

drawing, writing, and all kinds of drawing with the pencil or pen, by both boys and girls. We solicit the aid of school teachers in this branch.

A greater display of vegetables would be appreciated. There is quite a number of little farmers in our midst, and we hope they will pay heed to this notice in time to have a small piece of ground laid out for them to cultivate. Those who have soil suitable can raise white beans, then after the exhibition they can donate a few quarts to their Primary Association inasmuch as we are saving up beans to be used with the wheat stored by the Relief Society when called for. From one of our associations we heard their land was not good to raise beans; so the president had the children bring in a few quarts of wheat, which she exchanged for beans.

Some beautiful pieces of home made carpet and rugs were on exhibition at the last fair; also balls of carpet rags sewn by little boys. Particular attention will be taken with work done by small children, if it is nothing more than a hand kerchief hemmed or a block of patch work. Those who are old enough can make bread, butter, cakes, etc., cultivate flowers, and bring in a good supply to ornament the room. Most of this labor devolves upon the mothers, as they spend much time in teaching their little ones; but it will be like bread cast upon the waters: after many days it will return.

If necessary there will be a department for young men and young women; giving them a chance to display their ingenuity. Builders and mechanics are needed in our community. If we are to be a self-supporting people, let us commence in earnest, improve the talents given us, and by encouragement bring what genius there is in the young people to light.

There will be prizes given to those who can make a model threshing machine, hay rake, plow, shovel, hoe, cart, wagon, etc.; in fact any useful article of machinery or furniture. The prize will be given in something of its kind; for instance, to the mechanic will be given some kind of tool; to the little girl who hems, patches, or pieces quilts will be given something to work with, or make up.

At a meeting held last fall, Sister Zina Young advised the Primary Presidents to encourage martial music. This we are in favor of; also of learning any kind of music; and now is the time to make ready and practice up, so as to be on hand with a tune for the fair.

We realize that our success depends in a great measure upon the interest taken by the parents; and we ask them kindly to assist us. At the last fair, some of the brethren gave prizes for the best mending, darning and produce. We hope that many others will give encouragement in a substantial way. Our donations to the hospital were also pretty fair, and may we do as well next time, if not better. The Presidents can call at the hospital and get their empty fruit jars, so as to have

them ready for filling when the fruit season comes on.

If any wish to make certain articles for sale, they may do so, and either have the proceeds thereof themselves, or donate them to buy a prize. We hope there will be some things on exhibition worth forwarding to the Territorial fair in Salt Lake City.

The Primary Conference which was to have been held in Kaysville, April 26, was put off on account of diphtheria at Farmington. We are happy to say the disease has left us entirely, but sorry to hear that two or three cases have made their appearance in Kaysville. Therefore, we do not know when the conference will commence.

Respectfully,

AURELIA S. ROGERS,  
President.

JULIA HESS,  
LUCY A. CLARK,  
Counselors.

FARMINGTON, April 29th, 1890.

### CATTLE INSPECTORS.

A JUSTICE of the peace writes and asks if it is his duty to act as cattle inspector under Sec. 2206 of the Compiled laws of 1888, which placed that duty upon poundkeepers. He is led to ask this question by the fact that certain other functions formerly required of poundkeepers, are placed upon justices of the peace, by the new estray law, which abolishes the office of poundkeeper entirely.

The answer is, No. Sec. 13 of the new estray law repeals "all laws providing for precinct poundkeepers and prescribing their duties." Again, Sec. 2206 of the Compiled Laws of 1888 is, by explicit mention by number, repealed by Sec. 2 of an act in relation to branding and herding cattle, approved March 3, 1890. Hence cattle inspectors and their duties are entirely abolished.

### DEATH OF A GOOD INDIAN.

The following letter was written at the dictation of an Indian known as Big Tom, on the Uintah Reservation. The Indian, Tuckwana, of whose death it gives an account, was better known among whites as George Sow-i-ette, and was a son of the late Sow-i-ette, a noted Ute chief, who died some years ago. Captain Joe, to whom the letter is addressed, is an Indian now living a civilized life at Indianola, Thistle Valley, Sanpete County, who was formerly a Ute chief.

"WHITE ROCKS, Utah.

April 12th, 1890.

"Captain Joe:

"My Friend.—I have to write you some pretty bad news, and that is that our old friend Tuckwana is dead. He died today. He had been sick a long

time, and had suffered a good deal, so it is a relief to him now that he is dead. He was a good man. Always at peace with everybody. A man whom white men and Indians alike thought a great deal of. And he was an honest, straight man, and one that Washington [government officials] thought much of. We have all of us lost a good friend, but he is now better off. It is too bad that he had to die, but he was an old man and we all have to die when we get old.

"Tuckwana said to all Indians before he died that he wanted all Indians to be at peace, and not have any fight talk. He said that fight talk was pretty bad, and advised all Uintah Indians not to have any fight talk.

"And I say the same to all the Indians. I talk all the same as Tuckwana talked. I talk peace talk all the time. And now I want you to tell all the news in this letter to all the Indians at Thistle Valley, and then I want you to send the news to all other Indians that you know of, that Chief Tuckwana is dead, and that it is all right and good, and that we do not cry. We now put him in the ground, and then we go right along with our work, making farm and fence and everything.

"I would like for you to write me a letter soon and give me all the news.

Your friend,

Big Tom.

"P. S. Tell this news to all your white friends, too."

That a race so far degenerated, so ignorant, and so lacking in almost every quality necessary to civilization and refinement, should nevertheless possess the gift of eloquence to the extent that it is frequently displayed by the American Indian, has often occasioned wonderment. In the above letter there are elements of pathos and eloquence that can hardly fail to attract the notice of the reader, though they are of a sort peculiarly characteristic of the Indian. Doubtless these qualities would be manifested by Big Tom much more clearly and effectively were he to express himself in his native tongue.

This letter may appropriately be esteemed a sign of the times. Incidentally it reveals much concerning the change that has taken place in some of the aboriginal inhabitants of this region. It shows that a spirit and love of peace is gaining the ascendancy over their wild, turbulent and warlike natures, and that they are learning to bury their dead and go on with the toil of a civilized life, in the conviction that all is for the best, one of the highest forms of faith which the most enlightened Christian can show.

The National Association of Railway Surgeons at Kansas City adopted resolutions favoring the enactment by Congress of a law requiring the use of automatic couplers and brakes on freight cars.