

In the winter of 1849-50, the Indians were very troublesome in the neighborhood of Provo, making frequent raids, killing and stealing cattle and also killing and wounding some of the people. Brother Atwood was selected to go with an expedition to put a stop to this marauding business, and was absent nineteen days. A battle was fought on the ground on which Provo now stands, there being brisk firing on both sides. One of the brethren was killed and quite a number seriously wounded.

Brother Atwood escaped without injury, and when he returned to this city brought in a wagon load of Indian prisoners.

In the winter of 1850 all Brother Atwood's father's house arrived in the valley from the East.

On the 9th of March, 1851, he was set apart to be a member of the presiding council of the Sixth Quorum of Seventies, by President Joseph Young.

On the 16th of September, 1852, he started on a mission to Great Britain. He landed in Liverpool on the 5th of January, 1853. He first labored in Scotland, then as President of Carlisle Conference, then of Bradford Conference, and subsequently as pastor of the district comprising the Wiltshire, Somersetshire and Lands End Conferences. He performed a good work, but limited space will not admit of detailed description of his labors.

Being released to return home he set sail from Liverpool on May 4th, 1856, and reached the Iowa camping ground on June 27th. He started across the plains with a handcart company on July 15th, passed through all the hardships incidental to a journey of that description and arrived at home Nov. 9th.

He joined in the move south, in 1858, returning to the city in July 16th of that year.

He was ordained a High Priest May 9th, 1873, and was set apart as a member of the High Council by President Daniel H. Wells. He acted in that office and calling until December 25th, 1881, when he was ordained a Bishop and set apart to preside in that capacity in the Thirteenth Ward, by President Joseph F. Smith. From 1877 until his ordination to the Bishopric he also acted in the capacity of Home Missionary in this Stake of Zion.

The funeral services were held at the Thirteenth Ward Assembly Rooms at 10:30 a. m. on Sunday, December 21st.

THE INDIAN QUESTION.

THE circumstances connected with the tragic end of Sitting Bull will awaken a sad interest, and perhaps some indignation, in the minds of all humane people who become familiar with them. In considering the subject, the naked facts of the affair should be scanned. Every Christian should take into account the cause of the initial attack upon the old chief. So far as can be learned it was simply this: The noted red man believed implicitly that that same Christ who was crucified at Jerusalem nearly nineteen hundred years ago was about to become the deliverer of the Indians, and restore them to the ownership of the lands in this country. In the attainment of this object this same Christ was, at no distant day, to destroy the white people. Associated with this belief there existed a species of peculiar ceremony, in which dancing was the chief feature. While engaged in this rite some of the participants would fall into trances, on recovering from which they would tell of having seen the Messiah and numbers of their friends who had been dead for a long time. Connected with the Messianic belief, it is also held, by those who accept it, that the dead Indians are soon to be raised to life and, with those in the flesh, enjoy peace and plenty on the lands restored to them. All this seems to be nothing more than the crude ideas of a savage people of the Christian Messiah, the doctrine of the resurrection from the dead, and the millennial reign spoken of by all the prophets.

It has nowhere appeared that the Indians were to undertake the personal labor of establishing themselves in possession of the lands. The new belief inculcates the idea that the Messiah was to attend to all that business himself. It looks very much as if a good many white people had an idea that there was something in what is popularly called the "Messiah craze." Else why should there be so much anxiety to crush it?

The question of the honesty of the Indians in entertaining the Messianic belief is one worthy of consideration. Sitting Bull gave evidence of the genuine character of his confidence in it. This was indicated by his proposition to Agent McLaughlin who visited the chief at his camp and stayed there over night without any idea of molestation of his per-

son existing. Sitting Bull made a proposition, which is, in the dispatches, being scouted as a wild and wily scheme. In a nutshell, it was this: That the agent and the old chief should make a tour of the tribes from one to another, and investigate the Messiah doctrine, until they reached those with whom it originated. If the latter failed to produce the tangible proofs of the correctness of their statements, then Sitting Bull would throw up his views and cease the dances. This proposal was as straight as anything could be. It was founded on reason, indicating that the man who made it was open to conviction on the basis of evidence. If there had been a genuine desire to settle the question peaceably on the part of those to whom it was made, we see no reason why the course pointed out by it should not have been pursued.

Instead of taking this sensible method, and thus bringing the logic of facts to bear upon the chief, it was evidently decided to take a more direct and a decidedly barbarous mode of disposing of Sitting Bull. A posse of Indian police, dispatched to his camp for the purpose, pounced upon and arrested him. If this action was not taken in order to precipitate a conflict and a consummate tragedy in which Sitting Bull should be one of the victims, it is difficult to imagine a *modus operandi* that would have more effectually attained that object. Of course the cavalry were close by, so that when the police were getting the worst of the fight involved in the attempted rescue led by the son of the chief—a child of twelve years of age—they could step in and do up the job by putting in the finishing touches of the tragedy.

It appears that, through the medium of the telegraph, the Indians belonging to Sitting Bull's band are guilty of another grave offense—"they have abandoned their families and are now heading for the Bad Lands." This, in the light of a statement which follows, to the effect that "the soldiers are in hot pursuit," reads like a grim and senseless joke. The situation makes the fact appear that the poor savages were escaping to save their lives. It seemed to be a choice as to whether they should abandon their families and go to the bad lands, or remain and abandon their families by being summarily sent to the spirit world. By going to the bad lands they had, at any rate, a