

tered throughout the Territory. Its head is the president or presiding officer of the church. Its articles of incorporation provide as a condition to become a stockholder, membership in the Church of Jesus Christ of Latter-day Saints," etc.

To mislead the Government by such assertions as that is inexcusable. The statement is totally untrue. The articles of incorporation include no such qualification for stockholders. The Governor, if he had desired to tell the truth, might have informed himself at little trouble, by making inquiry at the proper quarter. But some people appear to have but little use for the truth when something else will better serve their purpose.

The following, among other non-"Mormons" who hold stock in Z. C. M. I., would doubtless be astounded to have themselves represented to the Government as possessing membership in the Church of Jesus Christ of Latter-day Saints: W. S. McCornick, the well-known banker, who has \$8,000 thus invested; Thos. A. Tennant, Salt Lake City, \$10,700; Henry Mayenbaum, Nevada, \$8,000; Mrs. Annie W. Fuller, New York, \$2,200; and others. Nor is this a condition of recent development. In the past there have been quite a number of non-"Mormon" stockholders, on the list being Bolivar Roberts, who held \$5,000; W. C. Staines, Jr., \$2,600; Howard Seebree and others who are not, and never have been, "Mormons." There are numerous other wild west statements in the report that render it a document that is not safe to tie to.

MORE FALSIFICATION.

YESTERDAY we drew attention to some of the false statements incorporated in the report of Governor West to the Secretary of the Interior. It is one of the most unreliable and untruthful papers of the kind ever presented to a department of the government. What there is of fact contained in it is belittled with opposite elements. As a source for reference it is therefore without value, except as exhibiting the folly of an official who allows his good judgment and discretion to be overtopped by sectional prejudice and ulterior political motives.

It does not add to the dignity or strength of Mr. West's position when he is defended by the red hot republican organ of this city. It is no defense at all, however, being wide of the mark, not touching the ground in the least that the Governor's statement in his report in relation to Z. C. M. I. was a direct untruth, demonstrated to be so, beyond the possibility of successful contradiction.

Even the products of the Territory have, in this official document, been misrepresented. That this is the case does not require a close investigation, but is apparent at a casual glance. The lacern crop for the present year is quoted at 500,000 tons. A mental calculation without recourse to statistics ought to be sufficient to show that this is necessarily an underestimate. The product in proportion to the population is enormous in this great agricultural community, where the common yield on farms ranges from 50 to 500 tons. Further still from the mark is the statement of the present year's yield of apples—200,000 bushels. It would not be far from the mark to say that several counties of Utah each come pretty close up to that figure. In some parts of this county, a short distance south of this city, parties have had it announced in public meeting that those who wanted apples could call at their orchards and get them without money or price, to prevent them going to waste.

Errors of this kind may be inadvertent, and possibly may not arise from the fact that the agricultural portion of the community are "Mormons," but they tend to show a purpose or inexcusable recklessness. In either case the document is vitiated by their presence.

If there be unintentional errors of fact or figure, they may be partially excusable, but the disposition to misrepresent and falsify running through a large portion of the report is unpardonable. More than that, it is discreditable. Especially is this the case in relation to Governor West, who has been treated by the people whom he maligns with the greatest consideration and kindness. No man ever made greater professions of a determination to be the governor of the whole people, instead of occupying that relation to a clique, than he did when he first came to Utah. He was, when he made his advent here, evidently moved at the cordiality with which he was received, and announced that if he knew his duty he believed he had the courage to perform it. If he has endeavored to keep his word, his ideas of duty must be singularly perverted.

It appears that Mr. West esteemed it to be his duty to show, by false witness, that the influence of the "Mormon" Church entered into all the avenues of life by an arbitrary and exclusive process. His statements in that regard about Z. C. M. I. have been signally refuted. He made a somewhat similar assertion regarding the Salt Lake City Gas Works. This latter false witness brought out a statement from Mr. Ellerbeck. The following card from that gentleman appeared in the *Herald* this morning:

OFFICE OF THE SALT LAKE CITY GAS CO., 32 E. First South St., City.

To the Editor of the *Herald*:

Governor West, in this year's annual report to his superior officer at Washington, states in effect that the Mormon Church "built and operated the Salt Lake City Gas Works." Please oblige me by publishing this denial:

This company was duly incorporated May 25, 1872, under the laws of this Territory, by myself, Thomas J. Almy, (a gentleman well and favorably known to business men of Salt Lake), and some others, but the Church never subscribed for, and never furnished a single dollar towards building the gas works, and never interfered, or attempted to interfere, or to direct, the company during their construction or since.

Long after the works had been in successful operation, the Church received by donation and otherwise acquired, in all, nearly one-third of the gas company's stock, but never interfered or attempted to direct the management. The Church never owned but a minority representation; Ergo, the Church never having held a controlling interest never "operated the gas works."

Yours truly,

T. W. ELLERBECK,
Secretary and Superintendent Salt Lake City Gas Company.

Perhaps this also may bring out an apology for the Governor from the local red hot republican organ.

THE WAR IN SAMOA.

OWING to the fact that Latter-day Saint missionaries are laboring with more or less success in the Samoan Islands, a tinge of local interest is imparted to news from that part of the world, and especially in regard to the war now in progress among the natives of the islands. The Samoan group is situated in the Pacific ocean, between the 10th and 30th parallels of latitude and the 168th and 173d of longitude, giving them a tropical climate, modified by the ocean. The group consists of eight or nine islands, the largest of which, Savaii, is about 50 miles long by about 50 wide. The second in size, Upolu, contains nearly as great an area, but the rest are smaller. The native population of the group is stated at about 50,000, and a few thousand foreigners, mostly Germans, Englishmen and Americans, have located there during recent years.

The soil is very rich and productive, and ports in the group are favorite supply points for vessels. The natives are well formed, cheerful and affectionate, and hold their women in high esteem. They are among the most intelligent of the Pacific Ocean races, and are naturally moral and virtuous. A great portion of them have been converted to Christianity. They are governed by hereditary chiefs, a certain number of whom have the right to choose a supreme ruler, or king, of the whole group.

During recent years the United States, England and Germany have united in forming a sort of protectorate over the islands, such a course being deemed advisable on account of the interests, and the number of citizens, which each of those nations had on the group. The native system of government has not, however, been materially interfered with by those powers. The present war, according to the best information we have, originated in the election of a new king. The incumbent of the throne, Tamasese, refused to surrender it to the king elect, Malletoa, though a majority of the natives and their chiefs appear to have taken sides with the latter. On the 12th ult., on the island of Upolu, a battle was fought between the armies of the two contestants for the throne. The forces of Tamasese had entrenched themselves behind earthenworks, constructed in a primitive manner. The women wore baskets of coconut leaves, and these were filled with sand, and a wall was made of them enclosing a space shaped like a horse shoe. Near the centre of this space stood a tree, in the branches of which were lodged baskets of sand in such a manner as to form a protection to two or three lookout men who were stationed in the tree.

The number of Tamasese's army thus intrenched is not stated, but it appears to have been two or three thousand. This encampment was located on Mullinu Point, on one side of the entrance to the main harbor of the island. On the opposite side of the harbor were the government buildings, the King's residence, etc., and the town of Apia. In and about the town Tamasese also had a large number of his forces concentrated, and he appeared to be in a position to hold the harbor and the capital of the island. The followers of Malletoa were ranged along the coast near, and in the district behind, Apia and the harbor. Both leaders had been, for some time, engaged in assembling their forces here from the various islands, and it appears that each had an army of about 5000 men when the battle took place. The men on both sides were armed with improved rifles and were well supplied with ammunition.

Malletoa's army opened hostilities by attacking Tamasese's entrenchments. After brisk firing for an hour or two, Tamasese's soldiers retired from their first line of defenses, in the

direction of the water's edge, and the victorious followers of Malletoa, instead of pursuing their success, laid down their rifles, sang a song of triumph, rested awhile, and allowed their women to pass around among their vessels of water, with which they refreshed themselves. This was in accordance with a Samoan custom. Meanwhile, however, the defeated forces of Tamasese constructed another line of entrenchments similar to the breastworks they had just lost, and hence were that much better prepared to resist the next charge.

It appears that the fight was kept up on Mullinu Point two or three days, and that a German gunboat lying near by prevented the utter defeat of Tamasese. From the tenor of the latest news from Samoa it seems probable that the contest will not long continue, and that Malletoa's right to the throne will be conceded.

Foreign residents have not been involved in the war in any way, nor have any of them been killed, with the exception of a Captain Bassett, who was fatally wounded in Apia by a stray bullet, fired from the opposite side of the harbor during the fight. German residents claim that they have lost such property as pigs, poultry, taken by foragers, but their claims will probably be amicably settled. There is, so far, no reason to suppose that the Utah missionaries have been in any way concerned in the troubles, or that they have been in the vicinity of the fight.

THE IOWA SIDE.

Localities Associated With the Past History of the Church Visited and Ably Described.

MONTROSE, Lee County, Iowa,

October 6th, 1888.

Editor *Deseret News*:

We returned from Carthage to Nauvoo yesterday evening and spent the night with Phineas Kimball who, together with his amiable wife and daughter, treated us very kindly. Mr. Kimball is the owner of about 800 acres of land in and around Nauvoo, and has a beautiful residence on the site of old Commerce. As a young man he participated in the Nauvoo battle in September, 1846, and has always been a friend to the Saints. This forenoon we completed our rounds of observation in Nauvoo, and left at 4:30 o'clock p. m., crossing the river on the ferry boat to Montrose, on the Iowa side, where we arrived about 5 o'clock. The river here is nearly two miles wide. No sooner had we arrived at Montrose than we discovered that we had forgotten an important parcel in the house of Mr. Bidamon. Consequently we procured a skiff and was rowed back to Nauvoo once more, landing on our way on the wooded island in the middle of the river. Returning we had the pleasure of crossing the Mississippi River by moonlight, an opportunity which we enjoyed very much, as it was not only romantic, but reminded us of others who years ago crossed the river by night under peculiar circumstances.

Montrose is quite a city on paper, as everyone who sees the "Illustrated Atlas of Lee County" would say; but when it comes to the reality, its number of inhabitants does not exceed 1000 souls; still it has been on the increase during the last few years. For a long time after the Saints left, the place was almost deserted. It now has the advantage over Nauvoo of being a railway town, and the ferry crosses the river eight times every day. The present inhabitants consist of Catholics, Episcopalians, Methodists, Presbyterians and Josephites, the latter numbering about 50 members, who hold regular meetings. Excepting two or three wells, which are still used by the present inhabitants, there is no trace left of the old military barracks in which the Saints at an early day, suffered so severely from the effects of fever and ague, but the exact place where they once stood has been pointed out to us by old settlers. It was near the present railway station, and the site is now embraced in blocks 13, 16, 21 and 22 of the Montrose survey.

It was a short distance north of Montrose where the school house stood in which Joseph the Prophet on August 6, 1842, uttered his remarkable prophecy about the Saints becoming a mighty people in the Rocky Mountains.

A little further north, on the bank of the Potter slough, a small arm of the Mississippi, are the grounds where the last remnants of the Saints, consisting of the sick and the poor were camped after being expelled from Illinois, as the final result of the famous battle of Nauvoo. Here it was that the Saints, in their distressed condition, were temporarily relieved by the quails which came to the camps of the exiles in large numbers, as if sent through the miraculous interposition of the Almighty to save his people from starvation. One of our party (Bishop Black), who was with one of the Saints in that memorable camp, caught many of these birds himself. They were so tame that they allowed themselves to be caught easily, and a great number of them in descending struck the wagons and tent poles with such force that they rolled into the tents stunned or dead.

Taking the main street of Montrose which runs from the river in a southerly direction for nearly a mile, we came to a wide road running northeast, to which the dignified name of Grand Avenue has been appended. Turning to the right and proceeding a few rods

along said avenue, we came to a somewhat antique looking rock house with a frame addition, standing on the left hand side of the road. This is the only relic left of what once was a flourishing settlement of the Saints. It was the commencement of what would have grown to a large city—a sister city of Nauvoo on the other side of the river—had the Saints been permitted to remain. We refer to Zarahemla, a place settled under the direction of the Prophet agreeable to a revelation in the year 1841. During that year a Stake of Zion was organized here with John Smith, Joseph's uncle, as president. In obedience to the revelation the Saints in Iowa commenced to gather onto the site, and about thirty houses had been erected when the persecution put a stop to any further improvements. It was also here that Joseph and Hyrum Smith and Willard Richards spent the night between June 22nd and 23rd, having left Nauvoo the evening previous with the intention of fleeing to the mountains, to escape the murderous plans of their enemies. It has always been a source of regret to some of the Saints that the Prophet did not carry out his intention on that memorable occasion, and that he through the persuasion of Emma Smith, his wife, and others was induced to return and trust to the protection of the governor. The idea occurs to many, even to this day, that had Joseph fled to the Rockies at that time, his life might have been spared many years longer. Be that as it may, it was no doubt a part of the programme that he should seal his testimony with his blood.

Those familiar with Church history will remember the remark Joseph made when he was returning slowly toward the river. "It's no use to hurry, for we are going back to be slaughtered;" "If my life is of no value to my friends, it is of none to myself," are utterances which never will be forgotten by the Saints. Joseph's nature was aroused at the merest mention of his being a coward and that he wanted to run away from the flock when the wolves were threatening the sheep. Rather than to lay himself liable to any such accusation he prepared to go as a lamb to the slaughter, and he did.

Zarahemla, like the great Nephite capital after which it was named, is no more; but we predict it shall arise again phoenix-like at some future day, and that the words of the Lord concerning it shall be honored and fulfilled. The site is most delightful for the centre of a great town; and when a Temple shall have been built on the site which was selected by the Prophet on a neighboring bluff overlooking the lower lands between it and the river, then Zarahemla shall fully come up to the expectation of her original founders, and be numbered among the great cities of the millennium.

Not having time to visit the country further west, we are unable to give the exact location of Ambrosia, another little settlement of the Saints, where President A. O. Smoot and other men, afterwards prominent in the Church, were located, but it was only a few miles northwest of Montrose. For several reasons all these old landmarks should be remembered, so that when the time comes for the general rebuilding of the waste places of Zion, they may be given proper attention.

About three miles below Montrose is the town of Nashville, which on the 24th of June, 1839, was bought by the Church together with 20,000 acres of land adjoining it. Here also quite a number of Saints resided in the good old days. After the exodus the place went down like all the other settlements of the Saints, but since the completion of the Des Moines Rapids Canal, at the upper end of which it is so pleasantly located, it has rather revived, and now has a population of three hundred souls.

Taking it altogether Lee County, Iowa, is a fine country, and has now a population of 40,000. There are a number of prosperous towns and hundreds of excellent farms. Many of the latter are for sale.

We have only been here (Montrose) a few hours, but have already found a number of friends, who take a deep interest in giving us all the information they can concerning matters in which we are interested. "Do you ever expect to come back to this country?" has been asked us by several persons. We answered one man, "Yes, most assuredly; we have got to come and build Zarahemla, and then we will remember Montrose as one of her suburbs, perhaps we will include it in the new corporation, and call it Lower Zarahemla." Our friends thought there would be no inclination now on the part of the present inhabitants to mob us, should we come back, as they would undoubtedly be in favor of the boom in real estate which we would naturally bring with us. We suggested that the old mobocratic spirit was not dead yet, and would not die as long as the devil had power to tempt the children of men; and that should the Saints return at the present time the old spirit of hatred would be pretty sure to show itself anew.

From Montrose we go to Keokuk, thence to Eldon, Iowa, where our little party will be dissolved, and each go on his way rejoicing. We have had a good time together. Seldom, if ever, have three brethren labored together with better feelings and been more unanimous in every move made than has your humble servants who now have visited nearly every important place connected with the early history of the Latter-day Saints and the life of

Joseph the Prophet. We feel that the Lord has been with us and that He has crowned our labors with success. We trust that the information which we have gained may be of benefit to the Saints hereafter. To the Lord and His kind providence in our behalf we ascribe all the honor and glory.

Your brethren in the Gospel of Christ.
ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

STAKE CONFERENCES.

Appointments for Quarterly Conferences Until April, 1889.

Weber, Juab and Cassia Stakes—Sunday and Monday, October 21st and 22d, 1888; and Sunday and Monday, January 20th and 21st, 1889.

Box Elder, Tooele and Oneida Stakes—Sunday and Monday, October 28th and 29th, 1888; and Sunday and Monday, January 27th and 28th, 1889.

Cache and Wasatch Stakes—Sunday and Monday, November 4th and 5th, 1888; and Sunday and Monday, February 3d and 4th, 1889.

Bear Lake, Emery, Summit and Uintah Stakes—Sunday and Monday, November 11th and 12th, 1888; and Sunday and Monday, February 10th and 11th, 1889.

Sanpete, San Luis, Morgan and Bannock Stakes—Sunday and Monday, November 18th and 19th, 1888; and Sunday and Monday, February 17th and 18th, 1889.

Millard, San Juan and Sevier Stakes—Sunday and Monday, November 25th and 26th, 1888; and Sunday and Monday, February 24th and 25th, 1889.

Utah, Panguitch and Snowflake Stakes—Sunday and Monday, December 2nd and 3rd, 1888; and Sunday and Monday, March 3rd and 4th, 1889.

Davis, Kanab and St. John Stakes—Sunday and Monday, December 6th and 10th, 1888; and Sunday and Monday, March 10th and 11th, 1889.

St. George, Malad and St. Joseph Stakes—Sunday and Monday, December 16th and 17th, 1888; and Sunday and Monday, March 17th and 18th, 1889.

Parowan, Beaver and Maricopa Stakes—Sunday and Monday, December 23rd and 24th, 1888; and Sunday and Monday, March 24th and 25th, 1889.

Those Stakes which have held their conferences on Sundays and Mondays have realized a much more numerous attendance than when held on Saturdays and Sundays. This method has therefore been adopted in the accompanying list by direction of the Council of Apostles.

F. D. RICHARDS,
Jos. F. SMITH

News Notes.

Tacoma, Oct. 23.—A serious land slide occurred on the Northern Pacific Railroad last night at 8 o'clock at Eagle Gorge, fifty miles southeast of this city. The engine, baggage and mail car were precipitated into Green River, the engine turning a complete somersault. The fireman jumped from the engine, saving his life. The engineer, William Siefert, was killed, and his body, which is probably beneath the engine at the bottom of the river, has not been found.

Albuquerque (N. M.), Oct. 23.—There was a rumor here yesterday that trouble had occurred at the Navajo agency. Generals Miles and Carr, the latter commanding Fort Wingate, are now at Fort Defiance in conference with Agent Patterson and the head men of the Navajos. They desire that the renegades be removed to the reservation and kept there without the interference of troops. Isolated settlers fear trouble from the renegades, as low-down white men sell them whisky, and they in turn peddle out to other Indians. Several crimes have already been reported as having been committed by drunken Indians, and it is now positive that three of the miners who were off the reservation in search of the Adams' diggings have been killed by the Navajos. If the renegades are not compelled to move back to the reservation it is intimated that the troops will interfere and an uprising occur.

The *Rawlins Journal* of the 27th says a report reached there the previous night that the dead body of an unknown man was found during the week on Sandstone creek, a tributary of the Savory. He had been shot through the head with a rifle bullet, and from appearance had been dead three or four days. It was thought to be the body of Mr. John Grosbart, a long time resident of Snake River. Mr. Grosbart during the summer arrested four hide hunters and took them to Dixon to have them prosecuted. The justice being absent the men were released. Two of these men, Adams and Dutchie, were lynched last week on Cottonwood Creek. Mr. Grosbart was a great hunter himself, and it is supposed he was assassinated by some of the party he had previously arrested, for fear he would again report their illegal acts. At this writing no further particulars can be obtained. It may be that death resulted from an accident, and the identity of the victim may disclose another than Mr. Grosbart.