

Lambert and P. H. Lannan were appointed on advertising committee.

A subscription list was then opened and 1300 tickets subscribed for.

The meeting adjourned till next evening, when the details and date of the concert were arranged for, more subscriptions taken, and other necessary matters attended to.

Next day a committee of ten ladies were canvassing the city in aid of the worthy object.

The following was published by the city press:

APPEAL.

To the People of Salt Lake and Vicinity:

You have been reading in the press dispatches the past few days of the unprecedented calamity which has fallen upon the city of Johnstown, Pa., and other towns in the Conemaugh valley. We assume that you are desirous of rendering assistance and succor to the survivors in testimony of your sympathy. Steps have been taken to raise a fund for this purpose by means of a monster concert in the Tabernacle. Committees have been appointed to canvass the business part of the town for the sale of tickets to this concert. But there are thousands desirous of giving something who cannot be reached by these committees. To these we appeal to send their contributions, large or small, direct to the treasurer of the managing committee, Mr. L. S. Hills, cashier of Deseret National Bank. All contributions will be acknowledged through the press.

By order of the committee.

A. L. THOMAS, Chairman.

O. J. HOLLISTER, Secretary.

SALT LAKE CITY, June 7, 1889.

IN INDIAN TERRITORY.

By courtesy of Elder Andrew Kimball, we are enabled to publish the following from a letter sent to him by Elder W. T. Jack, now on a mission to the Indian Territory:

DELAWARE DISTRICT, C. N., Indian Territory, May 30, 1889.—I am thankful to be able to let you know that we are in the best of health now, which has been the case since you heard from us last. Brother J. M. Ashton is himself once more— hale and hearty, and rejoicing in the goodness of the Lord.

Since writing to you last we have had much joy and satisfaction in our labors. A week ago today we crossed the line from the Cherokee into the Seneca nation. As our Elders had not been among those small tribes which inhabit the northeastern corner of this Territory we were entirely ignorant of what we would meet in this new field. To our joy we found a people highly civilized, many of whom had migrated from Canada. The Senecas number 281 souls, and occupy 61,000 acres of land, from which they are to be allotted soon, as follows: Eighty acres to each head of a family, and forty acres to each child. Three years was given in which

they were to make their choice of lands. This time will be out in a year, when, it is understood, the balance of lands will be sold and the means invested in schools.

These people have large, substantial residences—box houses—plastered inside and kept very clean and neat. They are industrious and very sociable. They do not marry with the whites as much as do the Cherokees or Choctaws, and negroes are unknown among them.

About the only form of religion that they have is that of the Quakers or "Friends," which is taught among them by "preachers" hired by the United States government. Comparatively few of the Senecas, as far as we could learn, are members of this sect. "Pagans" is a common appellation given to those who are not members of the religious order.

We saw more enterprise in this nation than we had seen for a long time. Almost the first place we came to was on the south bank of the Cowskin River—owned by Mr. Mathias Splittog—a Frenchman by birth, and a man of great energy, who has for many years been laboring to elevate his people to a high standard of civilization and to set before them examples that, if followed properly, will bring wealth, prosperity and the blessings of heaven upon any community. There we had no difficulty in getting permission to hold a meeting at night in a nice large hall, owned by this gentleman and in which a school is conducted. We had a splendid attendance and good order throughout. At the close of our services we appointed another meeting for the following night; this was also well attended. While here we learned that Mr. S. owned three sawmills, three threshing machines, several self-blinders, etc., besides mines and interests in railroads in Kansas. He has one of the finest blacksmith shops in the Territory, and is erecting a nice large factory where he expects to manufacture wagons, farm implements, etc. His three sons live within a few miles and are good in circumstances.

We visited the chief of the nation, Wm. Spicer, who is a gentleman of medium height and speaks good English, as do the majority of his people. He received us kindly and willingly gave us permission to preach in the Council House. We had the pleasure of eating a nice dinner with him and were highly pleased with the results of our visit.

On Sunday afternoon we held services in the Council House and had the privilege of laying before the people the Gospel of Jesus Christ in its ancient purity, and testifying to the restoration of the same. Much interest was noticeable among the hearers, and we are of the belief that great good may be accomplished in that part of the Territory. We are thankful to our Heavenly Father for His sustaining hand that has been over us, and realize that He is ever keeping watch above His own. We hope to visit, this summer, all the tribes that are located in this corner of the Territory. We feel that our visit

thus far has been crowned with success, for we have made many good friends and some are investigating the truth.

We returned to this nation, as we had some baptisms to attend to. About next Sunday we may baptize some six or eight. We will then return to the Seneca nation, where there is a prospect of baptizing some more. There will probably be a company of about twenty start for Utah in a week or so.

The crops look well and promise a good harvest. The weather is cold—Indian winter.

WYANDOTTE NATION, I. T., June 6, 1889.—As we have not yet come to a postoffice, I will add a supplement to my letter. We are both in good health and have been all along. We are on our way to the line, where these people (the Lynches) will meet the balance of their families, when all expect to be baptized. We are traveling by team, and when we stop at night we get the people around where we stay to come together, and we hold a meeting. By this means we are opening up a wide field, and are making friends and stopping places in a new country. There is a large field up here to work in, and from all appearances there is a good class of people.

•FROM GREAT BRITAIN.

On June 6th we received a call from Elder Mayhew H. Dalley, of Cedar City, Iron County, who arrived in this city on June 4th in charge of the immigrants from Great Britain. Elder Dalley left Utah October 12, 1886, and on his arrival at the headquarters of the British Mission was assigned to labor in the Birmingham Conference as a traveling Elder. During the first part of his mission he had poor health, but latterly it improved. In July, 1887, he was made president of the conference, and held that position up to the time of his release to return home. He enjoyed his missionary labors, in which he felt greatly blessed. A portion of his time was spent among relatives and securing genealogies. In the latter work he obtained over 2000 family names.

The trip of the immigrants to Utah was a comparatively pleasant one. The steamship lines and the railroads treated them with kindness and courtesy until Denver was reached. At Kansas City they had arranged that the company should have three cars, and that these should be kept together in the train. At Denver, however, the cars were separated and were then overcrowded with other passengers; when the matter was referred to the local railway officials, the replies were unsatisfactory and discourteous. The company was taken on to Cheyenne, and there, between 1 and 2 a. m., were subjected to further bad treatment. Some of the immigrants were compelled to change cars, and among those who had to get out in the middle of the night and walk