

I was fortunate in attending the initial performance of Nathan Hale, Nat Goodwin's new play by Clyde Fitch, author of Beau Brummel, of which you have already heard. The house was crammed with people from pit to dome, and the popular actor was called again and again before the curtain. The excited audience insisted upon a speech from the author, and Mr. Fitch, who has a decided English accent, stated that this was his second attempt as a playwright. He related a story of a little boy who had always been taught to say his prayers. One night he said, "Mamma, I'm not going to pray for three nights, and if nothing happens I'll quit for good." Mr. Fitch said he would write one more play and see if "anything happened."

Next week John Drew comes to Hooley's, and will present two new plays. They are both comedies, the first being A Marriage of Convenience, Sydney Grundy's translation of Un-Marrage Sous Louis XV. by the elder Dumas. The second piece is One Summer's Day, an exquisite little love story in three acts by H. V. Desmond.

The Great Northern theater, under the management of David Henderson, is one of the most comfortable places of amusement in town. A stock company is presenting Held by the Enemy this week, and the cast includes our own Madge Carr-Cook. She has the same dimples and smile as when she spread her wings in Zion with Walter Edwards, Will Ingersoll, Harry Corson Clarke, Hugh Ward, Rebecca Warren, Helen Henry and all of the favorites who used to tread the boards of the Grand in its palmy days.

The handsomest theater in Chicago is the Schiller, a block and a half from Hooley's. It is in reality a reproduction of the auditorium in miniature. The boxes, three on each side, are overhung with statuesque figures, representing music and art. A series of nine magnificent arches begin above the front of the stage and gradually widen out, funnel like, until they merge into a beautiful frescoed ceiling. Two large paintings, one on each side of the theater, depict scenes from Shakespearean plays. The seating capacity is moderately large. The Geisha (which, as the ads say, "rhymes with Asla") is playing there to crowded houses. The opera is in two acts, and both scenes are laid in Japan. Laura Millard, Linda Da Costa, Mark Smith, Chas. Swain and John Park assume the leading roles. The dialogue is witty and up to date, and the music is extremely tuneful and catchy. The scenery and costumes are good, with a fair chorus.

HUGH M. DOUGALL.

## IN THE OKLAHOMA CONFERENCE.

Roff, Chickasaw Nation, I. T.  
March 28, 1898.

The Oklahoma conference, in which we have been called to labor, includes Oklahoma territory and Chickasaw nation, I. T.

There are five pairs of Elders besides the president, united as a band of brethren in this conference, endeavoring to preach and publish the Gospel to this people, namely Wm. T. Harper, Thos. G. Naylor, Alfred Dixon, John M. Kerns, Alfred Hogensen, David Jackson, Orson L. Caldwell, James F. Jensen, Lawrence Blackett, Francis L. Woods and Edward J. Clark.

We are holding public and private meetings and distributing our literature among the people.

We have been laboring in the Chickasaw nation, I. T., this winter.

The conference president assigns each pair of Elders a portion of territory to canvass.

They visit every family, in their respective districts and leave them a little pamphlet containing our articles

of faith and a short talk upon the first principles of the Gospel and hold a meeting with every family that will listen to them.

The Chickasaw Indians own the country and the white people which live here are mostly renters and reside in small log cabins.

The people are very hospitable and the Elders travel absolutely without money and they never lack for anything.

The Elders have done a good work during the past three months. We have made a large number of friends and have a number of investigators.

In some parts of the country the people are very prejudiced against us, having read all kinds of slanders and misrepresentations. When we go into a new district we always get permission of the trustees if possible to hold a series of meetings in their school house. We announce preaching in the school house and through curiosity to see a Mormon and hear his doctrine we generally have a pretty good turn out and when we succeed in holding meetings we generally get them interested and make an abundance of friends.

All the ministers of the different religious denominations unite their forces against the truth and warn their church members to have nothing to do with us; this only increases their curiosity to hear us and it thus serves as an advertisement. But as we visit every house all the people whether they attend meeting or not have an opportunity of hearing the Gospel of Christ at their own homes.

We have some very interesting experiences in traveling the way we do amongst the people, meeting all classes and kinds and associating with the richest to the most humble in the land, and it is among the poor that we generally find the most contented and happy.

We enjoy our work and also a portion of the Spirit of the Lord, and rejoice greatly to think that we are worthy to bear the Gospel to this people. We are blessed of the Lord in many ways. When we go into a district we generally fast and pray for an effectual door to be opened for us and for the Lord to let His Spirit move upon the hearts of the people to hear us and to remove prejudice. Thus the work of the Lord is progressing. After the 15th of May we will hold conference and expect Elder Wm. T. Jack to be present and we anticipate a spiritual feast.

We will then go north into Oklahoma and labor in some of the counties there during the summer. Much interest is being aroused in this part of the country by our labors.

We know that the work in which we are engaged is the work of the Lord and that the Gospel we preach is the Gospel of Christ, and if obeyed will bring salvation to all those who accept it.

We read the "News" whenever we can get it and greatly rejoice in hearing of the success of Elders in various parts of the world.

EDWARD J. CLARK,  
FRANCIS L. WOOD.

## THE GOSPEL IN GEORGIA.

Readers of the "News" will note with interest the opening up of missionary work in Georgia after a cessation for about eight or nine years. While Elder Wm. Spry was president over the Southern States mission, considerable work was done in Georgia, but owing to the bitter feelings that prevailed terminating in the death of Joseph Standing, and the disinclination of the governor to afford our Elders protection, the whole conference was withdrawn.

Elder Kimball with Elders Lyman and Cowley has thoroughly canvassed the situation and concluded the time was ripe to again send out "fishers and hunters" for the honest in heart in Georgia, as it always been found that where opposition exists there is the place that the Lord has special work to perform. There is no doubt but what the state of Georgia has thousands of honest people within her borders who are waiting for the sound of the true shepherd's voice.

The selection of Albert Matheson, to act as president with a corps of forty-two especially selected Elders, was decided on. The Elders are first instructed to first visit the county seats of their various fields and begin their labors in humility. No fears are entertained that the spirit of hospitality and generosity that obtains in the Southern States, will not be just as liberally bestowed in Georgia.

The Elders comprising the new Georgia conference are experienced men and will travel in pairs without purse or scrip, beginning at their county seats. Friends or relatives of missionaries assigned to labor in Georgia need have no fear of trouble there, as that old spirit of mobocracy is being relegated to the past, as was prophesied by President Woodruff at the dedication of the Salt Lake Temple in 1893.

We confidently look for a grand success in the opening up and brilliant maintenance of New Georgia conference and earnestly ask for the faith and prayers of the Saints for a realization of our hopes. D. P. FELT.

## IN KENTUCKY CONFERENCE

Smithland, Ky., March 31, 1898.

After our conference which was held on the 11th and 12th of December, I was appointed to labor in Muslenberg county, Elder Adolphus R. Whitehead of St. George being my companion. We started on our long walk on the morning of the 16th of December, reaching Greenville, the county seat, on Christmas Day. After attending to our mail we left the city, and walked out to the boundary line between Muhlenberg and Hopkins' county, in company with Elders William Anderson of Logan, and Rogers of Lewiston. After bidding them an affectionate good-bye, we went into the woods and humbly solicited the aid of our heavenly Father in our labors among a people whom we knew to be bitterly opposed to the Mormon people. We then began our work feeling assured that the blessings of the Lord would attend us. We first applied for a Methodist church, but were refused the use of it. We then were referred to the trustees of the school house who quite willingly granted us the privilege of holding a few meetings. The first night only a few came out to hear what we had to say, they seemed to be afraid of us. We held several meetings, but it seemed impossible to get the people interested. We found out afterward that the reason the people were afraid of us, was because they thought we had come to get their wives and children to go with us to Utah. After we had become better acquainted among the people, all such fears left them. From this time on we were successful in getting school houses in which to hold meetings, and the people that came to meeting were pleased with the preaching. I continued my labors in Muhlenberg county, until the 12th of February. At this time, I left for Livingston county, where I was to meet Elder Charles A. Cobbley. After a walk of ninety-five miles, having changed companions twice, namely, in Christian county and Lyon county, I met Elder Cobbley on the 19th of February, and found him enjoying good health. From that time to the