

uselessly sacrificed. An unpopular company officer or any other had no easy time of it, as there were many ways in which the soldiers could tease and torment him. In spite of his many advantages the lot of the commissioned officer was not always happy. He had his responsibilities commensurate with his privileges. Perhaps his severest trial was at that point in a battle where the men were forced to lie down under fire to await a charge or a forward movement. This is the time when a panic is most liable to occur. The officer cannot stand erect and appear indifferent to not lie down with the men, but must the ping of the bullets. The chances of his escaping injury or death are much fewer than those of the men. At Allatoona Pass, where every head that was raised above the earthworks was certain to be hit, it required the utmost courage, or the fear of ridicule that is often the substitute for courage, for an officer to stand and encourage the men. Every officer, from General Corse to the regimental officer who finally assumed command, was shot in the head.

"Before the Civil War there were the most absurd ideas about the way in which battles are fought. From old illustrations the popular notion was that soldiers fought in solid columns, like the heavy cavalry of the Russians at Sebastopol; that the men in front fired and knelt to reload, and those in the rear fired over their heads. The single thin line of battle formed by the American soldiers was inconceivable to the uninitiated. It seemed, indeed, a frail thread that could be easily broken. And so it could; but the break was not serious and could be easily restored. Besides, before the days of smokeless powder, the men engaged in battle saw but little of the enemy after the first few volleys. They simply fired into a cloud of smoke, generally aiming too high to do any execution. An examination of the trees after the battle showed that most of the shots were too high, in spite of the constant warnings of the officers.

"The equipment of the private soldier at the beginning of the war was well calculated to secure his comfort, save when he was on a long march and had to carry his outfit. Besides his heavy musket, he carried a knapsack on his back in which was a complete change of underwear and a blouse, and in a roll on top was a blanket and perhaps an overcoat; a haversack capable of holding ten days' rations of hard tack and bacon, a canteen holding a quart of water, a belt with a bayonet, and a cartridge box holding forty rounds, a tin cup and sometimes a forage cap. The cartridge was of heavy paper, the end of which had to be bitten off in loading, the bullet being rammed down with the ramrod. Occasional infantry regiments armed themselves with the newly invented Henri, sixteen-shooter rifles. Of the men who carried these a Johnny Reb said: 'Them derned Yanks load all night and shoot all the next day.' Such regiments were usually mounted to serve as scouts and foragers, the cavalry proper being armed with a lighter carbine and a sabre. Before the close of the war the infantry in constant active service dispensed with the knapsack and carried the blanket in a long roll about the body. A dog tent was added, the canvas and poles for each being divided between two men. It was a tent into which two persons could crawl.

"On the march some attention was paid to order but the men were allowed to carry their guns as they chose. It was found to be easier marching to keep step. The men sang and chaffed one another, and especially any unpopular officer who passed, while they were embarrassing in their affectionate comments when a popular general was in sight. In ordinary circumstances

twenty miles was a full day's march. The average was less than this on the march to the sea, although the roads were fine and no enemy obstructed the way.

"The first to enlist in 1861 were members of the independent militia companies and the volunteer firemen. The engine houses were centers of patriotism, and on the first night after Lincoln's call for 75,000 volunteers, more than half the firemen were enrolled. Colonel Ellsworth's enlistment of a full regiment of fire ladders in New York was one of the remarkable incidents of the early days of the war."—New York Sun.

UTAHN IN NEW ZEALAND.

A party of eight missionaries of the Church of Jesus Christ of Latter-day Saints—commonly called Mormons—arrived by the Vancouver liner Aorangi yesterday, and proceeded to Wairarapa this morning. Mr. Ezra T. Stevenson, an Elder of the Church, heads the party, which also comprises Messrs. M. P. Driggs, John A. Abbott, John E. Taylor, Owen A. Aldridge, J. C. Thompson, N. P. Westenscow and Hirini Whanga, the last-named a venerable Maori.

Elder Stevenson is the only member of the party—with the exception, of course, of Whanga—who has been in New Zealand before. He returned to Utah in April, 1890, after spending three years among the Maoris, acquiring their language and doing missionary work. He expects to make a stay of two or three years this time.

Hirini Whanga, who belongs to Mahia, Hawke's Bay, went to Salt Lake City in May, 1894. He has come back again merely to pay a visit to his people. His wife, sister-in-law and family have not accompanied him. They are living comfortably and happily, it is said, in Salt Lake City. Whanga will be able to tell his race of what he has seen in Utah, and of his impressions of the Mormon territory; and the Mormon Church is confident that what he has to say will do it a lot of good. In Salt Lake City Whanga and his wife and sister-in-law have been engaged chiefly in Temple work—vicarious work on behalf of the departed.

Some of the members of the missionary party were interviewed at Curtis's boarding house, Lambton quay, yesterday evening by a Times reporter. "Their speech betrayeth them"—as Americans. Two who were seen with Elder Stevenson were quite young men, sturdy and self-reliant in type. At the time of the interview the old, white-haired native, Whanga, who is in excellent health, was writing a letter to some of his friends.

In the course of conversation, Elder Stevenson said that the party were first going to Papawai, Greytown North, to attend the annual conference of the Mormon Church in this country. After the conference the Elders would go to their various fields of labor. Those who had just arrived would be appointed to different districts. In this country the missionaries work mainly among Maoris, but some work is also being done among Europeans. The Australian mission, which is now distinct from that to New Zealand, works almost entirely among Europeans.

"Our aim is to disseminate the truths of the Gospel, and to enlighten mankind in that regard, and lead them in the way of salvation," was Elder Stevenson's summing up of the objects of the mission. "It has often been acknowledged that we have improved the moral condition of the Maoris wherever we have come in contact with them. The newspapers here have given us pretty fair treatment;

the opposition to our work comes from quite another quarter."

"No," was the answer to another question, "we do not try to induce Maoris to go to Utah. We consider they are much better off here than there—at present."

Speaking in regard to things temporal, Elder Stevenson said they had had a severe winter in Utah, but things were looking well, and the crop prospects were good. The State was not greatly affected by the Klondike fever. Some men had gone or were going, and others were sending parties to the Eldorado of the north. It was not until the missionaries reached Portland and Seattle that they realized what the Klondike fever really was. The day before they sailed for New Zealand, a steamer left Vancouver which was reported to have on board 500 passengers bound for Klondike.—New Zealand Times, April 4.

CONFERENCE IN MISSOURI.

Rockport, Mo., April 26, 1898.

On April the twenty-third, eighteen hundred and ninety-eight, at Rockport, Atchison county, Missouri, commenced the semi-annual conference of the Church of Jesus Christ of Latter-day Saints of this state.

There were present all the Elders of this conference, Elder L. A. Kelsch, president of the Northern States mission, together with Saints from this county and adjoining counties, and a truly enjoyable time was experienced by all those in attendance. Five public meetings were held, all of which were largely attended and strict attention was paid to the remarks made by the Elders. They dwelt upon various subjects connected with the Gospel of Jesus Christ, bore their testimonies to the truth of the same and of their knowledge of the divinity of the mission of the Prophet Joseph Smith. Reports of Elders from their various fields of labor witness that much prejudice is being allayed and a spirit of investigation is being awakened in the midst of the people. Fields where but a few months back it seemed almost impossible for the Elders to obtain a hearing, have of late opened up and the people are asking for Elders to visit and give them some information regarding the doctrine and practices of the Latter-day Saints.

It seems that the people of the various denominations are of late becoming more friendly and charitable toward the Elders, and there is beyond a doubt a remarkable change visible among the people. Our conference was held in the Baptist church, which was tendered the Elders free of charge.

The Elders received new assignments which are as follows: Thos. Loynd, Arnold Reiser, Rockport, Atchison county, Mo.; B. F. Duffin, Jesse Moses, Kingston, Caldwell county, Mo.; Chas. Owens, Geo. Done, Liberty, Clay county, Mo.; J. W. Kay, S. S. Humphreys, Brookfield, Linn county; T. Ingram, T. H. Chambers, Locksprings, Davies county; M. N. Matheson, W. H. Apgood, Albany, Gentry county; Jesse Mortensen, E. J. Tremelling, Macon, Macon county; W. W. Howard, F. H. Nalder, Trenton, Grundy county.

F. H. NALDER,
Clerk of Conference.

IN NORTHERN INDIANA.

Frankfort, Ind., April 19, 1898.

On reading the ever welcome weekly visitor the "News," I find in its columns many reports from Elders laboring in different parts of the earth. I was called on the 19th of December, 1896, to take a mission in this part of the vineyard; I willingly and gladly accepted.