

in the day time. The boy would not go, and I positively declined to let him act where he would let other prisoners escape. Then his father got mad. Stark came back at this juncture. Captain Amos wanted his son to have the place which Stark had held, and I refused. Then the captain's anger became greater, and it finally resulted in his resignation.

"But one of the allegations made against you is that you allowed the guards to talk to you?"

"Of course I did. Any man who has business can talk with me, and I'll treat him civilly. I'm not above being talked to because I hire a guard at the penitentiary."

"Captain Amos also complains that you never made him warden, but that his title was guard and acting warden?"

"That is true, but I could not change the statute. The law makes the marshal the warden of the penitentiary and he assigns a guard to do duty as acting warden. The law governs that."

"He says the bargains for the penitentiary supplies are all made by the marshal, and that he never knew their cost."

"Whenever he bought anything, I told him to do so at the best advantage. As to my accounts, I did not submit them to him, for I was not employed by him. There is a man appointed to check off goods, look over the accounts, etc., and he does it."

"What about Stark being a rebel, and about the guards at the 'pen' being 'unrepentant rebels,' as Mr. Amos says?"

"Why Stark, is a young man, and wasn't born till after the rebellion. As to the others, there isn't a rebel among them, and a number are Grand Army men."

"How is it about Captain Amos' assertion that you are not a Christian and a gentleman?"

"Well, as to that you have heard the story about a man having to move out of a neighborhood to get good neighbors, and then wishing to get back because he was worse off. Well, the captain has gone. But it was not so much him as his boy."

"Did you take any steps about his unlawful acts regarding prisoners?"

"Well, I don't want to say anything about that."

"But you know of the complaints that have been made?"

"Yes, but it was the boy, and as I said, I relieved him from the position, and the father did not like it. That was the most of the trouble."

"You are aware though, that there was dissatisfaction among the guards, and know of the causes therefor?"

"Yes, I knew that the best guards were about to leave because he was so abrupt and unkind to them. They all offered their resignations once, but I requested them to go on a while longer. But as to that part of the affair I have nothing to say. I think Captain Amos made a mistake in the affair, and also by rushing into print, but do not desire to say anything further about him. I wish him well, and have not the slightest unfriendliness for him."

AUSTRALASIAN MISSION.

The yearly conference of the Australasian Mission was held at Te Oreore, Wairarapa, New Zealand, on April 6th.

On Tuesday, April 1st, the Elders and natives arrived from the districts of Waiapu, Turanga, Mahia-Hertaonga and Manawatu, some on horseback and others by rail. On the 3rd, Elders J. S. Bingham and J. Groesbeck joined us from the south island.

Our conference was held in a building 100x80, of native construction and architecture. It consisted of one long room, lighted by windows at the ends only. The interior is profusely covered with fantastic carvings and ornamental paintings of the natives, while at the end opposite the entrance stands a marble monument bearing this inscription in the native tongue: "A sign for our children to remember the coming forth of the gospel to us in the year 1831."

We were told by the natives that this house was erected in the year 1831, and that the builder (a great chief) on its completion assembled many of his people, and addressing them, and pointing to the monument, he said: "Keep the faith you have received, although you belong to different churches, until one shall come from across the ocean, which will be the true Gospel."

Conference commenced on Friday, the 4th. There were on the stand from Utah the President of the Mission, Angus T. Wright, Elders J. A. Sutton, Jr., J. S. Dame, David Muir, J. N. Heywood, J. P. Beck, P. P. Thomas, J. T. Smellie, H. S. Geddes, J. H. Burton, Lewis Hawkes, E. T. Stevenson, H. D. Haight, J. S. Bingham and J. S. Groesbeck. After the opening exercises, President Wright greeted the Saints, expressing his joy that so many had assembled. He called attention to the fact that the April Conference was being observed the world over where the Latter-day Saints were to be found. Much of the forenoon was occupied by Presidents of districts, who gave favorable reports.

In the afternoon a number of Europeans from adjoining towns were present, and an excellent discourse on the first principles of the Gospel was delivered in English by Elder J. S. Bingham. At the same time it was translated for the natives by Elder E. T. Stevenson.

Saturday, the 5th, was mainly occupied by discourses, some by natives, who spoke comprehensively on the principles of the Gospel. Quoting Scripture being the least difficult feature for them, they always sustain their views by Bible proof.

A letter to the native Saints from ex-President Wm. Paxman was read and afforded much satisfaction.

Sunday, April 6th, was observed as a fast-day. While the Sacrament was being administered the natives sang one of their hymns, and one of the number accompanied on the organ.

The general and local authorities of the Church were unanimously

sustained by the votes of the conference.

The following appointments were made:

Wairarapa—J. S. Bingham, J. H. Burton.

Manawatu—J. N. Heywood, J. S. Groesbeck.

Heretaonga—J. P. Beck, P. P. Thomas.

Mahia—J. T. Smellie, O. C. Dunford and wife.

Turanga—J. S. Dame, H. S. Geddes.

Waiapu—O. D. Romney, H. D. Haight.

Tauranga—E. Johnson, L. J. Hawkes.

Hauraki—Thomas C. Young, J. H. Timpson.

Waikato—C. Johnson, T. C. Stanford.

Whangarei—Jos. T. Waldron, Milton Bennion.

Bay of Islands—J. S. Nye, H. J. Wagstaff.

Whangaroa—J. J. Jackson, H. S. Cutler.

On Sunday evening many testimonies were born. Elders Sutton, Stevenson and Muir received many expressions of kindly feeling and words of farewell from the natives who have been blessed by their faithful labors. These brethren are about to return, having, together with Elders B. Stewart and S. D. Chipman, been honorably released.

The statistical report showed 364 baptisms for the year ending January 31st, 1890. The members of Sabbath Schools number 1423. Total membership of mission 3354.

The influenza which report says is a reading rapidly over New Zealand made its appearance among us, and we were kept quite busy between meetings administering to the sick.

Much good instruction was delivered by President Wright and the Elders. All were liberally provided with food and lodging by the resident natives.

Conference was appointed to be held April 6th, 1891, at Nuhaka—Mahia.

J. N. HEYWOOD.

Clerk of Conference.
PORIRUA, Manawatu, N. Z.,
April 11th, 1890.

THROUGH IDAHO.

For the purpose of visiting the settlements in the Oneida Stake of Zion, I left Logan, Utah, on the 6th inst., after attending the Cache Stake quarterly conference. I traveled by train to Preston, Idaho, where I addressed the Saints in the evening according to previous arrangement.

Preston is the second ward in size in the Oneida Stake. It contains 106 families belonging to the Church, most of whom live in a scattered condition on their farms and ranches within a scope of country, about four miles square, extending east to the mountains, south to the Whitney Ward, west to Bear River and north to the Riverdale Ward. The town-site of Preston is on the Utah Northern Railway, seven miles northwest of Franklin and the same distance