

him by Bishop Clawson and others, who granted the Mormon theater free of charge for his temperance campaign. He referred, also, to the courtesy and liberality of the DESERET News editor, Elder C. W. Penrose, who inserted special notices gratis and thoroughly advertised the meetings. A visit to the wonderful Tabernacle was described, and the speaker expressed his pleasure in listening to an able address by Apostle Brigham Young Jr., on social purity, during which intemperance was strongly denounced. Mr. Glover contrasted the bold, outspoken denunciations of the liquor traffic by a Mormon Apostle, with the cringing conduct of many of the professing ministers in Melbourne, who have to adapt their utterances to the wealthy and distinguished members of their congregation interested in "the trade."

At the close of the address, the chairman announced that a Mormon visitor from Salt Lake City was present, and invited Elder Goddard to the platform. Hearty applause from the audience greeted the representative of Utah's people—another evidence of the change in public sentiment.

Elder Goddard corroborated the lecturer's statements and commented upon the character of the Latter-day Saints, who were taught to conform their lives to the revealed word of God. He referred to the fruits of so-called Mormonism, and, after contrasting the condition of the Saints with his observations of the condition of colonial cities, stated that he was proud to be a Mormon, and even this declaration was applauded by the audience. The following day a lady introduced herself to the speaker, on board the steamer, stating that she was present at the meeting, and was much interested. Thus another opportunity presented itself for explaining the principles of the Gospel. Verily it was "casting bread upon the waters;" it may be "found after many days."

In the evening of the 23rd of January, the steamship Mararoa sailed from Melbourne, and, with tearful eyes, the parting words were spoken and loving kindred, as well as fellow-laborers, were bade "adieu."

The children's "goodbyes" were shouted across the waters until darkness hid their faces and distance drowned their voices. Thus they parted "in the gloaming" and each day drifted farther apart. May all be benefited by the brief associations of the past.

The following morning the shores of Tasmania were in sight, but a dense fog prevented the passengers from enjoying the scenery down the coast. After thirty-six hours' sail, the Mararoa steamed up the beautiful and picturesque river Derwent, on the banks of which the capital city—Hobart—is built.

The island of Tasmania containing 26,215 square miles, was discovered by Tasman, a Dutch navigator, in 1642. He was sent out by Governor Van Dieman, and history says the gallant explorer was in love with the governor's daughter. This may account for some of the names given to various capes, bays, etc. The island itself he named Van Dieman's Land and Cape Maria perpetuates his devotion to his lady-love. Subsequently, however, he bestowed her full name on the northern

headland of New Zealand—viz.: Cape Maria Van Dieman. Many years later, French explorers visited the island, naming Brune islands, D'Entrecasteaux channel, Huon river, Port Esperance, etc., which retain the cognomens as a memorial of French maritime enterprise.

Van Dieman's Land, or Tasmania, was first settled in 1803, and the following year Hobart Town was located. The total population at that time was 650 souls, many of whom were Britain's convicts, for like most of the colonies, the new territory was designed as an asylum, or penal settlement. The brand of this cruel institution is more marked in Tasmania than in any of the other colonies. Some of the old convicts are still alive and in affluent circumstances, and they testify to the brutal tortures endured in the early days. If published histories can be relied upon, many innocent victims of pernicious and unjust laws were transported, in company with the most depraved and vicious London criminals, only to be tortured and tyrannized over by callous-hearted governors and jailers, and Port Arthur is now visited by tourists and pointed out as the scene of these official outrages. Every device is adopted to wipe out the convict stain, hence the name of Van Dieman's Land gave place to the new term—Tasmania—and Hobart Town was abbreviated to Hobart—now a city of 24,905 inhabitants.

The capital's narrow, irregular streets, paved with cobble stones, the primitive style of its business houses, and the old-fashioned customs of the people, remind the visitor forcibly of a quaint country town in old England. Tasmania claims to possess the most beautiful climate in the colonies, but the writer's visit was too brief to enable him to judge. It is the smallest colony in Australasia, possessing a total population of only 146,667, and about one third of these reside in the two principal cities, Hobart and Launceston. The public debt amounts to £7,645,604 or over £50 per capita. With such a burden upon them, the people may justly agitate colonial federation, which alone will relieve them of the host of official parasites now draining the financial resources of the little colony.

A visit was paid to the much-advertised International Exhibition, but the display was so meagre that it did not require much time to view the attractions. It is almost as great a failure as the Ogden carnival. When first landing Hobart, the home of Elders Ellis and Pond was visited, and, in reply to enquiries made at 111 Murray Street, the writer was directed to an open side door. On entering he was accosted by a smiling young matron, busily engaged in her household duties, and it was evident, at once, that she was one of the daughters of Zion. The surmise proved correct as she readily responded to "Sister Pond." In December 1893, Elders F. W. Ellis and L. C. Pond, accompanied by the latter's amiable wife, were appointed to open up the work in Tasmania, and five months later Sister Pond introduced the first Tasmanian "Mormon,"—her beautiful baby girl,—little Tasma being born in May, 1894. Surely this may be regarded as a good omen and may be followed by a large accession to the Church. In any case it must be acknowledged as the "first fruits."

About eighteen years ago, Elders C.

S. Burton, Douglas Swan and others labored in Hobart, but no trace of members can be found except those who have been removed by death's sickle. A few members have been added to the Church recently, and regular Sabbath meetings are held on the public domain, almost under the shadow of the great exhibition-building. At the services held Jan. 7th, large crowds listened attentively to the principles of the Gospel, as they were explained by God's authorized servants. At the close a candidate solicited baptism, and, after a subsequent evening's interview, the ordinance was performed the following Wednesday. After the Sabbath afternoon meeting the Elders were invited to "tea" by friends who had manifested a kind and hospitable spirit from their first acquaintance. While seated around the table, the Gospel theme was introduced by Mrs. Chappel, an intelligent lady, and both she and her kind husband intimated their desire to learn more of these "strange doctrines." Accordingly numerous topics were dwelt upon, erroneous sectarian teachings were refuted, and the laws of God as revealed in the latter days were commented upon till a late hour. Before leaving, Mr. and Mrs. Chappel were exhorted to seek for divine guidance and were promised a testimony of the truth of the Gospel message if they would sincerely seek it at the throne of grace. Two days later the lady called the brethren's attention to the answer to her supplications. She had obeyed the counsel and with Bible in hand, earnestly and devoutly lifted up her heart to God, craving a manifestation of the truth of the Elder's teachings. While thus engaged the word of God was opened, and the finger indiscriminately rested upon Paul's injunction, "Take heed unto thyself and unto the doctrine; continue in them, for by so doing thou shalt save thyself and them that hear thee." (1 Tim. iv. 16.) No arguments were needed to convince the devout inquirer that this was a direct answer to earnest prayers. May the testimony abide in her heart until she becomes, in very deed, a savior upon Mount Zion!

On January 31st a small party embarked on the excursion steamer Tarranna for a sail up the Derwent river. The scenery along the banks was varied and attractive—the stream narrowing as New Norfolk was approached, and the vessel, at times, passed beneath the shadows of perpendicular cliffs. New Norfolk, twenty-four miles from Hobart, is one of the oldest settlements in Tasmania, having been settled by the free immigrants from Norfolk Island. Its country lanes are lined with hawthorn hedges. The village inns, ancient churches and clean whitewashed cottages make it a veritable English hamlet. The colonial asylum is located here, being surrounded by spacious grounds and containing about 300 male and female patients. In order to comply with a request from Zion, the residence of an aged settler was visited but the old gentleman was not at home. From a married daughter a little genealogical information was obtained, but the family is scattered and even brothers and sisters are ignorant of each other's whereabouts. Kindred ties are apparently ignored everywhere or regarded with indifference, and there is a ready willingness among all classes to "let