

low-countrymen, who had hitherto been compelled to pay exorbitant rates for the mail service; and to send and receive letters was, for a poor person, an expensive luxury. Petitions from all parts of the country were sent up to the House of Commons urging an investigation of Hill's plan, and a committee was appointed to consider the merits of the proposed reform. One penny was the fee suggested for letters weighing not more than half an ounce.

Three years elapsed before the system was established, and as an experiment, fourpence (eight cents) was at first charged per letter. But soon the present rate of one penny (in England) was finally adopted. The great increase in the business in the postoffices consequent on the adoption of the penny postage, necessitated a more expeditious method of payment of the fee, and the postal authorities issued a notice offering a reward of £200 (\$1,000) for a plan whereby the end in view—a more efficient way of prepayment of letters—could be obtained. Among the stationery issued by Isaac Pitman from the publishing office, was a sheet of mottoes, engraved in the shorthand characters, diamond in shape, and gummed on back, to be used in securing the envelopes—similar to those previously mentioned in this paper. Mr. Pitman communicated with the postal authorities, recommending that sheet, 12 by 20 inches, squares, 240 in number—12 in a row and 20 rows deep—each square representing a penny in value, and the whole equivalent to one sovereign or twenty shillings, and each line one shilling, gummed on back, similar to his sheet of mottoes, that a stamp affixed to a letter should be its frank, and could be deposited at any receiving place appointed for this purpose; also by this method much trouble and expense would be avoided in keeping accounts and auditing the same. He also put forth a prospectus in greater detail, and suggesting that these stamps might be a ready method of transmitting small sums by letter. The Lords of the Treasury readily saw its feasibility and adaptability, and at once counseled with the eminent firm of De la Rue, card playing manufacturers and label printers of Bunhill Row, London, for engraving and printing the sheets; and but a few weeks elapsed before they were issued to the general public, and accepted with great favor. At the outset the squares had to be separated by knife or scissors. Later on, the system of perforation was adopted. As the uniform rate of postage had come to be adopted by all nations, so the perforated stamp has followed.

The benefits of this great boon to mankind were only by degrees made manifest. Not only for the prepayment of postage on letters have stamps been utilized, but national revenue taxes are paid in this way; and even in the British law courts, the fees on filing papers, etc., are affixed by means of stamps issued of different denominations.

Sixty years have nearly elapsed since these two inventions issued from the same active brain, with no "flourish of trumpets," have gone forth as a benefaction to the world at large. It would be fitting to close with an extract from a characteristic letter, written in May, 1896, and printed in the reform spelling advocated by Mr. Pitman, in answer to

an invitation to visit its writer in London:

Mei traveling dayz ar over. At 83 mei fizikal eneri iz oanli ekwal tu desk-wurk from 9 tu 6, with an our'z rest after lunch, and waiking down hill tu mei Ofis, twels a day. Till tu or three weeks ago I kaim tu mei Ofis at 6, and went hoam tu brekfast in a Bath chair; as I du now tu lunch and diner.

Honor to whom honor is due.

R. B. S.

TRAVELS IN NEW ZEALAND.

TE PUKE, Bay of Plenty, N. Z.

May 3rd, 1897.

Having read many very interesting reports from Elders laboring in various parts of the Lord's vineyard, we thought perhaps a letter from this far-off land might also be read with interest, if the same may find space in your columns.

Having been requested by our beloved president, E. F. Richards, to travel overland to attend our annual conference in Wairarapa, in company with Elder David H. Packard, the writer left his headquarters at Te Aroha, Hauraki, on March 3rd. For two days I was accompanied by Elder Thomas Butterfield, and after crossing several broken bridges and swimming our horses during the day, we were obliged to spend our first night by the side of the Waitou river, and wait for the flood to subside, recent rains having flooded the country and made many of the roads impassable. On the evening of the 5th I arrived at the Wairoa river, near Tauranga, and was met by Elders Packard and McDonald. Needless to say the meeting was a happy one as Elder Packard and myself grew up together in Springfield, Utah county. The following Sunday, being general Fast day, was spent at Te Puke, and on Monday preparations were made for a continuation of our journey.

On Tuesday, we resumed our travels, and on the evening of the 10th, arrived at Whakarewarewa, one of the most noted places of New Zealand, on account of its hot lakes, geysers, etc., and were soon enjoying a hot bath in one of the many pools used for that purpose. The baths, which are considered wonderful for their healing qualities, can only be appreciated by those who have enjoyed them; and hundreds visit them yearly for the benefit of their health.

Aside from the baths, the people of this place are wonderfully blessed, in being able to do all their cooking by means of these hot pools and steam. Potatoes, puddings, etc., are placed in small flax bags and hung into the boiling water, while bread, cakes, etc., are baked by placing the respective kettles in holes dug in the ground and covered with dirt, the heat being sufficient to do the baking.

After spending one night at the above place, we resumed our journey, and on the evening of the 12th, arrived at Orakeikorako, but found no one at home. While pondering over our situation, and how we would provide food and shelter for ourselves, the writer began, with his companions, to find a means of entrance, to one of the houses belonging to a Saint, and lo! he found the door key hidden snugly under the door sill, and all were soon comfortably located inside and busy preparing supper.

Elder McDonald acted as baker, while

Elders Packard and Waters repaired to the garden for potatoes and cabbage. These were prepared and placed in a small flax bag with a draw-string at the top and then placed over a small steam hole near by, which, by the way, is about the hottest place we ever saw. After being covered with bags to partially enclose the steam, they were left for about twenty-five minutes, then taken out and were ready for the table. Meanwhile bread was ready and all enjoyed a good supper, and the day's events closed with another bath. This place is also noted for its wonders, one of the greatest being known as the "Alum Cave." On our arising next morning, a wonderful sight presented itself in the many steam jets to be seen, while on every hand were pools of boiling, seething water, the whole bringing to mind, both from sight and smell, the sectarian hell of the lake of fire and brimstone.

Breakfast was prepared in the usual manner, after which we left for other quarters. Calling at a native settlement during the day, we were pleased to meet the owner of the house we had recently occupied, and to him we related our experiences, the whole meeting with his nearly approval. We spent the following Sunday, March 14th, at Maroa, among the Saints. We held meetings with them, blessed a baby and gave them much advice and instruction calculated for their future welfare.

On Monday the 15th, we bid Elder McDonald farewell, and Elder Packard and myself resumed our journey, preaching the Gospel wherever opportunity presented itself, the following Sunday being spent at Raetihi. An enjoyable time was also spent here, and the following day we again resumed our travels. At Mangamate we stopped over night with some Saints; and on preparing to leave on the morrow, we were presented with fifteen shillings each to help us on our way. We were also directed to take a road shorter than the one we had intended to travel, thereby saving us much climbing of hills and other inconvenience. We could not understand why we had money given us as both supposed we had money enough to pay all necessary expenses. We learned, however, that our heavenly Father knows more about our needs than we do, as our train fares were much higher than we had expected.

We arrived at Palmerston, headquarters of the Manawatu district, on Friday, March 26th, but the Elders laboring there were absent, being in the lower or south end of their district. We traveled on to Ngawhakarau, a few miles further south and spent Sunday with the Saints of that place.

As an account of the conference has no doubt already been sent to your columns for publication, it is needless to repeat more than that an enjoyable time was had.

Our return journey commenced April 8th, and was, of course, by rail to Palmerston, where we made arrangements to hold meeting with the European Saints of that place on Sunday evening. These completed we walked to Ngawhakarau, a distance of nine miles, on Saturday evening, where we held Sabbath school and Sacrament meeting with the Maori Saints. We then got our horses and returned to Palmerston to fill the appointment previously made for that evening. Besides the Saints, a few outside visitors were present and a good