

Wales, the painted warriors that sent horror to the hearts of the explorer are no part of the Celtic invaders of well disciplined people who were the defenders of her liberties. The average historian is not discriminating upon this point and betimes we find ourselves classed among the bedaubed war-loving and roving prehistoric native of our country. The Welsh are no more a part of this people than is an English-American in full dress suit cousin-german to the wild and untutored savage of North America.

The ruddy countenances of these people has ever been a matter of comment by observers. It is not entirely the climate that produces this picture of health. While the climate tends to send the flush to the surface, it is observed that very few of our English friends are blessed with this evidence of health and vigor. Food and exercise are the potent factors. Rye bread, and other of the coarser victuals, without seasoning, save what nature has given it, and long happy walks, make the people strong and hearty. This strength will show in the lines and expressions of the face. Plenty of pure mountain air, not too rarified, which is a part of the daily demands of this people, contribute to this evident healthfulness. They walk, not alone in Wales, miles to attend church and other devotional and musical services; and this is done with a fervid good will, and with a happy conscience. All these elements must combine to make men healthful. This people, even transplanted into the strife of American restlessness, know very little about the incessant worry about business. They conclude without expressing it, that there is a "divinity that shapes our ends," and that suffices. However much they do wrong, they have a universal motto:—"What conscience dictates to be done, or warns me not to do, that teach me more than hell to shun; this more than heaven pursue."

In the annals of war this little country's people have taken an active part. War seemed to be their heritage. In the peninsular war, in the army of the Duke of Wellington, and in all the expeditions wherein English arms have been victorious, this little nation has furnished its full quota of brave men and leaders.

A people chanting religious hymns with their war songs, went to battle with more vigor, and with twice the will to conquer possessed by the less religious and more ardent in battle.

The customs and manners of this people would not be exhaustively delineated without one other strange and most wonderful national trait. That trait is the literary and musical development of the people in congregations. Man is a social animal; and the most social of all men is the Welshman. In the congregation he is supremest in his joy. Sometimes it is such to a fault. Loving the gossip as well as the social atmosphere, he is at times led into much gossip, and not enough of the purely social worked in.

These literary and musical conventions, gatherings, or synods have become the national pastime and the crowning feature of the social life of the Welsh, and no other nationality now make pretension to such an advanced and beneficial contest in the fine art and attainments. The word *Eisteddfod* has become the designating term for these

contests and assemblages. It is a term or appellation of dignity and comprehensiveness. The term is not more filled with worthy conception than the great and good purpose in these contests and competitions.

There is, without any exaggeration, a grandeur about this people and their national characteristics that not alone shames the dominating English, but puts to the blush other great nations whose accomplishments are supposed to transcend this simple people. Other nations, now in the ascendancy would do well to emulate their great virtues. National life, prosperity and final decay is but the endless circuit of time, working out its one end and inexplicable purpose. Nations now unborn will yet rule; and perchance this national life may yet throb and the Welsh some day rule the world.

THE INDIANA CONFERENCE.

MARION, Williamson County,

Illinois, Sept. 24, 1895.

I take pleasure in hereby submitting for the benefit of all interested, the report of our conference, which was held on the 14th, 15th and 16th of the present month at the new commodious "Neck" school house, Johnson county, Illinois, about four miles southwest of Vienna. The weather was fine and quite warm, and the roads were in very good condition, thus affording the opportunity for the gathering of the large crowds that were present from a radius of twenty miles in extent.

Saturday at 10 a.m. there were present in their respective places the president of the mission, Elder Joshua R. Clark, and traveling Elders Ira E. Bradshaw, Thos. I. Allen, D. R. Roberts, Cornelius S. Green, B. H. Telford, Nephi H. Rogers, A. M. Archibald, Levi B. Reynolds, Enoch Harris, John H. Stout, John H. Davis, Jos. G. Ranck and Jos. Empey.

After the usual opening, Elder Harris stated briefly the object of the conference and made some remarks upon the principles of faith. Elder Joseph Empey followed upon the Gospel and the necessity of obedience thereto. Elder Reynolds followed upon the principles of repentance with illustrations.

While the above named meeting was in progress, a buggy stopped at the door and several men alighted, and they held a brief consultation, when one remarked, "Boys, I know this is the right place, that talk has just the right kind of a ring to it," and then they walked in. They were Elders Stirling D. Colton, Francis M. Stephenson, Wilford E. Cragun, Christian Larsen, Walter O. Humphreys, Niels P. Anderson and Ernest M. Boyer, our brethren who had just arrived from Zion, to assist us in the labor of love.

The noon hours were spent in simply satisfying the inner man with the delicacies prepared and spread out upon the grass by the good sisters, after which there was singing and conversation indulged in until 2 p. m., when meeting was again resumed. Elder Colton spoke upon the Holy Spirit of promise in connection with the Gospel. Elder Ranck bore testimony to the truth and treated upon baptism. Elder Stout proved the necessity of the laying on of hands as a Gospel ordinance now as in former

days. Elder Rogers bore testimony and showed the necessity of works with faith in order to make faith perfect. Elder Clark spoke of the "strange" mission of the Elders, showing the difference between their mission and that of the false teachers of the present century, showing also the necessity of listening to the Elders' warning voices and of accepting their teachings; bore strong and spirited testimony to the truth and grandeur of the work. Said that there was a general fast of twenty-four hours proclaimed throughout the Northern States mission beginning that evening at sunset, for increased blessings and powers and facilities for the promulgation of the Gospel and the health and strength of the afflicted servants of the Lord, etc. He desired the blessings of the Lord to be the happy lot of all.

At 7:15 p. m. we met again and Elder Bradshaw showed the simplicity and plainness of the Gospel. Elder Telford took II John 9, 10 and 11 as a text, reminding all that sincere belief in false principles would not make them true.

Sunday morning at 10 a. m. Elder Roberts was called to speak upon the restoration of the Gospel and also briefly referred to the apostacy. Elder Davis compared the truth of primitive times with the truth at present showing the similarity.

The noon hours were spent in song and the pleasant exchange of thought.

At 2 p. m. meeting was called to order and Elder Allen proved the necessity of Church organization and the beauty of salvation for the dead.

Elder Telford proved the divinity of the Book of Mormon from the prophecies contained in the Bible.

At 7:30 p. m. Elder Green took as a summary of the Gospel as treated upon by the Elders, also showing the necessity of Divine authority, teaching the unchangeableness and personality of God.

This was the last general meeting of the conference. The Spirit of the Lord was manifest in the truth and power of the words of the Elders. A feast of fat things had been given and our souls were, "as a watered garden."

Monday morning the Elders assembled in Priesthood meeting. A brief report of the work in each field was given, which showed marked advancement in every way desirable which filled each bosom with joy, satisfaction, and thanks to our Father in heaven for his goodness. The following is a synopsis of the work accomplished from March 1st to Sept. 1st, 1895:

Families visited, 2,701; refused entertainment, 286; nights without beds, 7; tracts distributed, 6,981; Voice of Warning distributed, 235; miles walked, 5,827; meetings held, 323; houses refused, 61; appointments failed, 23; administrations to the sick, 70; children blessed, 12; baptisms, 32; ordinations, 5; Gospel conversations, 1,325; Sunday schools in running order, 1; Sunday schools disorganized on account of Saints gathering, 1.

The Elders were appointed to labor in the future addressed as follows:

Elders Samuel G. Spencer and Walter C. Humphreys, Box 169, Marion, Williamson county, Ill.

Elders Enoch Harris and Christian Larsen, Anna, Union county, Ill.