

CORRESPONDENCE.

Written for this Paper.

A "POTATO PATRIOT" SPEAKS.

KANOSH, Utah, Dec. 9.—As a "potato patriot" I, in common with my neighbors, was surprised and somewhat humiliated to learn of "Murphy's" retreat in Utah. We have boasted that he could conquer the world. And now we are silenced by your article of Dec. 1st, informing us that we are scarcely in the fight at all. The statement that Utah has a shortage is astonishing news in these parts, and the probability of a Utah "patriot" having to eat a Scotch spud here at mealles' headquarters is humiliating.

A few years ago I was temporarily located on the "Tyne Slide," and my friend Peter Reid, of your city, to convince a sceptic that he could not eat more than one Utah potato at a meal, sent home and had a number of good Utah specimens forwarded. When they were unpacked, and the smiler at "Yankee yarns" saw potatoes that weighed from two to four pounds, "Geordie's" lip was knocked awry, and he acknowledged our supremacy. And now the idea of my friends in Salt Lake City having to eat one of those little water-soddened pebbles that a shoemaker could wax a thread with, suggests indigestion and disgrace.

My "patriotism" is steaming hot, and I rise to say that so far as I am informed southern Utah never had a more prolific crop of excellent potatoes than this year. We have hitherto been the more northern counties do the talking about quantity and quality of everything, but when they place us in company with Arizona, Nebraska and blizzard-beaten Kansas as tuber growers, forbearance is exhausted, and we say, stand aside and let us come to the rescue with four hundred (400) bushels to the acre right here on my farm in Kanosh. My son-in-law, John S. Roberts, was the farmer—his first year's experience in that line of farming, an intelligent and careful calculator, who measured the potatoes himself. I tried to make it a few bushels less, but he insisted that we grew every pound of that amount upon an acre and an eighth of land. It was new land, of a light sandy loam. The potatoes were the "red willard," and all that have tasted them pronounce them of a very superior flavor.

I have heard of others of my neighbors' crops going over three hundred bushels to the acre, and we were not intending to raise a breeze about it. But when Utah's favored spud is relegated to the list of tramps, we want to be heard, seen, and eaten if needs be, to maintain its honors and wrest its bounteous response to the skilful toil of the husbandman.

Your article of the 2nd, "Winter Work for Farmers" is an excellent reminder that we ought to get up and dust, if we desire to be successful. Really many of us are too much given to contemplation. We whistle out plans of what we are going to do in the spring, and wince a little when you tell us to "chop out the manure in large pieces and haul it on the land."

We were thinking of sitting around and eating all the potatoes and pork we could, because the market was low. We heard of one man hauling potatoes fourteen miles and trading them at 10 cents a bushel for whisky. He was not a Kanosh man—and no doubt wanted the whisky very bad.

We hope the News will give us more farming plain talk. We want an antidote for politics, and regard our old friend of the Territorial balance wheel in all matters for the general good of the community.

Respectfully,

A. BIRD.

Written for this Paper.

INDIAN TERRITORY.

CHADDIC, Oklahoma, Dec. 7, 1893.

—It is now a little over two weeks since I left my mountain home. A pleasant ride of forty-eight hours over the Rio Grande Western, Midland and Santa Fe railroads landed me on Saturday night, in the small R. R. town of Orlando, Oklahoma. The following day, Sunday, I was met by Elders Lowe and Stephens and Brother McMillin and escorted to the home of the Saints. Since that time we have visited the other Elders and families of Saints and held a great many meetings, have carefully inquired into the country and investigated the missionary prospects.

A great change has come over the Indian Territory since my first mission in 1885-87. At that time the country now inhabited by white people, the prospective state of Oklahoma, was the Indian Territory, owned and occupied principally by the civilized tribes (Cherokees, Chickasaws, Choctaws, Creeks and Seminoles) and about fifteen remnants of blanket Indian tribes, about as follows: Iowa, Sac and Fox, Pottawatomie, Shawnee, Cheyenne and Arapaho, and including the outlet, belonging to the Seminoles and Creeks, and the Cherokee Strip, just opened this fall, not including the civilized tribes, making a large area of land settled by the white people now Oklahoma. The civilized tribes, the Osage nation, semi-civilized, and other blanket Indians, the Kansas, Poncas, Otoes and Missouries, Kiokapocas, Kiowas, Comanches and Apaches, still occupy their reserves, but in all probability these will be allotted and soon opened for settlement and added to Oklahoma. At the same time a move has been and is on foot to annex the civilized tribes, making the whole one great state.

From the moment the responsibility of their mission was realized, the management has looked forward to the day when all the various tribes and people, of this land might have the Gospel in its purity. With this point in view, all the Elders who have labored here, under very trying circumstances indeed, have pushed out into new country on the frontier, little by little making new fields and resting places, until now the greater part of the country has been covered. From our experience among the civilized tribes, where this mission commenced, we found a low class of white people generally,

who we believe were degrading the Indians. The whites we found in almost every instance inferior to their dark-skinned brethren. We were afraid that the opening of the Indian country in the west would have similar results on the former inhabitants, and so badly mix matters that our prospects of converting the Indians and training them in better ways would be hopelessly lost. Realizing as we did that the opening of Oklahoma was a rough affair, we let the western country severally alone and devoted our attention to the development of the country occupied by the civilized tribes.

Since visiting the mission in 1891 a plan has been settled upon; a round trip exploring expedition was to be made, in which we hoped to determine the future prospects of the mission. Accordingly, in the winter following Elders Rawlins and Lewis started west, traveling through western Cherokee. They visited the Osage agency and the small tribes intervening between there and Oklahoma. They found many good cities and towns in Oklahoma and a family on almost every quarter section. By this time the genial warmth of spring had come. It being a new thing to hear Mormonism, the Elders were successful in holding a great many meetings. Considerable interest was manifested, some were ready and waiting for the Gospel, and several were baptized. The people of this country are far above the class that have located among the various Indian tribes, as may be determined by the progress made in building up and developing the resources of the country.

The Elders subsequently passed through the "Pai" country and the Seminole nation, joining the other Elders then laboring in the Chickasaw nation. Elder Rawlins, as president, after returning to Manard, our headquarters. His companion and Elder John A. Lowe being appointed to this field, have been permanently established here. Elder Lewis was released in the fall, leaving Brother Lowe in charge. Three new Elders joined him in October, and others will be added increasing the force.

It is now ten months since the first Gospel sermon was preached in Oklahoma. We have fifteen Saints and ten children blessed, a great many friends and a constantly increasing field of labor. The scattered condition of the small remnants of tribes, speaking each in their own tongue, and covering such a vast area of country, renders it almost impossible for our Elders to have accomplished anything among them. Now, their country being inhabited by white people, situated as they are so close together as their claims will allow, with towns and cities interspersed, it will be but a matter of a short time when the Indians will commence to become civilized and be obliged to conform to the laws of their white brethren. While in some instances it will not be so well for the Indians, for as they become civilized they partake of the vices rather than the virtues of their pretended educators and while there will be increased gentile opposition for us to meet, their condition is nevertheless far superior to the one