

not infallible to these profane matters, wrote a letter to her majesty, in which he spoke enthusiastically of the painting, qualifying it as 'a most rare work of art.' This appreciation was so distasteful to Dona Christina that she profited by the death of Palmaroli, which had occurred in the mean time, and the auction of his effects, which poverty compelled his family to sell, in order to return to them a painting which the artist had presented to her before his demise."

THE CONFERENCE

The Conference just closed has been one of spiritual refreshment, as are indeed all the gatherings of the Latter-day Saints. The instructions given were divinely inspired, calculated to guide the people on the road to perfection; the reports listened to were encouraging. They proved that the endeavors of the past have not been in vain, and brought new hopes, new faith for the future. To the people of God it is always a source of joy and strength to contemplate the blessings of the Almighty, for just as the heavens to the believer declare His glory, so the unfolding leaves of history testify to the faithfulness of His promises and His unchanging, loving kindness.

One of the marked features of the Conference was the unity prevailing among the Saints, in the declaration of their willingness to sustain the authorities of the Church and otherwise to fulfill the duties imposed upon them by their religion. This is one of the most encouraging signs of the time, for history clearly teaches that the people of God, when united in the purpose of carrying out His commandments, are invincible. From the beginning the tactics of the adversary have been to sow the seeds of discord and disunion among the chosen people, and to the extent this has been successful, the cause of truth has apparently failed. It is necessary to exercise the faith that looks beyond the immediate surroundings, and to cultivate self-abnegation and humility in order to preserve unity, but with these, final victory and exaltation are sure.

The Saints realize this. They know that their standard bearers are guided by night and by day by the fiery cloud and that all is well, as long as they follow them, as they are the followers of the Captain of their salvation. Their road may at times, figuratively speaking, be as difficult as it was for ancient Israel in the wilderness, or as it was for their fathers during the exodus of more recent times, but the outcome can be but one—the glory of God and the salvation of His people.

INFORMATION WANTED.

"A Reader," writing from Morgan, October 6th, asks as follows:

Please answer the following in the next issue of the "News" and thereby confer a favor on a number of your readers:

Can a man who is a registered voter, but who has not been admitted to the bar as an attorney, hold the office of prosecuting attorney in a county provided the voters of the county elect him to that office?

Yes, he can hold the office but cannot discharge all of its duties as required by law; therefore it would be an unsafe and injudicious thing to do. The statutes require him to make all complaints and informations against offenders and prosecute the same originally and finally; inevitably this latter would take him into the district court and now and then into the

Supreme court, in neither of which can he practice without a license. This can only be obtained by having membership at the bar of the highest court of some other state, or upon a satisfactory examination by our own Supreme court or a committee appointed by it. It is contempt to practice or attempt to without such license.

THE INDIAN TROUBLES.

A few significant words occur in a "News" dispatch today anent the Minnesota Indian troubles: "Up to date the hostile Indians have made no attack upon white settlers. There are no indications that they will do so, and this bears out the fact that they will confine their hostilities to the reservation alone." This is the heroic moulding in which one of those disturbances in white communities sometimes is framed and which the enterprising reporter would cause to read something like this: "There is no probability that Mr. Smith will disturb the neighbors by going to their respective abodes or either of them; he will resist encroachments upon his own property and family to the extent of fighting to the death if necessary." Perhaps the real and the imaginative cases are not in strict harmony, but what they lack in this respect may be made up by reference to the absolute identity of the principle obtaining in each.

It should be taken into consideration that the government has all along been making allowance for the wide difference between our social and governmental system and that of the red men. The land—all of it and everything upon and within it—was theirs by the highest title that even the civilized lawgivers know anything of, that of continued possession and occupation for a time running back of all records. They had to give way before civilization, even as darkness is dissipated with the coming of light. They were making little or no use of lands upon which the genius of destiny had decreed that fruitful fields and thriving communities and great cities should stand. A little of their property, just enough to amount to a foothold, was purchased and paid for, and then began the work of stealing by various devices accompanied with such civilizing agencies as firewater, by means of which they could be made to fight among and slay themselves as well as become easy victims to the whites. The result was, that the aborigines, formerly guileless and friendly, became deceitful, treacherous and bloodthirsty, while all the time and as a result of every collision they were jostled a little further in the direction of the setting sun. Finally, with the exception of a few desultory bands who had become emasculated and no longer had the stamina or inclination to join in the chase—even if there had been anything left to chase—the living ones were all huddled beyond the Father of Waters and his chief tributary. This was a big enough domain; it gave the owners plenty of room, an abundance of game, unrestricted variety and sufficient freedom from the predatory performances of the continental pirates—for a short time. There soon appeared a lot of tents which were not put up by the Indians upon the western bank of the Missouri; they increased rapidly and when one disappeared it was because a log house had taken its place. A settlement once made secure it began to ramify, always reaching out to the West. At the same time the white man's ships had brought colonizers to the other edge of the

continent and these were branching out easterly, so that the proprietors of the land were literally between two fires, which were slowly and steadily, but with exceeding sureness, narrowing the intervening gap. In such cases, opposition ceases to be an organized quantity and becomes simply a desultory and spasmodic negative. Deviltry is rife as the legitimate offspring of desperation.

The Indian is doomed and he knows it. As things are going and have gone, he will soon be, like the bison which once was as numerous as himself, but a tradition, not a memory, for the greater part of those who have "inherited" the land will not have seen him at all. The government at Washington realizing all this and having a sincere desire to cause the scattered remnants to be in as favorable a situation as possible, has allotted them lands in community and, where an aptitude and disposition to cultivate the same was shown, in severalty also, as well as supplying them with stock, implements, seeds, and everything needed to make the property productive. It has also thrown in a white agent here and there to act as a kind of guardian over the flock—one whose strict honesty may frequently have been questioned but very seldom assailed in such a way as to invoke evidence. The hope is, of course, to diffuse a civilizing influence and bring the savages along step by step to a condition of things in which the sharp contrast between their once imperial sway and their present dependency will be somewhat mitigated if not eventually overcome altogether. Liberal reservations have been granted which are kept sacredly for them until some white man discovers that they are good for agricultural or mineral purposes, and even then they are bought. Sometimes, however, the occupants do not want to sell. They prefer to adhere to the original compact. The presumption would naturally seem to be that we also would prefer to do so, but it doesn't generally happen that way. The Indian must go.

The Minnesota trouble has already cost several lives—white lives, of course, the red ones not being of much consequence. When matters reach such a stage it would seem to be high time for the trouble to be sifted to the bottom, and not let the fighting frenzy cause widespread massacre when perhaps it might all be averted. The government recognizes the Indians' rights, why not ascertain whether or not these have been trampled upon or neglected before allowing the poor creatures to be wiped out of existence upon the soil which they are permitted to call their own?

THAT DREARY TALE.

The war department recently sent out a statement, which it was doubtless designed and hoped would have a quieting effect upon the country, relating to the losses of life from all sources by reason of the Spanish-American conflict. It shows that out of 274,717 officers and men who were engaged in the war, only 2,910 have perished, this being but 1.059 per cent. It would be much more satisfying, no doubt, if it were only possible to keep the statement from being segregated and the proportions otherwise ascertained. Less than 250 of the slain lost their lives in battle, one in a little more than a thousand. How did the others die? is, in the light of the showing presented, a more profound question than ever.

Referring to the statement spoken of the New York World makes a reply which shows up the sophistical character of the statement. It says:

"But there were only 54,000 troops all