

## ALBERTA STAKE CONFERENCE.

A special conference convened in Cardston meeting house, Alberta, June 9, 1895. Present of the quorum of the Twelve Elder John W. Taylor, of the Alberta Mission Elder Charles O. Card, Patriarch Henry L. Hinman, the Bishops of Cardston and Aetna wards and their counselors, and other leading members of the mission.

Opened with singing "Do what is right, etc.

Prayer by Patriarch Henry L. Hinman.

Singing.

Elder John W. Taylor said we will ordain and set apart those nominated at the recent quarterly conference to fill the various offices necessary to the organization of the Alberta Stake, but before doing so we wish it understood that those called to fill those positions are expected to be exemplary men and women, that they refrain from fault finding, from blasphemy and everything that is evil; that they keep the Word of Wisdom and be united with the general authorities of the Church and with each other.

Elder Charles O. Card having been previously appointed president of the Alberta Stake, Bishop John A. Woolf and Counselor Sterling Williams were set apart as counselors to President Card.

Sylvester Low was set apart as president of the High Priests' quorum and William Wood as first counselor; second counselor not chosen.

The following brethren were then set apart as members of the High Council: Johannes Anderson, James May, Neils Hansen, Jonathan E. Layne, Robert Lelshman, Simeon F. Allen, Samuel Matkin, Mark E. Beezer, Hyrum W. Taylor, Ephraim Harker, James Quinton and Oliver L. Robinson.

A vacancy in the Bishopric of Cardston and Aetna, through the organization of the Stake, was filled up by Josiah A. Hammer being appointed Bishop of Cardston, with Levi Harker and Thomas W. Duce as his counselors. George Hudson was set apart as first counselor to Bishop Richard Pilling of Aetna ward.

Heber S. Allen was set apart as president of the Elders' quorum, with Thomas Owen King and James V. Leavitt as his counselors.

Joseph M. Wight was set apart as acting president of the Seventies in the absence of Truman Leonard, who was sustained as president of that body of Priesthood.

John W. Woolf was next set apart as president of the Young Men's Mutual Improvement association, with Robert Ibey and David W. Rollins as his counselors.

The Relief Society and Y. L. M. I. A. had been organized previously with Mary A. Woolf president, Rhoda C. Hinman first counselor and Nellie T. Taylor as second counselor of the former; and Zina Y. Card president, Atteena Williams and Rhoda Duce as counselors of the latter.

Amy L. Allen was then set apart as president of the Primary association with Emily Bigelow and Lucinda M. Woolf as her counselors.

The Stake organization of the Sunday schools had been effected previously with Heber S. Allen superintendent,

Fred W. Atkin and William Steed as his assistants.

Elders Frank Lamb, William Blackmore and Frank Leavitt were set apart as presiding Priests over the respective branches of West Cardston, Layton and Leavitt.

Elder John W. Taylor said in substance, the organization of a Stake may seem strange to many of the Saints, and to those not of our faith. The greatest desires of those ordained should be to seek first the kingdom of God and His righteousness; to set themselves and their houses in order, to keep themselves pure and unspotted before the Lord; to be diligent, to be leading men indeed; to be united in every good word and work, and to build up the country and manufacture as far as possible what is required for the wants of the people. He exhorted those that had the gifts of the Gospel to exercise them when moved upon by the Holy Ghost; spoke encouragingly of this land and climate and counseled the people to take up the land while they had a chance, especially where it could be irrigated. He stated the reason we had the privilege of a Stake organization so soon was because the Alberta mission stood at the head of the list in the payment of tithing. He gave instructions to keep our homes and surroundings clean for our own health and benefit, and urged the necessity of keeping our daughters at home instead of allowing to go as servants among those not of our faith.

Elder C. O. Card followed with appropriate remarks, expressing his satisfaction with the labors and progress of the people.

Benediction by Patriarch H. L. Hinman. SYLVESTER LOW, Stake Clerk.

## THE SOCIETY ISLANDS.

Elders J. W. Damron, of Kanosh, Millard county, and W. A. Seegmiller, of Richfield, Beaver county, are in the city on their way home from a mission to the Society islands, in the South Pacific.

Elder Seegmiller left this city on his mission Sept. 14, 1891, and for three and a half months labored in the Samoan islands, from where he went to Tahiti. During the first year and a half of his mission his health was good, but for the succeeding two years his condition was not so favorable. At times he was so ill that it appeared as if he could not rally, and many believed he would not recover. He was able, however, a greater part of the time to pursue his missionary labors, and is now improved greatly.

Elder Damron left this city Nov. 8, 1891, going to Samoa via Honolulu. He was two months in the Samoan mission, under the presidency of Elder Wm. O. Lee, who appointed Elders Damron and Seegmiller to open the Society islands mission, in which there had been no Elders for thirty-eight years.

In June, 1892, Elders Damron and Seegmiller went to the Society islands, being the first Mormon missionaries there since 1854. They found the members of the Church there in a scattered condition, and proceeded to set matters in order. Elder Damron was in charge assisted by Elder Seeg-

millar; and in June, 1892, Elder James S. Brown, who had filled two missions to the islands at the earlier period came from Utah as president of the Society Islands mission, remaining in that capacity until his release in July, 1894. Elder Damron was then made president of the mission, his assistant being Elder Seegmiller. The number of missionaries had been increased, and excellent progress was made. Upon Elders Damron and Seegmiller being released, Elder Frank Cutler, of this city, was made president.

During their absence the Elders have preached entirely in the Tahitian language. Large numbers have joined the Church, and the mission is in a prosperous condition, except for the recent order of the governor to cease preaching and holding meetings which probably will be rescinded soon, as it is an invasion of American rights. Several Elders are now in that field, all of them doing well. Elders Damron and Seegmiller made the return voyage direct from Tahiti, on the barkentine Tropic Bird, to San Francisco. They will journey south toward their homes in a few days.

Other particulars of the Elders' experience in the Society Islands mission are reported in an article from the *San Francisco Call* and in our editorial column.

## BRICKWORK BUILT TO STAY.

In demolishing a part of the Albert warehouses in Liverpool, belonging to the Mersey Docks and Harbor board, it occurred to the assistant engineer in charge of the work to make some investigations into the strength of the old brickwork. The wall was built about 50 years ago of hand-made bricks, laid in ground mortar made with Flintshire lime. This lime is in a high degree hydraulic, and has a reputation of making mortar of exceptionally good quality. The journal of the Royal Institute of British Architects, which describes the investigation, states that the engineer conceived the happy thought of leaving a piece of it in the form of a horizontal beam, having a 12 foot span and measuring about 2 feet square in section, seven courses in the height of a two-foot wall. The ends of the beams were not cut free from the rest of the work. This beam was then loaded with all the weight that could be conveniently piled upon it, with no appreciable deflection or other sign of weakness resulting. Two courses were then cut off and the whole weight again put on, but with no result. The beam was again further reduced by a course, leaving it four courses, or fourteen inches deep, and the ends were also cut free from the other work—the mortar beds of the 12-inch bearings being left untouched. A centrally placed load of five tons fifteen hundred weight was then gradually piled upon it, and was borne for several days without apparent effect upon the brickwork. Finally the weight was increased to six and a half tons, which was sustained for thirty hours, when the beam collapsed during the night and came down in pieces more like broken timber than anything else. Other tests were made with similarly astonishing results, but the above are sufficient to show what really first-rate brickwork in hydraulic lime will stand.—*London People*, May 19, 1895.