

first tried to get a place to preach in, but were refused two or three houses. We went to tracting the city and at first everything seemed to be against us, but we applied ourselves to fasting and prayer, and then the tide turned. On Sunday next, 18th, we were invited to speak in the parlor of a hotel, which we did after meeting. We were asked many questions, which were answered to their satisfaction. One of the men said: "The only way we can get around these men is to deny the Bible." We made many friends, sold some copies of the Voice of Warning, and gave away many tracts.

From that time all seemed to go on smooth with us. The next Sunday we got a hall, and held two fine meetings. We also had money given us, so we were able to pay our hotel bill, and although the people would not take us into their homes and keep us over night, they would give us money enough to pay our way; so if the Lord don't provide in one way He will in another.

After we got the city tracked we went out in the country some five miles to a place called Ribold, where we met a friend who had entertained our Elders before. He knew Elders J. Q. Critchlow, also a number of the Elders. We held six meetings there and baptized some into the fold. They were Mrs. J. C. Critchlow's three daughters and one son. After holding meeting there we got a house some four miles away, at a place called Glad Run; and from there to Renfrew, where we are holding meetings now. Last night we held a meeting; one man said that was the first Gospel sermon he had ever heard.

I want to testify of the kindness of the people here who have ministered to our wants when inspired of the Lord to do so. They are rich, as this is in the region of the large oil wells. I also want to say to the young men of Zion who are not called out as yet, that the people here are just as kind and hospitable as in the Southern States, where I was traveling before I came here. Some of the Elders who have been in this part need censuring for not writing after they get home, as some have failed to do as they promised. When the Elders make a promise they ought to be sure and fulfill it, and not be so forgetful as to break their word.

Your valuable paper comes regularly, and is read with interest. Looking over the reports of the Elders it makes us feel as though the little stone is rolling; and may it roll till it fills the whole earth, as the Prophet foresaw.

J. Y. BARLOW.
M. M. DECKER.

A REMNANT, ONLY.

During a recent visit to Koosharem we were greatly delighted with the improvement being made among the few Indians still remaining of the once-powerful tribe of Grass Valley Indians. There were eighteen lodges of these Indians during the early settlement of Koosharem, but now only five lodges are left.

Through the efforts of George A. Hatch and others, a great deal is being done towards the improvement of the few who remain, though deaths are far more frequent than births. The youngest of the tribe, is a papoose of five years; but one woman of the tribe hav-

ing given birth to a child for several years.

Much has been done to improve their financial condition too. President A. K. Thurber persuaded them to settle down and procured land for them, and a right to half of Box Creek if they would do so. As farmers, they have done quite well. They have four fields and several pastures fenced. One field contains thirty acres of land, being used for grain farming, while others of fewer acres, are used for lucern farms. Most of their lucern is cut and fed green; so the Indians haul hay on shares for their winter supply. This year the tribe wanted the thresher to come up and thresh their grain, agreeing to clean the rocks out of the road and get dinner if the men would agree to come. The road was well cleaned and the dinner was satisfactory to the dantiest machine-man. The chief's wife, Mary Arapein, prepared it. She had warm biscuits, rice pudding, tea and other things needed, in abundance. When the threshing was over, Jim Arapein, the chief, had ninety-eight bushels and the rest having a hundred bushels of wheat, their winter's bread.

In the Koosharem Sunday school, a class has been organized for these Indians. It did have seventeen members but two have died lately. They have been taught to read, and to be more cleanly, as well as to know something about religion. Recently, a visitor saw a cellar with wash-tubs, kettles, pans and other things in it. Asking the chief what it was for, the visitor was told, by motions, that their teacher had told them all, to wash and then go to Sunday school. When they first joined the Sunday school, they were very dirty, but now they are quite clean, as a result of the "cheese man's" teaching. In the Sunday school, the work being done is undoubtedly, accomplishing much good. On "Nickle Sunday" they all brought their nickles, while gambling and smoking they have abandoned, promising to wait till the "cheese man" smokes before they do again.

Ever since he came to Grass Valley, George A. Hatch has worked at dairying, and so the Indians call him the Cheese Man. At an entertainment he wanted them to show how they gambled, but they were quite reluctant about doing it. He laid down some money in two piles, and they began. With a small stick resembling a guinea-pig in one hand one began. First, he would begin a mumbling noise and swing his arms, slap his hands together, strike them together at his back, and after a certain time, hold out both hands for the other side to guess which hand it was in! They played but a little while, when Peterson, the best gambler, won all the money and pocketed it with a chuckle, "Cheese Man got no money now." Peterson used to be a great gambler, and would often, after a night's playing, have a pack load of blankets and buck-skins, he had won, at the stickguessing game. Later, he was lucky at cards, but they have quit it all, now.

Among the younger Indians of the tribe, Jack Apooch is the most prominent. Jack has just married, and settled down to live with his step-mother. Years ago, Jack's father had two squaws but Munch had none. Munch was a fatherly old fellow, so Apooch gave Jack's mother, to the old man. In a few

years Munch died, and Apooch took the squaw back and lived with her again. Old Apooch is dead now and Jack cares for both of the squaws, as a dutiful son should.

Lately, the Indians are learning to dance. They are pretty good dancers, too. At first, they would let their feet remain stationary and swing their bodies to the call of "balance all," but they soon learned to move their feet and bodies in a proper manner, and since they attend the dances in town they have quit having their allnight powwows. Their women now wear hats and dresses. Indeed, the chief's wife has her dresses made by a dress-maker and uses curling irons on her bangs; while her house is quite neatly kept.—Richfield Censor.

DECEMBER WEATHER.

The following data, covering a period of twenty-one years, for the month of December, have been compiled from the weather bureau records at Salt Lake City, Utah:

Temperature—Mean or normal temperature, 34 degree; the warmest month was that of 1899, with an average of 40 degree; the coldest month was that of 1876, with an average of 27 degree; the highest temperature was 61 degrees on December 1, 1874; the lowest temperature was 10 degrees on December 25, 1879; average date on which first "killing" frost occurred in autumn, October 12; average date on which last "killing" frost occurred in spring, April 1st to 5th.

Precipitation (rain and melted snow)—Average for the month, 1.66 inches; average number of days with .01 of an inch or more, 7; the greatest monthly precipitation was 4.37 inches in 1889; the least monthly precipitation was 0.11 inches in 1878; the greatest amount of precipitation recorded in any twenty-four consecutive hours was 1.38 inches on December 14-15, 1888; the greatest amount of snowfall recorded in any twenty-four consecutive hours (record extending to winter of 1884-5 only) was ten inches on December 5, 1892.

Clouds and weather—Average number of clear days, 9; partly cloudy days, 10; cloudy days, 12.

Wind—The prevailing winds have been from the southeast; the highest velocity of the wind was 44 miles from the north on December 28, 1895.

Date of issue November 30, 1896.

J. H. SMITH,
Weather Bureau.

RETURNED ELDERS.

Elder Otto Johnson of Grantville, Tooele county, paid the News a pleasant call Wednesday. He returned Tuesday, November 24, from a mission to Iowa and Missouri, where he has been laboring the past two years. He left for that field on Sept. 19, 1894, and has presided over the Iowa conference the last year. He says he has enjoyed good health during his absence and had many opportunities of bearing a testimony to the truth of the Gospel.

Elder George A. Whitlock of Mayfield, Sanpete county, arrived in this city Wednesday on his way home from the Northern States mission