

Cattle Stealing and Recovery.

Mr. John Paul, of Salt Lake City, had quite an adventure, in driving Mr. Jennings' cattle from Salina to Salt Lake City last week. On Friday he arrived at Nephi with fifty-three head of cattle, of pure Devon and Durham breeds, in the best possible condition for the eye of the butcher and the palate of the epicure. As he was putting them in a corral in Nephi, remarks were made by a couple of men of noted character that they would have some of the herd, before it left that place. Mr. Paul was informed of the remarks, and advised to guard his cattle all night, which he did until about four o'clock in the morning, as well as having the gate locked. At daybreak he returned to the corral, and there discovered that during his short absence the whole herd, except two or three, were driven away and were out of sight. Mr. Paul sent his men out north, south, east and west in search but without effect. He had the two men arrested that had expressed themselves so covetously about the cattle, and tried before a justice of the peace. They acknowledged saying as stated, but denied the robbery, and there being no evidence sufficient to hold them, they were released. Search was again made, but no tracks or clue could be found, although a large corral some miles west from Nephi, in a secure and secluded position, was discovered, which evidently was made and used for keeping cattle under such circumstances. It is well understood that there is a gang of thieves in that vicinity, well acquainted with every resource and resort to make these raids successful. As one of the herdsmen was looking around, an individual approached him, and stated that he thought he could find the cattle, and if he would give him \$20 he could find twenty or thirty head. Mr. Paul was informed of the proposition, and visited the party, but told him that no \$20 would be forthcoming, but if the animals were not returned soon he would not be overlooked. Next morning, about three miles from Nephi, the whole number save one were found, and they appeared to have been driven hard and pretty far, as they were in a lather of sweat. They were then taken to their place of destination, passing through Provo on Thursday morning, and fine specimens of cattle they were.—*Provo Enquirer*, Dec. 16th.

The Indian Situation.

GLENDIVE CREEK, Montana, November 12, 1876.

A point is reached now which is either the beginning of the end of the Sioux war or its mere commencement. Within this vicinity of Fort Peck are at least 10,000 Indians. This vast horde live a savage, semi-hostile life of indolence and idleness. Friendly enough to remain within the easily eluded supervision and under the powerless authority of some one government agent, they draw rations, hunt, trade, and allow their young men the occasional diversion of stepping out and taking a few scalps. The men are all splendidly armed and well mounted, and roam over a district of country larger than the New England States. Within their camps and under the shadow of their good behavior, those who are known as the "hostiles," when hotly pressed by troops in the field, seek and obtain refuge. If this state of affairs continues through the winter the war will be revived in the spring, and these same Indians who are now driven in will go out again to the scalp hunt with renewed strength and numbers.

There is only one way of preventing these evils, one necessary and radical cure. This is a general disarmament of all the Indians along the Missouri river, and this would require much additional strength of military force. There are no troops permanently stationed in this region, yet there should be sufficient force within easy call to enforce the behests of the government. This disarmament of the Sioux bands, when once accomplished, would permanently settle the trouble. There is, however, to be considered here the important fact that when hostilities cease starvation commences; for it is true that thousands of these Indians are kept away from game, driven out of the buffalo range, and then supplied

by the government with food in quantities insufficient to sustain life. Unaccustomed to labor and unskilled in arts of civilized industry, they are and must for some years be the victims of our painful process of civilization.—*New York Herald*.

The European Mission.

The following is from the *Millennial Star* of Nov. 13—

"Stockholm, Oct. 17.—I attended Conference, in Christiania, on the 7th and 8th instant. We had an excellent time, a goodly number of strangers attending our meetings. "We had a Priesthood meeting on the 9th, and a concert given by the choir in the evening, which was well conducted and gave great satisfaction. I appointed Elder John F. Dorius to go to the 'far North' and spend the winter among the Saints there."

"The Conference in Stockholm commenced on Saturday, 14th inst., at 10 a. m. We held two meetings that day, and two each day—the Sunday and Monday following; and when we asked the congregation if we should close our Conference, the universal answer was, 'No.' So we continued it another day. The hall was crowded to overflowing, with respectable and very attentive strangers, and many had to go away for want of room; so for Sunday we hired a larger hall, but it proved too small also. The Lord filled the speakers with his Spirit, and they gave powerful testimony of the latter-day work. Many of these strangers expressed themselves fully satisfied of the truth, saying this was but their first visit to our meetings. I rejoice in this increased spirit of inquiry among the people of Stockholm, and judging from the reports of the Elders, it is more or less the case throughout the Conference, so I feel as if the greater part of the harvest in this land is yet to come. Through a letter from the few Saints in Finland, we learned they are anxious to have an Elder sent again to that region, and being impressed that it would this time be better to send one of the Elders from Zion, one set apart under the hands of the Twelve Apostles, Brother Axel Fullgren, from Utah, was selected in our meeting last night to proceed there and take charge, and Brother Carl Lundstrom to go with him. As they will be there all winter, we have advised Brother Fullgren to go to the American minister in Stockholm, and get a passport; when they arrive in Finland, they must get a permit from the police authorities to stay there for a certain time."

"There is a bill before the law-making department of Russia, granting 'Religious Liberty,' and the impression in Finland is that it will become law; until this we have advised Brother Fullgren to preach while sitting instead of standing, as there is no law against the former; also to move slowly and wisely, and have others attend to baptizing. We have a brother in Stockholm, who was born and raised in Estland, one of the Russian provinces lying in the Baltic, and formerly belonging to Sweden, but they do not speak the Swedish language. Whenever you think the time has come to send an Elder there, and this brother with him, we will try and carry your will."

"In the Stockholm Conference they have baptized eighty-four during the last five months, and the prospects were never better, but it takes a great deal of preaching; our native Elders are neat, intelligent, full of zeal and courage."

"O. N. LILJENQUIST."

"Birmingham, Oct. 31.—The labors of the Elders [in the Birmingham Conference] during the past summer have been mostly devoted to visiting the scattered Saints on week days, and in attending outdoor meetings on Sundays, wherever a congregation could be had to listen. We have had good meetings in the Ridgeway brass district, Herefordshire, and in Stanwick, Northamptonshire. In the latter place there is now a lively Branch where, nine months ago, there was only one member. The labors of sister Mary E. Clark, aided by some faithful Elders who have visited there, with the blessings of God upon all, have produced these happy results. In the other parts of the Conference, interest in the work has been more confined to those having relatives in the Church."

"I will state a circumstance that will show the religious oppression

the country Saints often labor under. Sister Sarah Goode, of Maxtoke, near Colleshill, a widow over 80 years of age, was baptized a little over 27 years ago. Previous to receiving baptism she had been unable to walk for seven years and a half, and was in constant pain; when baptized, all pain left her, and she was soon able to walk and do her own house work, having a large family. From that time she has continued to bear a faithful testimony of the power of God, as manifested in her behalf. About two years ago the vicar of the parish went to her and invited her to attend church, and have no more to do with the "Mormons," and he would see that her living was provided for as long as she lived. Another person has since been telling her he had a pig he could give to her; and again, that he had some gowns to give away; but the same conditions were imposed, or no gifts. The old lady hands them Vol. xi of the *Star*, containing the account of herself and sons being healed by the power of God, and tells them she is not to be bought. Several such cases might be mentioned, but that will show some of the present modes of fighting the truth."

"JOHN ROBINSON."

—It is said that some physicians now claim that the general prevalence of diphtheria is due in a great degree to the gas which is thrown off from coal stoves in ill ventilated rooms.

—Mrs. Lucy Stone Blackwell says she "hates everything in Massachusetts except its rocks, trees, and brooks," and the *Boston Herald* inquires if her husband is a rock, a tree, or a brook.

—The *Springfield Republican* thinks Tweed's mind is not affected, and assigns as a reason the fact that he has discharged his lawyers.

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