

## SANDWICH ISLANDS.

Elder William King writes from Honolulu to a friend in this city:

"Brother Fox arrived here all right and is assisting Brother Davis in engineering, and the band is making commendable progress under his tutelage.

I came here yesterday in company with Brother Eakle to meet his wife, who is expected by the steamer due today, but probably will arrive in the morning.

We are having very dry weather, not having had any rain to speak of since the first of last December, which has given us a fine opportunity for taking off our crop, which is not coming up to our expectation. Yet we have reason to be thankful for the success that has attended us thus far.

Our statement, received today, shows our indebtedness to be \$15,110. So you see we have cut it down some, and we have the returns of two more shipments to come in from this run, which will still further reduce it to \$10,000. We will close this season's run about next Thursday. I had expected at least fifty tons more; but there is nothing discouraging. If we have rains our next crop will be much larger. The cattle and horses are doing well so far, notwithstanding the dry weather. Some of the stock raisers have commenced to kill their stock for their hides already. Ewa, Kauai, Maui, Kohala, Kona and Kau are suffering very much for rain. The people of Honolulu are on water rations, scarcely any being allowed for gardens and lawns. Our water here is turned off half of every day.

The time draws nigh for Brother Gates and family, Brother Beesley, wife and two children, Brother Matthew Noall, wife and two children, to take their departure. They will be missed. A few Hawaiians will accompany the returning Elders."

## MISSIONARIES MOBBED.

The following dispatch came by Associated Press from St. Louis on April 19:

Information has just come from Dale County, state of Alabama, that five Mormon missionaries were severely whipped and driven from the county last Monday night. These men have been holding meetings among the ignorant classes of the county, and had formed a colony to go to Utah. On Monday night some forty citizens of the northern part of the county, without the slightest attempt at disguise, surrounded the house of Gid Irons, a recent convert, who was entertaining the five missionaries. Without delay they were brought out, stripped to the waist and tied in a row. Then each of the regulators, with a long switch, struck each prisoner a sounding blow. By the time the last blow was given two of the men had fainted, and others were wet with blood. After whipping the men's legs, they were given a thick coating of tar and feathers and warned to leave instantly or suffer death. The

names of the "Mormons" are Asa F. Dixon, J. H. Hagadorn, M. F. Miller, John W. Pearce and Unsel Morrison.

President William Spry, of the Southern States Mission, is in this city, and was shown the dispatch. He states positively that there are no Elders of the names given in the above report. There is an Elder Miller, in West Virginia. Nor does Brother Spry know of any Elders at all in the vicinity of Dale County, Ala. These facts, and the sending out of the telegram from St. Louis, indicate that the whole story is untrue, and sent out merely to create a sensation.

## THE OSAGE INDIANS.

By courtesy of Elder Andrew Kimball, we are enabled to present the following extract from a letter from Elder J. W. Ashton, now laboring in Indian Territory:

"Brothers Hill and myself are in the Osage country. We have offered our humble petitions to God that He would open the way, that an inroad might be made among this branch of the remnants of Israel. Success has crowned our efforts thus far. We are about forty miles from where we crossed the line, and bade adieu to Cherokee soil. On the main road from that land we were received very kindly by the Osages. In their respective localities the ones referred to are wealthy, well educated, and an intelligent-looking people.

The Osage agency was reached today. Their payment day has just passed. The chiefs, seventeen in number, have returned to their homes. The head chief—Eu Chesta Wah Ti Auka—had just left as we entered the agency, or somewhere about that time. In the evening we visited the U. S. Agent, Mr. Smith, at his elegant home, situated on a hill some 300 yards north of the business part of the town. We found him to be a very intelligent gentleman, and he received us cordially and granted us the privilege to preach the Gospel, go among the people and labor with them, so long as we kept within the law.

It is our intention on the morrow to travel some 35 miles to visit the head chief, and also to visit all the chiefs. It is in our power to meet.

We have seen some of the blanket Indians—as they are called here—and the impression made upon our minds is, that they are a smart-looking tribe, clean in appearance, wearing good clothing, but of the same pattern as that which is worn by the red men of Utah. They are rich people, as they draw a fraction over \$40 per head from the agent every three months. The infant three months old is entitled to this sum. There are about 1,500 souls all told. Perhaps there are 300 families. It is singular, but nevertheless true, that they numbered 3000 souls some fifteen years ago and have since decreased to that number. The laws of this nation are in many respects different to those of the Cherokee Nation. The

white man is required to pay \$12 a year for the privilege of living in the nation, if he has not a right obtained by marrying an Osage woman. The marriage does not guarantee the payment of the annuity, but the children of that union are entitled to it. There is a feature connected with this money, that is drawn four times a year, that would inspire some people to have a numerous posterity, as each receives the sum of \$100 per annum. A couple with some ten or eleven children would have an income that should give them a fair living. Besides, there is a good range for stock, the soil is very productive, the streams are filled with splendid fish, and wild game are plentiful. These advantages surrounding the Osage causes one to almost make the remark that they do not know how well they are off."

Elder Kimball also permits us to extract the following from a letter written by Elder J. J. Hill, companion to Elder Ashton:

We have just returned from our visit to the Osages. After leaving the agency we visited the Chief Eu-chis-ta-wah-ti-an-ka. He received and treated us with great respect. We had a good talk with him through an interpreter. He seemed very much interested in what we had to say and said he liked our talk. We told him that it was our desire to come among his people and teach them the Gospel in their houses and around their campfires, in their gatherings and wherever we could get an opportunity. He preferred to have the matter presented to the chiefs of the various bands—seventeen in number—in council, before we proceeded farther. He promised to get them together right away, but being very busy watching their white servants put in their small patches of corn, I don't expect they will get together for a week or two.

We are satisfied it would have been to the advantage of the mission to have been present, but circumstances would hardly permit us to remain. There is a good impression made upon those visited, and except for the interference of the Catholic Priests the way will soon be opened for a good work in this nation. The Indians are in their wild uncivilized condition, wearing their blankets as is the custom in all tribes. To do anything among them it will be necessary to learn the language, as they cannot talk English and there are very few interpreters among them. They are a wealthy tribe. Most of them have fine houses, but they have no use for furniture. They sit flat on the floor with their feet doubled under them. The old chief had a good laugh at us because we could not double our legs up and sit down on them as they do. When food is ready they spread it in the middle of the floor and all sit around; that is, all the male portion. The women eat by themselves.

They are very badly scattered, and were we to visit them in their houses it would necessitate a vast amount of travel, but they don't live in their homes long at a time. As soon as they get a little corn