

which is bound to tell in our favor, sooner or later.

Besides erecting our meeting-house among the Cherokees and continuing about as usual, we have commenced the labor of seeing and familiarizing ourselves with the chief, his assistant, eighteen senators and forty representatives scattered over the entire Cherokee nation. We hope not only to get their united sentiment in favor of our petition when presented, but to lay before the heads of the nation the principles of the Gospel.

We have quite a number of members in that vicinity, but lack male members of whom to make leaders of an organization. We can now operate from four to six Elders in the Cherokee nation all the time. In the Choctaw country we have several members. We hope not only to keep up our usual labors but add a few to the fold, and extend our labors considerably further. We can operate four Elders there. In the Chickasaw nation we hope, besides proselyting quite extensively before hot weather, to succeed in establishing a headquarters where our Elders can locate and avoid those long and prostrating walks to and from our present home in the southern part of the Cherokee nation. Four Elders can be used to advantage here. The Seminole nation will be our next field, which we hope to open up before our next report. The Catholic minister, former agent over the Osages, has been removed. We hope now to gain access to that nation, and as far as practicable the remnants of other tribes, or Blanket Indians. We have not been able to use much of a force, but carefully by degrees, firmly establishing ourselves as we go, have opened up and developed the mission. We see no reason why there should not be from five to seven Elders added to the field in the fall. The short mission of Elder M. W. Dalton and myself this January has and will no doubt result in good. The people had an idea that, once away, all interest in them had ended, and to see us again gave them renewed hopes and confidence. In visiting our old friends and conversing with the people we talked plainly but kindly concerning their duty of obedience to the Gospel. They seem to sense it, but for some reason shirk the responsibility. In parting, we left them with tender and peculiar feelings, only understood by those who have passed through a similar experience.

Realizing your anxiety for the welfare of that and other fields, you do not want to see labor lost, and will no doubt feel that we are not accomplishing much. While apparent results evince this fact, we feel greatly encouraged, judging from the cold indifference and lack of interest made manifest in the past; contrasting that with the present outlook the prospects are favorable. Even yet to natural observation things look dull, and many would become discouraged. I feel to continue, and recommend that we do not relax our efforts nor retract our steps. We have labored hard to get so far; let us hold on and prove the promises of the Elders, that the people shall not be left without their society. I sincerely entreat you, my brethren, in behalf of those people that you bear with them with patience, charity and long-suffering. While we are

searching after and prefer to labor among the house of Israel, the Indians, we cannot loose sight of the great and constantly increasing field among the white people.

I herewith present a showing as taken from a report made to Congress February 11th, 1891:

POPULATION OF THE COUNTRY OCCUPIED BY THE CIVILIZED TRIBES.					
	Indians	Whites	Colored	Other In- dians than Their Own	Total
					Grand Total
Cherokee Nation.....	25,337	27,176	4,242		
Chickasaw.....	3,464	49,444	3,718	1,181	
Choctaw.....	9,986	27,991	4,401	257	
Creeks.....	9,291	3,260	5,341		
Seminoles.....	2,539	96	22		
Indians.....					50,647
Whites.....					107,984
Colored.....					17,724
Indians not identified with tribes.....					1,418
Chinese in Chickasaw Nation.....					6
Semi-civilized and Blanket Indians, about.....					30,000
Oklahoma Whites.....					65,000
					272,783

Besides the above mentioned civilized, semi-civilized and Blanket tribes of Indians, colored and white people, there is the Territory of Oklahoma as a part of the Indian Territory, with an inhabitation of about sixty-five thousand, on an acreage of land of a little over one and a half million.

The Cherokees have negotiated the sale of a strip adjoining that of Oklahoma, containing over five million acres. When confirmed by Congress and thrown open for settlement, at least one hundred thousand persons in the near future will avail themselves of homes. In fifteen months after the Oklahoma country was thrown open the census showed sixty-two thousand. There are about five and one half millions of aggressive, progressive, surging and ever changing population principally to and from the four States, Arkansas, Colorado, Kansas, and Texas and the Territory of New Mexico, a large number of whom with longing eyes turn to these fair lands for homes hitherto denied them.

SUPPLEMENT.

For some time I have desired to re-

turn to the Indian Territory, but until this last winter it seemed almost impossible for me to do so, depending as I do upon my employment for a livelihood. The way was opened for a short mission. Elder M. W. Dalton of Willard, who had performed two missions in that land, and still filled with interest and love for the people, in preparing for a visit to the East and Europe for the purpose of collecting genealogical data, accepted of an invitation to accompany me on his way East. We accordingly left here December 29th, arriving in our old field January 1st. We busied ourselves visiting our old friends and in meeting with and counseling the Elders and Saints, commenced the work of erecting a meeting house and effected an organization among the Elders. We accomplished all we expected to in the limited time we had. Time would not permit of our setting out in new fields. We feel, as above stated, that much good was done. The mission needed such a visit and will no doubt prosper better from the effects of it. My kind employers gave a leave of absence of five weeks or more if I needed it, but not wishing to over-reach my privileges to their detriment nor to detain Brother Dalton longer, I returned home on the 31st of January, 1892, and Elder Dalton to his visit Eastward. We are feeling greatly encouraged and blessed by our trip and have the satisfaction of knowing that others were likewise blessed by the same.

Ever desiring the disposition to work for the welfare of Zion,

Your Brother in the Gospel,
ANDREW KIMBALL,
President of the Indian Mission.

IN SOUTHERN UTAH.

Leaving Pipe Springs early in the morning of March 10th, in company with Counselor A. W. Ivins of St. George, and two ladies, we traveled nearly sixty miles over a desert country to St. George, where we arrived late in the evening. Not a human being was met or seen all day, and not a house or dwelling of any kind exists on this lonely desert. There are, however, two watering places, namely, Cottonwood Springs, about thirty miles from Pipe Springs, and the Fort Pierce wash, twelve miles from St. George. From Pipe Springs to the Cottonwood wash the road leads through a somewhat level tract of country lying south of the Canaan ranch and extending towards Mount Trumbull, which stands out bold and lofty in the direction of the Colorado river. From Cottonwood Springs the road takes down a wash and over a succession of ridges until the traveler suddenly finds himself on the edge of a lofty mountain from the top of which he looks down upon the Dixie country lying west and north. This is the dreaded Hurricane hill, so well known to travelers in this part of the country. Down the steep incline a series of dugways lead to the lower country, and at a certain point about half way down a gateway has been blasted through a ledge of solid rock, through which the road passes. This artificial gap is called the Devil's Gate, but it is not known that the individual in whose honor it has been