

the commands of the Gospel. Elder A. Twitchell spoke on the subject of baptism as taught and performed by John the Baptist and the necessity of the world obeying it if they desire salvation.

About 3:30 p.m. Elders Browning and Poole descended a steep and rugged path leading to the sea, some 200 feet below, and Elder Poole baptized a young woman in a fresh water pool. She was subsequently confirmed a member of the Church to the meeting held at 4 p.m., Elder Browning being mouth. At this meeting some sixty-five persons were present, and Elder J. H. Carpenter addressed the conference, speaking on Psalms 1: 5; Matt. v: 13; the sacrifices of the Saints necessary for the work, and that they were the salt of the earth and should therefore keep themselves pure and act as examples to the rest of Samoa who had not yet joined us. He also expressed his regret at having to say good-bye to them now that he had been released from being presiding Elder on Savali, where he had been for the last sixteen months, to labor on Upolu. He also exhorted the Saints to extend to Elder C. W. Poole, his successor, the ready assistance they had given him in the past.

Elder C. R. Thomason then addressed the conference on the necessity of prophets to make known the will of the Lord, also the rise of the Church of Jesus Christ of Latter-day Saints in this age. Elder Browning then exhorted the Saints to diligence and to prepare for the next general conference for all the Samoan Saints, to be held at Fagali, Upolu.

At 8 p. m. a Priesthood meeting was held, seven Elders and three native teachers being present. All spoke and bore their testimonies to the work of the Lord. Many items of interest were brought forward bearing on the duties of the native Saints in honoring and sustaining the Priesthood. Thus passed a very enjoyable two hours.

Our conference was favored by the presence of Mr. John Burgess and family. He is a white trader and a long resident of Samoa. From our first arrival on Savali he has been our staunch friend, and the hospitality of his house is proverbial to all comers. The Elders have spent many pleasant hours with him and his family in their home at Falelima, a village some nine miles distant. The conference report would not be complete without reference to this most worthy and hospitable gentleman, for it was mainly through his kindness in the gratuitous loaning of tools, etc., that Elders Merrill and Bridges were enabled to finish the meeting house in time. We all say, God bless Mr. Burgess for all the good he has done to help the Samoan mission on Savali.

At midnight we closed our conference by a meeting of the seven white Elders, when we passed one of the most enjoyable and peaceful hours that one could wish for in exhorting one another in the work. We felt the power of the Spirit in our midst, and it served as a most fitting ending to one of the most pleasing conferences we have yet had in Samoa. Nothing came to jar or hinder our enjoyment. The weather was all that we could wish for; the sea was calm and propitious for both coming and going to

conference; and we all felt amply rewarded for what we had to pass through to get ready for the occasion, and the long journey both in coming and going.

On Tuesday, May 2nd, we left the Saints, with Elders Merrill and Twitchell to labor among them for the next six months. Time or space will not permit of an account of the journey by land and water of the remaining Elders and Saints to Saleaula, where they subsequently dispersed to their various fields of labor for the ensuing six months.

### A MESSAGE OF PEACE.

It was an interesting incident at the World's Fair on Thursday when the Princess Eulalia, representative of the royal house that provided Columbus with the means of discovering the New World, witnessed, at the dedication services of the Nebraska state buildings, descendants of the race which greeted on America's shores the illustrious *voyageur* mingling in the joyous festivities with civilized man from the Old World. A number of Indian chiefs, principally Sioux, were present on the occasion and attracted equally as much attention, though less of homage, than did the Spanish princess. Yet their presence there under such circumstances indicated the peaceful relations, so frequently severed, which may exist between the aborigine and the race that now bears rule.

The situation is suggestive of an occurrence at the time of the dedication services at the Fair grounds in October last. It was on the 23rd of the month, while the hallelujah chorus was pouring forth its strains of joy, that a man of strongly marked Indian features, clad in the attire of civilization, approached Hon. T. W. Palmer, who was presiding over the ceremonies, and presented a number of documents. One, prepared by himself, stated that he was the bearer of a message from Indian tribes of far North America; another contained instructions to him from the chief of the Indian federation which he represented, and still another was the message from the Indians to the white race. This message read as follows:

Brothers of the White Race: In memory of our fathers, who 400 years ago gave welcome to yours, the Metis and their allied Indian tribes renew to you that greeting and offer of friendship.

This we do neither as subjects nor as supplicants, but as a race which has done its work for men, while you have done yours, and for which there is yet a work to do.

Today you are rejoicing in your numbers, in your inventions, in your possessions.

Your numbers have often meant oppression to us. Your inventions have often destroyed us. Your taking possession has often left no room for us.

Yet even you are as unhappy in spirit as we are distressed in body.

Why then should we either hate you or submit ourselves entirely to you?

Are we not all brothers? And may we not learn from each other the things which we lack? Surely each of us was made for a purpose, and each of us has some truth and good for men.

You and your fathers have chosen to live at ease in settled dwellings. Therefore you have looked more closely into the bosom of our mother, the Earth, and have found out her hidden secrets. You have increased the power of men, and through your knowledge many men can live on small tracts of land.

We and our fathers have chosen to roam and face the dangers of unknown lands. Therefore we have studied the face of our mother and have learned the wisdom of forest and stream and sky. We have made ready the earth for settled peoples, and by our knowledge men can live in wild and barren lands.

Where your fathers found none of ours, there they perished.

Where your arts have come, there more of us can live.

You and your fathers, through your knowledge of the substance of the earth, have made for yourselves many things which are now considered necessities by you, but which for their making require the skill and labor of many men in many different arts. Thus each of you depends upon many others, and so you have invented rules by which the freedom of each is lessened for the sake of greater liberty to all.

We and our fathers, through our wanderings, have kept the simple habits and natural ways of life by which each of us is able to live without the labor of others. Thus none of us can be enslaved by others, and so we have remembered that all men are brothers, and that the gifts of nature are for all.

Where our principles are, there none are slaves.

Where your order is, there many can have comfort.

We acknowledge the usefulness of your inventions, and we admit that order is necessary to your mode of life.

We ask you to remember our good deeds to men, and to recognize the justice of our principles.

The coming days are bright before us. Let us enjoy them in peace together; you as the givers of new powers to men, we as the aboriginal people to whom all climates are home, and who, as a common bond, link your peoples together; both as lovers of justice and of our fellow men.

THE NATIONAL COUNCIL OF THE METIS OF THE NORTHWEST.

MICHEL DUMAS, President.

HONORE JOSEPH JAXON, Secy.

Sceau du Conseil National des Metis du Nord Ouest.

### WASHINGTON LETTER.

WASHINGTON, June 11, 1893.—There are times when entire communities remain for days in a state of semi-paralysis on account of some stupefying and horrifying public catastrophe. Washington has apparently had more than its share of such periods. For instance, that which followed the first arrival in the city of the dead and wounded from the first battle of Manassas; that which followed the assassination of President Lincoln by J. Wilkes Booth; that which followed the shooting of President Garfield by Gileau, and that through which it is now passing by reason of the falling of the floors of the same building in which President