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Daily Express	10:30 a.m.
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Freight	8:30 a.m.

ARRIVE.

Daily Express	6:15 p.m.
Mixed	6:40 p.m.
Freight	2:15 p.m.

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Name of Station.	No. 1 Passenger.	No. 3 Passenger.	Fares.
Trains leave			
Salt Lake	7 00	3 40	
*Wood's Cross	7 28	4 08	60
Centreville	7 35	4 16	75
Farmington	7 50	4 33	1 00
Kaysville	8 12	4 55	1 30
Arrive at			
Ogden	9 00	5 40	2 0

Name of Station.	No. 2 Passenger.	No. 4 Passenger.	Fares.
Trains leave			
Ogden	9 40	6 20	
Kaysville	10 31	7 10	1 00
Farmington	10 52	7 31	1 35
Centerville	11 04	7 44	1 60
*Wood's Cross	11 13	7 53	1 75
Arrive at			
Salt Lake	11 40	8 20	2 00

*Passing places.

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General Freight and Ticket Agent

JOHN SHARP,
Superintendent.

UTAH SOUTHERN RAILROAD

On and after Dec. 13th, 1876.

Going South.

Name of Station.	No. 1 Passenger.	No. 3 Freight.	No. 5 Freight.	Fare.
	A. M.	A. M.	P. M.	
Trains leave Salt Lake	7 00	6 15	2 00	
Little Cottonwood	7 28	6 45	2 25	50
Junction	7 48	7 15	2 55	75
Arrive at Sandy	7 58	7 25	3 15	1 00
Leave Sandy	mxd			
Draper	8 03			
Lehi	8 18			1 25
American Fork	9 08			1 75
Pleasant Grove	9 20			1 90
Provo	9 32			2 00
Springville	10 15			2 50
Spanish Fork	10 35			2 75
Payson	10 51			3 00
Santaquin	11 24			3 50
Arrive at Terminus	11 43			4 00
	M.			
	12 00			4 0

Going North.

Trains leave	No. 2 Passenger.	No. 4 Freight.	No. 6 Freight.	Fare.
	P. M.	A. M.	P. M.	
Terminus	12 29			
Santaquin	12 57			25
Payson	1 17			50
Spanish Fork	1 49			1 00
Springville	2 05			1 25
Provo	2 25			1 50
Pleasant Grove	3 08			1 90
American Fork	3 20			2 10
Lehi	3 32			2 25
Draper	4 22			2 75
Arrive at Sandy	4 37			
Leave Sandy	4 47	9 15	5 00	3 00
Junction	4 51	9 25	5 10	3 25
Little Cottonwood	5 17	9 55	5 40	3 50
Arrive at Salt Lake	5 40	10 30	6 15	4 00

Nos. 1 and 2 will be run daily.
Nos. 3, 4, 5 and 6 will be run daily, Sundays excepted.

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UTAH NORTHERN RAILROAD

ON AND AFTER

APRIL 1st, 1877.

Trains will run as follows:

NORTHWARD.

No. 1.

Leave Ogden	9:30 a. m.
" Brigham	11 20 a. m.
" Logan	3:10 p. m.
Arrive at Franklin	4.35 p. m.

SOUTHWARD.

No. 2.

Leave Franklin	8.10 a. m.
" Logan	10.05 a. m.
" Brigham	1.30 p. m.
Arrive at Ogden	3.15 p.m.

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G W. Thatcher, Supt.

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Receiver of Public Moneys—M. M. Bane.
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Sheriff—Theodore McKean.
Prosecuting Attorney—Z. Snow.
Assessor and Collector—Geo. Crismon.
Treasurer—E. W East.
County Clerk—D. Bockholt.
County Recorder—Augus M. Cannon.
School Superintendent ——

City Officers.

MAYOR:
Feramorz Little.

ALDERMEN:

1st Municipal Ward—	Adam Spiers.	
2d "	"	Henry Dinwoodey.
3d "	"	A. H. Raleigh.
4th "	"	John Sharp.
5th "	"	Alex. C. Pyper.

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EVENING NEWS.

Tuesday, - - April 17, 1877.

Correspondence.

Remarkable Incidences—The Natives—The Work.

LAIE, Oahu, Sandwich Islands, March 12, 1877.

Editor Deseret News:

The first of our Elders, ten in number, arrived at these Islands in 1850, and soon became satisfied that to introduce the principles of the gospel among the foreign population with any degree of success was a simple impossibility. One half of the little company became disheartened, released themselves and left the islands, while the remaining five, Elders Geo. Q. Cannon, Henry Bigler, Wm. Farrer, James Keeler, and James Hawkins, with commendable energy, commenced the study of the language spoken by the natives. In this they succeeded remarkably well, so that in a very short time they began to preach to the natives in their own tongue. Many hundreds were soon baptized and confirmed members in the church. The natives being naturally of an excitable character, no doubt many of them embraced the gospel through excitement, and many others through deference for those whom they looked upon as their superiors, and as they received the gospel followed them in their wake, without any special conversion to the truth, so that the gospel net had soon taken of all kinds.

The storm clouds of persecution began to gather, and the priests of the day to howl, and to hurl forth their missiles of misrepresentation and scandal upon the devoted heads of those Elders who had dared to come among and lead away portions of their flocks.

The old Spaulding story, and its contemporaries, were brought forth in primitive style, and bitter invectives, such as are known only among modern divines, were brought into requisition and sown broadcast among the people, for their creeds were in danger, and the possibility of their losing their bread and butter stared them in the face.

The Elders, however, were firm and untiring in their exertions, and were successful in their labors. Other Elders were sent to their assistance, and the mission corps has been increased and diminished from time to time until no less than seventy-five different Elders have labored among this people, many of whom have performed their second and several their third mission on these Islands. No less than $30,000 has been spent by the missionaries in traveling expenses while here. Many of the Elders have traveled thousands of miles on foot in this, to foreigners, debilitating climate, sometimes destitute of clothing and barefooted, and preached from town to town, and from house to house where the people would give them a hearing. This has been repeated over and over again, until I presume to say there is scarcely a Hawaiian but has heard, or had an opportunity of hearing, the gospel frequently. As many as five thousand, more or less, have belonged to the Church at one time, and I think I am safe in saying thousands have apostatized. Still, the members of the Church now number over four thousand, but oh! how frail and prone they are to fall into all kinds of sin, especially the national sin of adultery. It is impossible for the most ready writer to describe the scenes of suffering that disease, the offspring of this sin, has produced among this people; it counts its victims by thousands yearly, and to all human appearance the nation will soon become extinct through the effects of this evil. Children, owing to their scarcity among the natives, are fast becoming objects of attraction and special comment.

If I am correctly informed, the legislative body of the nation has seriously contemplated offering a premium for the most numerous and best regulated families of children; the king upon his throne is becoming serious, and is exerting himself to arrest the mortality among his subjects. There are now hundreds among this people who are afflicted with a combination of loathsome diseases, called by them leprosy, some hundreds of whom have been gathered out and taken to the island of Molokai, where they are supported by the government and, prevented from intermingling with any except those who are like afflicted as themselves. Their disease being incurable, they linger out a miserable existence, but, like the drunkard who has witnessed the destruction of his predecessors in drink, this people continue their downward course and are falling victims to their own folly.

Formerly the Hawaiians were idolaters, and worshipped the sun, moon and stars, wood and stone, and different kinds of fishes and fowls; also the great volcano Kilauea. To these idols they offered sacrifices of various kinds. I have been told by some of the older natives that, upon special occasions of great moment to them, they have gone so far as to offer human beings a sacrifice to these gods of theirs. On occasions of this kind the young and most beautiful were selected as victims, and without a possibility of escape were immolated.

As is the case with all semi-civilized nations, they are credulous and superstitious, and manifest great reverence for the traditions of their fathers. To this day there are those among them who worship secretly their heathen gods.

Formerly, on the death of a chief, or nobleman, the people would gather in large bodies to mourn their loss, where they would weep and chant their death wail, similar to that of our American Indians, would burn themselves with hot irons, scarify and lacerate their flesh, knock out their front teeth, and indulge in promiscuous sensuality.

Over twenty years ago, during my travel of three years among them as a preacher of the gospel, I saw but very few adult females who had not lost a part of their front teeth. Now I find them different in this respect. Neither are they so much addicted to tattooing as they were formerly, but at the present time the traditions and superstitions of former days enter largely into their composition.

Many of them are now well educated, dwell in fine buildings, with beautifully ornamented grounds about them, ride in their carriages, &c., but the poorer people can boast of nothing more than grass houses, with thatched sides and roof. Persons, to be well adapted to become travelling elders in this country, should be made on the telescope principle, so that they can shorten down and enter these hovels without inconvenience, should have perfect control of their stomachs, be capable of living in a dense fog of tobacco smoke, and be encased in tin or some composition equally capable of repelling the attacks of fleas and other vermin, should take no notice of the intrusive character of dogs, cats, and other pets, should be proof against rain and the scorching rays of the sun, be "good feeders" and practical fasters. Persons being endowed with the above requisites, and who are jolly, good natured fellows, with good locomotive powers, would be likely to meet with success, and to be hospitably entertained in Hawaiian style.

The natives, where they have not been tampered with by the whites, are kind-hearted and given to hospitality. The principal fault with those who have received the gospel is, they are too frequent candidates for conversion. If a rigid discipline, such as justice would seem to demand among more enlightened people, was enforced among the native Saints, it would be only a short time before their numbers would be materially diminished. Branches of the church have been organized on each of the inhabited islands of the group, our headquarters being at Laie, Oahu, thirty-two miles from the metropolis of the kingdom. We are using our influence to gather the Saints to this place, quite a large number of the most faithful of whom are now here, laboring under the direction of the Elders, raising sugar cane, &c. Our object is to furnish them with labor, so that they can sustain themselves where we can exert an influence with them for good. Many of them are anxiously looking for the time when they can gather out to Zion, and join with their friends, perhaps a dozen of whom have gone before them, in assisting to perform a work for their kindred. We have to deal with them as with children, leading them along as best we can, and have splendid opportunities for applying the seventy times seven rule of forgiveness.

With kind regards,
I am your fellow laborer,
WARD E. PACK.

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MARY D. FALCONBRIDGE,
Administratrix of the estate of Keziah D. Pratt, deceased. d106

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AND THE

Rev. Dr. J. P. Newman

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Held in the New Tabernacle, Salt Lake City, August 12th, 13th and 14th, 1870.

To which is added the Correspondence prior to the Discussion between the Rev. Dr. J. P. Newman and President Brigham Young. Also

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