

at rest among all his treasures in a "death chamber." Think of the immense wealth which a man like Mohammed II, who conquered Constantinople in 1453, must have in his grave! Think further of the whole series of sultans—the fabulously wealthy Selim I, who died in 1519; Soliman II, Achmet I and the mighty Soliman III. There is a whole series of these grave chambers, all closed up with masonry and undisturbed, because according to the Mohammedan religion every grave is considered sacred.

This fact is well known, but there may still be room for doubt as to whether these resting-places of the dead have not, in course of time, been divested of their treasures. Some of the sultans have been hard up and not scrupulously religious, and they may have considered necessity a higher law than the Koran, so it is possible that a conqueror of Constantinople might be disappointed in his expectations to find gold and precious stones.

LET ALL the people rejoice. Freedom for Utah is achieved!

OF DIFFERENT DATE.

Charles Brewerton, of Payson, sends the following;

To the Editor:

In the editorial columns of the Semi-Weekly News of Dec. 31, 1895, it is stated that a cry of soldiers being killed by Indians while seeking to return a Mormon emigrant's cow, is an event which exists only in imagination. Permit me to state a few facts.

In the year 1854 a large body of Sioux and Cheyenne Indians, consisting of over 1,000 braves, were encamped on the south side of North Platte, about twelve miles east of Fort Laramie. A Mormon emigrant train, consisting chiefly of Scandinavians, passed by them. The Indians wanted trouble and killed a cow under protest. When the company reached Laramie they complained to the commander of the post of the outrage. He promptly sent a small company of soldiers to inquire into the matter. The Indians massacred the soldiers. To my recollection twenty-seven or twenty-eight were killed.

I was on the plains that year, traveling in Robert L. Campbell's company, and was on the ground a few days after the occurrence. I think all this happened in August of the year mentioned. The end of this episode culminated in the killing of Indian squaws by General Harnay, in Ash Hollow, a year or two afterwards.

If our correspondent will read again the editorial note referred to he will see that the remark as to the imaginative character of the event related only to the Mormon emigrants en route over the Plains from Nauvoo, in 1847. It was on that date and company that the story quoted depended. Perhaps we would have made the matter clearer by saying that seven years later one of the incidents referred to in the story occurred, and had been made to do service for a prior occasion. The event of 1854, narrated by our correspondent, resulted in the death of 31 men—the lieutenant, interpreter, and 29 privates. The officer was rash, but the responsibility for

the killing was chiefly on the interpreter, who is said to have been under the influence of liquor. In detailing the story of the fight, the Indians said the interpreter was the last one to be killed. He pleaded for his life, reminding the savage warriors of favors he had shown them. The laconic reply was that as his foolishness had caused the death of thirty of his own people, it was only fair to them that he should die too. The soldiers made a brave fight as long as able, the Indians losing among their killed a chief and his squaw.

UTAH LIVE STOCK NOTES.

The Chicago Live Stock Report for December 27 contains an article headed "Stock notes from Utah," written by Mr. A. E. De Ricqles, of this city, which gives to the readers of the Live Stock Report some interesting items concerning Utah. Mention is made of the Lehi sugar factory, and the success attending sugar beet culture in this section, special attention being given to the company recently organized for feeding cattle at the sugar works. Mr. De Ricqles states that the cattle there have been doing remarkably well, and will be ready for the market soon. Upon another branch, the article suggests that the feeding of horse-flesh to hogs, as it being done in some parts of the West, notably in Nevada, may not produce healthy meat; and that "so much strong flesh might bring about hog cholera or kindred diseases." This horse-flesh proceeding does not obtain in Utah, so far as known.

Mr. De Ricqles also gives attention to the efforts being made here to improve stock by breeding, stating that the tendency to do this is especially marked in sheep raising. The sheep of Utah are quite famous, says the article, and as a rule outsell those shipped from her sister states. The reason of this is because of the pains that the Mormons took in breeding up their flocks. Then again, it is stated, Utah is very much of an agricultural country, where there is a large extent of alfalfa and grain field pastures, and it is the practice of many sheep-growers to utilize these fields in the fall of the year for the benefit of their flocks. Mr. De Ricqles thinks the future of Utah for stock-growing is very bright, as it has a very large area of land possible of a high state of cultivation, and the tendency is to settle up the State in small farms. He says everyone familiar with the stock industry knows that it is the aggregation of small holders of live stock that creates the constant supply at the markets, and predicts that before many years we will witness a condition in Utah similar to Illinois, Iowa or Missouri, so far as the source of supply for the stock market is concerned.

AN ARMENIAN TRADITION.

According to a tradition the Armenians are among the first nations that embraced the Christian religion. An Armenian priest recently gave an account of this tradition, which is be-

lieved among his people to be historically true. According to him, Abgarus, an Armenian king, heard about Christ, who at the time was in Jerusalem and performed miracles. He wrote him a letter in which he expressed his belief that the great Nazarene must be the Son of God, since no man could do the work He was doing. He invited Christ to come to Armenia.

This letter, the priest says, is still extant and is preserved in the library at Calro. It has been read by many learned men. The letter is said to be written in the Armenian language with Greek and Syriac letters. The reply received from Christ was to the effect that He could not leave Jerusalem but would send His Apostles to teach and heal the people.

The tradition further states that King Abgarus sent an artist to Jerusalem for the purpose of painting a portrait of Christ, which, however, was impossible. When our Lord saw the disappointment of the artist, He is said to have pressed a handkerchief against His face and in this way produced a picture, which was brought back to Armenia. The Romans, having heard of this miraculous picture, sent a large force against Abgarus to take possession of it. The king knew he could not successfully carry on a war against this power. In order to prevent the enemy from taking possession of the treasure, he sunk the handkerchief in a well, which to this day is known as Surp Tuscrag or the Sacred Handkerchief.

Such, briefly, is the tradition still believed among the Armenian Christians, and although it evidently is mostly a fable, it is not impossible that it has some historical foundation. That the Armenians very early accepted the Christian religion is an undisputed fact, and that they adhere to their creed with the faithfulness of martyrs is a matter of daily demonstration. They would seem to deserve a better fate than that which is theirs at present.

1847 TO 1896

Forty-eight years ago last July the Utah Pioneer, under the guidance of President Brigham Young, entered the valley of the Great Salt Lake through Emigration Canyon—the defile which cleaves the mountain range to the east of Salt Lake City, just south of Fort Douglas. This vast area was then Mexican territory; and the Pioneers took possession in the name of the United States of America, unfolding for the first time in this balmy atmosphere the glorious Stars and Stripes—emblem of freedom among men. Few white men had seen this valley; none had ventured to make it their home. Its appearance was extremely forbidding—a broad and barren plain, hemmed in by mountains, blistering in the midsummer sun, a narrow, winding stream cleaving it in twain and finding its goal in a briny lake where no animal life could be seen—the pall of death seemed to hang over all, as if to preserve it from man's invasion, as the paradise of the lizard, the cricket and the rattlesnake. Yet here the leader of that noble band declared was "the very