

states. Appearances from this point are extremely deceptive. The Tennessee, which looks to be no more than 200 feet in width, measures, in reality, 1400 feet at the nearest point.

The scene is one of grandeur, and the historic associations which cling to it lend sublimity to the view.

There are many other things, a description of which might interest you, but I have already described at greater length than I intended.

I will return for a moment to my affairs. On the evening of my visit to Lookout Mountain, Brother Smith informed me that it was his desire that I should start at 8:10 p. m. for the state of Mississippi, where, as you know, my brother John is laboring. I had no hand in the matter of choosing a field of labor, but I am fully contented with the result. Mississippi is progressing better than any other conference in the mission.

I reached my destination, McComb City, about 5 o'clock in the evening and hired a conveyance to the house of one Brother Reid. We found that he had moved six miles further on. We attempted the journey, but, meeting with a slight mishap, decided to return to McComb for the night. The next morning I met Brother Reid returning to his former residence. He directed me to the house of one Brother Ward, where I am penning this letter. My health is good and I feel well in the Gospel.

On the 6th we walked twenty miles to the home of a Brother Collins, where we expected to find Brother Rencher and John. I was overjoyed at the prospect of seeing John, and was greatly disappointed that he did not arrive. We returned on Friday to the home of Brother Ward.

We held a meeting yesterday (Sunday) at the home of a Brother Crane, and I tried to lay down the Gospel for ten minutes. I touched upon the universal blessings and responsibilities attending the restoration of the Gospel, and then dwelt upon the powers of the Holy Ghost.

John will probably be here this afternoon. Time seems to pass very slowly. When I have the blessed privilege of seeing him, you can depend upon me to write, for I can realize something of how much you are interested in his welfare. I think I shall have the privilege of traveling with John for a few months. We shall probably go to Copiah county, which is a new field.

Though I have been harassed with doubts and perplexities, I now feel as if I had reached a calm sea and look forward to my labors with pleasure.

Give my love to mother. There is no reason to be worried about me in the least. I shall certainly have a good companion in John. I trust that you will be pleased to learn that circumstances have turned out as they have.

Elders Walker and Blackwell have just arrived. We were not expecting them. Brother Walker and I will start for Collins' on Wednesday, where we expect to find John and Elder Haycock. Elder Walker is now enjoying excellent health and takes the greatest pleasure in his missionary labors.

Park and Boulder county (Colo.) people are protesting against the wholesale waste of timber on government land.

*Written for this Paper.*

## ANAA AND ITS PEOPLE.

TEMARIE ANAA, Nov. 14, 1893.

Supposing, or at least hoping, that a few lines would be of interest to you and your many readers, I take pleasure in writing you as to our labors. People as a rule have little conception of the peculiar customs, habits and occupations of this branch of the House of Israel.

It is many years since this people first heard the Gospel, and comparatively few have heeded its teachings. When the Elders first landed here on the fourth day of May, 1845, Anaa was a flourishing island of some 3,000 inhabitants, the most of whom were of the hard-working class. Deep trenchments were thrown up and taro cultivated which answered for flour. In fact they accomplished many tasks that the people of this day and generation dare not attempt. Since the introduction of flour, clothing and liquor by the wholesale, they have ceased manufacturing their own cloth, stopped cultivating taro and other vegetation, and adopted foreign grain for sustenance. This has not agreed with them, or God has been displeased with their actions. The result is Anaa has now a population of not more than four hundred.

At one time there were nine cities, while now there are but six, and these are full of empty dwellings and places where houses have been.

What has become of the people? Who can tell? are questions almost unanswerable, but one thing is true, their offspring has decreased. The majority of the people drink heavily and the men not only habituate themselves to the evil, but women are likewise equally prone to drunkenness and dissipation. When a community continually indulges in this kind of work, any sensible man can foresee their future condition, but who can offer them an acceptable remedy? We present the Gospel. Do they receive it? Very few. Still the salvation of every soul is important to God.

There are three religious denominations here, one of which held its conference in this city three weeks ago. At that date the people had a great feast, killing twenty-nine pigs and baking that many sacks of flour. Of course liquor was not distributed among them as meat and bread. But it was nevertheless obtained. When night dawned many were "top heavy" and these made a great deal of noise during the darkness, but never molested us, therefore, we cannot complain.

During the past three months nine baptisms were made. This makes us rejoice and we feel like pressing onward and upward. As a rule our people are sober, good men and women, who seek to obey the Gospel and comply with our teachings.

At the October conference held at Tunbora, Saints from the surrounding islands and the following Elders were in attendance, President Joseph W. Damron, W. A. Seegmiller, Thomas Jones, Charles J. Carren and Thomas L. Woodbury. The report for the past six months showed forty-five baptisms and good prospects for the future. The conference lasted three days. All of the brethren expressed themselves

as feeling well and deeply interested in the work. The meeting adjourned for six months to the Island of Kauehi.

President Damron has left for Hikuern and Brothers Jones and Larsen are at Tukapoto. These islands have been opened for pearl diving and many people have flocked there. From latest reports there were 1800 people at Hikuern and more coming every day.

This is the wet or rainy season. One day the wind will blow and water pour down in torrents while the next day will probably be calm and so warm you are hardly able to endure it. This kind of weather is unhealthy, causing the natives to continually complain. The missionaries appear to stand it better than the natives.

The chief occupation of the native is manufacturing copra from the coconut. Perhaps the process would be interesting to you.

When I was a boy we were taught that coconut trees were too high for men to climb and monkeys were sent up in their stead. It is not true here, and I don't believe there is a tree too tall for these people to ascend. If the tree is perpendicular the native ties some coconut leaves together, making a figure eight of them; putting both feet through the ciphers he ascends the tree in a scientific manner, holding by his hands and drawing his feet under, or placing them close to his hands; he then holds by his feet, straightens his body and repeats the process. If the tree be on an angle or slanting he walks up on all fours. The nut is encompassed by a tough, fibrous husk about an inch thick, which is used for the manufacture of ropes, fuel, etc. The husk is torn asunder by a man thrusting it upon a pointed stick and prying it from the nut. When this process is completed the nut is broken in half and contents dried by the sun. When dry the meat is shaken from the shell and sacked up ready for shipping. Thousands of tons are made here annually.

The coconut is the most useful tree known. People build houses complete with the wood, husks and leaves. The nut is eaten by man and beast. The top of the tree is tender and when cooked resembles cabbage. The husk is extensively used for manufacturing harness, mattresses, etc., besides making the strongest of rope, and the leaves are good for making baskets, roofs, mats, hats, and a dozen other useful articles.

I will close by asking the reader a question. Can you show me a tree and its fruit that a man, his family and animals can subsist on? Is there another tree that you can build ships and houses with, manufacture your clothing, ropes, mats, baskets and beds, and, last of all, give unto man so delightful a beverage on a warm day, as the milk from a young coconut?

THOMAS L. WOODBURY.

While cleaning out a pantry at Leadville, Colo., Molly McNulty, a domestic, tasted the contents of each old bottle she came to, finally taking a mouthful of carbolic acid. Her mouth and throat were horribly burned, and it was thought for a time that she could not recover, but prompt medical aid brought her through. She is young and did not know the meaning of a skull and crossbones.