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"APRILLE."

No longer lying cold and numb,
When they descend on path and stile
—So tender in their touch become—
The shadows seem almost to smile.

Even the wind grows gentler now;
Each day his voice in sweetness gains;
Greeting yon hill's denuded brow,
He oft from tricky jokes abstains.

As though, like some rough, clownish boy,
Sore smitten by desire to learn,
Or stirred by beauty's unknown joy,
A worthier state he fain would earn.

So, in the boughs where blue jays meet,
He whispers to their crystal rhyme,
Or, kissing wild flowers' rosy feet;
He over his March madness grieves.

And when the rain-drops patter low,
He listens to their crystal rhyme,
'That tells him violets soon will grow
O'er those who think no more of time.

And from the shadows and the rain
He weaves that mystery of delight,
Half gladness and half happy pain,
Which so enchants May's perfumed night.
—By Wm. Struthers, in Table Talk.

MISSIONARY WORK IN THE INDIAN TERRITORY.

The missionary work of the Latter-day Saints in the efforts to carry into effect the Divine Injunction, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations," has taken within its scope the principal place of gathering together of remnants of the once formidable tribes of Indians of the United States—the Indian Territory. And justly so, from the position the Saints occupy through the knowledge imparted by the revealing of the Book of Mormon in this age, by which the true lineage, character and history of the aborigines have come to light.

Information concerning those Indians has been given at various times, through the public press and otherwise. Lately, too, interest has been aroused because of disputes which have occurred and negotiations which have been pending between the United States general government and that of Indian Territory regarding land interests and a movement to abolish tribal relations among the Indians. Yet, without the bounds of the Territory, knowledge is limited as to

the local and general situation, and especially to give more information relative to the spread of the Gospel there, an outline of the history of the mission is given. It is only lately that the mission has developed sufficiently to justify the presenting of semi-annual reports, and through the courtesy of Elder Andrew Kimball, who is in charge of that field of labor, the following is gleaned from the first report.

Some 34 tribes (or portions thereof) are at present located in Indian Territory numbering some 77,000. Many of these tribes aggregate only from 50 to 500; the largest tribe or nation is the Cherokee, amounting to over 25,000. Of these some tribes are uncivilized; others semi-civilized and the largest ones civilized. The titles to lands being held in the name of the particular nations, save in a few instances, where allotment has taken place among the smaller tribes, the privilege of Indians or adopted citizens (those of the whites or negroes who have inter-married) to take up as much land as they can cultivate or hire cultivated, has brought into that country thousands from the surrounding States, who rent lands for a small fee, make a good livelihood and are free from taxation. These persons constitute a majority of the total inhabitants, amounting to nearly 100,000. The white, negro and Indian races are much mixed; and those of the pure blooded aborigine are much in the minority; but whether they be full blood, half, eighth or sixteenth, they occupy the same position as citizens.

Indian Territory, when first outlined in 1823, comprized a more extensive region than at present. It is now 2,000 square miles less in area than Utah Territory, including the small territory of Oklahoma, situated in the very centre. The eastern and southern portions are those which are inhabited chiefly by the larger nations, where farming, stock-raising and a few industries are followed.

Previous to 1823, the land included in Indian Territory, was the home of the uncivilized Osage, Comanche, etc., but from 1823 to 1835, as the increase of the white population east of the Mississippi continued, and the Indian lands there were exchanged for lands to the westward, the exodus of several thousand Indians was effected, the Cherokees being the pioneer nation. Then came the Creeks, Choctaws,

Chickasaws, Seminoles, and the many others from time to time, as the original homesteads were parted with.

Those who wended their way in those early days from Georgia, North Carolina, Florida and Mississippi, did so amid scenes of hardship and suffering. And those who live today who passed through the journeyings and experiences incident to such a pilgrimage, recount with solemn feelings the recollection of their trials, in leaving long-established homes, satisfactory to them, even if humble and erected after their peculiar style; the difficulties encountered in reclaiming a wilderness, and obtaining an existence therefrom. Not only did they have to contend with nature's obstacles—of a wild country, sickly regions and wild beasts, but the uncivilized tribes warred against them for many years, often producing desolation and ruin and spreading discouragement among those who were industriously inclined.

Prior to 1855 there was no effort to make known the Gospel to these peoples; but an occasional Elder, in traveling to other fields, had passed through the country, and experienced some difficulties. In this year, however, steps were taken by President Brigham Young to extend the Gospel among the inhabitants, and for that purpose nine Elders, five from Utah and four from a branch of the Church at St. Louis, were sent. These Elders, no doubt, were surprised at the evidences of thrift often to be found, considering the conditions the people had experienced, and labored zealously, until two small branches were organized in the Creek and Cherokee Nations.

One of the number, Elder John A. Richards, married an Indian woman, and gave a permanent resting place for the others. All, save the one mentioned, were released in from three to four years; but during their stay had penetrated into the Choctaw country. Their success in this direction was soon prohibited by the United States agent ordering them away, which order they were required to obey, even while having the necessary permission from the Territorial government.

The fair prospects of both inhabitants and missionaries abruptly terminated when the war of the Rebellion broke forth in fury over the land. The Indians had no particular part in the issues at stake, though a few were slave owners. The strife was