

gave a brief report of the mission of Australasia. The branches, he said were in a thriving condition. Many were his quotations and explanations on baptism proving clearly that baptism by immersion was the only true mode. The gift of the Holy Ghost by the laying on of hands was thoroughly explained. The restoration of the Priesthood was also explained. The congregation listened with unusually great interest.

Evening session—Hymn 100. Prayer by Horomona. Hymn 96. L. G. Hoagland spoke, "The road that leads to life eternal" being his subject. Before closing he bade them farewell, hoping to meet them in Zion in the future.

Elder Andrew Jensen spoke through an interpreter, George Bowles. Divine authority and power of the Priesthood being his subject.

The evening session closed, and immediately thereafter, Tamahau asked the following questions: What river runs near Jerusalem? Outside of the case of the eunuch, prove baptism by immersion correct—also define duties of branch presidents? President Gardner answered the chief's questions clearly and satisfactorily.

Monday morning session began with usual devotional exercises. W. Nera of Porirua, gave some good instructions. Te Whatahara delivered one of his excellent discourses; though brief, it was timely. James Abbott spoke upon prophecy fulfilled in these latter days and the land of America being promised to Joseph's seed. Hawkes Bay was reported by F. W. Nebeker. He spoke of the establishment of the Gospel upon the earth. Joseph Lindford reported Wairau as being in good condition. Closed with devotional exercises.

The 2 p. m. session was opened in the usual way. Andrew Jensen blessed a native child. Otene Pomare spoke upon the infinite wisdom of God. R. L. Bird spoke of the necessity of possessing the Holy Ghost. E. O. Best spoke of George Q. Cannon's prophecy. Hoera Te Ruruka spoke in a humorous manner of the churches of the world.

Evening session began by singing, prayer and singing. The second song was by Maori Sunday school children, in English, conducted by H. Lee Bradford. Paratene Tui, Henere Apatere and Rangikawera delivered discourses. H. C. Jex spoke of his labors among Europeans. Toi Te Huatah spoke on Daniel's dream. Brother Gardner spoke of the program for Christmas and advised all to strictly refrain from liquor, whether Mormon, Catholic or church of England.

December 24, the evening session began with opening exercises. Elder Jensen occupied the time. He delivered a most instructive lecture on his travels. Especial mention was made of his visit to the hill Cumorah, Nauvoo, Kirtland and the house where the Book of Mormon was translated. His portrait was made so vivid that in the minds of many they could see the described places clearly. During the lecture he spoke of Adam-Ondi-Ahman. Many of the Saints bore faithful testimonies to the authenticity of the work of God.

Thus closed the largest district conference ever held in Wairarapa.

January 9th a number of European Saints left for Zion on the "Tasmania," via Vancouver and Portland. They were eight in number, viz: J. C. Peterson, Annie Peterson, Edna Drinkwater, Eva

Drinkwater and four children. They intend making Logan their future home.

H. LEE BRADFORD,  
Clerk of Conference.

### TRADITION OF THE PIMAS.

The following tradition of the Pima Indians relative to the ancient ruin known as the Casa Grande (great house) in Maricopa county, a few miles from the railroad station of that name was given to one of Arizona's pioneers about thirty years ago by an aged Indian who was said to be over a hundred years old. He was the official keeper of Pima historical tradition and when he rehearsed his story, he refreshed his memory by reference to a small bundle of sticks about a foot long, each covered with numerous notches, laying away one stick after another as he progressed in his story, which lasted two days. To give all his details would be too long for a newspaper article, so I here give but a summary or general outline of his narrative, which began of a time long anterior to the conquest of Mexico by the Spaniards in 1521. I will only say that up to that date the Pimas had lived in peace and comfort, raising cattle and goats, and from their farms receiving abundant harvests.

But one day a party of strange Indians appeared. They had traveled forty days from the south and were much travel-worn. Being brought before the chief of the Pimas, they prostrated themselves, and then with sighs and lamentations told their story. They said a race of strange men had invaded their country, who were white—who had long knives (swords) and who made thunder and lightning in battle which killed men a long way off. (alluding to guns). They also wore shining armor over their bodies, which turned away arrows and spears. Their people were unable to cope with them, and had been slain by thousands, and unless they could have help, must be utterly destroyed. They prayed the Pimas to go to their aid, to help drive out the cruel enemy, and help them regain their homes.

The Pima chief sent messengers in every direction and called a grand council. After some days' deliberation it was decided to send help to the people in the south (Mexico), and soon a large force volunteered for the expedition. While the strangers rested and refreshed themselves the whole nation was busily engaged in gathering food for the army, also a great store of spears, bows and arrows, battle axes and war clubs.

The expedition at length set forth, leaving behind, besides the old men, women and children, only a few men as a guard against any unforeseen danger. Those who remained at home gathered upon a high hill, from which they watched their departing kindred until lost in the distance.

After some weeks' travel the army came in sight of a body of men drawn up as if to dispute their further passage; but the strangers with the army recognized them as countrymen and went forward to meet them. They were told it was useless to proceed any farther; the white men had slain or subdued all the people, being aided by strange and powerful gods, and no one could contend against them, and they themselves were endeavoring to escape to some distant region where they might live in peace.

After some days rest the army started homeward with heavy hearts, sorrowing for their countrymen in the south, and being short of provisions, they had frequently to stop awhile to hunt and get supplies of roots and herbs. After an absence from home of three moons they arrived near their home on the Gila, but were much surprised that no one came to meet them. At night they made fires on the hill tops, but no answering signals greeted their eyes. Much alarmed, they redoubled their haste and reached their homes to find nothing but death and ruin. The bodies of their kindred—men, women and children—covered the ground, and every house save one, was destroyed by fire. At length a few miserable souls came out of places where they had concealed themselves, and with many lamentations told their story.

They said that not long after the army had gone some strange Indians came from the north, ostensibly to buy beans, but in reality as spies. Seeing the defenseless condition of the Pimas, they left and speedily returned with a great force, killed all the men except a few who were absent, and many of the women, plundered and burned the houses, and then returned northward, taking with them many women as captives.

The enemy had left one building undisturbed—the ruins of which now remain, known as the Casa Grande—because it was stored full of corn and beans, which they intended to take away at a future time. These strange Indians were those now called Apaches, the aged narrator explained, and all this evil had occurred but a little while before.

Grief was followed by desire for desperate revenge, and, having hurried the remains of their loved ones, the whole army followed the trail of the enemy, and found them halted in what are now called the Superstition mountains, which are about thirty miles north-east of Mesa city. A dreadful battle ensued, in which the Pimas, fighting with desperation for revenge and to recover their women from the enemy, utterly routed them, killing most of them, and rescuing such of the women as remained alive. For when the women saw their friends they seized such weapons as they could, and fought the Apaches with the courage of despair, and many were slain while thus aiding their friends. The Pimas burned alive every prisoner, though before this time they had never been cruel to their enemies.

The old Indian said this is the reason why the Pimas and Apaches have always been such deadly enemies; and his story explains why these mountains are called Superstition mountains; and why the Indians to this day do not like to hunt or travel among them. They say that at night the spirits of the dead moan and lament, though slain so long ago, and that the place is "malo"—bad.

From this time there was constant war with the Apaches, and the Pimas never again rebuilt their houses of cement as in former times, but built small huts of brush and long grass, plastered sometimes with mud. The old ruin of Casa Grande still stands like a lonely sentinel guarding the hundreds of mounds and hillrocks surrounding it—each the remains of a former building, public or private.

A few years ago a Mr. Bashing spent two years in making excavations into