

proportions. Even in this new and rich country he found destitution, as well as crime, drunkards and fallen women. To rescue such was the duty of society.

The speaker gave a vivid picture of the condition of the so-called slums of the big cities, where human beings live in filth, breathe putrified air, starving and dying. The Salvation Army reaches out, he said, after these unfortunate beings. If we cannot do away with the slums, a ladder can be let down into these depths, enabling the sufferers to climb up to a level where morality, religion, salvation are possible. The speaker outlined the work done by the Salvation lassies (or rather Salvation "angels") in such places, who nobly seek out the sick, the hungry, the fallen, endeavoring to help them to a better life. In this connection he made an eloquent plea for the fallen ones. All he would ask for in behalf of those who are down and who cannot help themselves was that those who are able to do so, would help them up—to extend to them the same mercy that is extended to a horse who falls in the street, unable to rise to his feet.

In behalf of the poor women, who are fallen, he pleaded earnestly. He related an incident where a young girl after having gone astray, went to her home pleading for mercy, but was met with scorn by her own relatives. She went to friends and acquaintances, but all doors were locked against her. There she stood in the street. What could she do? Finally in despair she killed her innocent babe and tenderly covered the little corpse with leaves. The rent is easily imagined. The police found her and the sentence of death was eventually pronounced upon her. Finally through the intervention of the "army" she was pardoned and given to the "army." She came as a lamb to the cross. Such cases are numerous. The "army" seeks those on whom society turns with scorn, even if they are in prison, and tries to lead them to the cross.

The speaker related another incident. A boy was implicated in the robbery of a saloon and was sentenced to imprisonment. On his term expiring he had every intention of living an honest life. He obtained a situation but as soon as it became known that he was a "jailbird" he was discharged. Every avenue of honest labor was closed to him. He might commit suicide to be sure, but as he did not choose that, he found no other means than stealing. Society drove him to commit crime and then punished him. Finally, through the instrumentality of the Salvation Army he became a converted man and a good workman.

To a fallen being like that, the "general" said, only four courses are open. He can starve or commit suicide or work. But as society generally prevents him from the latter course and as he may object to the former alternatives, his last resource is as a common rule stealing, for which society then promptly punishes him again.

In order to help such people in a community some earnest efforts must be put forth. There can be no question about the duty of humanity, to say nothing about Christianity, to help those drunkards, those fallen women,

those starving masses. They must be inspired with hope and be shown the way to salvation; they must be made co-workers in the glorious cause of deliverance. The work must be not merely one of amelioration, but the fallen ones must be taken out and given the means of self-help. Their needs must be supplied. No citizen would allow fallen beings to perish on his doorstep. If they are hungry they must be fed; if they are naked they must be clothed.

The Salvation army acts upon that principle. Thousands of destitute people in London are being fed and given shelter and taken care of. This is not given for nothing, because we want to stir the needy ones up to activity and some degree of self-help.

There is no use in giving money to the drunkard and the idler and others, if they are left where they are. If the drunkard is to be saved, he must be made sober; the idler must be made to work and the dishonest must be made honest.

With regard to the success attending the efforts to save the fallen, the speaker would say that he had found that about eighty per cent of the fallen women were brought back to the paths of virtue and other unfortunate ones in similar proportions. They must be sought out and sympathy must be extended to them. If they do not know how to work, teach them how to earn a living.

The speaker outlined the plan followed in London, where the poor and the needy were fed and clothed without asking any questions as to what or who they were. In his home of refuge for those who have one cent is provided a meal and sleeping quarters of a kind; for two cents, a little better entertainment is given, and those with three cents can get a bath in addition to food and shelter, and so on. No questions are asked them, any more than if they were the guests of the Grand hotel or the Hotel Metropole. Then they are given work. The greatest friend to vice is idleness. The first step in reforming is keeping busy.

The "general" said he has a farm of which 1500 acres was in cultivation; of this there was a market garden of 100 acres, on which the rescued ones were employed in various industrial and agricultural pursuits. Work is required of all.

A humorous vein went through the whole lecture making the contrast between this and the pathos of his descriptions of misery all the more marked.

Captain Taylor very pleasingly, at the close of the lecture, rendered a French solo, which was encored.

Resolutions of thanks to General Booth for his interesting discourse and to the First Presidency of the Church for the use of the Tabernacle were adopted and benediction was pronounced by Rev. B. F. Clay.

It was a quarter to 10 o'clock when the vast audience dispersed.

#### UTES IN SAN JUAN.

The following, received by the News as a special from Ogden at 4 p. m. Saturday, is a letter which this morning came to the executive office in this city, and was immediately forwarded to Secretary

Richards, who is very ill at his home in the Junction city. It is direct from the "seat of war" and of course is official:

SAN JUAN COUNTY,  
Wednesday, Dec. 12.

Hon. C. C. Richards, Territorial Secretary, Salt Lake City:

Colonel Lawton and Day, the Indian agent, arrived at 3 p. m. today. After a conference with the governor they had a conference with the Indians at the schoolhouse. After a talk of several hours no result was reached other than that the Indians refused absolutely to return to Colorado. They professed to doubt the authenticity of the telegrams from Washington, etc. When the question was put to them, whether, if the "Great Father" at Washington told them to return they would go, they would not answer me in regard to it.

C. L. Lawton telegraphed to Gen. McCook the situation tonight, saying they refused to return, and that if the orders of the department are carried out, troops will be necessary. The Indians profess to be peaceable if they are allowed to remain. They claim the country belongs to them as much as to the whites.

Your telegram transmitting message from the secretary of the Interior received. A special messenger will carry the telegram from Colonel Lawton tonight to Thompson's Springs, arriving there tomorrow at 1 p. m. He will await an answer there. This letter is sent by him. All well.

Sincerely yours,  
CALEB W. WEST.

Private dispatches received in this city today, and consequently of later date than the letter, are, however, of a different and far more hopeful character. These advices are in substance to the following effect:

The Utes have consented to return to their own reservations in Colorado and are even now on their way back. Colonel Lawton, it is understood, will remain personally upon the ground until the invaders are well off Utah soil and the orders of the government officials fully complied with.

The settlers of the whole of the San Juan county are extremely jubilant over the favorable turn of affairs and the ending of a condition which threatened to precipitate a destructive and costly Indian war. While the Utes will go back very reluctantly, it is firmly believed that their departure means absolute and perpetual cessation of hostilities between them and the whites on this side of the line.

It is felt that there is great cause for congratulation in the trouble being terminated with the loss of life or shedding of one drop of blood. That the consummation of the difficulty has been so successful is due entirely to the firm, conservative course maintained by Utan officials and citizens from the beginning. Coloradans are entitled to no part of the credit and should take back their Indians with the best grace possible, give them better treatment than heretofore and remember that the "dumping business" is a game they have lost every time when they have played it against this Territory. The lesson is a wholesome one and can be taken to heart with profit.