

doing, he would give them plenty to eat and employ many of their young men as scouts, etc. The soldiers, he said, had not come to fight them, but to protect the settlers and keep peace. As to failing to locate the boundary line between Pine Ridge and Rosebud, all such differences would be satisfactorily adjusted after the Indians had shown a disposition to come in as requested by the great Father. He suggested Wounded Knee as a place that would be satisfactory.

The Indian chiefs listened intently, and Turning Bear then spoke for them. The effrontery displayed by the fellow was remarkable. He said it would be a bad thing for the Indians to come nearer the agency, because there was no water or grass for their horses. He could not understand how their young men could be employed as scouts if there were no enemy to be watched. They might come in, but as the old men and squaws have no horses, they should have the Great Father to send horses and wagons to the Bad Lands and take all the beef and other things they had there to the camp that might be agreed on.

General Brooke said all these things would be considered after they had shown a disposition to obey instructions. No reference was made on either side to the depredations the hostiles had been committing on the Government's herds as well as settlers' homes.

After the pow-wow the chiefs were fed, and, after the squaws at the agency had performed a dance for them, returned to their camp.

CHICAGO, Dec. 6.—The *Tribune* prints a letter from Quapaw, Indian Territory, signed by "Masse Hadjo," known to the whites as "John Daylight," in which the writer vigorously defends the Messiah craze. He says thousands have never taken kindly to the Christian religion as preached and added: "The code of morals, as practised by the white race, will not compare with the morals of the Indians. We pay no lawyers or preachers, but we have not one tenth part of the crime that you have. If our Messiah does come we can force you into our belief. We will never burn innocent women at the stake or pull men to pieces with horses because they refuse to join in our ghost dance."

"You white people had a Messiah, and if history is to be believed nearly every nation has had one. You had twelve apostles; we have only eleven, and some of those are already in the military guard-house. We also had a Virgin Mary and she is in the guard-house. You are anxious to get hold of our Messiah, so you can put him in irons. This you may do—in fact you may crucify him, as you did that other one, but you cannot convert the Indians to the Christian religion until you contaminate them with the blood of the white man."

CHICAGO, Dec. 7.—General Miles said, today: "Generals Ruger and Brooke have been doing all they can to put the small number of available troops in a position to be useful, and, so far as possible, staying the threatened cyclone. Yet

the end of the Indian troubles is by no means immediately at hand. No other civilized country on the face of the earth would tolerate many thousands of armed savages scattered through different States and Territories. The people of Texas, Western Kansas, Nebraska, North and South Dakota, Montana, Wyoming, Utah, Eastern Washington, Idaho, Arizona and New Mexico are seriously interested in this subject. While the fire may be suppressed in one place it will be still smouldering, and liable to break out at other places where least expected under the present system."

Advices from the Indian country received at army headquarters tonight show that everything is quiet. Several regiments are expected at Rosebud Agency and other stations in the country tomorrow. There are already nearly 6000 soldiers in that locality, under command of General Brooke. It is the general belief that when General Miles reaches the Indian country his policy will be to immediately disarm every Indian found with a gun.

RETURNED ELDERS.

Elder Peter Petersen of Fairview City, Sanpete Co., returned on Saturday Nov. 29, from a mission to Virginia, where he has been laboring for a little more than two years, having left Utah on the 10th of October 1888. Elder Petersen has, during the whole time, enjoyed good health and has met with very fair success. He was for the last eight months the president of the conference. He relates as an incident in his missionary experience that he met with quite a number of people who recollected a sermon once preached by Jedediah M. Grant, when this Elder had been requested to preach from a text selected for him by an outsider. The text was handed to him just as the meeting was about to commence and it was found to be a blank slip of paper, from which he preached a powerful sermon. Elder Petersen also states that he visited on his road home the settlement of Manassa, in Colorado, and found the Saints there doing well spiritually and temporally.

Elder Easton Clement, of Fairview, Sanpete Co., also returned on Saturday morning from his mission to the northern part of the State of Mississippi. He had been absent since December 2, 1889. He reports that he has been treated well and enjoyed his labors and has had good success in holding meetings. The people seem to turn out very well to the meetings, but do not seem to take much interest in investigating the Gospel. Elder Clement was called home on account of his presence being required there.

Elder John P. James, of Paradise, Cache County, son of David James, of this city, arrived in Salt Lake December 1, returning from his mission to the Southern States. He left his home on February 26, 1889, and labored first in South Alabama Conference. On April 1 of this year he was transferred to the

East Tennessee Conference, where he labored until he was released. Elder James has enjoyed good health during his absence. He says he found the majority of the people where he traveled quite indifferent to the Gospel, but has had opportunity of conversing with a great many people in their homes.

After being released from his missionary labors, Elder James proceeded to New York, where he met his sister, Miss Lizzie James, and his cousin, Miss Bertha James, both of this city, returning from a six months' pleasure trip to the principal cities of Europe, and accompanied them home. The young ladies enjoyed their travels abroad immensely.

MILLARD STAKE CONFERENCE.

The regular quarterly conference of the Millard Stake of Zion was held at Fillmore City, November 23rd and 24th.

We were not favored with the presence of any of the general authorities, but on the stand were the Presidency of the Stake, most of the members of the High Council, Presidents of Quorums, Bishops, etc. The meetings were well attended, and the meeting house was, as usual, too small.

The reports of the spiritual and temporal condition of the Saints in the different wards were quite favorable. The general and local authorities were presented and unanimously sustained by vote. Besides the regular conference business, the time was occupied by President I. N. Hinckley, Daniel Thompson, D. R. Stevens, Elders J. E. Hickman, C. Anderson, W. E. Ridalch, J. D. Smith and Bishop T. C. Callister, in speaking upon various topics pertaining to the duties of the Saints. A rich portion of the Spirit of God was enjoyed both by the speakers and hearers, and the manifestations were wonderful, grand and sublime. Some prophesied, others sang and spoke in tongues, followed by interpretations, others again heard singing by invisible beings. It was a time of rejoicing and strong testimony. C. ANDERSON,

Stake Clerk.

November 25, 1890.

THE POWER OF SLANG.

In Saco some of the young people have banded together to keep from the use of slang. They find it pretty hard work, for the United States language has such a smattering of questionable idioms that to pick out the wheat from the chaff is a trying task. Every time they slip it costs a cent, which they deposit in the strong box of the Society. A few evenings ago a young lady member who had been so unfortunate as to break the by-laws forgot herself while in the very act of dropping the required amount into the treasury and exclaimed, "There she goes!" She was obliged to add another penny to the fund.—*Leicester Journal*.