

look to man for our preservation. If there is no God in "Mormonism" then it will fail, then will our minds be undeceived; but if there is a God in it, woe! to those who fight against Him, who fight against their Creator, and suppose that they can trample upon the rights of their fellow men and not endanger their own rights and liberties as well.

The old fable which Aesop tells of the woodman who went into the forest to get a handle for his axe, describes accurately the position in which we find ourselves. The woodman went and consulted the trees of the forest, asking them to give him a handle for his axe. The other trees, the stronger ones, arrogating to themselves authority and ignoring the rights of others, thought that they could dispose of them as they pleased. They conferred together and decided to grant the request, and they gave to the woodman the ash. The ash fell; but the woodman had no sooner fitted the handle to his axe, than he began upon the other trees. He did not stop with the ash, but he hewed down the oaks and the cedars, and the great and mighty monarchs of the forest who had surrendered in their pride, the rights of the humble ash. An old oak was heard to complain to a neighboring cedar, "if we had not given away the rights of the ash we might have stood forever; but we have surrendered to the destroyer the rights of one, and now we are suffering from the same evil ourselves."

This nation may think that it is strong enough—powerful enough—to treat the people of Utah as they please. They are; we do not pretend to compare with them so far as that is concerned; but if there is any truth in eternal justice: if there is such a thing as retribution, woe! be unto this forest of States if they surrender into the hands of tyranny the rights of the Utah ash! It cannot be done with safety. If they trample upon the rights of their fellow men, there must come a time in the eternal revolutions of the wheels of justice when their own necks will be beneath the tyrant's heel. They will suffer themselves from the laws they have passed against the maligned, misunderstood, down-trodden people of Utah. I hope to God, as an American patriot, that this never need come. I hope the eyes of this nation will be opened, that they may see the danger in which they stand from afar; but if I were a prophet I would prophesy in the name of God that if they give away our rights, if they trample upon our liberties, and surrender us as a sacrifice to popular clamor, the day will come when their own necks will feel the galling yoke; the laws they pass now to deprive us of our rights as American citizens, will deprive them of their rights, and they will drink the cup heaped up, pressed down, and running over. I hope this never need be; but I dare predict it on that condition, in all humility, with no spirit of treason, or of ill will to my country; but with a feeling of sorrow that some of our fellow citizens have it in their hearts to treat us in this cruel manner.

We are a people of peace. We only desire to be let alone to accomplish our mission in peace. God would not permit us to build temples, any more than He permitted David, if we imbrued our hands in blood. David was forbidden to build the temple of God at Jerusalem because he had been a man of blood. It was reserved for his son Solomon, a man of peace, to build the temple. So it is with us. We will not need to fight, we do not propose to take up arms, we do not desire and will not be compelled to shed the blood of our fellow-men. We may have our own blood shed in instances, though the work of God will not be trampled out; but we will let them monopolize that part; they may shed our blood, but we must not shed theirs. We must build temples to the honor of our God and administer in them for the salvation of the living and the dead; and thus go onward, spreading peace, pouring oil upon the troubled waters; and while there will be wars and rumors of wars, while nations will clash against nation and go down in the whirlpool of fury, the Latter-day Saints must preach peace on earth and good will to men, and be exemplars in all righteousness; seeking to let their light so shine that the glory of God will radiate from them to others.

This is the treason which we preach. We desire to benefit our country; benefit our fellow citizens; benefit our fellow men. We believe this world is the Lord's and that He is coming to reign upon it as it is His right to reign. The reign of Christ will rob no man of his rights; no righteous government need fear it; neither the United States, nor the nations of Europe, if their consciences are clear, need dread the coming of the King of Kings. They must acknowledge if they are Christian nations, that they owe their allegiance to Him whose right it is to reign. They should be proud to lay their crowns and sceptres at His feet and acknowledge Him to be Lord of Lords and crown Him King of Kings.

This is a glance at the mission of the Latter-day Saints. These are some of the views we cherish and which we cannot recede from; we would be unworthy of our lineage as the sons and daughters of Abraham, the sons and daughters of Liberty, if we should forsake the things for which our forefathers lived and died, and suffered all manner of persecution. We leave the issue with God. Let the world persecute us, if they desire to assume that responsibility; we will seek to return good for evil. When they come with the sword we will

meet them with the olive branch. We will say peace on earth when they have war on earth. We will do our duty as God shall give us strength, and leave the result with Him who over rules the acts of all men and all nations for the ultimate redemption of the human family, of which we are some of the humble representatives.

May God speed the day. May He bless those who are persecuted, who are driven and imprisoned for righteousness' sake. May He bless the honest, the good, the pure and the patriotic among the American people; the honest and the upright among all nations, who desire to enjoy their own rights and liberties, and are willing that others should enjoy theirs. May God bless all fair-minded people, and may He have mercy upon those who seek to trample upon the rights of their fellow creatures, and oppose the great and glorious purposes which have been foreordained. This is my prayer in the name of Jesus Christ. Amen.

## CORRESPONDENCE.

### INTERESTING LETTER FROM NEW ZEALAND.

To the Y. M. M. I. A. of Elsinore:

My companion (Wm. Gardner, of Pine Valley), and I have just returned from a trip south, where we attended

#### CONFERENCE

at a native village called "Taonoke," distant from here 175 miles. We walked almost the entire distance. We had a splendid time, and I enjoyed myself immensely. Much valuable instruction was given and received, and everything passed off very nicely. Many of the native members delivered some pointed sermons on the principles of the Gospel, and others bore their testimonies. The annual statistical report showed the mission to be in a healthy and prosperous condition, and the prospects for the future look encouraging. The

#### TOTAL MEMBERSHIP

of this mission was, at the end of last year, 1,076, over 800 of whom were natives, and of these, more than 500 have been baptized during the year.

Perhaps a few words of description concerning the general character of this conference would be appreciated, inasmuch as the assemblage was altogether different in habit, custom and appearance from those generally seen at home. The conference was held as before mentioned, at a place called "Taonoke," situated on the North Island near Napier, in the District of Hawke's Bay, and only about ten miles from the sea (on the east coast of the island.) "Otene Meihana," who was the first Maori baptized in this district and the owner of "Taonoke," had built a large fine "whare" in Maori architecture, for the Conference meeting, and Maoris had been gathering for a whole week for meeting, some of them bringing large cartloads of beef, mutton, flour, potatoes and food of all kinds in enormous quantities; for a Maori gathering of any kind is always accompanied by a great feast. The first day the "whare" (house) was dedicated, and after the dedication services, a great feast was served to all present. Three times the house was filled before all had eaten.

The Elders received special attention, being waited upon as if

#### SO MANY PRINCES.

The next day a number of natives were baptized, among whom was an influential chief, the father of "Otene Meihana," and another feast, with great rejoicing, was held over that.

Here are some very rich natives belonging to the Church, and all come riding in the finest kind of buggies drawn by stylish and spirited horses. The Maori likes to put on style, as we call it, yet there is nothing about him suggestive of selfishness or pride. The Maoris of this portion of the country are altogether different from those in my district, both morally and otherwise, and all those who have been baptized are such as previously belonged to the Church of England or other sects of Christendom. They have large farms which they cultivate in wheat, oats, potatoes and vegetables. The soil in these parts is rich and produces abundantly. They are also possessors of a large number of horses, cattle and sheep. The Elders who labor in those parts are treated in the best possible manner by the natives, who furnish them horses and buggies to ride, for they will not allow them to walk.

The natives in my district are quite different. They live in the more sterile and secluded wilds of the country, are poor, ignorant and uncivilized. Most of them are under the dominion of the Maori King, not willing to be recognized or be subdued by the English government. They entertain a

#### REBELLIOUS FEELING

toward the government, and all white people have until lately been forbidden to enter at all into the King's dominions. Indeed, it would not have been safe for a white man to do so.

Those natives in the King Country do not believe in Christ, but have a kind of a worship which they call "hauha." They believe in some formidable spirit which they call the "Aitua."

The native Saints in the district where the conference was held, seemed to have great confidence in my learning their language, and they petitioned

the president of the mission that I might stay with them and begin translating some of the Church works, but he thought my labors were needed in trying to open the door of the Gospel to the natives in the King Country, so accordingly Brother Gardner and I returned to our old field.

Before leaving the native Saints gave me a horse, so we took turns riding and walking on our return trip. One of the native brethren also gave me a one pound note (\$5), and they all expressed their regret that I could not stay with them.

On our return we visited many Maori villages, preaching in nearly every place. We traveled around

#### LAKE TAUPO,

the largest lake in New Zealand. On the banks of this lake are many native settlements, and the scenery here, in many places, is the grandest that nature can afford. At the extreme west end of the lake is a volcano called "Tougararo," and in many places around the lake are numerous hot springs and boiling "geysers," which are wonderful to behold. But it would require too much time and space to describe those things, therefore I shall not attempt it in this letter.

On my trip I saw different types of natives, and all treated us in a hospitable manner, although most of them were very poor. We went for days, having nothing but potatoes to eat, but I am getting quite used to such fare, and now I rather like it, and consider myself in good luck when I can get enough of it to satisfy my appetite.

Our trip occupied 47 days, during which time I traveled 512 miles, a small proportion of it by rail and on horseback, but mostly on foot. We held 14 meetings, preaching in Maori every time but one, which was in a town called Napier, where I held a meeting with some Danish people.

Brother Gardner and I have baptized altogether 38 persons and blessed 14 children. I baptized four persons and blessed one child.

Many Maoris expressed their desire of being baptized in the near future, but as it was the first time they had ever seen a "Mormon" they wished a little time for reflection, which is quite proper.

On the whole I am quite satisfied with what was accomplished in the trip. We had some rough weather and suffered some from the rain, not having a waterproof coat, a thing which is almost indispensable in this wet country.

In about a week we intend starting for the King Country. About ten weeks ago, while at a place called Karakari, 60 miles north from here, I had the honor of an

INTERVIEW WITH THE MAORI KING, whose name is Tawhiao. I presented the principles of the Gospel to him, besides asking him a number of questions about his country and people. He treated me very kindly and with much respect. I ate supper with him, and he invited me to go and preach the Gospel to his people, and had it not been that just then a letter arrived from the president of the mission, requesting us to attend conference, we should have started immediately for the King Country. But it is not too late yet. I don't think the dusky monarch has forgotten his invitation, and if he has, I shall lose no time in reminding him of it. I am of the firm opinion that much good will eventually come out of it, for a word like that from the king will have untold influence on the natives.

Our district, of which Bro. Gardner, my companion, is president, is a very large one, embracing the northern half of this island, and there are only two of us to labor in it. After having visited the King Country we intend visiting the extreme northern tongue of the island for the purpose of ascertaining the general condition of the Maoris, and whether they will receive the Gospel.

In order to be useful in this mission among the Maoris it is absolutely essential to be

#### MASTER OF THEIR LANGUAGE.

It is hard here to obtain interpreters, and the difficulty does not end after obtaining one, for when the words and sentences have to be strained through an interpreter before reaching the ears and understanding of the listener, the real essence is generally lost. This I have seen and experienced often enough to know it to be a fact.

I am making wonderful progress in this strange language. It often seems marvelous in my own eyes. But in the meanwhile I do not forget to give God the credit, for I know that He has had a great hand in my behalf, especially since leaving Conference, during the last few weeks, prior to which time I would not think of such a thing as attempting to preach a sermon in Maori. But since leaving Napier on our return trip, in some instances where the people were desirous of hearing, all the words which I needed seemed to come right on my tongue, and the natives would not believe that we had been among them only a few months. Though but four weeks ago when listening to the natives talking I could only understand a very few words, now the ears of my understanding have been opened to such an astonishing extent that I can understand nearly all of their ordinary talk.

My companion, Brother Gardner, has also made good progress, and we have every reason to be greatly encouraged.

This people who are evidently a

BRANCH OF THE HOUSE OF ISRAEL, are an interesting race indeed, and among whom a great work is sure to be

done. There are many things in their habits and customs which correspond with the customs of the ancient Israel as for instance cutting their flesh and generally lacerating their bodies, as a mark of mourning over the dead (see Levit. xix, 28), besides many other things too numerous to mention. But there is another thing in favor of the supposition, which is that they take most readily to the Gospel, and accept without questioning what others would be most likely to reject, namely, the divine mission of Joseph Smith, the divine authenticity of the Book of Mormon, etc.

They are an intelligent people, and I am often led to wonder how they could ever have been guilty of such horrible barbarism as that of eating one another, which used to be a common custom with them of old.

They are exceedingly hospitable also, and are willing to impart of their substance as long as they have any. But they are

#### EXTREMELY SUPERSTITIOUS,

and have many foolish traditions which they do not easily forsake. They are also guilty of much vice, a great deal of which is in consequence of not properly appreciating or understanding the real weight or extent of the wrong. All these are things which it will require time, and patience together with the spirit of the Lord to eradicate.

The Maoris are now beginning to see the folly and uselessness of the different sects which have come in among them, and are fast falling away from them. They see that they have been grossly imposed upon by the ministers who have through strategy stolen their land from them. Especially are they down on the Church of England, and in consequence of this they are starting creeds of their own just as void of foundation as any of the creeds of Christendom. But they think by having

#### CREEDS OF THEIR OWN

it will cost them less money and less land, for they have paid the Christian ministers dearly for their false religion. As I said, this has caused them to lose confidence in the ministers, and in consequence of this some among them have arisen, calling themselves prophets, and are drawing away the people after them.

New Zealand in general is not a country that I would take in exchange for Utah, although in many places there is natural scenery as beautiful as nature can possibly afford.

#### THE COUNTRY

In general is rough and hilly, and very difficult to traverse. It is dotted with forests of gigantic timber and will watered with abundance of springs, creeks, rivers and lakes.

I have never yet been maltreated or persecuted, and only once have I been threatened, and that was by a very pious Presbyterian who tried to incite the community to drown me in a river called "Waipa." I afterwards passed through the town where this pious Christian kept a boot and shoe store, and the people knowing that I was a "Mormon" soon gathered around. I entered the store and talked "Mormonism" until 10 o'clock, at night. The store was full of people, and when they left most of them shook me warmly by the hand.

Your humble brother and fellow servant in the cause of truth.

CHARLES ANDERSON.

#### LUCERN BLOAT.

SALT LAKE CITY, April 29, 1885.

Editor Deseret News:

I have been asked by a number of farmers what was the best and quickest method to save a cow's life that was bloated by eating lucern. For the benefit of all wishing to know, I will state that in all cases I have seen it has been too late to save the animal's life with medicines, because the necessity, as a last resort, of puncturing the rumen, or paunch, which is best done with an instrument called a trocar, composed of a steel stiletto enclosed in a canula, or sheath, that can be used by any one in the following careful manner:

The animal being secured by the horns, the operator stands on the left side, in advance of the hind leg to avoid being kicked, and places the point of the instrument in the position, which is midway between the last rib and the hip bone, one span from the lower bone of the loin, being careful to elevate the handle of the trocar a little to avoid striking the kidneys. He then rapidly plunges it through the skin and into the paunch, also as suddenly pulling out the stiletto, leaving the canula, or case, in the opening, for the accumulated gasses to escape through.

This will give time to administer something to arrest the fermentation, and I would recommend 1 quart of linseed oil mixed with one tablespoonful of saleratus, or, if no oil is at hand, give the saleratus in half a pint of warm water.

I consider the trocar much more safe than the pocket knife, that I find so freely used. In one case I saw after the use of the knife the left kidney was so badly injured that the cow died from its effects.

To those wishing information where to buy a trocar or directions how to use one, I will gladly give all necessary instructions, should they not thoroughly comprehend them as given here.

One teaspoonful of volatile spirits of ammonia, given in a little water, has proven itself the best remedy used in

the first stages of bloating, and should be kept on hand by the farmers and owners of cows, as its timely effect may obviate the necessity of using the trocar.

Yours,

DR. BRIDGES, V. S.

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