

future "City of Zarahemla," which is in course of erection on that extensive level and fertile tract of country lying north of Deseret. This makes upwards of forty settlements of the Saints which depend on the waters of the Sevier river and its numerous tributaries for their existence.

From Asay's ranch, about twenty-three miles south of Panguitch the main road leads up Minnie Creek, two miles to Little's ranch. From this point it is five miles to the summit or dividing ridge, or the Rim of the Basin. This distance I had to travel through snow three feet deep, but I finally reached the top with my horse in a very fatigued condition. Here I had expected to behold a new landscape opening up to the south, or a kind of a "jump off," down to a Dixie land, similar to the place where I was "dumped off" from a mail cart last year in going down to Cannonville. But in this I was disappointed; instead of beholding the sunny South, I was hemmed in on all sides by snow-covered mountains, and in winding down a canyon through which I soon saw a small stream leaping over the ice and rocks, which proved to be the headwaters of one of the tributaries of the Rio Virgin. I was soon to discover that Dixie, where the trees are already in bloom, was yet a long way off; and when I arrived at Bishop Graham McDonald's ranch seven miles down the slope from the rim of the basin I was very thankful for the privilege of putting up for the night, although still within the limits of the snow and mountain pines.

This morning I continued my journey down the canyon for a distance of ten miles and reached the cozy little town of Glendale, where I commenced my historical labors.

ANDREW JENSON.

GLENDAL, Kane County, Utah,
February 28, 1892.

ANOTHER FALSEHOOD.

The *Tribune*, this morning, makes the following sensational announcement under the headlines: "He opposes discrimination. Contractor Reed won't have Gentile laborers boycotted. He therefore cancels a sub-contract under which they refused to work.—Elder Snape the offender."

"The report was current on the streets yesterday afternoon that W. C. Reed, superintendent of the Pacific Paving Company, on his return from Denver, Sunday, had given orders for the discharge of about 150 men who had been employed by Bishop James Snape, sub-contractor, to put in the curbing and lay the guttering on State street.

"A *Tribune* reporter called upon Contractor Reed last night at the Temple: on to learn the facts in the case, which are as follows: The city contracted with the Pacific Paving Company to grade and pave State street. W. C. Reed, superintendent of the paving company, sub-let the curbing and guttering to Fred Palmer or Cheyenne, who sub-let the work to Elder James Snape. The sub-contract between Reed and Palmer stipulated that the contractor should designate the parties who would be employed to do the work on the guttering and curbing. During the absence of Mr. Reed in the East the second sub-contract was made whereby the authority to employ and discharge help on this particular line of work was given to a Mormon who put a force of men at work

Friday, all of whom were Mormons. Inspector Gus Wood objected to the discrimination of Snape in the employment of one class of citizens to the detriment of another, and expressed himself to the effect that he did not desire to retain his position of inspector if the discrimination in the matter of help should continue.

Upon the arrival of Contractor Reed from Denver, Inspector Wood explained the situation, and pointed out the stipulations of the contract between Reed and Palmer, whereby the former had the prerogative to dictate the character of the men engaged in constructing the gutters and curbs. Mr. Palmer was called upon to know why one class of citizens was given preference over another. That gentleman could not give a satisfactory explanation of the situation, and Contractor Reed immediately canceled the sub-contract between himself and Palmer, thus annulling the sub-contract between Palmer and Snape.

A NEWS reporter called upon Mr. Reed today and requested an interview with that gentleman. He said, "I have nothing whatever to say regarding this matter. I am as one dead."

It was learned from Inspector Wood, however, that the contract was originally let by the city to the Pacific Paving Company, which in turn sublet the work to Wilkes & Palmer.

The statement that that firm re-sublet the work to Mr. Snape was incorrect. Mr. Snape was employed to lay the curbstones on State street. With reference to the number of men under his supervision the *Tribune's* mathematical calculations are, as usual, away off. Instead of being 150, only four were employed and not all of those were "Mormons." None of these were Mr. Snape's selections.

CURRENT EVENTS.

Manti Temple Notice.

The Manti Temple will be closed during Conference week, commencing April 3d, 1892.

ANTHON H. LUND.

MANTI CITY, Utah, March 11, 1892.

Death of Hannah Hyde.

A private dispatch was received from Kaysville, Davis county, this morning, stating that Sister Hannah Hyde, wife of Rosel Hyde, of that place, died at an early hour today. The deceased was an estimable woman. She leaves a large family of children to mourn her departure.

Kanab Stake Conference.

The Kanab Stake quarterly conference was held in Kanab, Kane County, Utah. There were present on the occasion President Jesse W. Crosby, Jr., of Panguitch Stake, Counselor Ivins, of St. George Stake, and Elder Andrew Jensen, of Salt Lake City, the Kanab Stake Presidency, and most of the Bishops and representative men from the various wards.

The meeting house was filled to overflowing, and many went away unable to find entrance. The speakers enjoyed the Spirit of the Lord to a marked degree. Elder Andrew Jensen showed very plainly the necessity of keeping proper family records, and proper Stake records.

The general and local authorities

were unanimously sustained, with the following changes:

Moses D. Harris was sustained as a High Counselor, in the place of James A. Little, removed; Zadock K. Judd was sustained as an alternate High Counselor.

The different associations held their conferences; the Sabbath school on Sunday evening. In our conference throughout, many good instructions were given, and everything was pleasant with the exception of the weather being quite cold during the forepart of the session.

F. L. PORTER, Stake Clerk.

Death of Harriet Ann Walker.

Harriet Ann Walker, of South Cottonwood, Salt Lake Co., departed this life March 16, 1892, from inflammation of the lungs, resulting from la grippe and pneumonia on the evening of the 5th inst., at the age of 54 years and 7 days.

Deceased was born March 9th, 1838, in Oakland Co., Michigan, and was the only daughter of Fannie and Robert Green. She emigrated to Utah in 1847, with her parents, with the first company of Saints. The departed leaves an aged mother, a husband, four children and a wide circle of sorrowing friends to mourn her irreparable loss. Her diligent labors in the ward organizations won her the love and esteem of every member.

Funeral services were held at South Cottonwood ward house on March 19, 1892, conducted by Jos. L. Rawlins. The speakers were Jos. S. Taylor, Thos. A. Wheeler, John G. Labrum, C. D. Brinton and Bishop Rawlins, all of whom bore testimony to her many good qualities and faithful adherence to the principles of the Gospel. Her remains were interred in the South Cottonwood cemetery.

The grave was dedicated by Elder C. D. Brinton.

Returned Elders.

Elder William O. Lee of this city, accompanied by Mrs. Lee and their two children, returned March 13, 1892, from a mission to Samoa, for which place he left on September 13, 1888. Brother Lee arrived in the field four months after Elder Joseph H. Dean, whom he succeeded as president of the mission, a position which he occupied with marked success for a year and a half, until honorably released. New fields have been opened up on the Friendly and Society Islands, four Elders now laboring on the former and two on the latter group. In the early days of the Church a successful mission was carried on in those islands, but the Elders were subsequently called home, and the branches were identified with other denominations. At present a good work is being done. Schools are established and the Gospel is being favorably received by many.

Mrs. Lee has suffered a great deal from sickness during her absence, and was even at one time reported dead but she is now well and feels strong in mind and body.

Elder Ed. J. Wood, of this city, has also been laboring in this promising field. He left and returned in company with Elder Lee.

The mission on Samoa and adjacent islands is now presided over by Elder George E. Browning of Ogden.