

to press the electrical button held in his hand, when the boy noticed that the breech of the gun was not locked. He might have let loose a yell of warning that would have startled the skipper and caused a contraction of the muscles of the hand that would have pressed the button and discharged the gun, but he had too much sense for that. He did not utter a sound, but with a quick spring he seized the electric wire and broke it with his hands, thus cutting the circuit. Then he sunk on the floor of the conning tower, without a bit of blood in his face and as weak as a kitten. The skipper thought he had fallen in a faint or had gone crazy, but the boy recovered himself in a moment and explained how near the captain had come to raking his own deck with a solid shot. If that gun had been fired very little of the ship would have been left and 100 or 200 men or more, including the captain, would have gone on the list of casualties."

### CONFERENCE IN "MAORIDOM"

Ngaruawahia, Waikato, N. Z.,  
January 14, 1897.

A district conference in Maoridom is characterized with preparations, to all appearances, for a big feast.

For days the Saints and friends of Waingaro have been making ready fish, cockles, pork, potatoes, etc., and have been cooking bread and cakes. This hospitality is a part of a Maori's nature. Everything must be sacrificed to make the visiting Saints and friends comfortable, and a Maori argues that inner man must first be fed before the spiritual food can possibly be made sweet.

Friday evening, January 7th, people began to arrive in companies of fifteen and thirty. The people of the village calling in a loud shrill voice, "Haere Mai, haere mai," their word of welcome. Next followed a mournful, piercing cry, as the Maori nation weeps in loving remembrance for their dead, now that relatives and friends have met. Speech making follows. Supper is served in the whare po kai (a lumber frame building about 14x40 feet). Supper over the tables are taken out and the floor is covered with fresh cut fern, which makes a better and more comfortable floor seat to our dark-skinned friends than would an upholstered sofa.

Elder Ezra T. Richards of the New Zealand mission, accompanied by Elder James E. Lambert, arrived in this district Saturday, January 1st. Elder Lambert returned Wednesday for the Whangarei conference. Elder Richards and Francis W. Kirkham returned to Waingaro from Kawhahai where at the latter place Elder Richards baptized a prominent chief and blessed one child. Elder P. A. Waters, president of the Hadlurki district, and Elders A. E. Asper, Horace Hollingworth and David M. Haun, the latter just from home, were also in attendance at the conference.

Conference commenced Saturday morning, three meetings being held the same day besides priesthood meeting at which twenty-seven of the local priesthood were in attendance.

Sunday morning Elder Richards spoke one and a half hours to a very attentive audience in that kind, patient yet forcible manner for what he is known. General and local mission authorities were sustained in the sacrament meeting. Testimony meeting was held Sunday evening. Listen to one good old Israelite tell of Elder Wm. Gardner's first visit to his tribe and how after two days' scripture fight he was beaten on every hand by the new white preacher and thus gave up his minister's avocation with its £52 per year for the Gospel of Jesus Christ of since remained faithful.

After visiting, a meeting Wesleyan preacher (native) asked Elder Richards several questions, which finally led to an interesting discussion, to which the people remained to listen.

Elders' meeting was held at 8 a. m. Sunday morning. Elder Richards told the Elders he was well pleased with our conference. He said: "When Elder Kirkham and myself returned here late Thursday evening we found two of the Saints to all appearances afflicted with evil spirits, but God had listened to our prayers and administrations and these persons had been relieved and our conference had so far been a success." He gave the Elders excellent advice and counsel. "Were not," he said, "Lehi, Nephi, Alma and many others of those mighty Prophets of this people, looking down upon our labors among their seed, for whom, through faith, they had received so many promises?"

Each Elder followed with humble, sincere words expressing our affection and esteem to our president and again determined with the help of God to hattle patiently along.

Monday morning the Saints decided to hold the next semi-annual conference at the Whangape branch.

After breakfast we hear the usual hahas, songs, etc., of parting and the Saints return home and the Elders to their fields of labor.

Thus ended one of the best district conferences held in the Waikato. About 175 Maoris were in attendance, of whom about 60 per cent were Saints. Elder George Bowles of Salt Lake City organized this branch at Waingaro one year ago last November with five active male members besides women and children. We have had 19 baptisms in this branch last year. Although improvement here is going smoothly along, still the people of Waikato, considered intellectually fall short of the average of the island.

W. KIRKHAM,  
President of the Waikato Conference.

### ITEMS FROM BASALT.

Basalt, Idaho, Feb. 28, 1898.

It is seldom, since Londoner left us, that we have seen any items in the "News" from these parts; yet as then we have our joys and sorrows: they coyote howls as often and as mournfully, as when reported by him, and the gentle hreezes blow just as regularly, and that reminds me how hard it is to overcome the prejudices of some persons as regards this country (filled as they are with stories of our terrific winds) and convince them of the absurdity of the same. Yet the facts are, the writer, a resident here for over eleven years, has yet to hear of the first house being unroofed, or even a shed being deprived of its covering of straw by the action of the wind, although he well remembers such occurrences in the counties of Morgan and Millard.

The present winter is not so remarkable for its extreme cold, as for the steadiness of its icy grip; but if present conditions continue, plowing will begin in a few days, for snow is gone, save in the large sage and hollows.

The Saints are progressing both temporally and spiritually; meetings are well attended, and general good feeling prevails.

Our religion class is mourning the loss of its teacher, Elder A. G. Bowman, who, being a railroad man, has been moved to Shelley, and at a surprise on him Feb. 17th, all the speakers testified to his sterling worth, and we have the consolation that our loss may be some one else's gain.

Two dramatic entertainments have been given here lately, and that they

were well received, is evidenced by the fact that only one was intended, but at request of patrons it was repeated one week later, with a fuller house if possible than at the first production.

The health of the people is good, with exception of that of Sister E. J. Criddle, who has been quite sick, and is still very low.

There was born to the wife of Elder John H. Berg on Feb. 22nd a daughter: mother and child doing well, and the father is now getting the best of his rheumatism.

BASALTER.

### VETERANS' REUNION.

Fountain Green, Utah, Feb. 21, 1898.

Though only a few of the Black Hawk veterans of the place are left to tell the story of the struggles they had with the red men in the early settlement and subjugation of this country, yet those who are yet with us delight to meet together in commemoration of those perilous days. Friday evening, February 18, 1898, was the scene of considerable commotion in our little settlement. As early as the hour of six p. m., the good citizens of our town with their friends as well as many pleasure seekers from the adjacent settlements, began to throng our streets, on their way to the opera house. An hour later, the opera house was so full that there was not standing room. Soon, the Black Hawk veteran entertainment was under headway. After solemn prayer, the roll of the veterans was called. Of the one hundred and four names on the roll, there were only seventeen responses, verifying the statement made above that there are but few left. An original drama in three acts, written expressly for the occasion and presented by home talent, was among the most interesting features of the evening's entertainment. This drama was a representation of some of the struggles that were heaped upon the early settlers of this once desert wild. Enthusiastic speeches upon the Utah Black Hawk war were delivered by some of the veterans. Some songs and recitations were also rendered. Refreshments were then served. These consisted of home brewed beer and picnic. After this the opera house was cleared of seats, and a social ball concluded the evening's entertainment.

No doubt many of the veterans of the Utah Black Hawk war are eagerly looking forward to a time when they will receive a remuneration for their labors, and at least part pay for the property that was wrested from them by the cruel hands of the savage. We are glad to know that our Congressmen have seen fit to present a bill for relief and we trust that all efforts will be made by them to secure its speedy and successful passage.

R. M. ANDERSON,

Brig.-Gen. Merriam, accompanied by Captain Allison, chief commissary, and Lieut. Graves, one of his aides, left Vancouver, Wash., Monday afternoon for Seattle to make arrangements for the shipment of the government reindeer from that point to Talia and Copper river. Capt. W. B. Abercrombie, Second Infantry, also left for Seattle to take charge of the reindeer when they arrive there. He will select 200 reindeer and proceed up the Copper river and down the Tanana river to the Yukon. He will be followed a few days later by Capt. Glenn and Lieut. Brookfield and twenty-five enlisted men of Capt. Eldridge's detachment now at Talia, who will accompany the Copper river expedition. They will follow the same route as Capt. Abercrombie took in 1884 when exploring that part of Alaska under instructions from Gen. Miles.