DESERET EVENING NEWS.

Published every day except Sunday at 4 o'clock Mountain time, at 10 Exchange Place, Salt Lake City, Utah. Subscription price, $8.00 per annum, $4.00 per month, 25 cents per week, payable in advance to carrier.

DESERET SEMI-WEEKLY NEWS.

Published every Monday and Friday. Subscription price, in advance, for one year, $6.00, for six months, $3.00, payable in advance to carrier.

THE DESERET WEEKLY.

A 52 by 64 page Magazine, devoted and held to its contents, specially suitable as a family or general library. Price, subscription, $2.00 per year, $1.00 for six months.

LETTER FROM NEW ZEALAND.

Interesting Description of a Trip Among the Natives.

The following letter has been received from Brother Helaman Cutler, who is now on a mission in New Zealand. It has been handed to us by his relatives, and we gladly reproduce it to these columns:

WHANGAMIA, Bay of Islands, New Zealand, November 11, 1890.—I will take the pleasure of penning a few lines to acquaint you with the various circumstances that have transpired in my missionary experience since last I wrote.

Perhaps a short description of my present surroundings will not be inferior. We are located at a stock ranch about half way along what is known as the Ninety-Mile Beach, on the west coast of New Zealand, and about seventy-five miles from the extreme north end of the island. We are in an old tumble-down house used by the native people who have kindly offended us shelter for the night, and close to the ocean.

At the time of writing my last letter we were just starting for the lower end of our district where we duly arrived. We found the saints possessing the seven tones of their way. We found a postal card from Brother Nye, notifying us that President Bingham had arrived in his district, and that he would like to meet us in the town of Kaitaia on the 26th of October, to plan for a trip up north. The place of meeting is about twenty miles from where we were staying. On the morning of the above date we saddled up and rode over to the meeting place, arriving there about 4 o'clock. We were met by Brother Hixson, who told us that Brothers Bingham and Nye had been called away, but would return on the morrow. We made ourselves comfortable with the natives, holding our evening meeting and engaged in such other conversations as is usual with the Saints. The following day Brothers Bingham and Nye returned.

During the evening, after talking over the work of the mission, we made arrangements for the trip north. Leaving my companion with Brother Nye, Brother Bingham, Nye and myself started the following day, October 30th. As the journey was quite a long one, it was necessary to have good horses, so my companions borrowed two from the natives, while I used one that I had recently bought. We were well equipped with blankets, rain coats, tent sacks, etc. Leaving the little village, we took a trail leading across a somewhat rugged country, over hills and through small valleys.

About noon we rode past a large mountain which, judging by its size, must have been very great the ground for some miles around being covered with lava. In fact the whole country around seems to be a complete chain of volcanic mountains.

Proceeding further, we reached a little valley where a stock sale was going on. The people for miles around, both Europeans and Maories, bring their cattle, horses, sheep, etc., to this point once a month and a great sale by auction takes place. It put me in mind of our old English market day.

We rode down this valley for some distance, passing through a grassy lane lined with shade trees and shrubbery for about three miles, then we take to the hills again, and just as the sun was situated upon one of the large elevations, we saw the smoke arising from the chimney of a large frame building owned by a small tribe of natives. As we purpose staying there for the night we turn our horses in that direction and in a little over an hour have dismounted and are saying greetings to the natives, who bid us welcome to their Maori home. The house is situated on one of the most fertile spots of the surrounding country and the natives, for many miles around, come here to plant their crop of potatoes.

This gathering is, indeed, a very merry one. All hands join in the labor—men, women and children. The heavy labor, such as preparing the soil, falls to the men, while the sowing is done by the women and boys and girls. Two young children can and carry the seed to those that plant. Many hands make light work, and the mirth and jollity that are engaged in make these plantings one of the most enjoyable meetings they have. The planting was just over when we arrived at the village and the natives had returned to their several homes. There are some twenty or twenty-five remaining who live at the house where we were staying. The place formerly occupied by them was a regular rush hut but owing to their chief having died therein, some few months ago, it was burned, a custom always adhered to by this people, who will no longer reside in a house where one of their kindred has passed away. This humber house has been recently built and is about 25 feet by 40. The people have no furniture, a few mats upon which we sit, the floor being all they need. In one side of the house is a large chimney about 8 feet by 10, built after the pattern of those used by the Europeans of this country. This is not only used as a place to do the cooking, but reserved for the chief, as it is considered to be the most desirable location for his bed during the cold weather. These chimneys have a little door on one side, which serves as a means of ventilation and also as a convenient exit to the front part of the house. It makes no difference to our reception whether the Saints are at home or not, as the outsiders have free as just as kindly.

About an hour after our arrival we were called to supper and all sat upon the mats spread on the ground. Each The meal consisted of some two large pans filled with potatoes and some. As food was were provided with a pan to themselves. Feeling rather hungry after our ride, we dived into the dish and ate to our fingers' ends with as much relish as though we had been not passed Saints. In fact, we purpose as Maori missionaries depends more upon their ability to eat the food provided, as the native say, as they doubts that make a person "as strong for food as well and as strong to exercise quite lusty language." If this were the case I am sure I have eaten enough already to acquire half a dozen languages. After supper we had prayer, and then a conversation took place relative to the business the natives and Brother Nye. Bed-time having arrived, we made preparations to retire. All gave one side of the house prepared mats upon clothes, and the natives showed us a spot about the center of the room where a few extra mats have been thrown down for us to retire to rest. Here we made our bed while the natives slept close by on other side. All being ready for the next day is to get into bed. But having become accustomed to "the business," we "slide in" without ceremony, by simply commencing to undress, merely if the disorder did not prevent us from going to sleep.

We slept quite comfortable, and at about 4 o'clock and after a whole week in order to cleanse the soil stock with which this country abounds, we spent an hour or so in combing, skin and preparing the seed of potatoes the week following. Seven little shirts have been bought from the patterns which the lady have been grating. Times alone comprise the only form of Maori house, generally as expensive beauty. In fact Maori house dwell and old grass if they had the chance their appetites never lacking even "cultivated" in that direction.

Our rest that morning let us over a more level country covered by some a dozen European families, who have erected a neat little village on our way home. A noteworthy feature and one for which the people of this country deserve much credit, is that in this village, wherever there are children in the number of twenty, a school is established by the government and a suitable teacher provided.

At noon we stopped by a small brook and let our horses feed, while we partook of a lunch of crackers and cakes brought at us by the ladies.

During the afternoon we traveled some eighteen miles further and arrived at a Maori village, where the banks of a tidal river over which we had to cross before reaching our home. This river is one of the plagues of our lives as it is not only always opened that we arrive at this point, after the tide is full, and we have either to wait for our horses or wait till the tide goes out, which not unfrequently keeps us till after dark, making the trip a most disagreeable one, especially in winter, when we are compelled to set out in the rain. The tide was low on this occasion and we crossed over without any difficulty. We then went to a house where live one of our Saints, a woman, her husband being a wealthy, and he was not very well disposed towards us. We appealed to him for permission to remain, and after a little talk we obtained his consent. The woman did all she could to make us comfortable. During the evening we held prayer and had some little conversation with the husband, who listened with indifference to what we said, but Brother Bingham took a strong testimony to him of the truth of the Gospel. We had supper of potatoes and tea, and then retired, having a "real tall bed" to lie upon.

After the usual exercises next morning we started by 9 o'clock, calling on the influence of the natives to say good-bye as we passed through the village. We rode over a rough country during the days and arrived at a canyon about 3 o'clock, through which we passed, crossing one or two a river some twenty-five feet