

overland train for four days arrived at Sacramento this morning. The special west-bound train was derailed near Blue Canyon yesterday by colliding with a freight train. Copious rain set in this morning, and it is snowing heavily in the mountains, with the prospect of a severe storm.

GALVESTON, 14.—The *News* Dallas special says: A woman was found dead in a shanty, having died of starvation. The husband was lying sick, and three small children, half starved and nearly naked were hanging around the dead mother.

FOREIGN.

ADEN, Solomon Islands, 13.—The captain and 38 men, passengers and crew of the Dutch steamer *Konig der Nederlanden*, recently foundered in the Indian Ocean, have landed here. They were picked up at Solomon Islands. Search for the remainder continues.

LONDON, 14.—The announcement of the proposed increase of the American navy is generally discussed. The *Pall Mall Gazette* says: The lesson in navy construction which the Americans administered to us some 70 years ago, may still serve to remind us of the advisability of carefully watching any change in the organization or development of the United States navy. It is fully time that our constructors should realize the fact that the strength of a navy is not in huge iron-clads only, nor in crawling small craft, but in a certain, perhaps large preparation of fast and powerful cruisers.

A relic of the last Welsh Parliament is to disappear next week in the demolition of the house of Dolgelly, where Orvain Glyndor convened its members in the 15th century. An attempt to preserve the building as a public museum failed for want of funds. The house will be pulled down to make room for an ironmonger's shop.

Princess Beatrice has given £2,000 out of the proceeds of her Christmas Book, to the support of the Belgrave Hospital for children.

PARIS, 14.—A duel between Paul de Cassagnac and Adrien Montebelo, occasioned by an article published in *Le Roy*, has taken place. Montebelo was slightly wounded.

ST. PETERSBURG, 14.—Diphtheria, scarlet fever and small-pox are making great depredations among the people of Southern and Central Russia. The severity of the diseases exceeds anything heretofore known.

DUBLIN, 14.—An armed band dragged a farmer named Gravin from his bed in Castle Island, Kerry County, and questioned him. Gravin acknowledged having paid his rent, whereupon, he was fired at five times and severely wounded.

A party of 20 miscreants attacked the house of a man named Curtin at Mount Maria, near Killavlin. They beat Curtin, dragged his wife out of bed, and compelled Curtin to swear to stop proceedings against his tenants, under not ice.

Correspondence.

OPOTIKI, Bay of Plenty, North Island, New Zealand.

Editor Deseret News:

I now am at this place and have been since the middle of June. After traveling through the southern portion of this Island, in company with Brother John P. Sorensen, from Ormondville, on the Napier Railroad, leaving Ormondville as pedestrians. We made our way to Woodville and held a meeting with a warm opposition against us. Visited some remote settlements from the main route. Went on to Palmerston, held two meetings in Deard's Hall, in Palmerston, with heavy opposition against us by some fifty of the refined gentry of the town, that started in to rout us. Brother Sorensen was smeared badly from his head to his boots with the refuse of a slop barrel at the hotel. I felt sorry to see him in such a plight, but just then I got a clip over the back of the head with a heavy walking stick, that drew my attention upon myself. Suddenly the man that struck me with the club said, "I want to knock some of that 'Mormonism' out of you, if you are a gentleman, the crowd began to cry out, 'hit him again, he is a Cousin Jonathan,' (native American). An old man, a Canadian, rushed up and interfered, stopping the second blow in time for me to gain my balance,

and give the sidewalk to the crowd. But good resulted from it. A very respectable lady made up her mind there and then to join the Church, and was baptized ere we left Palmerston.

We then went to Wanganui, and Brother Sorensen brought a whole family into the Church; but I was warned in a dream to go back to Palmerston, leaving Bro. Sorensen in Wanganui. I did so and stopped at the house of William H. Haynes, whose wife had joined the Church. I was again surrounded by the "far-akins," as the lawless are termed here, and had to stay in doors for a week. But in the meantime Mr. W. H. Haynes was convinced of the truth of the gospel and I took him down to the Manawater River and baptized him into the Church and Kingdom of God. The following afternoon another family sent for me to go to Ashurst, eight miles. I did so, and the wife of the man who came after me was ready to join the Church in company with those that had sent for me. But the mob pursued me to the very door of the house in this place also, so we waited until 11 o'clock at night and then went down to the Otongia river and I baptized those wishing to join the Church, and repaired to their homes and confirmed them as members of the Church of Jesus Christ of Latter-day Saints.

I left in the morning for Makaretu settlement on the way to Napier, and stayed with Brother Hans Hanson a week. Bro. Hanson has since emigrated to Utah. From there went to Napier and visited a few Saints there. Took the steamship *Rotomahana* and went to Poverty Bay, further north 125 miles. I procured the Masonic Hall in Gisborne and held one meeting there, distributing some tracts and trying to gain a permanent point to stay at for a few weeks, but failed. The Catholic priest there gave me, as well as Bro. John Nicholson, (in consequence of his having read a pamphlet written by the latter), a dressing down in the town papers, but would not face me openly. My reply to his sarcasm was published here in the papers.

I then left Gisborne in a rainy time to come to the Bay of Plenty, 125 miles, through the timber of New Zealand, on a Maori trail, with a 50 pounds pack on my back. I was six days in the woods, with one loaf of bread, and as it rained every day on me I had too much water. I am here now holding meetings with the Maories, the natives. Many of the chiefs have visited me, and in the last of June I sent my photograph and a letter to Te-ko-ta, the counselor to the king, in the high mountains of the Chat-e-Chat, by Chief Makatarina Tamaru.

I received last Sunday, the 3rd inst., replies from three chiefs. Their names are Tereru-Pukenui, Taweka and Wae-Wae. All of the upper country of the great tribe of the Uraweras, of the king's country, Pukenui, the chief, said they had heard of me by many of his people, and that Tekota told them that I was the same man that he had told them about two years ago that would come from a far country and give them the good church, and that Tekota said there were two more coming, and then the Maories would have no more war, but they would have peace, and many good things would come to them, and that they would know the good way like Abraham (Abraham) and Hohopa (Joseph) and Ephramma (Ephraim). I got to the camp of the chief (some three miles distant) after dark. He got a candle that he might see me to know me. Next time I took with me the Bible and Book of Mormon, and began to show him the promises of God to Ephraim, declared by Jeremiah, 31st chapter, 18th to 24th verses. I then showed him the Book of Mormon, as declared by Ezekiel 37th chapter, 19th verse. Explained to him the nature of this prophecy and of the sticks of the tribes of Israel, as the Bible is the stick of Judah so is the Book of Mormon the stick of Joseph in the hands of Ephraim; told him how the book was found by the Prophet Joseph, by the instructions and visitations of angels of God to him; and gave him a three-hours' lecture on the principles of the gospel. My interpreter is a native Maori, George Walker by name. The chief rejoiced to hear me in all these things, and said, Cappi-te-clerke hel-a-my, which is the good church is come. Cappi, cappi (good, good). Arrangements were then spoken of for me to come to the Waika Tuina River and live with the chief Pukenui until December. When I am then to go to Tekota and the

King in the High Mountains of the Chat-e-Chat and learn the Maorie language and talk to all the King's people. In all these things the Lord has guided me in a wonderful manner by dreams and omens of the spirit. One dream I will write you that seems to bear directly on the Maori Mission:

In my dream I was inside of a beautiful field of wheat, and looking at it, I said this wheat is now ready to cut. And one said to me: "We are going to cut it to-day." I looked around in quest of the voice and saw my father driving into the field with a machine and begin to cut. And he handed me a rake and told me to rake up and bind into bundles and to show the other three men how to bind. I looked around and saw three men standing with their coats off ready to go to work. I raked up and bound some sheaves and showed them how to gather the wheat up and bind it and was sweating away at the work like a good fellow until father had cut one piece and turned on to another, and going along a water ditch I awoke and the first instant the words of the Savior came to me, think not, there is yet four months and then cometh harvest.

This with other dreams of like nature, some more plain than this, has satisfied my mind and heart that the day has come in the mind of the Lord that Ephraim shall be gathered unto the high mountains of Zion and there shall his fold be.

I pray every day that the Lord may continue to give me a meek and humble heart, a heart of obedience, love and faith, and that I may yet lead the Maoris down into the waters of baptism by the thousands. There is every hope of this at the present time.

I would like to receive the photographs of the Twelve Apostles, that I may show the chiefs and the king, the Prophets of my Church that sent me to them to show them what the Lord wants them to do. My previous mountain life has fitted me to bear the rough and tumble of this mission. I keep Brother Bromley continually posted in regard to all my movements among the Maories. I have agreed to live with them four years and learn their language and teach them the Book of Mormon and the doctrines of the Church, unless I am called home. The Lord build up Zion and comfort all her waste places.

Your brother in the Gospel,
J. S. FERRIS.

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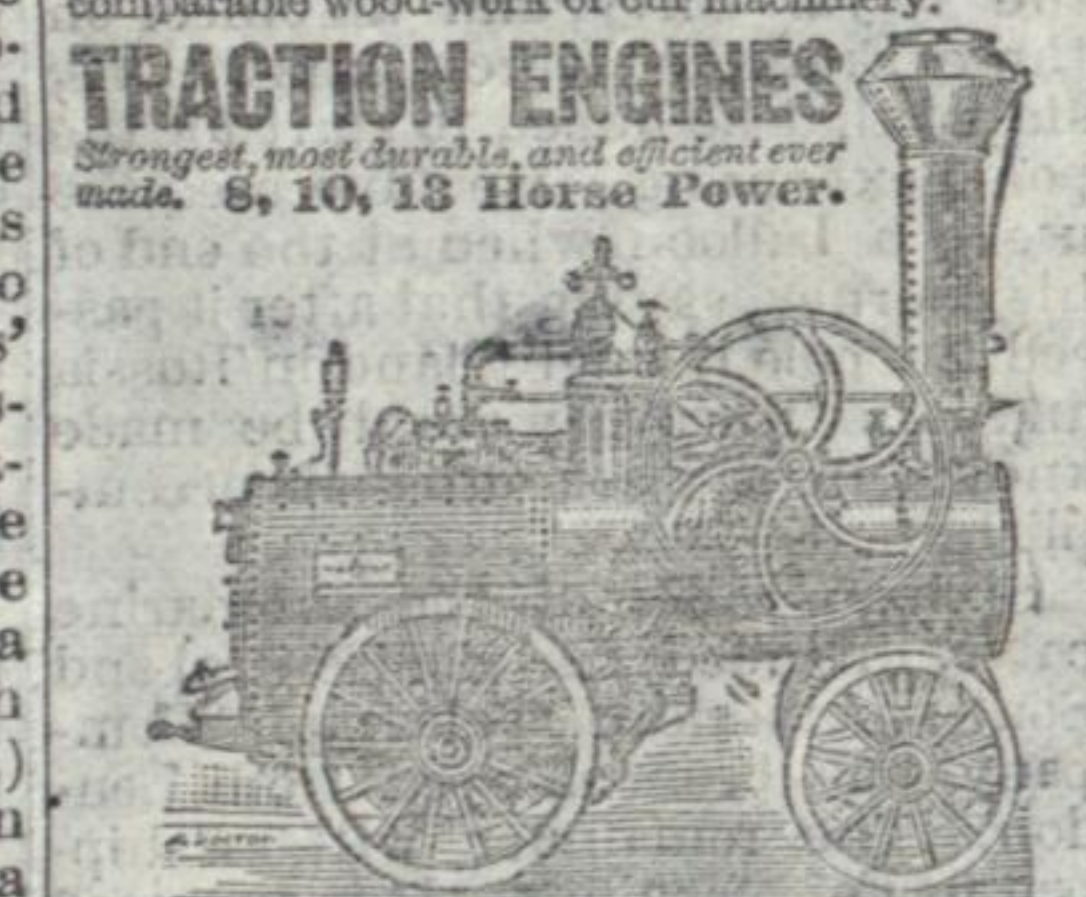
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