

## CALIFORNIA CONFERENCE.

LOS ANGELES, Cal., Oct. 22, 1896.

To the Elders laboring in Southern California the past week has been one replete with pleasant events, the remembrance of which will linger long with them.

Conformably to an appointment by President H. S. Tanner, our regular semi-annual conference in this part of the state convened at Los Angeles Sunday, October 18th. The Elders from the other fields in this conference arrived here during the previous week. Our number was increased to eleven by the addition of Elders A. N. Murdock and Charles Brown who had been laboring in the north. Elder H. S. Tanner and Elder Willard Scowcroft and wife who intend to make an evangelizing tour of the fields, opened in this conference, were present. By way of advertising, 5,000 hand bills were judiciously distributed, most of them being left at the doors of residences.

Three fairly well attended meetings were held, beginning at 10 a. m. and 2 and 7:30 p. m. respectively, presided over by the president of conference, Elder P. T. Wright. After opening the morning service in the usual way, the mission president, conference president, and clerk were sustained by a vote of the Saints and Elders present. Brief reports from the different fields were read showing twelve baptisms since last April, with fair success in allaying prejudice and creating an interest in the Gospel preached by the Lord and Master.

Elder P. T. Wright made a few appropriate opening remarks, after which he called in turn upon Elders Joe S. Berry, W. C. Horsley, E. A. Bushman, G. F. Harding and J. D. Irvine, who bore faithful testimonies to the cause they represent and spoke respectively, in an earnest and logical manner upon the following subjects: Faith, Faith and Works, Repentance, Baptism and the Holy Ghost. The effect of the meeting was enhanced by the rendition of an anthem and a solo at appropriate intervals.

After opening, the order of the afternoon was as follows: Elder E. M. Whitesides spoke on the Restoration of the Gospel; a solo was rendered by Elder W. Scowcroft; Church organization was explained by Elder Jas. Christensen; Divine Authority was proved to be a necessity in all Gospel work by Elder German E. Ellsworth; an anthem by our visiting trio from the north; Elder W. Scowcroft spoke for a short time on cardinal doctrines of our Savior; Sister Wright favored the audience with a solo.

The audience of the evening was the largest of the day. President Tanner occupied the time on the subject, "Mormonism a force which unites and blends all revealed truth." He said the Savior was not a plagiarist, as unbelievers had charged, because He taught truths found in the oriental religions of His day. The Gospel had been taught successively to Adam, Noah, Abraham and Moses, which accounts for the similarity of old philosophies to the divine principles taught by Christ during His personal ministry; the philosophies embraced many truths mixed with error, the Gospel contained the same truths with

the error eliminated. Divine truths that have been lost or clad in garbs of superstition are found in their simplicity in Mormonism so-called.

The special music furnished by our visitors from San Francisco and Sister Wright was an agreeable feature of the conference. A good spirit prevailed throughout and all pronounced it a day of spiritual upbuilding and felt to give thanks to Him from whom all good comes.

A Priesthood meeting was held the following day, October 19, at which President Tanner talked to the Elders nearly four hours, giving them some excellent advice, pointing out possible stumbling blocks and also ways to avoid them. Each of the Elders received a circular letter of uniform instructions with the request to read it carefully and often.

We were assigned to our respective fields of labor as follows of labor as follows: Elders P. T. Wright, German E. Ellsworth, W. C. Horsley, James Christensen and Charles Brown to Los Angeles; Elders J. D. Irvine, G. F. Harding, E. A. Bushman and Joseph S. Berry to San Diego; Elders A. N. Murdock and E. M. Whitesides to San Bernardino and vicinity.

The Elders received in a good measure of the kindness and generosity of the Saints.

On the evening of the 19th the Elders and many of the Saints were guests of Brother H. C. Jacobsen and wife. That part of the evening's enjoyment which ministered to the inner man proved Brother Jacobsen to be a master at catering to the epicurean side of human nature. The artistic and sumptuous spread served to regale the eye as well as satisfy the appetite. The table setting revealed the work of an artist. It was a marvel of beauty, the sight of which would have made the mouth of a well fed man water.

P. T. WRIGHT,  
President of Conference.  
E. M. WHITESIDES,  
Clerk.

## CALLS A PAPER DOWN.

MONTICELLO, San Juan Co., Utah,  
October 22nd, 1896.

I find in the Denver Times of October 13th, copied from the Durango Democrat, an article that is quite in keeping with the ignorance of some people. Bridger Jack was killed in Allan canyon, about 30 miles southwest of here, by Wash, as he is called. No doubt it was in part on account of the Hatch killing, as Wash maintains that the murderer ought to be executed, and Bridger Jack and the Hatch friends talk differently. Jack was the least known by those in this county of all the Plute Indians, as he traveled all over the country and only now and then came into this part. He was a skillful gunner and often bet all he had. When broke he would steal more horses, often out at Duchesne and other places. When asked where he got them he would say his father or mother, uncle or aunt or some relative had died; "mee heap catchem all time, all right."

As to the wife question Bridger had three dead wives and now the fourth left a widow. No Plute has more than one wife; but a squaw often has more than one husband. They are

very licentious and often a quarrel occurs. Several killings have happened in the last five years. Divorce is a simple runaway and they are not generally more than a month till they match again.

As to the calf killing, though greatly exaggerated, the people have had just cause to complain, as you know they have done, but in vain; for it is a fact they kill all the beef they want.

As to the prayer offered by Bridger Jack in Bishop Jones's house is simply a lie. No man ever had Bishop Jones to correct on his devotion to Delti or any Latter-day Saints in this land. The Indians frequently eat at our houses, besides begging from door to door. The Indians see too much of a difference of character between Gentile and Mormon treatment that often creates an undue jealousy between them. Who is to blame?

The Denver Times has quite a patronage in this land and ought to be ashamed to copy such balderdash. [The Durango Democrat we do not look upon as a decent paper, and expect nothing better. Our mission is, peace on earth and good will to man. We preach against adultery in all its various forms; against lying, stealing, drunkenness, and in favor of respect for our government, its laws and its officials, some of which unfortunately are lower than the Indians themselves.]

We find it quite a task to reform the Indian. If not any better than they used to be, it is no fault of the Mormons. It is because of whisky peddlers and the lower dens of Durango. Durango has many respectable citizens, but that is not the kind that hatetied up the Bridger Jack killing story and the falsehood of his association with the Mormons.

C. L. CHRISTENSEN,  
Indian Interpreter for twenty-two years.

Following is the article complained of, which, to a newspaper man, is readily seen to be filled in with fiction by an unscrupulous reporter to make a showing in his paper:

The murder of "Bridger Jack," the noted Pi-Ute who has inhabited the Blaine mountain country in Utah for years, is supposed to have been the work of the Hatch outfit, one of whom is now under sentence of death for murdering three Indians on Ohliven creek about a year ago, says the Durango Democrat. The murder was committed during the last week in September on the "Old L. C." or Bob Hott ranch in San Juan county, Utah. The causes leading up to the killing was the old, old story—"made bad medicine." Jack, aside from his cunning as a masher, had a "hunch" that he was a big medicine man and in practicing on "Wash's" family succeeded in killing a girl of 12 and a boy of 7 years of age in a week. The Indians who were present of course knew all the particulars, but deny all knowledge of a character tending to fasten the crime upon any one of their number. Even the Navajos say nothing for fear the Utes will retaliate by recounting the murders they engaged in during the past ten years. Those who have been investigating the affair are certain that the Hatch outfit are the guilty ones, but to establish the guilt is seemingly an impossible task.

The murdered Indian was among the brightest and handsomest of the confederated Utes, but long and continued res-