# Jenson's Travels.

LETTER NO. 112.

**Thursday**, November 28th. Elder **Heber C. Jex** and I started out on last **on a short** missionary trip to Binny-**thorpe, a** European town seven miles from Ashurst, leaving Elder Gardner to proceed by train to Palmerston North. After our arrival in Pennythorpe we visited several Scandinavian families residing in the vicinity, some of whom had shown considerable interest in the Gospel and had been kind to the Elders, and in the evening we held a little meeting in the house of a Mr. Jepsen, who lives about two miles from Binnythorpe. I addressed the little congregation in Danish and spoke with considerable freedom, but most of all of those present were unwilling to accept the truth, the old Lutheran creed to which they adhered being good enough for them. There are quite a number of Scandinavians in New Zealand, who, like their countrymen in America, make good settlers, but only a few of them care much for religion, and those who do, are generally strifers for the creed of their forefathers. After the meeting we walked back to Pennythorpe where a Mr. B. Tremewan, a merchant, received us with kindness and kept us over night. He and his relative will be interesting subjects of "Mormonism."

Friday, November 29th. Elder Jex, who got an overdose of Danish in the meeting last night, was sick this morning, and it was with considerable difficulty that he worked with me for six miles to Palmerston North. On our arrival there, we were made welcome and treated with much kindness by Sister Hette Katrine Jepsen, who together with Brother Jepsen had visited several days for us. But before we came, he had to leave home to receive his mail at a distance. Here we also met Elder Gardner again, who had arrived in Palmerston the day before. After being administered to, Elder Jex felt much better and was able to resume his journey with us before night. He otherwise enjoyed that he could stand in Mauri company alone, for when he comes in a combination of Danish and Mauri at the same time, he gets more than he can conveniently digest, not being a man of very great physical powers. The incident reminds me of an experience I had while travelling in company with President Jesse N. Smith of the Snake River stake years and years ago. Brother Smith boasted that I should do the work above if he could succeed in getting me to the different settlements, which I did, until Brother Smith got so hoarse that he could scarcely converse in a case, and enough to be heard. How Elder Smith could get hoarse by listening to my preaching has always been a puzzle to me, and I did not speak Danish either.

After a pleasant visit with Sister Jepsen, who is very hard of hearing but is a devoted Saint who enjoys the spirit of the Gospel, we proceeded by train to the Mauri village called Te Awapuni situated about two miles south of Palmerston North where we held an interesting little meeting in the evening with the Mauri Saints, who seemed to appreciate our visit very much. We were also well taken care of during the night by Elder Hemare Apatani who presides over the Mauri branch.

Saturday, November 30th. Elders Gardner, Jex and myself, accompanied by Hemare Apatani and two other natives from Te Awapuni, left the train at the last station of place, and travelled seventy miles southward to Tokomaru, from which place we walked to Waitapu where we arrived at 12:45 a. m. having enjoyed the sight of the beautiful scenery and landscapes both along the coast and inland. At Waitapu, we met Elders William S. Dennett and Hubert W. Barrow, who are tracting in the Makowahu district, and we then walked a mile to the native village of Tokomaru, which is pleasantly situated on the Poritua bay. Here there is a lively branch of the Church. We were made welcome in the home of Wiremu Neera Te Huatare, who provides over the branch, and we also met Elders James S. Abbott and John H. Lee, the other two missionaries who labor in the Makowahu district. The Saints at Tokomaru had made splendid preparations for the reception of their visitors, being well provided with food which they served in good style and served it in a large tent raised for the purpose adjacent to our quarters. There are some 350 Mauris at this place, most of them can speak and understand English and are otherwise above the average of their race in intelligence. They belong to a further and braver branch of the Mauri people, of which they seem to be justly proud, and Brother Wiremu Neera showed us a genealogical chart which gave his forefathers for thirteen generations back. We commenced our first meeting at 3 p. m., being among the speakers. Elders Gardner and Dennett made a number of this were the speakers in the evening meeting.

Sunday, December 1st. Our conference at Tokomaru was continued and three meetings were held. In response to written invitations a number of Europeans attended the first two meetings, at which the preaching was done in English, Elder Gardner and myself being the speakers. We had a good time, and the Holy Ghost gave the servants of the Lord utterance. We also blessed two children. In the evening meeting Elders Jex, Ellis and Barlow and several of the native brethren were the speakers.

Monday, December 2nd. I was seriously ill, several hours in good natured song assisted by Elders Jex, Abbott and others of the brethren, by way of holding our conference another meeting was held in the evening at which Elder Gardner and I were the principal speakers. The following two days were spent by myself chasing in bilious sick while President Gardner and the other Elders were labor and conferred with the Saints. On the 5th (Wednesday) Elders Jex, Dennett, Barlow and Ellis left Poritua to resume their missionary labors in other parts of the district.

The Makowahu district embraces that part of the north coast of New Zealand which lies between Poverty Bay and the Urewera range of mountains. It extends from our home in Wellington on the south to and including the Tokomaru country on the north. The baptized membership consists of 90, of the non-nothing children of whom 37 are Europeans. Of the five Elders from Zion in the district at the present time, three are laboring among the Mauris and two among the Europeans. The latter Elders Jex and Dennett are having a hard time of it, as the white inhabitants of that part of the country, mostly quite prosperous, have no inclination to receive the Gospel. It is very seldom that the Elders can obtain school houses to preach in, or indeed any public building, without paying a high rent, and only a few will open their houses for outsider meetings. Nor do the people as a rule treat the Elders with that hospitality which sometimes characterizes a people who live in a new and sparsely settled country. They usually have to pay for their board and lodging. While the two Elders laboring among the Europeans are compelled to travel on foot or by train, the rides among the Mauris travel on horseback.

The Waitapu district consists of four branches, of which three are full of Mauris and one of Europeans members. The latter is called the Palmerston branch, and consists of the Saints residing in Palmerston North and at Ashurst and Pahi Glen, near Feilding. Most of the members were baptized in other parts of New Zealand, but several of different times in the Manawatu country, where Elder Ben Goddard on December 1st, 1895, organized there into a branch of the Church with Robert Ashton, who was already an Elder, as president. A series of meetings were held in the Theatre at Palmerston North at which there was a good attendance of people who seemed interested in the principles advocated by Elders Wilson G. Stewart and Ben Goddard, but none to obtain pledged adherence to them. A Sunday school which still holds regular meetings, was organized at Palmerston North on July 5th, 1895.

The Takapauna branch, also frequently called the Turiwa branch, consists of the native Saints residing in the native village of Takapauna which lies adjacent to the European town of Turiwa, which is Kaitaia miles south of Wellington. The branch was organized by Elders John W. Kanahanaiole and David Muir September 5th, 1895, with Hoepa Hotumauka as president. It is still the best branch in the district.

The Aongatete branch consists of the Mauri Saints residing in a scattered condition near Palmerston South, the bulk of them however, live at Awapuni, a little village situated two miles southwest of Palmerston North, on the Foxton railway. Some also live at Ngawhakarua near Palmerston. The branch was organized May 12th, 1895, but has seen many "ups and downs" and changes since that time.

The third Mauri branch of the Manawatu district is called the Putorino branch and consists of Saints residing in a village of that name, situated about forty miles northeast of Levin Gulway station, thirty-six miles north of Wellington or thirty miles south of Palmerston North. The branch was first organized August 14th, 1892, by Elders Joseph N. Heywood and Joseph S. Groesbeck, but on lately he and so many of the present as most of the former members have left the Church, and others moved away to other parts of the country.

Thursday, December 5th. Elder Gardner and myself bid farewell to the good Saints at Takapauna, at Turiwa, and also Elder James S. Abbott the president of the Manawatu district who accompanied us to the railway station, and travelled fourteen miles by rail through a rich country to Wellington, the capital of New Zealand, where we spent the remainder of the day attending to business connected with the transportation of our Elders, and we also spent some time in the museum and the public library.

Wellington, the capital or "Empire City," of New Zealand, and the seat of government of the colony, is situated at the head of Port Nicholson—a fine harbor circular in form, and one of the safest and most commodious in New Zealand. Wellington is fenced in by surrounding hills, which have necessitated large areas of land being reclaimed from the harbor or bay, as parts of which some of the finest business blocks are erected. Most of the fine residences are perched on the hill sides, which gives the city a very picturesque appearance, as one approaches it from the sea. At the Thorndon end of the city is the residence of the governor of the colony—a handsome building of the Italian style of architecture. Adjoining are the houses of Parliament, and near the business part of the city are the general government buildings, which enjoy the distinction of being the largest wooden structures in the world. Elder Gardner and I went all through these buildings, which are full of government offices and the depository of the most valuable books and documents. How the governments of New Zealand can get along with the government documents in a wooden building, is more than I can comprehend. Take the Parliament Houses which is the largest and best in the colony is arranged in a large building of wood. There are a number of interesting places around Wellington, one is which is Mount Victoria, on which is located the naval signal station. From its top a full view of the harbor entrance, the city and the open sea beyond is obtained. Immediately behind Wellington lies the suburban town of Kaiwarra, where the first branch of the Church of Jesus Christ of Latter-day Saints in New Zealand was organized.

The actual settlement of Wellington began in 1840, in which year the ship Tory arrived in England, having sailed from Plymouth May 31st, 1839. It arrived at Port Nicholson Sept. 20th, 1840. Two native chiefs—Epuni and Wi Tako—had been sent ahead and selected a site for the harbor and lands adjacent. Several days were spent in discussing conditions, and on the 29th, these were agreed upon, and the third was signed the day following. It is related that the principal goods given by the Englishmen for the site of Wellington and the harbor were six stands of arms, 12 kegs of gunpowder, a cask of ball cartridges, a piece of Joe's baby, one cotton frock and some sugar tongs, pipes are coming way. On the 30th of Sep ember, 1840, the New Zealand flag was hoisted on shore and shared the Tory. The town was first named Britannia, but in November, 1840, the name was changed to honor Lord Wellington, so commonly it is stated, to the great wrath of that name. Among the vessels following the Tory were the Cuba, James and Oriental, all bringing more settlers, and several of Wellington's friends were named after these vessels, and others in honor of some of the first settlers. The population of Port Nicholson the name of the harbor in 1840 is estimated at about 1,000 Europeans and no natives. Wellington was first designated a borough, August 9th, 1842, by Governor William Hobson, who also declared that the place had about 4,000 inhabitants, but the town government was found to be short lived. In 1853 the next attempt at local municipal government was made and a regular town board appointed; in 1865 it was made the capital of the colony. It succeeded Auckland in that distinction, being more centrally located than Auckland for the north. Wellington was again made a corporation by what is called the Municipal Corporations Act of 1869. The population of Wellington was estimated at 5,000 in 1871, but had increased to 25,000 in 1881, and in 1891 to 39,000. Now Wellington claims a population of 70,000.

ANDREW JENSON.

DUNEDIN, New Zealand, Dec. 9, 1895.

## Knew Garfield as a Boy.

SPRINGVILLE, Utah,
March 31, 1896.

To the Editor:

In the NEWS of the 27th of March I read a very interesting article from the pen of Frank H. Carpenter upon the subject of "Garfield's Mother" as a boarding. The article was more interesting to me from the fact that about a year before the death of the late Elder Amasa Call I had a lengthy conversation with him, commencing with the assassination of Abraham Lincoln and the conclusion of a subject he held with his cabinet a short time previous to his death, with regard to the "Mormons." said Elder Call, "James Garfield was a good boy, and I believe he retained his good qualities to manhood; and I further believe that the Lord took him from "evil to come." I do not believe that he could consent to do as he contemplated, except from political party influence. He was well raised up a good mother." "Yes," continued Elder Call, "I was raised to the same town and went to the same school with him and knew him and his mother." O. R. HERITAGE.

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