

condition; spoke especially of the Teachers and Deacons being faithful to their duties, urged the Saints to continue their faith that the crops might be gathered safely in due time.

Elder J. W. Woolf reported the Young Men's Mutual Improvement associations of the Stake as being alive to their duties, conjoint meetings having been held regularly through the season, and preparation being made to resume the regular meetings for the winter season.

Elder F. W. Atkins reported the Sunday schools as being on the increase in numbers and average attendance, one more school being organized in the Stake since last conference.

Sister Mary L. Woolf, in reporting the Relief societies of the Stake, testified that the Spirit of the Lord had been poured out in much abundance upon the sisters in their meetings from time to time, a renewed interest being manifest.

The labors of the home missionaries, High Priests and Seventies were severally reported by those in charge.

Elders J. A. Woolf and Sterling Williams followed with appropriate remarks upon the importance of educating our children, choosing proper associates, setting good examples for our fellow beings to follow, and living as becometh Saints of God.

Singing. Benediction by Elder S. L. Rollins.

2 p. m.—After the opening exercises Elder Winder addressed the Saints upon the duties of every day life, exhorting all to diligence.

The Primary associations of the Stake were then reported by Sister Emily Biglow, showing 117 members.

Sister Zina Y. Card reported the Young Ladies' Mutual Improvement associations of the Stake as being fully organized and in good working order, the sisters being fully alive to their duties, the gifts of the gospel being manifest from time to time to a great degree; and closed an impressive address by exhorting the youth to live pure lives that they might be worthy of the favor of God.

Elder C. O. Card then addressed the Saints, reminding them of their duties, the most important at present being the response to the requirements for means to assist the Pioneer monument fund and Logan Temple; the payment of our tithes promptly; furnishing sufficient schools for the education of our youth; taking care of the poor, and assisting those coming into our midst to find suitable locations. He closed by invoking the blessings of heaven upon the people.

Conference adjourned for three months. Benediction H. D. Hinman.
SYLVESTER LOW,
Stake Clerk.

UTES SELECTING LAND.

"Solid Muldoon" Dave Day is in Denver taking a little tour of recreation from his labors as Indian agent at the Southern Ute reservation says the *Republican* of the 9th inst., and yesterday afternoon was very comfortably ensconced on some soft pillows with a copy of a big Sunday edition of a Denver paper firmly grasped in his hands.

"Oh, everything is all right down on the reservation now," said he. "All the inspectors have returned to Wash-

ington and the excitement among the whites has about subsided."

The Ute reservation in the southwest part of the state, 430 miles from Denver, contains about 1,200 Indians. These are divided among three sub-tribes of Utes, the Wiminuchus, who constitute about one-half of the whole, and the Moacues and Capotes, who constitute the remainder. The reservation is about 15 miles by 110 miles in dimensions. The Wiminuchus are opposed to dividing the lands in severalty while the other tribes favor it. There are several hundred thousand acres of agricultural and grazing lands watered by the San Juan, Piedra, Florida, Pine, Animas and La Plata rivers. About 400 members of the tribes will take up land in severalty. The head of each family is entitled to 360 acres of agricultural and grazing lands equally divided into family and each member of the family except the equaw is entitled to 160 besides, divided in the same way. The remainder of this section of the reservation will be thrown open to the settlement of the whites probably next year.

"The three commissioners, headed by Judge Scheutze, editor of the *Vorwaerts* of Austin, Texas, have been engaged in the work of making the allotment during the past three weeks. The Indians are usually selecting the bottom lands along the streams and in continuous bodies so as to keep out any white interlopers. About forty-two farms have been worked by Indians since 1888 and these have of course been selected by those who have so long worked them. By thus taking this land up in severalty the Indians lose no right or interest which they now have in the rest of the reservation."

"Do you regard this as the ultimate solution of the Indian question?" was asked Mr. Day.

"I certainly do," was the reply. "The majority of the Indians are like the majority of the whites; they are willing to work if they get paid for it. I have no trouble whatever in getting them to work when I pay them seventy-five cents a day and give them their mid-day meal. The pride of ownership is just as strong in the average Indian as it is in the average white man. The aim of the government is, of course, to render the Indian self-supporting. What difference does it make whether the Indian supports himself by his own manual labor or the proceeds of his own lands which he has leased to some more enterprising or capable white man? If he thus becomes a self-supporting citizen he is a gainer, so is the government and the white man, who is earning a living off the land."

"The Osage Indians are probably the wealthiest in the United States. They lease their lands to the whites and are perfectly content to live and prosper on the proceeds. If the experiment is successful in the case of the Osages, it will prove equally so in the case of the Southern Utes, who are a very superior race of Indians. As an illustration of this it may be stated that in over two years there hasn't been a single intrusion of the law. The worst offense back of that there was the stealing of a saddle. Last year the post trader gave Indians about \$3,000 in credit and they

have since paid up every single penny of it. This is a record which cannot be duplicated in any white community that I have ever heard of."

"The fact of the matter is," continued Mr. Day, warming up to the subject, "every blanket Indian should be allotted his lands and every incentive given him to cultivate habits of industry. I haven't the remotest question in my own mind about the complete success of the experiment which we are now engaged in on the Ute reservation. Those who have been loudest in opposing it will soon confess that it has proven a complete success notwithstanding their croakings."

A committee representing the Harvest festival will wait on Mr. Day today for the purpose of getting his consent to the participation of some of the Utes in the coming festival. This they will have no trouble in doing, provided they are willing to defray such trifling expenses as may be incurred. Half a hundred or more of them may be secured to come here for this purpose.

WOOLLEY FAMILY REUNION.

A reunion of the Woolley family was held Wednesday evening in the Ninth ward annex. There was two objects in view; one was to bring the families together and the other to honor the much respected Bishop, Samuel A. Woolley, it being the seventieth anniversary of his birth.

The First Presidency of the Church, presidency of the Stake and Apostle Heber J. Grant were present, besides about 200 of the Woolley family including John Woolley from Centerville, and Samuel Woolley from Grantsville. It was intended to be a surprise but the Bishop's keen perception outwitted the committee, and about 2 o'clock he accosted his son-in-law, who was to have led in the box, and asked what time he would be around to take him to the annex. The interest, however, was just as great and possibly more agreeable to some to have the matter end thus.

Congratulatory addresses were delivered by Presidents Woodruff, George Q. Cannon and Joseph F. Smith and Counselor Penrose of the Stake presidency, all referring to their early experiences and acquaintances with the Woolley family and calling attention to their unswerving integrity and devotion to the cause they had espoused. Such a record was both gratifying and commendable.

Refreshments were served by the Bishop's daughters and aide, and after feasting upon the good things of the land, Elder John Woolley gave quite a complete historical sketch of the Woolley family, referring to their early experiences in the Church, their intimate acquaintance with the Prophet Joseph and associates, and their journeys westward to the valleys where their numbers have increased until at the present time there are over 500 whose names are known and influence felt from the northern to the southern boundaries of the Territory.

The Bishop gave a brief sketch of his life, his boyhood days, his conversion to the Mormon faith, his great reverence for it, his journey to Utah, his experience in early days, his appointment to the bishopric and his