

kind and friendly manner; but when treated otherwise, their temperament of hatred and enmity is aroused, much to the discomfort of those who grieve them. They are a willing and faithful people, and although they are much given to lustful habits, when once they take upon themselves the name of Christ, they try with all sincerity and devotion to obey God's laws and commandments.

Elder Noall bore a strong testimony to the truth of the work in which he was engaged, and in conclusion made a few remarks in the Hawaiian language.

Elder John Burton, a recently returned missionary from Australia, was the next speaker. Australia with its 4,000,000 inhabitants, said he, contains but a limited number of Saints, although they who are numbered as members of the Church are zealous and greatly united. They are full of love and kindness for each other, being greatly desirous of serving God with full purpose of heart. The Elders laboring in that country are faithful and diligent in the discharge of their duties, and feel well to attending to the work devolving upon them. They are highly blessed of the Lord, and being very desirous of performing an upright and honest mission, they seek to possess the spirit of humility, and their labors are fraught with a great measure of success.

Elder Benjamin Goddard, late secretary of the New Zealand mission, was the next speaker. The New Zealanders or Maoris, said Elder Goddard, are vastly similar in their traits of character to the people of the Hawaiian Islands. In their ecclesiastical labors they are sincere and faithful, and go into the Gospel labor with a zeal and energy seldom surpassed. Elder Goddard had visited the Polyesian and Tasmanian countries, and there beheld a great number of the young men from Zion—mere youths in fact—laboring diligently and faithfully to place the Gospel, or the plan of salvation, before the people, that they might know that God in these latter-days had once more established His Church upon the earth. In seeing these young men who had willingly gone into foreign lands to preach the Gospel, he could not help but thank God that Zion could produce such noble, faithful and intelligent workers for His cause. In conclusion Elder Goddard exhorted the Saints to remain steadfast to the end, that they might bear full of faith to the Gospel when their earthly career is terminated as they were when they first embraced it. By request, he spoke a few words in the Maori tongue.

Elder Abraham H. Cannon in addressing the congregation had been highly pleased at the reports that had been made. Felt that it was wonderful what a vast and important work God was having performed among the dark-skinned races. So great is the demand for Elders in the missionary fields that to fill the wants that are continually heard, is a task that requires a very great effort, as our supply of young men to fill the vacancies existing is somewhat limited. The speaker could not help but notice the vast difference in the feelings that now exist among the nations of the earth toward the Latter-day Saints. Only a few years ago the Mormons and Mor-

monism were treated with the greatest contempt at the hands of government officials, who now are their kindest friends. That God is with His people there can be no doubt, and inasmuch as they conform to His laws and commandments, they will be blessed to the fullest extent. For Statehood the people of Utah should feel thankful, and live in such a manner as to set a glowing example to the nations of the earth, whose eyes are steadfastly fixed upon Zion and her inhabitants. Getting involved in debt should be strictly guarded against by the Latter-day Saints. They should pay for things as they purchase them and thus keep out of the miserable condition which borrowing and debt-getting brings upon them. The Saints should also be patriotic rather than partisan or sectional, and should never be found guilty of accepting bribes from those who would seek to lead them to the performance of acts contrary to the whisperings of their own conscience.

Elder Cannon made a few remarks in the German language, after which the choir sang the anthem:

O Lord, I will Praise Thee.

Benediction was pronounced by Elder William B. Dougall.

SOUTHERN IDAHO ITEMS.

POCATELLO, Idaho, Jan. 18.—Pres. Geo. C. Parkinson of the Opelda Stake of Zion, paid us a visit on Sunday, January 12th. The afternoon was occupied by him, giving instructions on the order and duties of the Priesthood.

In the evening an organization of the Bishopric took place, as one of the counselors had resigned some time ago, and the other one is absent from town. Elder Parkinson thought it was wise to release him. This was done by a vote of the people; then the two new counselors were presented and sustained after which a new clerk of the ward was appointed. Elder Parkinson then spoke upon the first principles of the Gospel for the remainder of the evening.

The death of Sister Eliza Gerber I reported a few days ago. It appears that some of her friends entertained the idea that something unjust was the cause of death and the body was taken up and a post mortem examination was held. I am pleased to say no new facts have been revealed from the ones published to your issue of January 17th and I think her friends are perfectly satisfied that cramps was the cause of death. The body has been again placed in mother earth, where we hope it will remain undisturbed till the re-urrection day.

Weather in Pocatello is more like spring than winter. Our ice workers have all had to give up with much disappointment. Quite a little rain has fallen the last three days, and this city shows a sheet of mud in place of snow and ice.

T. L. Cox.

NEWS NOTES.

On Saturday Judge Slack, of San Francisco, annulled the marriage of Intz Mercer to R. B. Westcott on the

ground of fraud. The marriage took place in Portland, Oregon, on May 24th of last year. The parties were engaged in private theatricals, and Miss Mercer entered into what she supposed was a sham marriage. She afterward discovered, to her sorrow, that Westcott had previously secured a marriage license, and that the ceremony had been performed by an authorized minister. Miss Mercer declared in her complaint that she had never lived with Westcott or recognized him as her husband. In his answer Westcott admitted the facts alleged in the complaint. At the same time he expressed a willingness to abide by the marriage and to accept Miss Mercer as his wife.

A shocking case of brutality that is claimed to have resulted in at least one death has been made known through the police department at Los Angeles. On Tuesday morning last Mrs. Isaac Calvert, of Vernon district, gave birth to a child that died a few seconds later and was buried the same afternoon. Saturday the body of the child was exhumed and a post mortem inquiry held. According to the story gathered from the neighbors and police, Calvert, who was formerly employed by the Ganahl Lumber company and is a well known character about town, went home Saturday night and gave his wife a most severe beating. He threw her on the floor and assaulted her, although he knew her condition, blacking her eyes and otherwise maltreating her in a most shameful manner. It is further claimed that Mrs. Calvert said she had been informed by the physician that the child had been killed by cruel treatment given its mother, and had been dead three days at the time of its birth. After committing the outrageous assault Calvert fled, and his hiding place is unknown.

Idaho Statesman, Jan. 19: Captain Jim (not the Hancock captain), accompanied by Camas Jim and two other Snake river Indians, who live near Salmon Falls on Snake river, paid a visit to Governor McConnell yesterday for the purpose of receiving information as to the game laws and soliciting a square meal. The governor gave them a document with a flaming ribbon attached, setting forth the law and stating that it applied with equal force to white men and Indians. The visitors are members of a remnant of a small tribe of Indians that have inhabited the Snake River valley; for no one knows how long. The tribe was so small that the government never placed them on a reservation. There are only twenty of the tribe left. The annihilation of the band was commenced in 1863, when four men who lived at the Salmon Falls ferry killed something like fifty of them. One of the men, a fellow named Beach, had a shotgun, and discussion arose as to its efficiency as an Indian killer. To test its merits a band of Indians were induced to come into a narrow pass near the house of the men, when Beach opened fire and the buckshot fairly mowed them down. Later an attack was made by the men on an Indian camp and twenty-six Redskins were killed. Since then disease has played havoc with the tribe and but twenty of the Indians remain. They live on the game and are caught in the fall and spring.