

Father toward us, when we show the least desire to serve Him.

After the opening exercises in the afternoon, Mrs. M. Y. Dougal said a paper was about to be established, called the *Young Ladies' Journal*. It is the wish of the First Presidency that it should be a young ladies' paper, supported by them, and hoped all would endorse the undertaking. Mrs. Susie Y. Gates, having just returned from the Sandwich Islands, felt it was a mission given her by her father, President Brigham Young, to be a writer for the young people. She would occupy the position of editor, and the Lord having now opened the way, she was desirous of beginning. The necessity of such a paper had long been felt, and it is the wish that all should subscribe. She was followed by Mrs. Maria Holt, Dr. Maggie Shipp, Mrs. W. East (from Arizona), Mrs. E. S. Taylor and Mary A. Freeze, all urging the support of the journal, contributing to its pages and assisting the editor in every way possible. "Do not say fail, but success." Spoke of the necessity of being familiar with the Constitution and government of our country. "Study to make home what it should be; seek good companions, be cheerful and enjoy legitimate pleasures." She spoke against Sunday and night excursions. "Leave the vanities of the world alone; seek to be intelligent companions to husbands and brothers." Expressed great pleasure at the progress the young ladies are making, and at seeing such a desire manifested to understand the principles of the Gospel.

Mrs. Mary J. Young read an article from the *DESERET NEWS*.

Conference adjourned for three months.

St. George Stake.

Quarterly Conference was held at St. George on Saturday, Sunday and Monday, June 15th, 16th and 17th. Notwithstanding the busy season for out-door labor, the people largely attended from the wards of the Stake. All of the twenty-one wards were represented.

We were favored by the presence, and encouraged, instructed and admonished by the practical teachings of Apostles Francis M. Lyman and John Henry Smith.

As visitors, we had also the presence and administration of President Jesse W. Crosby, Jr., of the Panguitch Stake, and of Daniel Seegmiller, of the Presidency of the Kanab Stake.

The time of meeting was most profitably spent. Concise reports were made by the Presidency of the Stake. Each of the twenty-one wards was briefly reported by Bishop or other representative.

Among the administrations of the word four apostolic addresses were delivered. The authorities of the Church, general and Stake, were sustained by unanimous vote.

Subjects dwelt upon: The free agency of man; Word of Wisdom; Progress of the work of the Lord, in the spread of the Gospel and the increase of stakes, wards and settlements of the Saints; Law of tithing;

Administering of the sacrament of the Lord's Supper; Necessity of family prayers, morning and evening, as well as secret prayer; Prayers to be brief and adapted to the occasion; Brevity to be used in ordaining to the offices of the Priesthood and in administering to the sick; The duties of Bishops and helps in government to faithfully labor in all forbearance, long-suffering and love, to reclaim the reckless and wayward among us from the error of their ways. Education, religious and secular, and Stake Academy matters, held place in the representative doings of conference.

During the course of the meetings several of the speakers bore testimony to the divinity of the work of the Lord in which we are engaged.

JAMES G. BLEAK,
Stake Clerk.

UNJUST INHIBITION.

The following statement of an unjustifiable attempt to prevent the Elders from preaching the Gospel to the aborigines in Indian Territory is extracted from a private letter written by a missionary laboring in that part of the country. The communication is dated June 19th:

"You may remember the letters which were published in your paper some two months ago, containing the visit of Brothers Hill and Ashton to the Osage country. Those Elders had a very pleasant interview with the head-chief, Eu-cis-ti-wah-ti-au-ka, and left a written application as to their purpose in wishing to preach among the Indians. The Indians appeared very friendly and the chief was much interested, and promised to present the matter for the Indian council to act upon; for, said he: 'If you get the approval of all the council, each will carry the message to his neighborhood, and they will expect you and be more friendly. If they do not know of you, they will be suspicious and may deal treacherously.' The Elders also obtained the consent of the agent, Mr. Smith, to carry out their object, viz., the teaching of the Gospel to the native races. Brothers Hill and Ashton then returned to our headquarters.

"Toward the close of last month, Brother Hill and myself were delegated to visit the Osages, and learn the result of the application. When we reached this place, Mr. John A. Richards, a member of the Church, proffered us the use of his horses and buggy, and, as the trip to the agency is a long one, and houses being scarce in many places, we accepted the offer. On our road there and back we, of course, held meetings and spread the Gospel wherever we could.

"On the 6th inst. we drove into the Osage agency and, having previously learned that the new administration had appointed another agent, we went direct to his office and stated our object in calling on him, also informing him of the fact that the previous agent had con-

sented and given permission. The agent, Mr. Miles, told us that, under the order of the Secretary of the Interior, all missionaries were to be allowed to proselyte among the Indians, but in our case, we being 'Mormons,' he would consider the question and do what he thought best, when he had considered the position which the government had assumed regarding a portion of 'Mormon' belief and practice.

"Next morning we called on Mr. Miles, and he informed us that, after consulting with a Dr. Dorchester, of Boston, who is now residing for a time at the agency, and who holds a prominent position as Superintendent of the Indian school, he had decided to refuse us the privilege of laboring among the Indians. He gave no special reason for this action, only remarking that he would forward an appeal to the Interior Department, if we desired to make one. As Mr. Miles' decision was based upon the views of Dr. Dorchester, at our request the former gave us a note of introduction to the latter, and we called on him, to learn his reasons for opposing our labor.

"The Doctor, a very intelligent gentleman, said his purpose in taking the action he did was based upon the fact that the 'Mormon' Church, as a body, still maintained that the law of celestial marriage was from God, and though it was not openly advocated, as missionaries of that church it would be improper to allow us among the Indians, even if we did not teach it at all.

"We tried to reason with him that the teaching of Gospel principles was our only object, and it was unjust to deprive the Indians of the benefit which would result from our labors, as well as abridging the liberty of religious belief, in being obstinate in refusing our request. 'But,' said he, 'as you are Mormons, and do not believe as the United States government says you must, you are not entitled to the enjoyment of the same religious freedom granted to other religious sects.'

"And thus, through the mere opinion of one man, our labor among the remnants of the ancient people of God was checked. Many think our ideas concerning the Indians are unreasonable and foolish, and wish to debar us from making known that which will be of good to them, and turn them from savage customs to be an enlightened race—for no other reasons than prejudice and the fear that their own perversions of truth will be uprooted.

"If an appeal is made to the higher authority—the Department at Washington—and consent granted, we will not be under the disagreeable duty of asking the opinion and consent of every agent who is appointed to succeed a former one whenever a new administration steps into the executive chair.

"Our visit was an excellent time to present our request to the Indian council, for the chiefs were in session at the time of our arrival. But the action of the agent stopped further movement on our part.

"There was also a noticeable difference in the friendliness of the