

interested them in their physical improvement.

If an Indian becomes convinced that a certain white is an honest man and will not cheat him or harm him in any way, that white man can lead the Indian in any direction. If the Indian lives upon his own land, knowing that he cannot be driven from it, and next to his farm is a white family that is getting on well, the Indian sees the improvements and sees that they are due to work. He sees the white family increase the ploughed land and the crops, sees the cattle and horses increasing in numbers, sees the white family build a house and leave the dug-out, sees the whites wearing better clothes, sees the new wagon, new harness, the new implements. Gradually the Indian gets it impressed on his slow mind that he too can do the same. He makes the effort. If the whites are friendly, if they are not trying to get his land, if it is part of their duty to encourage him, the Indian soon begins to manifest a pleased wonder at his own success. The rest is easy. Only keep him in contact with whites who will not entice him to drinking, gambling and other vices, and the problem is solved for him—he will become a prosperous man and he will not fall back just as long as the white influence around him is really an influence for good.

This is one case. Multiply it from one allotment or two—from one white and one red family to a hundred, to a thousand of each and, provided the white families are equally honest, capable and industrious, the result will be equally gratifying—the Indians will be saved, revolutionized and civilized in the right sense of the term. The only obstacles are, first—to get the consent of the Indians to try the scheme, and secondly—to find the whites who will accept the conditions. Can they be overcome? In my opinion they can. Yet what I am to offer as a removal of this second obstacle will raise a howl of denunciation among the "unco guid" who desire to hold the Indians as their cattle so to speak.

My proposition is in brief that the government turn the Indians over to the Mormon people, after having made provision to carry out the above scheme of inter-settlement of whites and reds. But why the Mormon people? Because every other sect has tried to solve the Indian question and failed. The Mormons alone have solved it. In Utah, Brigham Young found the Indians hostile and troublesome. They stole stock and murdered men. Brigham kept saying "It is better to feed than to fight them." Gradually the Mormon people carried that philosophy into execution, and it won. Many a verbal treaty has been made between the men of Mormon communities and the Indians about it that has never been broken on either side. The consequence is that the Utah Indians who are in contact with the Mormons are not only peaceable, but they are, under the influence of the object lesson, becoming interested in farming and stock-raising, and are moving steadily along the ascent of civilization.

But would the Mormon people accept such a trust? I have

never asked one of them, yet I am sure they would. No people on earth are so much interested in the Indians as are the Mormons. No people on earth are so favorably disposed to them. To the Mormon people the Indians are the descendants of Joseph, the ancient Hebrew, and they are to become conspicuous in the restoration of Zion and Jerusalem.

But would not the Mormons, if so placed towards the Indians, proselytize them? Not if they agreed not to do so. But the object-lesson of religion would doubtless be as effectual as the object-lesson of farming. But suppose the Indians did become Mormons, where is the harm? All the sects believe in God; all believe in a future life. As to that there is not much difference. But the older sects have no such interest in or regard for the Indians as have the Mormons. All other sects have tried to civilize them and failed. The Mormons have been successful in bringing about a safe and hopeful relationship with the Indians around them.

But, again, would the Mormons accept the conditions of inter-settlement? I believe they would, and that they would do it, too, from a high and noble sense of duty. Let the nation but try it and I will guarantee that in one generation a movement will be set up among the Indians towards civilization that will fill the heart of the nation with thankfulness. Once the industrial movement is begun, the schools will follow and in fifty years Indian wars will be things of the past and the United States will have placed the first diamond of justice in her crown in the name of her red people. Then the Indian problem will be solved and people will wonder why it was not thought of long before. In behalf of my red brothers and sisters, I plead for a trial. CHARLES ELLIS.

STAKE CONFERENCES.

BEAR LAKE.

On the 8th and 9th inst. our quarter-conference convened. The services were conducted by President William Budge. Nearly all the presiding priesthood throughout the Stake were present. The time was occupied in dispensing the principles of the Gospel. The preachers were many, and they spoke with freedom and power. The testimony of the spirit was enjoyed in a remarkable degree throughout all the services. The observance of the word of wisdom; the prompt and full payment of tithing; the duty of parents to their children; the perfect organization of the church; the free agency of man; the duty of the priesthood in regard to the careless lukewarm and indifferent; the authority of the Holy Priesthood and responsibility of those who bear it, and kindred subjects were treated with great clearness and power. The spirited singing also conducted greatly to the enjoyment of the conference. The statistical report for the stake was read, and some changes and additions made in the home missionary list. T. MINSON, Stake Clerk.

SANPETE.

The Quarterly Conference of the Sanpete Stake was held on the 14th

and 15th of February, 1891, in the Ephraim Tabernacle.

There were present of the First Presidency, George Q. Cannon; of the Apostles, F. M. Lyman and Anton H. Lund, and Presidents Canute Peterson, Henry Beal and John B. Maiben of the Stake Presidency. The local Priesthood was well represented.

Conference opened at 10 a. m., by singing and prayer.

President Peterson said the health of the people is better generally, than it was a short time ago, the schools were doing well, but few changes had taken place in the Stake organization and those caused by parties seeking new homes, the High Council and home missionaries will continue their labors as heretofore; ward missionaries have commented their labors with good results, the financial situation is improving, the Saints are willing to do what is required of them.

Apostle Lyman spoke upon the great amount of teaching we receive. The Saints are not great sinners but are sometimes forgetful, careless and indifferent. He dwelt upon the necessity of union in all things, and of the necessity to know the spirit we are of, that we be not misled, to be humble in our intercourse with each other and in all the labors of life.

Apostle Lund was pleased to learn that the religion classes had commenced; he knew they will do much good; the Saints are commanded to teach their children the principles of the gospel, they should be diligent in this matter. He spoke of the good effect that a proper feeling of solemnity in ministering the ordinances of the gospel has upon the young.

2 p. m.—After the opening exercises, President Cannon said the truths of the Gospel are always sweet to the Saints. The Lord designs to have the Saints perfectly indoctrinated in the principles of the Gospel. Every one will be rewarded for what he does. It is according to our faithfulness and diligence that our prayers are answered. There is a great field before the Elder to teach the young. There is a great deal too much of what is known as "hoodlumism" among us. Many have supposed that at death they will go immediately into the presence of God, but I will here say none of us will ever get into the presence of God to remain there until we are like him. He spoke upon the great expense incurred in sending missionaries to the nations and of the insufficiency of means in many instances for providing for the needy on their arrival among the Saints. Referred to the revelation on the war of the rebellion that the Saints watched for its fulfillment for twenty-eight years, yet it was literally fulfilled, and so it will be with all the promises that have been made to the Saints.

The statistical and Sunday school reports were read.

President Cannon spoke approvingly of ward missionaries visiting the Saints and of the Church schools, and the religion classes.

Bishop James A. Alfred, Spring City ward, gave a good report of his ward.

Sunday, 10 a. m.—Opened by singing and prayer. President Maiben presented the General and Stake authorities of the Church. All were sustained unanimously.