

to labor in what was then the West Virginia conference, but now the East Kentucky conference, the state of West Virginia having been transferred to the Eastern States mission. Since that time I have labored in Knott and Pike counties, of this state, and Kanawha and Putnam counties, of West Virginia.

After last August conference, which was held at Vanceburg, Lewis county, on the Ohio river, my companion and I traveled through part of the conference with Elder W. E. Rydall, who was president of the conference at that time. Word came from the office about the middle of September, calling for two Elders to go into Charleston, West Virginia, and prepare the way for Elder B. H. Roberts, who, it was expected, would preach in that place sometime during the winter. Elder Rydall and companion visited us soon after we arrived at Charleston, and informed us that Elder Roberts would not visit the South. I was then assigned to labor in Putnam county, West Virginia, where I remained until January 8th, 1897, when I came down to Catlettsburg, Ky., and there nine of us held a fine Priesthood meeting.

After a few days' rest I was sent to open up Pike county, with Elder Jedediah Taylor of Salt Lake for my companion. The road from Catlettsburg to Pike county was almost south. Following the Big Sandy river, we were compelled to ferry a number of times, and each time we were taken across free of charge. Upon entering the county we fasted, and dedicated it to the Lord. We went into Pikeville, the county seat, a town of about six hundred inhabitants, built on the banks of the Big Sandy, and applied for a place to preach. There are four churches in Pikeville, and the pastors all refused to let us use their buildings. Obeying the counsel of Elder Elias S. Kimball, we continued to apply for places; we met with seven refusals, and the eighth application secured the courthouse, which is one of the finest in Kentucky. We thus proved the Lord, and if others will follow counsel they can prove for themselves whether God will hear their prayers and open the way for those who obey Him.

I have had the pleasure of disseminating the Gospel seeds among the wealthiest and most influential families of eastern Kentucky. The leading banker and most of the leading attorneys of Pikeville have given us a standing invitation to come and stay with them. A great many of them are reading our books and tracts. I believe much good is being done.

My companions and myself have held two good series of meetings in the courthouse, each lasting one week.

My health has been very good ever since I left home.

The News is a welcome visitor and brings much comfort.

MARK Y. CANNON.

FROM NORTHERN INDIANA.

MUNCIE, Indiana, June 8th, 1897.

I left my dear home in Moroni city Sanpete county, Utah, April 4th, 1896. I confess it was hard to take leave of home; but with a number of other Elders who were called as I was I did so.

On reaching our destination I met Elder Samuel G. Spencer, our mission president, at Monon, Illinois, and from there I was sent to labor with Elder

John W. Davis, of Vernal, Uintah county, Utah, at Port Huron, Michigan. We made our headquarters with the family of Brother John William Giddins, who had embraced the Gospel a year previous. In a few weeks Elder Davis was separated to be conference president. After which Elder A. A. Bromwell of Grant, Idaho, was sent to labor with me. We continued distributing Gospel tracts visiting from house to house, and doing all in our power to preach the Gospel in that part till our October conference. During that time we baptized Sister Esther Batty and her son Johnnie Batty, who are now living in Detroit, Michigan.

After conference I was sent here in connection with Elder W. B. Mayhew—of Nephi, Utah. Here I continued my labors till conference, May 1st and 2nd, 1897, which took place in Logansport, Indiana. Then I was sent here again. The Lord has greatly blessed some of the good people of this neighborhood with a spirit of investigating Gospel truths, and the good seed has taken root and is still growing. One more was added to the fold of Christ, in the person of George H. Wilson, who is a prominent man here. He is now over seventy years of age and was once the chairman of the Democratic state committee of Iowa. Brother Wilson is familiar with the history of the Church, and often I have listened to his remarks of the Prophet's martyrdom, and how fear came upon the people of Carthage because of the hideous crime they committed. Brother Wilson said to me the people of that neighborhood had told him that the land was cursed for that crime, and that they knew innocent blood had been spilled and they would never prosper.

On the 13th of May Elder W. W. Wright of Hinckley, Utah, just came from home; and we are now proselyting as best we can. There are already many who are convinced of the Gospel truths, but have not the courage to face the world yet.

Your paper comes regularly and is a welcome visitor.

H. S. ARNOLDSON,
W. W. WRIGHT.

THE INDIANS FOUGHT.

SPRINGVILLE, Utah,

June 18, 1897.

I heartily endorse the Semi-Centennial celebration of the Pioneers of Utah, for several reasons, chief of which is, that much of the history of Utah would never have appeared to the world without it.

Through it much has come to light of personal valor, heroism, patriotism, suffering and sacrifice which will be handed down not only to future generations but future ages.

The whole world will become better acquainted with the true character and virtues of this people, and their past experiences, through the Semi-Centennial; as was similarly brought out through the Columbian Exposition at Chicago. Thus step by step will be revealed the magnitude of the work of God through our labors and sacrifices, our love of country and religion.

I hope that some enterprising man will collate and compile all the items of personal, local and general "Pioneer" information and ceremonies brought to light by the coming cele-

bration, and publish them in book form.

Almost every class of "Pioneer" labor and enterprise has been spoken of and published, whether of manufacture, business operations, improvements in public and private works, travels, Indian depredations and our assistance to the same.

There is one event of early date however, that has perhaps not attracted the attention of the public in these Pioneer times, and that is the "pioneer fight" or "first battle with Indians in Utah."

I know of only one man living besides myself that was in that fight, viz. John Lowery of Mantl. If there are others living I will be pleased to hear from them.

That fight took place on the 5th day of March, 1849, near the mouth of Battle Creek canyon in Utah valley, from which battle the creek took its name, and it always has appeared to me that Pleasant Grove as a name for the town or city was a poor exchange. Why not let the history of the country and localities therein be perpetuated in the Pioneer names? Battle Creek is shorter and grander.

The locality selected by the party of Indians destroyed was a naturally well fortified place where five men guns easily could have withstood fifty.

The Indians had been stealing cattle all winter, out on what was then called Louth Willow creek, at what is now Draper. The herdsmen had a willow wick-up and a tent where the State road crosses the creek. That was the farthest place south that any of our people lived or even camped.

President Brigham Young, who was also governor, sent out sixty men under command of Colonel John Scott, with Dimick Huntington as interpreter, to find, if possible, the law-breaking band of Indians. They were known to be somewhere in Utah valley.

The company rendezvoused at the herders' cabin the first day, and stayed there that night. The services of a friendly Indian enabled us to locate the thieves.

Our instructions from the governor were to arrest the law-breakers the same as we would white men, and try them by the civil law. If they could be found we were to bring them either alive or otherwise and thus teach all Indians a salutary lesson.

That was to be the introductory lesson to the natives in civil government, and President Young realized the importance of it being thoroughly taught.

We had them surrounded at the dawn of day, and when they discovered the presence of an enemy they made a break for the mountains, in which they lost their leader. Then came a parley and explanations on our part of our presence and designs—advised them to surrender with assurances of safety if they did, and an assurance of the consequences if they did not surrender.

They said they would fight and not surrender and fight they did, as bravely as ever Indians fought.

They were then advised to send out the women and children, as we did not want to hurt them, and if they remained together they might be injured with stray bullets. They would not come out, whether from their own