

Arkansas, and usually turn loose on us with a ferocity almost equalling that of a hungry wolf. When we can get them to listen to us, they change their tone ere long and begin to twist and squirm in regard to the meaning of the Bible, to a great extent, and will frequently conclude with, 'Even if I knew the "Mormons" had the only plan of salvation, I would not accept it.'

"Those who are the most bitter often say to us, 'Give us a sign, then we will believe you.' Once in a while we meet with half-breeds, but we are usually among the white folks. The Indians, or 'full bloods,' are very suspicious of strangers, and although many can speak English, they will not. They have many good reasons for being suspicious of white folks. They have been so hounded and maltreated by marshals seizing and carrying them off for real or imaginary offenses that whenever they see a stranger they think he is an enemy.

"The Lord has raised up friends to us on every hand, and they are exceedingly kind to us. Of course we meet with adversity, and sometimes a few bitter rebuffs, but we have got along very well, and the way is fast opening up for the preaching of the Gospel in this part of the country."

Returned From the South.

On Mar. 18 we had the pleasure of meeting Elders Amasa M. Rich, David T. Powell, W. W. Ruby and David Bennion, who recently returned from the Southern States mission. They stopped over in Colorado with the Saints in the San Luis Valley, where they were warmly welcomed.

Elder Rich is from Paris, Bear Lake County, Idaho, and left for his field of labor Feb. 6, 1887. He was assigned to northern Alabama, where he had some experience with mobs, but was not injured.

Elder Powell's home is in E. T. City, Tooele County. He departed on his mission March 29, 1887, and labored in the West Virginia Conference, being in Kentucky a portion of the time.

Elder Ruby lives at Circleville, Piute County. On February 15th, 1887, he left this city and went into the Mississippi Conference; six months of his time were spent in the State of Alabama. In his experience with those possessed of a mobocratic spirit, he found staunch friends to take his part, and was not injured.

Elder Bennion's residence is at Vernon, Tooele County, and his departure for the missionary field was on the 29th of March, 1887. He traveled in the Georgia Conference. Though he was threatened several times, he was not interfered with to any great extent.

All of the Elders have met with good success in preaching the Gospel and inducing people to investigate. Many members have been added to the Church in the various conferences. The brethren all speak highly of the hospitality of the people of the South, and state that the idea that the Elders are constantly in danger from violence is a mistake. On the contrary, they have

found friends wherever they have labored, and have been well treated by the majority of the people.

In Jail.

B. A. Spear is an individual who resides at Millford, Beaver County. He was formerly a justice of the peace, and is the correspondent of the anti-"Mormon" sheet in this city. Just now he is in the Beaver jail, because he is unable to find sureties who will go on his bond for \$1,500—the amount of bail required to hold him to await trial at Beaver. The charges against him are libel, robbing the United States mail, and two cases of forgery. One of the charges of forgery is based on the allegation that Spear signed the name of Mr. Campbell to a \$50 check. The other forgery case is in connection with the indictment for robbing the mails. In this case it is said that Spear took a letter addressed to O. T. Clark from the mail; from the envelope he extracted a check for \$19.60, upon which he endorsed Mr. Clark's name, and then drew the money. He admits this transaction, but his defense is that he claims to be Mr. Clark's agent. This relationship is denied by Mr. Clark. Some of those at Beaver who are disposed to place a charitable view on the cases assert that Spear is certainly insane. This point will probably be determined when the cases come up for trial.

A Piute Prophet.

The Piute Princess, Sarah Winnemucca, is in town. She says a prophet has risen up among the Indians at Walker Lake, and is creating some excitement among the ignorant and most credulous Piutes. He says the spirits of all the Piute warriors who have died in the last five hundred years are to return to earth and resume their old forms. They have condemned the whites, and also the Indians who write or speak their language or adopt their customs, and will exterminate them from the earth.

The Princess, who speaks English fluently, and is quite an intelligent woman, laughs at the dire prophecy, and does not believe such nonsense, though some members of the tribe do.—*Winnemucca, Nevada, Silver State.*

The War in Hayti.

It is reported that Hyppolite gained a decisive victory over Legitime's forces on the 7th inst. Captain Miller of the steamer *Caroline Miller*, which arrived in New York March 17 from Hayti, reports that twelve of Legitime's soldiers who have been taken prisoners by Hyppolite were shot in the public square at Cape Haytien the day before the steamer left. Sympathizers with Legitime had endeavored to get the men released, and Hyppolite had become distrustful of many of his officers. He therefore had them put to death. Captain Miller said Cape Haytien was filled with Legitime's spies.

According to one of the officers, the steamer *Transport* was perma-

nently engaged carrying arms and other implements of war from Monte Christo to Cape Haytien for the use of Hyppolite's men.

Declared War.

On March 9 the Roman paper *Reforma* announces that King Merelek of Shea has formally declared war against King John of Abyssinia.

A Striking Incident.

FORT LEWIS, Colo.

The following letter from the German War office received last week by Carl Keiso, a naturalized citizen of the United States and at present a soldier in this post, will explain itself and at the same time that the "Bismarck Dynasty" aggressiveness in not confined to the Samoan group. Yours, &c.,

S. F.

Carl Keiso, Under Officer, Landwehr.

In view of anticipated trouble with America your term of enlistment, which would otherwise expire August 9th, 1889, is extended for three years. Your furlough is also extended to above date or further orders from this office, when you will present enclosed certificate to the nearest German Consul, who will furnish transportation to enable you to join the command.

Signed: AUGUST ANCHUTZ,
Commanding Landwehr.
January 15th, 1889.

A Brush With Germans at Samoa.

The following given in a special correspondence from Samoa, relates the details of certain events which occurred in the harbor of Apia, and which were probably the basis for the sensational statements about the sinking of the *Nipsic*:

When Captain Colby reached Apia with his vessel, the *Constitution*, the *Nipsic* was not there, having gone to Tutulla to carry dispatches for the mail steamer and to put a newspaper correspondent on board who had made himself obnoxious to the Germans. Of course, Captain Colby, who sailed from San Francisco on December 6th, had no knowledge of the troubles previous to his arrival at Apia, or of the collision between the natives and the Germans.

As soon as he cast anchor in the harbor a boat put off from the German man-of-war *Olga* with an officer and an armed guard. The boat came alongside the *Constitution* and the officer, in all the panoply of gold lace, epaulettes and trappings of the naval service, mounted to the deck of the vessel and was met by Captain Colby.

The German officer at once demanded to see the ship's papers, and announced that it was his business to see whether the *Constitution* had on board any articles that were contraband of war.

Captain Colby very coolly told his mightiness that he was in command of an American ship, and that neither would he show his papers nor allow his vessel to be searched.