

Elder Johnson's labors there, he and Elder Romney baptized 180 souls, among them Maehi Kawiti, the leading Maori chief of New Zealand. At a great meeting held at Waitangi, after his conversion, he was attacked by ministers of the Church of England, on account of having left their church to become a "Mormon." He told them that the reason why he had done this was because when those ministers first brought their religion to that land they told the natives to look up to heaven; and while the natives were looking towards heaven the ministers stole the land from under their feet. He further defended the "Mormon" Elders, and the doctrines they taught, and manifests considerable zeal in his new religion.

Elder George Romney, Jr., succeeds Elder Johnson in the presidency of the Bay of Islands District.

AN ELDER'S JOURNEY

From Utah to West Virginia—Fine Scenery.

SUTTON, Boon Co., W. Va.,
May 7, 1888.

Editor Deseret News:

The day on which your correspondent left Salt Lake City for the Southern States (the 20th of April) was a beautiful one. Copious rains having fallen the day and night previous, the trees, shrubs and lawns presented a lovely spectacle, and one not equaled by anything of the kind between Utah and West Virginia. The train on which I left (the D. & R. G.) pulled out of the depot at 12 o'clock p.m. and my eyes clung fondly to my "mountain home" when it faded from my view in the clear moonlight night. When day began to dawn the next morning, the transformation of scenery was dismal. From the fertile green of Salt Lake Valley, we had passed into one of the most

DESOLATE DISTRICTS

of country in the west. Not a shrub or blade of grass is seen to break the long stretch of bleak desert, which looks as if the sun had scorched every particle of fertility out of it. The only sign of growth upon it is a few trees of the willow species, and these are so dry and withered looking, they add to rather than detract from the dreary waste. The first objects which relieve the weary eye are the castles of Castle Valley, which begin to loom up on every hand. On one side appears a great heap of red sandstone rock, closely resembling an ancient castle built upon a steep hill, on the other side appears another, which looks to be protected by an immense wall, which gives the building within a safe appearance from the attacks of enemies. As we pass on our way the feudal looking structures increase in number, till the plain seems covered with them.

These peculiar formations gradually diminish in size and height, till they seem to blend with and become level with the surface of the ground. For many miles along the Grand River, soil appears to be entirely supplanted by red sand-stone. The hills, mountains, banks and bed of the river seem to be an unbroken mass of stone. Having passed the Grand River country, hills and valleys with vegetation on them begin to appear. They become more and more fertile as we advance until they become

A PARADISE FOR STOCK,

hundreds of head of which may be seen growing fat upon this grass, which grows in abundance.

The most interesting portion of the trip between Salt Lake and this place is through Black Cañon. The entrance to this cañon is made up of one of the steepest pieces of railroad grade in the world, having, in some places, an ascent of 300 feet to the mile. When the cañon is first entered it seems as if the train were about to dash against a wall of solid rock, but the road suddenly turns, and we find ourselves in a narrow gorge, which looks barely wide enough to accommodate the train. The walls on either side tower up till they seem to pierce the sky. The train glides along twisting and turning like a serpent. Some of the crags and bluffs are 2,600 feet in height, and present numerous shapes. Some are composed of square blocks, which look as if laid by masons. Some are laid in parallel layers, some in horizontal ledges while others look like pyramids of large boulders, thrown carelessly together, that the slightest jar would bring crashing down upon the traveler. In some places great masses hang over the track till they almost meet and peer down upon the train with an ominous frown. After traveling a short distance up the cañon we are startled by the sudden appearance of the

GUNNISON RIVER,

which comes dashing out between two precipitous crags. The balance of the distance up the cañon the river and railroad run side by side. The Gunnison is a large and beautiful river, abounding in trout, and the clearest one we passed on the route. A splendid spectacle is the various sized waterfalls which appear at intervals along the sides of the cañon, gushing forth from the fissures in the rocks. Some of them being extremely pretty. Curricanti Needle stands like a gloomy sentinel in the middle of the cañon, towering to a height of 2000 feet above

the river which dashes madly against its foot. The most expensive piece of railroad in the world is said to be the ten miles through Grand Cañon, which cost \$1,400,000. The workmen had to be suspended over the walls on ropes to blast off the rocks to get a footing for their works. It is safe to assert that for rugged grandeur and massive beauty this scenery is not surpassed in the world. It must be seen to be appreciated.

As I passed through the various cities on my way here, and observed the narrow, crooked and unsightly streets in the most of them, I fully realize the advantages of our own wide, pleasant streets, and wondered how sensible people could wish to have them spoiled by making them narrower. I hope there will be no change made in them.

I arrived

IN CHATTANOOGA

on May 2, and was appointed to labor in Boon County, West Va., and departed for this place the next morning, arriving on the 4th. I found a good number of Saints living near Sutton, who received me very kindly. They are sincere and intelligent people. Some are making preparations to gather in a short time. The Saints and Elders here have frequently been threatened with violence, but up to the present none has been perpetrated upon them. Many are investigating our faith, and prospects here are good.

A. M.

Sandwich Islands.

LAIE, April 23, 1888.

Editor Deseret News:

The general conference of the Church of Jesus Christ of Latter-day Saints on these Islands, convened at Laie on the 6th of April, but was not attended by the Saints from the other islands in as large numbers as usual, on account perhaps of the island conference just previously held at Honolulu in our new church, the representatives from the other islands returning home from there instead of coming to Laie.

The Elders from Utah present and on the stand were President Wm. King, Elders Peterson, E. Woolley, Elihu Barrell, J. F. Gates, Wm. Knott, Fred Beesley, Matthew Noall and Enoch Farr, Jr. The time was occupied as usual in hearing reports from the different fields of labor and instruction from the white Elders.

On Saturday the 7th, the Relief Society opened their fair in the old meeting-house, at which was exhibited quite a variety of native handiwork, such as patch-quilts, "kapa" dresses, mats, hats, fans, etc., and some fine work by one or two of the white sisters.

The Conference of the Y. M. I. A., Sunday Schools and the Relief Societies were held on Saturday and Sunday morning. With rare exceptions these organizations are not successful among the various branches, few natives being found with sufficient energy to keep them in running order. They meet together when the Elders reach them in their travels, but soon after fall again into their listless ways. For the coming term the following general officers have been appointed: Matthew Noall, president of the Sunday Schools; Fred Beesley, president of the Y. M. I. A., and Libbie Noall, president of the Relief Society.

The labors of the missionaries during the past six months have been prosecuted with unusual vigor, and 283 new baptisms made. On account of the return of so many of our missionaries, Elder Enoch Farr Jr. is the only one left whose time can be wholly spent in the ministry; the balance of the brethren being obliged to attend to secular affairs here at Laie; but they will each travel for a month or six weeks if possible. The general appointments for the term are as follows:

Elder Elihu Barrell, to the districts of Kona, Kau and Puna—Hawaii; J. F. Gates, to the districts of Kohala, Hamakua and Hilo—Hawaii; Fred Beesley to the islands of Maui, Molokai and Lanai; Enoch Farr Jr. to the islands of Kauai, Matthew Noall will labor as president of the Honolulu branch and of Oahu, while E. Woolley's labors will be required at the plantation during the whole term.

Elder Peterson, his wife and Sister Lillie Barrell, are released to return home, the latter on account of her ill health; and Elder Wm. Knott and wife expect to leave for Samoa about the last of May. J. F. Gates will continue his presidency of the Laie Branch.

Plantation matters are looking quite promising. President King is gradually extending the area of our cane field, so that before long our small mill will be run to its full capacity during the greater part of the year. We have land and water sufficient to raise a thousand tons of sugar per annum, but our mill cannot make over three hundred. We expect to repair and improve the mill somewhat, preparatory to starting up in August. This is an unusual time of the year to begin grinding, but we had considerable cane that did not mature sufficiently to take off at the last run, and think it best to begin early on this crop so as to keep ahead of the rats.

Eight Hawaiians expect to leave here on the 8th of May for Utah and many others are quietly getting their little possessions in shape for disposal, hoping soon to follow.

The health of the white Elders and their families is generally good, and all send their aloha to their friends in Zion.

J. F. GATES.

MORMONISM.

For the last few months the subject of this religious faith has frequently come under discussion in these pages, and the public have been invited by Brother Williams and the local Elders of the church worshipping in Swansea, to listen to lectures which have been given by one of the twelve apostles—Brother Teasdale, of Liverpool—to learn all about the creed of the Latter-day Saints, what was their history, and what were the trials and fierce persecutions they have had to sustain during the last fifty years. It is really astounding, if not perplexing, to understand why such fierce opposition and persecution have been manifested at Swansea to the Saints both before these lectures were delivered and after the flood of letters which have been written in the newspapers in explanation of their views, and in confirmation of their faith and practice. The Latter-day Saints believe in the same Lord Jesus Christ as other professing Christians do. They believe in the same Divine Father who is in heaven. They believe in the same Holy Spirit who proceedeth from the Father and the Son, and yet hostility, coarse insinuations, and unpardonable and wicked charges are being made against this body of Christians as to their immorality, their belief, and their social relations as citizens. It is quite true that the Latter-day Saints believe that in these latter days God in His mercy has sent to His Church another witness, and that He raised up some fifty years ago for this purpose a prophet named Joseph Smith, who declared to the world the speedy coming of the Messiah, and who also declared that he was sent to bear witness to this awful, but blessed truth. In proof of his mission he produced to the Church what he had discovered, namely, the Book of Mormon, which had lain concealed for ages, but which, by the Providence of God, he had re-discovered and re-translated into the English tongue. Now, whilst the Latter-day Saints earnestly believe in the word of God and in all its teachings, they also believe that the Divine Being used Joseph Smith as an instrument to arouse the nations of the earth to the speedy coming of their Lord, and to gather His Saints together, whither they were mercilessly driven to the shores of the Salt Lake in the deserts of Utah. Now the Latter-day Saints point out to European, and especially to English Christians, the facts of their history, how they were first organized as a church in the State of New York in 1830, and how they were so hotly persecuted there that they removed in a body to Ohio, and then, under even worse circumstances, to the State of Missouri, and again to Illinois, and lastly to the Territory of Utah. It would be too long a story to relate the many trials and unexampled sufferings which the infant Church of the Latter-day Saints endured at the hands of the Gentiles. They were buffeted, maltreated and despised; they were robbed of their goods and chattels; they were deprived of their civil rights; their lands and their goods were confiscated, and the Saints were frequently massacred by the infuriated populace. At last they found a refuge and a home in the wilderness, in a place where man could hardly exist, in an arid wilderness where no rivers abound, and in a place so destitute that Mr. Fremont declared to the United States Government, in his report, that chickens, which can exist almost anywhere, could not possibly exist in Utah. Another public man, a Mr. Bridger, declared that he would give Brigham Young a thousand dollars for the first crop of corn which came under the sickle. Mr. Bridger, in fact, felt that it was beyond the power of man or of human agency to change the nature or the character of this wilderness. But what a lie has been given to all this. At the present moment there exists in the Territory of Utah nearly a quarter million of Saints, and it is allowed on all hands and by competent authorities, that this community is the most industrious, the most loyal, the most law-abiding, and the most exemplary and moral people on the face of the earth, and that Utah has been reclaimed as the garden of the Lord, whilst their enemies at a distance still scoff and hiss at their peaceful endeavors, and malign their character. It is almost incredible to add that the government of the United States join systematically in abusing their rights as citizens by confiscating their property and their churches. This is their intolerance. Like the Jews of old, to be a Mormon in faith is to merit the punishment of social ostracism, and be denied the privileges of citizenship in a free country. Every man, and especially every Englishman, should blush for shame to turn intolerant, or to exhibit his spirit by atrocious conduct. The battle of freedom of conscience was a long and bloody one in this country, and it is now too late in the day to revive the embers by fanning them into a flame when the Latter-day Saints proclaim themselves in our midst. To relight the fires of Smithfield would be a piece of horror too horrible to contemplate, and it is equally horrible to know that the prejudice against the "Mormon" Church is so strong that, but for the protection of the civil law, the disciples of this Church would hardly dare to put in an appearance in Swansea. Let us hope, therefore, that no disgraceful proceedings will mar their meetings. And let us also hope that all who attend will

do so, determined to read, mark, learn and inwardly digest the facts and the sentiments which they may there advance.—*Cambria Daily Leader, Swansea, Wales.*

Opposed to Sabbath Breaking.

The following preamble and resolutions were adopted at the Union meeting held in the First Congregational Church Sunday evening, May 13:

Whereas, We believe that the permanency of our national institutions, and also the highest welfare of every community, and of all classes and conditions of society, are intimately and inseparably connected with the general and special observance of the Sabbath, both as a day of worship and rest; and

Whereas, This conviction is supported by many undeniable facts, among which are the following:

1. The institution of the Sabbath is one of principal corner stones of the church, and, as such, lies at the foundation of public morality and of social law and order.
2. The Sabbath is the one day on which the rich and the poor, and all classes and conditions of men, can meet together on a common level, at a high plane, and in a spirit of entire sympathy and fraternity.
3. The Sabbath is the workingman's peculiar birthright, secured to him for all time by Divine ordinance and by the laws of enlightened people; it is the perpetual assurance to him of the essential nobility of his own nature and of the supreme rights of his soul; it is the bulwark of his well-being, physical, mental and moral, and hence the franchise of his true liberties, therefore

Resolved, 1. That we, citizens of Salt Lake City, in mass meeting assembled, hereby pledge ourselves to do our utmost by example and precept to preserve the true sanctity of the Sabbath day in this community, where its general observance is now very seriously threatened.

2. That we invite all right-minded and public spirited men and women, and all societies, organizations and corporations, to co-operate with us to this end.

3. That a committee be appointed to present these considerations to the officials of the railroads entering this city, and urge upon them that the practice of running Sunday excursion trains to the bathing resorts and elsewhere be hereafter discontinued.

Southern Notes.

Flour in Pioche, Nevada, is scarce at \$3.

The August election promises to be a hotly contested affair in this county.

The grape crop of Dixie will be a good one this year.

Flowing wells in Beaver have proven a failure.

It is feared the peach crop of Dixie will be rather slim.

Apricots are ripening in the sunny climes of southern Utah.

The first crop of lucern has been cut, and the second is coming along nicely in and around St. George.

Mr. Amos Thornton, of Pinto, Washington County, was brought up before Commissioner Dupax on Wednesday morning on a charge of unlawful cohabitation. There was no evidence to sustain the complaint, and the defendant, on motion of the prosecution, was discharged.

It is reported that a small dam built for a reservoir at Indian Creek, six miles from here, was washed away a few days ago, doing considerable damage to the Twitchell property.

Jacob Bastion, of Washington, Washington County, was arraigned before Commissioner Dupax and pleaded guilty to the charge of unlawful cohabitation and was bound over to await the action of the grand jury.

A petition has been gotten up and sent to the President asking the pardon of Dr. Higgins from the Pen. The Doctor is a citizen of St. George, an old man, and one upon whom prison life is likely to work a great hardship. Executive clemency could scarcely be directed in a better direction.

A canal costing upwards of \$60,000 is to be built by the industrious people of St. George. It will run from the mountains east of Washington to the former place. In order to make this canal either great cuts through solid rock will have to be made or extensive flumes laid for nearly a mile. In one place a tunnel of half a mile will have to be dug. It is a difficult undertaking but the well known enterprise of the citizens is equal to the emergency. Success.

Post Office Inspector E. R. Threlkeld was in town this week. He was called before the Grand Jury. An inspection of the doings at several of the post offices in the south has been made by the gentleman, and his visit to the Grand Jury room seems significant. He reports arrearsages in several post offices throughout southern Utah and California as also in Arizona and two cases of incorrect returns in Beaver County.—*Beaver Unionian, May 11.*

Cache Valley Jots.

On Friday next the annual conference of the Relief Society of this Stake will be held in the Logan Tabernacle. Samuel Price, of Wellsville, was arrested yesterday by Deputy Whetstone on the charge of malicious mischief. His examination takes place in the commissioner's court today.

At the beginning of the present half term of the primary of the B. Y. College, Miss Bessie Morehead took charge of that department. She has a nice school.

A day or two ago Mr. Maservey, of Wilford, Idaho, got one of his hands badly cut with a circular saw. He came to Logan on Friday morning and Dr. Snow attended his injuries. The doctor has hopes of saving the hand.

On Wednesday morning a little boy living in Smithfield was bitten with a mad dog. He was brought to Logan and Dr. Ormsby treated him. No se-

rious results are expected from the bite.

Last evening Deputy Whetstone arrested Charles W. Nibley of this city. He was bound over in the sum of \$1000 to appear in the Commissioner's court for examination, on Monday. Robert Murdoch and W. D. Cranney signed the bonds.

From different places in the county encouraging words come to us regarding the crop prospects for this season. The recent showers have greatly encouraged in particular farmers of dry land and new life seems to have taken possession of them. We are pleased to note the healthy signs and trust that the harvest will be all that is now promised.

A few days ago a mare belonging to Thomas Jessop of Millville, gave birth to a three legged colt. One of the front legs are missing and yet the young animal travels nicely. It seems to have no difficulty in getting up when lying on the side opposite the missing limb, but when on the other side, it has a little trouble. The young colt is quite a curiosity.

George Batt, the individual who some four years ago appropriated a team and wagon which did not belong to him, and departed for parts unknown, leaving his family uninformed as to his destination, has at last been heard from through a daughter of Jas. Ferguson, of this city. This lady is living in Arizona, and she states in a letter to her parents that Batt was killed by the Indians in that Territory, some three years ago.—*Logan Journal, May 12.*

Suit by the Receiver.

Receiver Dyer has instituted a suit for the property known as the Wells corner, north of Z. C. M. I. general store, in this city. The piece of ground, 10x10 rods, is now owned by Z. C. M. I., Francis Armstrong, A. H. Cannon and Zion's Savings' Bank & Trust Company, the latter being in possession of the corner, where it was proposed to erect a handsome bank building. The Receiver claims that the property was at one time owned by the Church, and as such he has a right to it. It was never held by the Church, as was shown by the testimony before the examiner, but the title has always been in private hands. The suit will prove one of deep interest.

Death of a Venerable Lady.

President Angus M. Cannon has received a communication from Cleveland, Ohio, informing him that his aunt, Mrs. Catherine Quirk, mother of Mrs. Col. Creighton, died in that city on the 6th inst., at the age of eighty years. The maiden name of the deceased was Catherine Quayle, and she was the last of a family of ten. She was a native of the Isle of Man, and came to this country over half a century ago. The funeral was conducted on the 9th. Mrs. Quirk was much respected as a most estimable lady. A private letter states that she retained the use of her faculties almost to the last moment of her life.

Wishes to Correspond.

Dr. Isaacson is desirous of becoming acquainted with all the members of the Church who are of the Jewish race, as he naturally feels a special interest in them. We are requested by him to say that he can be reached by correspondence addressed to him at the Historian's Office, Salt Lake City.

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