

tendered his resignation, which was accepted, a vote of thanks being tendered him by the people for his past faithful services. A new bishopric was then duly installed, and accepted by the unanimous vote of the people, consisting of Mons Peterson as Bishop with Charles W. McConkie as his first and Henry John Hollyoak as his second counselor. Brother Peterson was ordained and set apart by Elder Young and Brother McConkie by Elder Hammond. Brother Hollyoak was away from home. From here we go to Monticello. ANDREW JENSON.

Written for this Paper.

AMONG THE NAVAJOES.

BLUFF, San Juan county, Utah, Nov. 14th, 1893.—I thought the account of a short trip among our Navajoe friends might be of interest to the numerous readers of the NEWS. Mr. Robert Mitchell, government scout and packer since 1868, and the writer left here on the 7th ult. across the reservation about sixty miles through a rough and sandy canyon with the greatest variety of scenery—ancient cliff dwellings of all sizes and variety, some apparently inaccessible. Our road was in a southwest direction, part way along the trail and sometimes a wagon road, to Moencoppy, A. T.

The object of our trip was to get the body of a young man supposed to be from St. Louis, Mo., who was killed by the Navajoes, or one of them, about March 15th, 1893, shortly after the San Juan gold boom, while men were scattering in every direction. This man was travelling alone; and while preparing his supper at the camp fire he was shot in the back, seemingly without provocation—so say the Indians. He had a good riding horse, four burros well packed with all the saddles and equipments for a hard trip. He had a good gun and revolver, and was well clad. He was tall and portly, dark complexioned and somewhere in the twenties of his age.

By arrangement we met Captain F. W. Silby and Lieutenant E. H. Plummer, the now Navajoe agent, with a detachment of thirty men, packers, cooks, etc., and four Navajoe police and for government interpreter a Navajoe who has been to school for years. They reluctantly took us to the dreaded spot where the body was deposited; but after they showed it to us they went away quite a distance and Mr. Mitchell began digging. The body was covered with a shallow covering of sand and quite a quantity of rock. The unfortunate had on his clothes, hat, shoes etc., with a brown, red-lined ducking coat, a black "slicker" and a grey blanket nicely folded, with a rope so adjusted as to make him convenient to carry, which evidently had been done or nearly six miles from where he received the fatal blow that ended his days, in a place now where it was hoped it would never be found out. After finding some decaying blanket and other clothing the next was the finding of an 18-carat gold ring and a small book that was badly discolored—no doubt his diary; but it was in such a condition that it could not be read at the time. We were only able to gather up the bones, as the body was in a bad condition to handle, though the shoes

were in a perfect state of preservation. The disposing of this matter is in the hands of Judge Jos. F. Bartow, who will act in accordance with the instructions of a sorrowing mother.

Lieut. Plummer is determined to have the murderer, who has hid up for the present. The Indians are willing he should be dealt with according to law. This agent has great influence amongst the Indians. He is kind and determined and they like and respect him very much, and since the Indians were turned over to the military department it has resulted in much better regulations and given better satisfaction both to the Indians and all frontier settlers than when it was in the hands of the interior department.

I asked Lieut. Plummer about the Ute removal question. He said it would be preposterous and absolutely folly to join the two tribes any nearer together. They would encourage each other in committing depredations; says he, "They are too near together now, and might possibly join in a fight against law and order." Plummer said to the Indians in my hearing, "Send your children to school; educate them; I am your friend; I will not force you to send them to school but I invite you to do so; the government appropriates \$200 per head for every child you send, for food and clothing, and I shall only think you are fools if you keep your children herding sheep, cattle, horses, etc.; do not talk about fighting; this is only children's talk; why fight your best friends? Ask your leading men, fourteen of whom I took to the World's Fair, what they saw. They can tell you about the intelligence of the Americans and where your children can come if you educate them and also about the most of people they saw." Here followed a long talk by two of the men who had been with him. Then Plummer said, "Thieves, robbers and murderers will be promptly attended to and you need not think to hide nor try to fool us in these matters." Here his voice raised and his gestures showed he meant what he said: "I am not a long talker, but I mean what I say." He addressed them as his friends and brethren and kinsmen, which took very well.

This is a new departure from their usual way of being talked to and the Indians appreciate it. The Indians said in short: "We believe you; you are like a clap of thunder; we hear you a long way off; you mean what you say; we would like a school at Bluff or nearer to where we live; we do not like our children sent a long way off where we never see them." This with a few foolish and childish requests ended the talk with their agent, with the appointment of a chief of this division of Indians and with instructions to the Indians to listen to the chief men of Bluff and the interpreter. It all showed that Lieutenant Plummer appreciated the influence of the people and their struggles to keep the Indians at peace. Mr. Mitchell, an old time acquaintance of Plummer, also recommended the steady, patient course of the people here as being attended with good effect. Altogether it was a beneficial trip to all hands, and will result in good to the traveling public. The writer will soon be authorized to give permits to cross the

reservation, which will make it safe to travel and will save both life and property and will also be the means of identification in case of an accident, so that there will not be any such state of doubt as to identity as in the case above mentioned. Please call on me for permits and directions, water, etc. I will wait promptly on the public.

Eastern papers, please copy.

Respectfully,

C. L. CHRISTENSEN,

Indian Interpreter,

P. O. Bluff, San Juan county, Utah.

CHURCH THEOLOGY CLASS.

The class convened in regular session at the Assembly Hall—over one thousand students assembling and many taking part with much earnestness. Promptly at 12:30 p.m. Dr. Jas. E. Talmage, instructor of the class, called the assemblage to order and Elder T. C. Griggs opened with prayer. From the catechization it was evident that very careful preparations had been made by several members of the class and much subject matter of previous lessons was rehearsed with thoroughness and dispatch. All were encouraged to hand in written questions upon any subject, which would be duly considered and answered under proper authority. According to the plan followed the fourth Article of Faith was next taken up for study:

We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the Remission of Sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

The instructor considered first—The Nature of Faith:—A full definition was given and faith explained to exist in many stages from the idolater's and wicked man's faith to the perfect knowledge of "things hoped for" by the true Saints of God.

Second—Faith as an element of power. It being the motive principle of all action, the mighty works of faith recorded in sacred history were referred to and many instances from the Bible and Book of Mormon vividly placed before the students. Through apparent simple means great deeds had been accomplished not in opposition to the laws of nature but under the operation of a law that is highest and perhaps not as easily comprehended. By that power "all things are made possible" and as Paul says "time fails" to relate all that had been wrought through this great principle.

Third—Faith is essential to salvation. It was so taught by all the prophets and apostles of old as well as modern times.

Fourth—Faith as a gift of God. No one can be saved without faith yet it is a gift of God; not thrown broadcast before man but dependent on his sincerity and humility if he will thus strive to obtain it.

After benediction by Elder H. J. Grant the class adjourned for one week.

THE EXPLANATION of the recent trip of Governor McKintley, that he went to New York for a brief rest, is complimentary to the rural peace and simplicity of that town. If the gallant major had not been afraid of bustle and excitement he would doubtless have gone to Ogden.