arrived from the south, and in company with Elder Browning went again to meet Mr. Jones, to make definite decisions as to the conditions of debate. The Elders had drawn up the propositions upon which their opponent had challenged them, and together with their conditions submitted them to him and two members of the managing committee. He at once accepted them and without further delay they proceeded to appoint certain men to engage the city hall, to select a chairman and to complete all arrangements. Suddenly it occurred to the reverend gentleman's mind that he was entitled

to ten minutes more time than he could allow the other side in order that he might reaffirm his statements. On closer inquiry, however, we learned that that was not his only reason for wanting more time, but knowing that the Elders could not possibly accept such terms, he hoped to get out of it honorably and be able through the papers to accuse the Mormons of not having pluck enough to meet him in debate. Another great obstacle in his way was the fact that they would not allow him to receive one penny of the proceeds. It thus became evident that his object was solely a pecuniary one, though he declared that nothing but "love of truth" could ever induce him to enter the discussion.

It had been decided by the committee that after all expenses had been paid the balance of money on hand should be given to some charitable institution. On hearing this his "ardent love for truth" was greatly weakened and he lost all interest in its alleged defense. The final result was that he rejected the conditions which he had once accepted, and declared his intention to secure the hall and repeat his lecture on the Mormons. In the announcement of his address he made it appear that the Elders had failed to make satisfactory arrangements with him and that he felt under solemn obligation to discharge his duty. At the close of the advertisement was "one shilling, two shillings and three shillings admission." This was indicative to the public that it was their money he wanted rather than to defend them against the "infamous" Mormons. He delivered his second lecture on the evening of June 4th. This time Elder Johnson was present. On arriving Mr. Jones asked whether any Mormon was in the audience, and if so whether he had come here to debate. The following appeared in the Auckland Herald:

"Mr. Johnson rose and said: I am a Mormon Elder. I have not come here tonight to debate. Mr. Jones knows that I have not."

"Mr. Jones—No."

"Mr. Johnson—Then you should have known it."

"Mr. Jones—I know it now."

"Mr. Johnson—I met Mr. Jones on two different occasions; so did my companion. We endeavored on fair grounds, and if Mr. Jones has no objection, I will read from this, a copy of that which we propose to do."

Mr. Jones—Kindly read it.

Mr. Johnson said: The questions agreed upon for debate were: First, Was Solomon Spaulding's story the true origin of the Book of Mormon? Second, Was Brigham Young the instigator of the Mountain Meadow Massacre? (Here followed the division of the time and all the conditions which are too lengthy to quote.)

Mr. Jones gave Elder Johnson three minutes in which to speak, after which the lecturer proceeded. The writer passed two hours that night that will ever be remembered as the most agonizing of his life. He was compelled to sit and hear the names of the Prophet and Patriarch whom he had been taught to love, and look upon as men of God, slandered and outraged; called murderers, thieves and adulterers. His parents, brethren and sisters were