

native eucalypti, or blue gum trees, are very numerous, furnishing good shade trees during the summer months. The visitor to the Domain on the Sabbath would think that Bedlam had been let loose. The liberty of free speech prevails to the utmost extent. Large crowds are gathered together under the trees, and all imaginable topics are discussed. The "Army's" banner and band attract a crowd here,—a quack in the close vicinity is calling attention to his cures,—religious teachers, of all creeds, are shouting forth their varied doctrines, or contending with those who differ from them,—the temperance lecturer yonder is berating his opponents, and using the most intemperate language.—a labor preacher is amusing his admirers with a rambling talk, semi-religious and highly humorous, provoking loud guffaws as he relates vulgar and almost immoral stories; turning away with disgust, a young man is perceived urging the value of a new corn plaster, while other groups are discussing, at fever heat, political and social problems. Pandemonium reigns, and Lucifer undoubtedly rejoices in the strife, contention and wrath which prevails.

The population of Sydney and the suburbs is 387,000. According to the report of the government statistician, it now ranks as the second city of the British empire, as estimated by the annual value of its rateable property. The greatest length of the city is three and a half miles, and its greatest breadth is nearly three miles. On account of its extensive shipping all nationalities are represented on the streets, and quite a jargon of tongues may be heard on the wharves. Though the colonials are strictly European in many of their customs, they have a distinct dialect, and some of their sentences are almost as perplexing as many of the broad provincial dialects of the old country. This applies particularly to street vendors, bus drivers, or tram conductors. The long-drawling, nasal tone must be heard to be appreciated. While writing this the newsboy in the street is crying "Pi-e-pa," (paper.) The letter a is given almost the sound of the third vowel. A colonial monthly recently represented an indulgent mother as saying "Willie, eat plenty of cike (cake) and then you'll get the gripes." (grapes.)

After spending a few weeks in New South Wales, a trip was made to Queensland, in response to the urgent invitation of Elders laboring there. Brisbane, the capital of the colony, is 580 miles north of Sydney, and is reached in two days on any of the fine coasting steamers. Queensland was separated from New South Wales, and formed into an independent colony, in 1859, and, previous to that time, it was regarded by many as only the dumping-ground for thrice convicted felons. Its convict history differs little from that of the other colonies. In 1860 its total population was only 25,000, but since then it has grown rapidly, though in and around Brisbane is the most densely populated. The colony possesses 668,000 square miles of country, and reports about five and a half million head of cattle, and eighteen million sheep.

The city of Brisbane is located on the Brisbane river, which flows into Moreton bay. It has been termed "the city of seven hills," but viewing the city from one of the southern heights, one is led to believe that seventy hills would more

closely describe the numerous undulations. The river flows around the city in a tortuous course, and when it overflows, thro' the heavy rains so prevalent, it spreads destruction on every hand. Such were the floods of '93, the news of which stirred the civilized world to deeds of benevolence, when it was known that thousands were rendered homeless and destitute, thro' the torrent of waters sweeping away all their earthly possessions. The effects of those devastating floods are still noticeable. Hundreds of dwelling-houses are empty. Many business blocks in South Brisbane are going to ruin, and it is estimated that the city's population has decreased 10,000 since the dreadful catastrophe. Business interests have not yet recovered from the effects of the calamity, and it may be many years before the city enjoys the degree of prosperity which characterized it prior to '93. The river divides the city into municipalities, viz., Brisbane (North) and South Brisbane, the former possessing a population of 26,000, and the latter 23,000. The scenery along the banks of the river is very picturesque, and one of the pleasantest spots in the city limits is the botanical gardens, which are situated close to the river and near the heart of the city, thus providing an enjoyable retreat, in this almost tropical clime, for the busy merchant, or weary citizen artisan, who can rest beneath the shady trees, and drink in the cold breezes which blow across the river. The gardens are well arranged, and the dense shrubbery, fern houses and flowering plants of every description add to its attractiveness and beauty.

Some of the aborigines may often be seen on the streets of Brisbane. They are a stunted, spindle-legged, ugly, ignorant specimen of the original Queenslanders, and they may well be classed as the lowest type of humanity. Like the squaws of America, the Australian gin (wife) does most of the manual labor. Their countenances have a debased and repulsive look and intellectual calibre is of a very low order. They usually visit town to dispose of trifles, or to earn a few coppers throwing the boomerang. This is one of their most peculiar weapons. It is simply a piece of flat hard wood, two inches wide, and about two feet long, and bent almost in the form of a bow. The blacks claim that they can hit an enemy hiding behind a tree, or strike a bird on the wing. Meeting a native on the street recently, an exhibition of his skill was solicited. He wore a large brass plate on his breast, shaped like a quarter-moon, on which was inscribed "Jackey, King of the Logans and Pimpamas." After a little bargaining, Jackey consented to throw his boomerang for "thripence." Selecting an open space, the "king" raised his weapon to his shoulder, and, assuming an attitude far from graceful, suddenly threw it from him. It commenced spinning around and soaring in a circle like a bird and finally returned and fell within a few feet of the thrower. The feat was repeated several times, and Jackey was paid his coppers.

The blacks usually live in the bush, in small huts which are invariably put closely together. They are made of interwoven boughs of trees and covered with ti-tree or bark, etc. In New South Wales hundreds of tramps or unemployed were seen occupying similar "homes in the bush."

But ere this, probably, earnest Saints are impatiently asking, "Watchman! what of the night?" Be patient, gentle reader. "Zion prospers, all is well."

For several years past, very little work has been done in New South Wales, tho' occasionally Elders have visited Sydney, and labored in the vicinity. According to the records, the last baptisms were performed in 1888, and the members then baptized have not been found. In fact it is not known that there are any members at present in the colony.

Last May, Elders A. J. Ridges and W. F. Armstrong were located in Sydney, and they have labored zealously since then, distributing tracts and holding meetings in one of the suburbs. Several persons are now deeply interested in the Gospel, and many are reading the Church works. About three years ago the Elders laboring in the Melbourne conference felt impressed to visit Queensland, and they commenced holding meetings in the city of Brisbane. A few old-time Latter day Saints were attracted to the meetings by the advertisements, viz:—Brother and Sister Duffin and Sister Leach. All had joined the Church many years before in other parts of the world, and these scattered sheep rejoiced to hear once more the true shepherds of Israel. Sister Leach came to a sad and untimely end some months ago, being burnt to death through an accident with coal oil. She was a faithful Latter-day Saint, and bore a strong testimony to the truth of the Gospel message.

After laboring in various parts of Queensland, the Elders rented a small house at Coorparoo, South Brisbane. They were perfect strangers in the vicinity, and several burglaries having occurred about that time, it was no wonder that they were regarded with suspicion; and the feeling of distrust was intensified when it was known that they were Mormons. They persevered in their work, however, distributing tracts, conversing with the people, and demonstrating by their consistent, upright lives that they were true servants of God. Friendships were formed and many commenced to investigate the Gospel. Cottage meetings were held regularly, and a Sabbath school was organized, attended by about twenty-five children, all non-Mormons. Such was the status of the work under which Elder Goddard visited the colony recently. During his stay a large public hall was secured in the vicinity; meetings were advertised, and large and attentive congregations were present. The field was evidently ripe and ready for the harvest. The fruits of the earnest work of brethren now in Zion were manifest, and they will rejoice greatly to learn the result.

On October 20th, a happy crowd of believers boarded the train for Manly, a seaside resort twelve miles distant. Elders Burton, Livingstone, Goddard, Bodily and Crow, and ten candidates for baptism assembled on the beach, and, after singing an appropriate hymn, all knelt upon the sands, while Elder Goddard implored the Almighty to bless and sanctify the event to the salvation of precious souls. It was an impressive ceremony,—leading the faithful believers into the water and plunging them beneath the ocean's wave. The company afterwards returned home with hearts filled with gratitude to God for these evidences of His favor.