

WASHAKIE.

Having a Sunday on the Malad, I visited the Shoshone Indians, located at Washakie, and found many things of interest, especially to one engaged in the Indian missionary labor.

Washakie is a ward of the Malad Stake, numbering fifty-two families and 280 members, presided over by Bishop Moroni Ward, formerly of Willard, and later from Muddy Creek, Malad. He has served for thirteen years in this field and still has the spirit of his calling. The organization consists of one Seventy, twenty-eight Elders, a quorum of Deacons, Relief Society, Sunday school and Y. M. M. I. A. They have a good district school. The latter is assisted by the government, which allows \$10 for each Indian pupil from five to twenty-one years of age. The school is well attended and good headway is being made. All are Indians in this ward except the Bishop and his family. The people own their own little farms and dwelling houses, and have altogether nearly 1500 acres, only 200 of which are under water.

At Sunday school there was a good attendance and considerable interest was manifested. There is an enrolment of seventy-five, with an average attendance of 55, the officers and teachers all being Indian except the Bishop, who teaches the Book of Mormon class. The superintendent, Elder Moroni Lundel, (Indian) who was a very useful man in the ward, died on the 8th ult., leaving the Sunday school in charge of Ammou Bugbee, a young man who bids fair to become a useful man also. He presided with dignity, and seems to have quite an influence for good. The singing was from the Primary Hymn book. Prayer was offered by one of the elderly men. The secretary, a boy about nineteen years of age, showed a record of well written pages. About twenty-six children are taught from the chart by a young man. All reciting and concert reading is done in English. The Testament class of nine or ten young men and boys is also taught by one of their number. The Bible class belongs to the young ladies, while the Book of Mormon class, in which much interest is taken, is composed of men of more mature years. During the reading exercises two elderly men in the capacity of ward teachers move around among the women and the older men, instructing them, settling any difficulties, should there be any, and enquiring after the general interest and spiritual welfare of the people.

After the reading exercises a programme is gone through, when they listen to songs, recitations, etc., and testimonies are borne by the young men. Elder Billy Padzipe, a fine-looking man about thirty-five, spoke well, both in Indian and English. He testified to the benefit derived from attending Sunday school, and exhorted all to diligence and obedience. Old Brother Moemburg, one of the first to receive the Gospel, and to commence to colonize, told us that we should remember the Lord, but we did not need to remember the evil one, because he would keep us constantly reminded of evil things.

Yegab Timbyno, (son of Saguitch, the old chief who fought General Connor on Battle Creek) is president of the Y. M. M. I. A. He spoke well and gave an exhortation to diligence.

On learning that a Cherokee missionary was present, the company desired to hear something concerning their fellow Lamanites in another land. At 2 p. m. there were over seventy-five persons besides children in the meeting house. The Indians sang in their own way, which is a continuous repetition of broken sing-song "grunts," rendered in the common metre. Forty minutes were occupied in relating incidents about the Cherokees and other civilized tribes. When interpreted by Bishop Ward all seemed to be very much interested. The speaker was followed with eager attention. In parting with their Cherokee visitor they shook his hand with feelings of brotherly love, and one said "Good bye, God bless you." A. K.

THE SHEEP BILL.

Governor Thomas has received the following additional communications on the sheep bill.

OGDEN, Utah, Feb. 25, 1892.

To His Excellency, Arthur L. Thomas, Governor of Utah:

Dear Sir—If entirely consistent with your public duties, will you kindly withhold, for a time, your approval of H. F. No. 65, known as the sheep bill, until vigorous protests arrive from hosts of indignant citizens, expressing their indignation and condemnation of a measure not only imperiling but absolutely depriving our Territory of one of its chief sources of revenue? I have the honor to be very respectfully, etc.

W. N. SHILLING.

OGDEN Utah, Feb. 25, 1892.

Governor Arthur L. Thomas, Salt Lake City:

Dear Governor—I desire as a commercial citizen of Utah to enter my protest against the sheep bill just passed. It is, if you allow it to become a law, a commercial disaster to Utah in general, and to Weber county in particular; hence I now ask of your Excellency that you veto the bill. Respectfully, your obedient servant.

W. W. FUNGE.

FROM MILLARD COUNTY.

Mrs. A. G. Greenhalgh, of Meadow, Millard county, says in a letter to the Governor, on the same subject:

"I am only a woman. That being the case you will doubtless think I should not trouble myself about sheep laws, or any other laws for that matter. But I do so from a humanitarian point of view only. Did you or the opponents of the much discussed sheep bill live in a settlement where there is no water save what one creek supplies, and that creek fouled sometimes for several days together, by sheep, you would wish as we do, that there was a law to insure us against such suffering. Frequently the water is so bad that neither human beings nor the animals can drink it, and this in the summer when we need it the most. I feel certain that some of the epidemic diseases from which so many children suffer and die are caused by the water being thus rendered impure. Even the smell as it flows by our home is nauseating and almost unbearable. I am hardly rude enough to ask you to either sign or veto the bill, for I am sure your sympathy for the people over whom you preside will guide you to do what you think is best for them."

DESTROY THE SHEEP INDUSTRY.

A numerously signed petition from the leading citizens of Ogden, asking that the bill be vetoed, has also been received by the Governor.

The petition sets forth that the bill interferes with the sheep industry alone; that grave doubts exist as to the constitutionality of the measure; that a distance less than a mile would protect the waters in question; that sheep could not be moved from one part of the Territory to another; that it closes all canyon passes, as sheep in transit through the Territory are being herded; that in northern Utah all streams run into settlements, and are seldom more than two miles apart; that the northern towns have the most healthful water possible, yet all streams are used both for sheep and for domestic purposes; that nearly 1,000,000 sheep are herded in Box Elder and Cache Counties; that the bill will effectually destroy the sheep industry of the Territory; that such legislation is unprecedented; that the present laws sufficiently protect the Territorial waters.

OBITUARY.

STANDLEY.—Died at Richmond, Cache Co., January 27, 1892, of old age, superinduced by la grippe, Philander Upson Standley, born August 1, 1814, in Hortage, Co., Ohio; married March 19, 1829, to Alexander Schoby Standley. She, with her husband, was baptized into the Church of Jesus Christ of Latter-day Saints in March, 1837. They moved to Missouri in the fall of 1838, and shared the mebbings and expulsion with the Saints from that State. They moved to Commerce afterwards called Nauvoo, in April, 1840. She was a member of the Relief Society that was organized by the Prophet Joseph. She often bore her testimony to the divinity of the mission of the Prophet Joseph Smith, and of his mantle falling upon the Prophet Brigham Young. She, with her husband, were among the privileged few that received their endowments in the Nauvoo Temple. They left Nauvoo in '46, wintering in Punca and sharing the privations with the Saints at that place. They crossed the plains in 1852 and settled in Bountiful, Davis Co. She was left a widow Dec. 29, 1854 with a large family being the mother of three sons and eight daughters, six of whom survive her. She moved to Cache Co. in 1865. She has seventy-two grand children and ninety-six great grandchildren. She was a very exemplary woman, and died as she has lived, a faithful Latter-day Saint. The remains were interred at Bountiful by the side of her husband. J. L. B.

DEATHS.

NOWLAN.—At 61 South Sixth East, Salt Lake City, February 22, 1892, of la grippe, Charles Nowlan, born Sept. 27, 1838, in Liverpool, England.

CURTIS.—In Salem, Utah, February 20th, 1891, of cerebro spinal meningitis, Joseph F. Curtis; aged 2 years, 3 months and 20 days. The deceased was the son of Wm. F. and Sarah A. Curtis.

ANGUST.—In Salt Lake City, February 17th, 1892, of consumption, Matilda Henrietta August, wife of Francis W. August, and daughter of George and Fanny Hayes, born October 2nd, 1837, in Canterbury, Kent, England.

WEST.—February 11th, 1892, at the residence of her son-in-law Charles Conley, Brigham City, Utah, Sarah Punter, wife of George G. West, late of Salt Lake City.

Deceased was born near Hemel, Hempstead, Hertfordshire, England, in 1815; embraced the Gospel in 1852 at the latter place, and emigrated to Utah in 1873. She lived the life of a true Latter-day Saint, and died firm in the faith. She passed through many trying times of poverty and destitution; becoming a widow early, and having to support alone in England her children and get them emigrated to Zion, therein maintaining throughout an unwavering faith in the efficacy of prayer to God to help in time of need, and left the same favorable impression with her children. She was honored at her funeral by genuine respect and confidential promises of a glorious resurrection.—[COM.]