

CORRESPONDENCE.

Missionary Life in the Sandwich Islands.

HONOLULU, Oahu,
Hawaiian Islands,
August 22d, 1877.

David O. Calder:

Dear Brother—I am travelling as a missionary on these Islands; my labors are mostly among the natives. We find occasionally a foreigner that will take us in and feed us when we are hungry, and treat us kindly, but the most of them care nothing for religion at all, and do not wish to talk about it. The brethren of the mission are laboring along with this people the best they can, but it seems to be uphill business all the time. This has been a very easy country for people to live in, and especially for the natives, but in consequence of their indolence and idleness the land is going out of their possession into the hands of foreigners, who are planting it with cane and rice.

Times are getting hard with the natives. They have to work for those who have got possession of their lands, and take what they choose to give them for their labor, and in consequence, there is a famine among them all the time, and still growing worse. Those of the natives who have gathered to Laie are in a better condition than any of the native population on the Islands that I have seen, and I have travelled half around Hawaii, around Kauai and two-thirds around Oahu.

At Laie there are more children than in any other settlement of the same number of inhabitants that I know of on the Islands. They have more liberty, and are better off for food and raiment, and notwithstanding all these things, it is a hard matter to get them to gather there.

The plantation is very short of help at the present time, in consequence of some of the people working for themselves, and others idling away their time. The plantation is in a good condition to make something if they had the help to go on with. The brethren that are on the plantation are doing the best they can with the means they have.

I had a talk with Brother Pack when I was last at Laie, on the labor question. He thought if he had about twenty-five hands, hired by the year, he could get along a great deal better.

From your brother and fellow-laborer in the Gospel of Christ,
JAMES KESLER.

Litigation—Liquor and Law-Improvements.

PROVO CITY, Sept. 28, 1877.

Editors Deseret News:

The usual quiet of our country town is somewhat changed by the present large attendance on the District Court, which has been in session at the County Court House since the 17th inst., giving our place quite a business appearance. There never was known such a gathering of legal ability in our town as presented at this term of court. Your city is contributing freely to furnish the necessary legal lore to settle the little discrepancies existing between sundry individuals of this district regarding their private and constitutional rights, also Wasatch, Bingham and Sanpete are ably represented.

It is rather strange that men of sound judgment can only be found where a District Court is in session to settle misunderstandings between neighbors and business men, which is a sad commentary upon the brains of the neighborhood in which these disputes arise; and when the cost of attending District Courts with their attendant luxuries, drawing so heavy on the pockets of our well to do mining and business men, is taken into consideration, one would think that a court of arbitration could settle disputes at less cost to the disputants. Law is a luxury that few men can afford to indulge in. Judge Emerson, as usual, seems to give general satisfaction in the disposal of the business brought before him.

It was fondly hoped that Provo had given over its foolish and idle practices, especially since acquiring such an industrial name, earned by its successful production of cloth at the far-famed Provo Manufacturing Company's mills, the renown of its Academy, and above all the self-satisfaction and pride of its

city fathers in the success of their prohibitory liquor law. Still these same fathers had a vague idea that the town was not altogether free from the baneful influence, it being reported that certain choice spirits were often seen loitering in certain localities. "Wheresoever the carcass is, there will the eagles be gathered together." Provo is indebted to the acuteness of some experts from your city in bringing to light three cases of defrauding the Revenue Department by the sale of spirituous liquors without a license. One of the parties, a physician and surgeon, who I am told had been repeatedly warned and advised in the most fatherly manner, to desist from selling the article, now feels the stern clutch of his Uncle Samuel's hand upon him, saying, "pay me what thou owest," who also imposes a fine of one hundred dollars, or in default, twenty months' visit to the Iowa penitentiary. The same is understood to be the sentence of two other citizens of this town who, up to a late date, were supposed to be industriously engaged in their lawful business pursuits of basket-making and hairdressing. They find but few sympathizers, and no wonder, when we remember that their action in this instance has been contrary to the expressed wishes of the great majority of the ladies of this city, who by petition to the city fathers, brought into existence the prohibitory liquor law, which I am informed the city authorities intend to enforce, with the support of the citizens, if not overruled by the higher courts.

In close proximity to the exciting scenes of the court is heard the buzzing and whirling noise of the threshing and planing machines; also the shrill whistle of the factory denotes that the producer is still actively engaged in developing the staff of life and building up and improving our city. The educational affairs of our town are not neglected, and we conclude that Professor Mæser has the power of making school attractive to his pupils by the prompt and large attendance at the academy.

Messrs. Cluff and Booth have commenced the foundation of a building designed for a furniture warehouse: the U. C. C. S. A. finding their business increasing have opened a neat butcher's shop in the west part of our city for supplying the increased demand, which together with the numerous private dwellings now in course of erection indicates that Provo is in a thriving condition.

RUS IN URBE.

Missionary Labors—Baptisms, &c.

GROVEOAK,
DeKalb County, Ala.,
Sept. 20, 1877.

Editors Deseret News:

Since leaving Georgia about the 18th of July, where Elder J. Morgan and I had been laboring together for a time, I visited the Groveoak Branch, then went to Blount County, Ala. to see some of my relatives, and made a short stay with them. I then returned to Marshall Co., where I preached a few times. Last Spring, when leaving Ga., I fully expected to return soon, but when I got back to Red Apple, Marshall Co., I was impressed to stay with them a while. I went to preaching, of course, and soon baptized six persons, heads of families. On account of matters of business that have to be looked after, I have left them, and am now on my way back to Georgia.

If any Elders come out this Fall there is an opening for them at that place, with six members to start with. I was invited in several different directions to preach, but not expecting to remain in that part of the country, I only labored in two neighborhoods. I learn from Elder Morgan that there is a good prospect of some coming in Walker County, Ga., where I left him in July.

The Saints of this branch are alive and full of hope. Brother Daniel R. Sellers, their presiding Elder, is alive to his calling and full of counsel. They have the DESERET NEWS regularly to hand, which is a welcome visitor, the Voice of Warning, Book of Mormon, and a number of Hymn Books. Brethren and sisters at home in Zion, remember in your prayers the Saints scattered abroad, that their way may be opened up so that they may be delivered. The prayers of the Saints can and will be heard.

Your brother in the Gospel,
JAS. T. LISONBEE.

Wheat in Sanpete.

SPRING CITY,
September 25th, 1877.

Editors Deseret News:

I discover, in your valuable journal, some strange statements with regard to the wheat crop of Sanpete County. One reporter says, 700,000 bushels are produced here this year. It is likewise said that a Danishman residing in this County offers to sell 7,000 bushels of old wheat at fifty cents per bushel, and that a farmer in Sevier County, adjoining us, offered to sell 1,000 bushels at forty cents per bushel. We may have produced 300,000 bushels of wheat in the entire County. That Danishman who offered to sell 7,000 bushels of old wheat at fifty cents per bushel, may have seven bushels of old wheat on hand, but he never "ate bonny clabber out of a wooden shoe with a horn spoon." As to the forty cent wheat in Sevier County, I can say nothing. But I hope the public will not be misled and fool themselves by any such statements with regard to the low price of grain in this region. We have none to sell at forty cents per bushel, nor any at fifty cents, and the less the better at sixty cents. The wise and prudent will wait and send their surplus to England, to Turkey and to Russia, and if any balance is left after building our Temples, we will hold it to feed ourselves and the nations that may get into a bloody fight over the spoils of war now raging between Turkey and Russia.

ORSON HYDE.

[The statements alluded to in the above were copied from the Beaver Square Dealer and that paper cited as the authority. We know nothing ourselves as to the facts.—EDS.]

SYLVESTER, Mecosta Co., Mich.,
Sept. 10, 1877.

Editors Deseret News:

Dear Brethren—Since writing to the NEWS last I have travelled much, and preached the word with much assurance, the Lord working with me, confirming the word by signs following, in so many instances that I have not time to enumerate them, but I will mention one or two.

At Westville, on the 6th of this month, I baptized four souls, one of them, Sister Smith, was confined to her bed with the fever and ague, but by her faith and the administration of the priesthood she was able to ride three and a half miles to the river. When I took her into the river she was burning with fever, but that was the end of it. Next morning she was at work. When I came here Sister Harrington was sick with the same disease and she also was healed. Several children have been healed of summer complaints, fits, etc. One sister had a goitre, which had baffled the skill of doctors and was still growing, removed from her throat by the anointing of oil and administration. Others have been healed of chronic diseases and are now well. The wicked say it is the electricity in my hands. Like the Pharisees they will not give God the glory.

I have baptized seven persons recently and many believe. I have lots of calls to preach, and receive letters from different parts of the State, enquiring about our religion.

Brother George K. Smith, formerly of New Jersey, wishes to hear from his brother-in-law, Benjamin Hampton, formerly of Philadelphia. Direct to Westville, Montcalm Co., Mich. also Mr. Alexander McDonald wishes to hear from his brother Norman John McDonald; direct to Alma P. O., Gratiot Co., Mich. Why don't the Saints write to their friends? Many people of the world think they are not allowed to write. They do not know now much good they could do to alay prejudice, and how much good could be done if every man in the Church would send the DESERET NEWS for three months to their friends, it would only cost 95 cents and would do a great missionary labor and make people enquire after the truth.

I intend to be in Salt Lake City by Conference.

Your brother and fellow-laborer in Christ,

WM. M. PALMER.

The Wilmington (N. C.) Star informs us that "a truly weighing fifteen pounds, and standing twenty-four inches without sticking, has just been born at Salisbury." It is indeed remarkable that a newly arrived infant should stand twenty-four inches or even stand at all, but why waste breath in assuring us that it was born without stockings?

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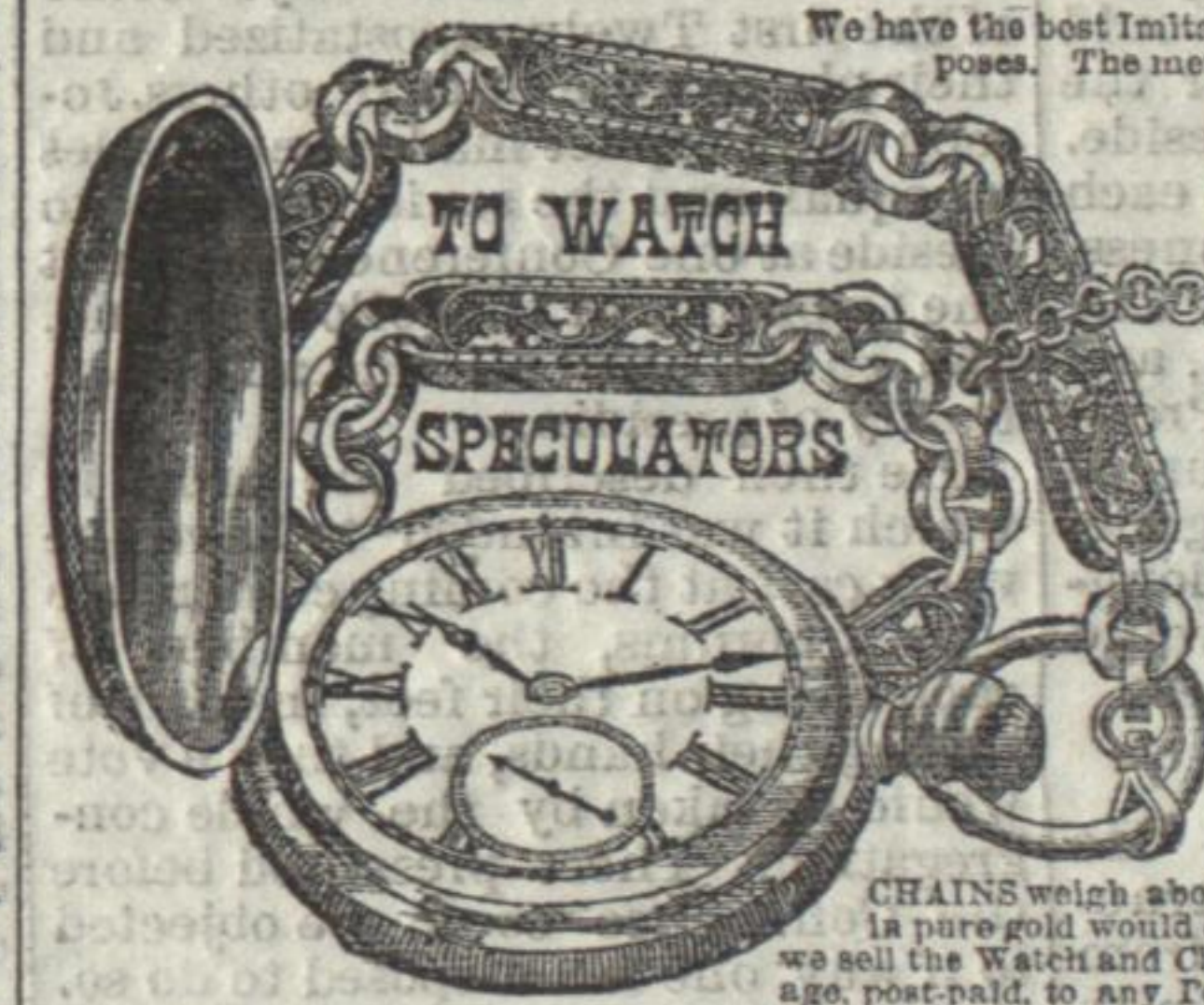
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M. A. WALKER.

Salt Lake City,
sw tf Sept. 12, 1876.

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