

feet to the surface, where it is utilized not only for culinary purposes, but also for watering trees and garden spots. There is plenty of underground water all over the country at the depths stated; but a more economical and practical way of raising it to the surface than by the aid of windmills is about to be introduced in Diaz. The limited water for irrigation purposes brought into the colony lands so far is obtained from the Casas Grandes river through a canal about five miles long, and from the Palotado stream through a ditch originally made by Mexicans, from whom our people have purchased water shares. This little ditch is about 25 miles long. The original land purchase made in Colonia Diaz in 1886 consisted of about 7000 acres; subsequently 27,000 acres additional were purchased; hence the present colony covers an area of 33,000 acres.

The settlement was first founded in 1886, and though the people have met with many disappointments, and have passed through many hardships and some privations, they have stood their ground nobly, and the prospects for the future now seems to be bright and promising. Hereafter the people expect to raise sufficient breadstuff to do the colony; hitherto they have not done this, but have had to buy grain from the Mexicans at Casas Grandes and other places. There are a number of fine young orchards in the settlement, notable among which is one owned by the Bishop and another recently set out by his father, Wm. D. Johnson, who formerly resided at and was the original founder of Johnson, Kane Co., Utah. Colonia Diaz can also boast of a candy factory, and a broom factory on a small scale; a small store, stocked with general merchandis is kept by Elder George M. Brown, late of Provo, Utah. A good understanding exists between the Mexicans and their "Mormon" neighbors. A great change for the better has taken place among the Mexicans at La Ascencion and other places since Colonia Diaz was founded; they have adopted many of the ways and modes of living of white people, not only in their farming operations, but in their domestic life. Better farming implements have been introduced among them; they begin to use stoves, tables, chairs, etc., in their houses, and have even become more cleanly and neat in their habits during the past few years. La Ascencion is a sample Mexican town of about 3000 inhabitants; it is the seat of government of the "municipal" in which Colonia Diaz is situated; and this is a part of District Bravos, which constitute the northern part of the State of Chihuahura, which is one of the 27 States composing the Republic of Mexico.

ANDREW JENSON.

A MAORI CONFERENCE.

KOHUNUI WAIRARAPA, New Zealand,
March 20th, 1894.

The quarterly conference of the Wairarapa district, of the Australasian Mission, having been appointed to be held at Kohunui, on March 17th and 18th. Elder George Bowles and I left Carterton on the 14th for the conference place, to see that preparations were made so as not to delay our meetings. After a pleasant ride of thirty-five miles by horse, we arrived at Kohunui, but to our surprise all the

natives had gone off some fifteen miles distant, to a "tangi" (crying over the dead). However, word was left with a European, that if we came we were to go to the next "pa," five miles further on. We continued on, our horses being very tired. Shortly after dark we came in sight of Turanganui, a branch of the Saints of the Wairarapa district. The lights were burning brightly; and when we arrived at the house of Retine Tamihana, we called out "tena ra koutou e te hunga tapu O te Atua," (there you are the Saints of God). They had been expecting us, so when we called them "Saints" they knew who had arrived. Our horses were taken care of, and we were shown to the best room in the house, a room fitted up "manga kaum-atua," (for the Elders.) The kettles were soon on the fire to prepare some supper for us; and within an hour, we were sitting on the floor, Maori style, eating heartily of the luxuries for the inner-man, which consisted of potatoes, eels, meat and cabbage stewed up together, bread, and "Mormon tea" (hot water and sugar.) We were also afforded the privilege of using our fingers to convey the food to our mouths. We were somewhat used to this mode of eating, however, and it did not take us long to make a start. But it is very amusing to watch a new Elder, who has come direct from Zion, the first time he uses his fingers. Yet it we could learn to use the language as quick as we learn to use our fingers instead of knives and forks, it would be a great help to us in spreading the Gospel.

We were up early next morning; and after having "Karakia" and "Kai," (prayer meeting, and breakfast,) the natives made ready to go to the lake near the sea coast, to catch eels. They desired us to accompany them, which we did.

A pleasant ride of two miles brought us to where the eel baskets were set in a narrow channel. After spending five or six hours in boat riding, talking to natives, and watching them fish, we all made preparations to return home. After returning to Turanganui, we had supper, and held prayer meetings as usual. As soon as the prayer was over a messenger stepped inside and announced that Sister Keriana Patai Jury was dead. It was a great surprise to us, as she was so well and hearty, and was down here fishing only this week. On hearing the news, the Saints commenced a "tangi," a Maori custom of crying when a person dies. So we retired to our room so as not to disturb them in their heart-rending wailings.

Sister K. Patai Jury, was the eldest daughter of Brother Henare Potai, (of Gisborne, or Turanga) who is well known by all the Elders who have labored in that part of New Zealand. Her husband, John A. Jury, familiarly known as Tewhatahoro amongst the natives, was one of the natives who assisted the Elders in the translation of the Book of Mormon into the Maori tongue. He is one of the finest orators in New Zealand.

On Friday, the 14th, Elder Bowles and I returned to Kohunui. Shortly after our arrival there, some of the Saints began to arrive, and after supper a number of the Te Oreore branch Saints arrived, and all had a real old Maori "tangi."

We were up early next morning, as it was the day for our conference to com-

mence. The ringing of the church bell at 10 a. m., announced it was time for the opening of the first meeting. The meeting house, a neat new place nicely fitted up, was soon filled with men, women and children, who had looked forward with fond anticipations to this "Kui." Opened by singing, "kua kake atu koe ki runga noho ai." Piripi Te Maori, lead in prayer. Continued by singing, "Tama ngakau marie." Elder L. G. Hoagland, President of the Wairarapa Conference, made the opening remarks; speaking of the restoration of the Gospel by an Angel, thus fulfilling Rev., 14:6; greeted the Saints, and asked God's blessings on them, and hoped the Conference would be an enjoyable one. Paratene Tui, followed by bearing testimony to the truth of the remarks of the previous speaker, also of the truth of the Gospel as restored in these latter days. He felt to thank God for His blessings, and for sending the Elders so many thousands of miles to preach the true Gospel of Jesus, to his people. He then quoted "for as in Adam all die, even so in Christ shall all be made alive," commenting on the same.

Piripi Te Maori, then spoke, testifying that the Gospel was now being preached among the natives by the Elders, and they (the natives) could not have an excuse that they did not hear the true Gospel, even if they do not embrace it. In making his closing remarks he spoke on the gathering of the house of Israel. His remarks were spirited, and very interesting, as they were delivered with true Maori oratorical effect and eloquence.

Closed after singing, "No hea teneiope nui." Benediction by Aperahama Tui.

Afternoon meeting was commenced by singing, "Ki ana mai to Ihu reo,"

Prayer by Toi Te Huatahi.

Singing "E koutou e tiaho nei."

Elder George Bowles was the first speaker. He expressed his sorrow to hear of the sudden death of our dear Sister Keriana Potai Jury, read from the 11th chapter of Rev., and delivered a very interesting sermon on the same. He hoped we all would be true servants of God, so as to inherit the great blessings that will be given to those who take part in the first resurrection. Toi Te Huatahi spoke, giving a brief account of his Branch, (Te Oreore.) He told the Saints to listen to the teaching of the Elders, and then they would not go astray.

Aperahama Tui spoke briefly on the joy of his soul to listen to the servants of God, speak on the Gospel. The Natives then chanted a "Rongo pai," or verses bearing on the second coming of Christ. Benediction by Hani.

In the evening a Priesthood meeting was held, in which much valuable instruction was given to the native members. The sisters also held a meeting in a large hall adjacent to the Church; in which most of them spoke on their experiences in the Gospel.

On Sunday morning we all assembled in the Church house at the usual hour. Commenced by singing "Me mau koe i tou ripeka." Prayer by Paratene Tui. After singing, "E Ihu, toku oranga," Matine Ruta spoke for a short time. He quoted from Luke 11:9, 10, and commented on it.

Arapata Te Maori followed, bearing an earnest testimony to the truth of the Gospel, as it had been restored to the Prophet Joseph.