

chiefly by Chinese shops, and is a busy quarter. San Miguel is the aristocratic suburb, being the seat of the residences of the wealthy merchants and other residents.

The architecture of Manila is not imposing, successive earthquakes having wrought much damage, and the city has an Old World aspect, tempered by its tropical surroundings. The streets present the greatest animation in the evening, when the cigar factories are closed and the carriages of the upper classes are out for the customary promenade. There are several ancient churches which are worthy of notice. The Cathedral, founded originally in 1578, has been several times destroyed by earthquakes and did not escape in 1863. It has been since rebuilt, but again sustained considerable damage in 1880, when the tower was so much shattered that it had to be pulled down. There are several theaters, but none worthy of the place. The opera is well supported in Manila. A statue of Charles IV stands in the center of the Palacio square, and one of Isabella II opposite to the Variedades theater. The observatory, admirably managed by the Jesuit fathers, is well worthy of a visit. There is a good English club. Of the hotels the Hotel de Oriente is the principal. The city and its suburbs contain a population of 300,000, and are the seat of a considerable and yearly increasing commerce.

The principal articles of export are hemp, sugar, tobacco, cigars, coffee and indigo, while of the imports cotton goods form the chief item. The anchorage is distant some three miles from the shore. The river presents a scene of great animation, being crowded with native craft interspersed with vessels of foreign build. The police of the city is under military discipline, and is composed of natives. A new department of the police has recently been formed, called the municipal guard. There is also a force of watchmen, who patrol from 10 o'clock at night until 5 o'clock in the morning through the more populous parts of the city, and are paid by the merchants and tradesmen. A very low average of crime is said to exist, but the native classes are much addicted to gambling, an offense punishable by law, although the government reaps a large portion of its revenue from the sale of lottery tickets. A race meeting is held in the spring.

There are six daily papers, *El Diario de Manila*, *La Oceania Espanola*, published in the morning, and *El Comercio*, *La Voz Espanola*, *El Espanola* and *El Noticiero*, which appear in the evening. The hot season commences in March and continues until July. The rains commence in August and continue to December, during which time the roads and streets are in bad condition. The maximum annual rainfall recorded is 114 inches and the minimum 84 inches. The maximum of the thermometer is about 92. A cool sea breeze sets in at night, reducing the heat to an endurable temperature for sleeping. According to the census of 1883 there were residing in Manila 250 foreigners of European origin, 4,189 European Spaniards, 15,157 Chinese, 46,066 Chinese mestizos (or half-breeds), 3,849 Spanish mestizos and 160,896 pure natives.

Tramways run in the principal streets of the city, and a railway to Dagupan was opened to traffic throughout its entire length, 123 miles, on the 23d of November, 1892. There is also a steam road to Malabon. Electric lights have been laid in the public squares and walks, in the business houses and in the principal streets. There are a marine arsenal and patent slip at Cavite, on the opposite side of the bay. It has also been decided to make an important naval station and arsenal at Subic, slightly to the north

of Manila, at the entrance to the bay. In connection with these works, it is proposed to construct a branch line of railway from Dagupan to Libre, close to Subic. This branch line, joining the Manila Railway company's line at Dagupan, will be constructed by the government.

The city and its suburbs receive their drinking water by pipes leading from Santalan, on the river Pasig. The water is carried to fountains, distributed in convenient places through the streets, whence the inhabitants may draw for their domestic needs. The telephone system extends throughout the city and as far out as Malabon.—San Francisco Chronicle.

### VISIT TO PISGAH.

After the conference of the Iowa Elders, held at Council Bluffs, October 9th to 11th, 1897, the Elders were assigned to labor in the cities of Des Moines and Marshalltown, the first being the capital city and having a population of about 65,000, the other about 14,000.

Four Elders labored in Marshalltown during the winter, eight performing a similar labor in Des Moines.

During our labors in Des Moines I have made the acquaintance of the editors and reporters of the leading papers of the city, all of whom have treated me with courtesy. Some of them have given me space to say a number of things through their papers. I have contributed about fifteen articles, all of which have been published, some in the form of interviews, others as communications, and dealing with such subjects as the character and attributes of the Deity, mankind, a common brotherhood—the offspring of God, faith, repentance, baptism, the nature and office of the Holy Ghost, laying on of hands, apostasy, divine authority, religious consolation offered criminals on the scaffold, Christ and the thief on the cross, preaching to spirits in prison, and salvation for the dead.

In the latter part of February, 1898, in company with Elder Samuel E. McClellan of Colonia Juarez, Chihuahua, Mexico, I visited Union county. We called at the pleasant home of Mr. Albert C. White, who owns the land once occupied by the wandering outcasts of modern Israel as a temporary resting place, and known by them as "Pisgah," in 1847-8-9.

This kind gentleman and his equally kind family gave us a warm welcome, and made us feel thoroughly at home. He showed us around over the lands, pointing out various objects and places of interest. I saw the "old Mormon trail" which the rains of fifty years have deepened in places, as if to make it more indelible. The old spring at the foot of the hill, a short distance east of "Pisgah," for which water for domestic purposes and for stock was obtained, was pointed out to me.

I saw the foundations of their houses, their old cellars and "dugouts," and plucked wild grapes from a vine clinging to a tree near the spring, while snow lay on the ground. I saw the grove where they used to listen to the proclamation of the Gospel by authorized servants of God. I ate honey, made by bees whose ancestors rode in wagons from Nauvoo and made honey for the barefooted children who walked that trail in tracks of blood, in hunger and exposure. I saw the diminutive home-made mill stones that ground their corn into meal, that their lives might be preserved in the trackless wilderness, into which the "Christians" of this boasted land of the free had driven them, while they themselves moved into the homes from which the lawful owners and occupants had been expelled. Ah, if these stones could speak!

I was informed that, as their teams

were too weak to break prairie sod, they removed the underbrush by grubbing, girdled the larger trees, and plowed and planted their corn amid the timber, and that, until recent years, the old stalks could be seen standing among the young timber which now covers the former fields. For three years or a little more, some of the poor Saints dwelt here, and, all told, there must have been many of them.

In a little plot of ground, a short distance south of Mr. White's house, lie buried some three hundred of those who once dwelt here. Whole families, parents and children, died from disease brought on by hunger, exposure and hardships consequent upon their expulsion from their homes in Nauvoo. This cemetery—for such it is—is fenced and is grown up in young timber, chiefly oak. A monument shaft of white stone, eighteen inches square and eight feet high, mounted on a pedestal about 30 inches square, two feet high, marks their resting place. The names of those who rest here, are, so far as known, graven on the shaft. The monument was erected by Mr. White, from funds provided by those whose friends, or relatives, are buried here, one of the prime movers in the work being Bishop O. B. Huntington of Springville.

The prominent hills, and the streams near the place, still bear the names given them by the Mormons who paused here in their memorable flight from their former homes to Utah. "Four Mile" creek, "Twelve Mile" creek, "Mount Moriah," etc., are characteristic names.

Little remains of the "old Mormon mill," except the stones referred to. Many of the trees of the groves where meetings were held, are dead, the houses are gone, the hum and clatter of their industry hushed, and looking at the old trail, the spring, the cellars and old foundations, the cemetery, and the remaining trees, standing like sentinels about the former place of worship, one murmurs with the poet,

"So fleet the things of men, back to the earth again,  
Ancient and holy things fade like a dream."

Yet, looking into the far off valleys of the mountains, one sees the remnants of a score of Pisgahs, with all their sorrows and experiences, woven into one—gathered in one—growing unobserved into a kingdom, which the angel said "shall never be thrown down nor given into the hands of another people, but it shall stand forever," moving steadily on, promulgating the Gospel of peace, gathering the honest in heart, building the "house of the God of Jacob," learning of His ways, walking in His paths, feeding on "knowledge and understanding," redeeming their dead from the grasp of Satan, and being sealed by the power of the Holy Priesthood, which binds on earth and it shall be bound in heaven. And when Jesus Christ, its King, shall come in power and the dead in Christ shall rise first, Pisgah will be heard from; and, scrutinized by the All-seeing Eye, its sorrows, thenceforth only known in memory, will make the joy of its blessed dead complete through Him who brought life and immortality to light, to whom be all glory and honor, while to their murderers a day of reckoning will come when death and hell shall deliver up their dead.

JOSEPH F. THOMAS.

Des Moines, Iowa, April 16, 1898.

The United States mails to Dawson City by way of the Yukon river will leave San Francisco May 15 on the steamer Cottage City. Mails must be deposited in the office on the 14th at the latest. The next mails on the same route will leave that city on June 14.