

Elder Smith has labored faithfully in Tasmania and Australia for more than two years, and has had considerable experience in presiding, therefore, is looked upon as one qualified in every particular for the responsible position to which he has been called.

President Richards having been authorized to make the appointment wrote Elder Smith to that effect, and also notified all Elders in Australia and Tasmania of the division of the mission, and that they were no longer to consider themselves under his presidency, but to look upon Elder Smith as their presiding officer.

To fully complete the work of establishing the new mission, it was essential for the two presiding Elders to meet. Arrangements were completed for the meeting to take place at Sydney, Australia, and with that object in view, Elder Richards departed from Wellington, New Zealand, on the 13th of November, arriving at Sydney four days later. On the 18th, he and President Smith, entered upon their labors, in which they were joined the following day by Elder W. C. Castleton, the mission clerk, who had that day arrived from Auckland, N. Z., bringing with him a quantity of literature for use in the Australian mission. For a few days following all worked diligently to get the business intelligently and satisfactorily arranged, in which labor they were thoroughly successful.

November 23rd the two presidents and Elder Castleton embarked for Queensland. At Coorparoo, near Brisbane, the headquarters of the Queensland district, an enjoyable and profitable conference was held on the 28th, being well attended by Saints and investigators. Special meetings were also held for the Elders and members of the local Priesthood, and such other business attended to, as would tend to the advancement of the work in those parts.

Returning to Sydney the following week, a separation took place. Elder Castleton embarking for New Zealand, and Elder Richards to attend conference at Sydney and return to New Zealand direct.

In entering upon his new and arduous duties, Elder Smith has the faith and confidence of all Elders and Saints over whom he has been appointed to preside.

The work in this distant corner of the vineyard presents a favorable and encouraging aspect. The Elders, with but few exceptions, are enjoying good health. Our greatest need is, as formerly, more Elders to carry on the work.

W. C. CASTLETON.

A VETERAN'S AUTOBIOGRAPHY

Centerville, Davis Co., Jan. 23, 1898.
I was born in the town of Sempronious, Cayuga county New York, on the 22nd day of April, 1818. In 1837 my father moved with his family to Kirtland, Ohio, where I first saw the Prophet Joseph Smith. I worked several days on the Temple and helped excavate a foundation for a grist mill. In 1838 I attended the Hebrew school held in the attic rooms of the Temple and taught by Prof. Serax of New York City. In 1839 my father started for Far West, Missouri, with the Kirtland Camp, arriving at Coles county, Illinois, in 1843. We settled at Camp creek, Hancock county. I was in Nauvoo when the first company crossed the Mississippi river on the ice; and soon after Nauvoo was nearly evacuated. I crossed the river at Ft. Madison the 3rd of May, 1846. I overtook the company at Mt. Pisgah and traveled with Brigham and Heber to the Missouri river. We had been but a short time in camp when Captain Allen appeared in our midst and made a requisition in the name of the United States

for five hundred men to go in the war with Mexico. I was one of that number. I was mustered into service the 16th of July, 1846. We commenced our march at Fort Leavenworth and started for Santa Fe, a distance of over 700 miles. From there Col. Cooke took the command and we marched 250 miles down the Rio Grande. We traveled over a country that was unexplored about 500 miles and came to a Spanish town called Tucson. We then marched over an 80-mile desert and arrived at a Pima Indian village situated on the Gila river. We then had a 95-mile desert to cross. We rested a short time at San Diego. We then marched to San Luis Rey, and remained there about one month. I was discharged on the 16th of July, 1847. In 1848 James Bailey and I made and burned a brick kiln of 50,000 which were the first brick ever made in San Francisco. I was one of the first that left San Francisco to work in the gold mines at Mormon Island in 1848. I returned to San Francisco, where I lived until 1856, when I moved on my farm to Alameda county. In 1856 I was set apart by George Q. Cannon and Hosea Stout to preside over the branch at Alameda county. In 1852 I married Amanda M. Evans, daughter of Wm. and Hannah R. Evans, who was on the ship Brooklyn with her parents that sailed from New York, February 4, 1846, arriving in San Francisco, July, 31, 1846. I sold my farm of 160 acres in Alameda county, started for Utah with my family, Aug. 3, 1857, arriving in Utah the same year. November 3. In 1863 I made a trip to San Francisco, visiting relatives and friends. In 1867 I made a trip to Los Angeles purchasing tea, coffee and other articles which I sold after returning to Utah. In 1871 I was called on a mission to southern Utah, to which I responded. In 1877 I made another visit to San Francisco, visiting relatives and friends. I have lived in Centerville, Davis county, for over 40 years, and there I still reside.

ZACHEUS CHENEY.

LIBERTY OR OSTRACISM?

What is the liberty which is the continual boast of the American citizen, and which the Briton professes to have the monopoly of, and to love so dearly? Is it liberty at all or is it simply ostracism—nothingism? Is it liberty when individuals have no claim on each other or on the state nor the state or others on them? Is it liberty to be left entirely with one's own resources, uncared for and uncaring? Is it liberty to own no part or parcel of the country by a slight of imagination you call your own? Is liberty so destructive of rights that the only rights the bulk of the people have left is the right to become paupers?

In no sense is this liberty; it is the deprivation of all liberty. Rational liberty is to have secured good food, comfortable homes, decent clothing, reasonable leisure, loving hearts around—in a few words to be envolved by the necessities and comforts of life.

The liberty that has been sought by the radicals of England and the revolutionists of continental Europe has hitherto been of that negative character. A fight to destroy privilege ending in a total deprivation of all rights that should be enjoyed by citizens of free states. Obviously the first and paramount duty of a state after seeing to the security of life and property is to see to the just distribution of property, so that every member of the body politic should have, at any rate, the necessities of life always obtainable. When will our statesmen realize that it is their duty, not only to be able to produce tabulated statements of the wealth of the country, but to see that each has food, raiment and a fair op-

portunity of enjoying their sojourn within the national boundaries?

The first step in this direction is to restrict the almightiness of money. Why should the land be purchasable by the millionaire and he enabled by law to charge his fellow citizen rent for the privilege of living on the soil of his own country? If a man should not require land for the use of himself or family why should he be allowed to hold against his neighbor? Should it be so because the one has a quantity of current coin and so be allowed to buy and hold more than he can use of the limited area of the nation, or should the land be carefully homesteaded from first to last—by the first holder and forever afterwards? This would be the first step in rational freedom.

Again, for the community to allow a person who has amassed a large amount of wealth to commit the posthumous robbery of his kith and kin having a natural claim on him by leaving at his death the whole of his means or a large portion to one individual or an institution. As we said before, distribution of wealth is a necessity to the welfare of the people and the stability of the state; aye, more so than the creation thereof. The contrast in the condition of the English or American and the Russian agriculturist in this respect is apparent to even the ordinary traveler through those countries.

The British agricultural laborer never, and the American seldom, owns in his own or any other right a foot of his native land. He may hold a plot by paying rent to some monied individual who holds the title deeds to his little home. The Russian countryman—no pitted by our newspapers and sympathized with in our political meetings—on the contrary owns in his own right his share in the village estate. Come weal, come woe, come sickness, come health, he is sure of food and shelter because he is born owner or interested in the produce of the lands on which his forefathers dwelt for generations before him.

Just try to realize the true liberty, the independence of men and families; under such conditions, and the liberty of the American citizens who flocked to the office of the dole-giver in this city the other day, crushing one another in their anxiety to get, and fear of missing, the eleemosynary coals and flour for lack of which these free American citizens were nearly at death's door. Let us in the name of our common humanity insist at the polling booths, that men whom we appoint to make our laws and to carry them into execution should take these conditions into serious and profound consideration.

The citizens of every free nation should live on this free earth free from the haunting of the ghost of poverty, even to destitution, which is everlasting about us from the cradle to the grave. True liberty is that which is desired by sensible men. Liberty to have the means of living within the reach of all and to dispel forever the fear of the possibility of starvation which can only tend to make cringing curs of the harvest of mankind.

J. W. W.

T. D. Stimson, one of the wealthiest business men of southern California, died at his Figueroa street residence in Los Angeles Monday morning of heart disease. He had been sick for several weeks, but was expected to recover until Sunday night, when his condition changed for the worst. The deceased capitalist had large and various interests in southern California, where he had lived since 1890. Immediately after going there he built the costliest residence on Figueroa, the fashionable street, and also the Stimson block on the corner of Spring and Third streets, which cost \$350,000.