

pensation of His kingdom upon the earth. In the relation of these experiences the old adage that "truth is stranger than fiction" is often verified; being in many instances not only romantic but sensational, and sad to contemplate by the nobler works of God—honest men.

In connection with this subject I will relate what has just occurred in Darlington County, this State, where two of our Elders have been laboring with prospective success for about five months. Their headquarters were in Chesterfield County, near the division line of the two counties named. The majority of the people in this section have been very kind to the brethren, and an unusual spirit of religious liberty has been manifested by disinterested parties. Quite a number were earnestly investigating the truth, and the spirits of the faithful Elders were buoyant with expectation. But there came a sudden change over the scene, brought about mainly by parties from a distance, who could not have been directly affected by the imaginary "evil teachings," being led on by the blind fury of scribes and priests, who could not "endure sound doctrine." Elders J. F. Chidester and G. E. Burgess, who were the only Elders laboring in that field, had just dismissed an evening meeting and most of their congregation were gone, when over 100 men poured in from the surrounding woods in all directions and seized Elder Burgess, who had just stepped inside. Elder Chidester, seeing his companion in the hands of the mob, also went and gave himself up. The raiders were divided into two companies, each headed by a captain and well armed with guns, pistols, clubs, etc. The brethren were led into the woods, where they received the following suggestive instructions:

"We want you to leave the State within eight hours. You are tearing up the people mightily."

The Elders were not allowed to speak. This body of men appeared to be well organized and quite orderly for a mob. After visiting as many friends as practicable the brethren were taken in the buggy of a friend, 30 miles to the railroad.

While on the cars they wondered where they would pass the night, at the end of their ride. This problem was solved in an unexpected manner. As soon as the train halted at the flourishing city of Lancaster, a sheriff and chief of police stepped into the car and placed our heroes under arrest on a charge of murder. The officers were informed that their prisoners had just been banished from near the scene of the crime, which statement was soon confirmed by a paper taken from the hands of a newsboy, giving a detailed account of the real murderers' arrest. But in the meantime the train had gone, and the duped detectives had two "Mormon" Elders to take to the hotel and care for till they could proceed on their journey next day. Their march to the hotel with the officers carrying their valises created quite a furore and crowds gathered to see so strange a sight as two "Mormons."

A great many tracts were distributed and an invitation accepted to preach in a church that evening. So sudden a transition from an inferential scaffold to a pulpit would apparently make an ordinary man's "head swim," but a "Mormon" Elder always tries to make himself at home. The congregation was fairly large and attentive. The officers were gentlemanly and arranged for the brethren to pass to their destination without further trouble. Through the blessings of God the latter are now among friends.

The season thus far has been rather adverse to the hopes of planters, the ground being so cold that the cotton plant is slow in making its appearance, but the flowers and green groves are lovely. D. T. L.

SOUTH CAROLINA, May 12th, 1889.

THE SOUTHERN UTES.

The following lately appeared in the *Denver News*:

"Robert Elsmere" has reached Moab with the progress of civilization, but it is fair to say that neither that nor the hysterical "She" will produce such a sensation there as the official document containing the report of the late Indian commission. The gentlemen composing this commission were Major Weaver, of Arkansas; Rev. Mr. Childs, of Washington, D. C., and Judge Smith, of Wisconsin. Not one of them was from either Utah or Colorado, who might have had an interest in either place. Their report shows that they first talked to the Utes to no purpose, then they went out to the Blue Mountains with some of the chiefs and, during the tour, by the simple and child-like plan of promising the Indians all they could see, won their consent to move to Utah. Some of the Indians shrewdly enough doubted openly the power of the commission to give what they offered.

"If a white man has a ranch," said Buckskin Charley, "can you give it to a Ute?"

"No," said the commissioner, "not if the government has deeded it to him. Then it is his."

"We are in the same fix," said Charley. "This land is deeded to us and we do not wish to leave it."

The proposed reservation in the Blue Mountains contains nearly 3,000,000 acres, all of San Juan County. There are less than a thousand of the Southern Utes, all told. That makes about 3,000 acres apiece for every man, woman and child. In addition the government gives each Ute \$20 worth of sheep, and \$50 in money to make the change. This does not include the bounties to the chiefs. Then it gives them, free, the improvements made by settlers in the Blue Mountain country, which are estimated as worth \$80,000. Their own houses on the Colorado reservation are to be sold for the Indians' benefit.

Does not this seem a pretty fair start for a few savages? Would not 1000 Americans be well off with such assistance in emigrating?

"No," says Severo, "it is not enough. We want 100 miles square. We want the La Sal mountains, we want the crossing at Moab, we want you to drive those Mormons out of there. They are right in the way. It will not be good for them to be there. There will always be trouble with the Mormons and the Utes."

"But," return the commissioners, "we cannot. Those people have paid for their land. The La Sal is not a little place. It is thirty miles long. We were a day passing it." And then, with supreme tenderness, Dr. Child adds:

"If we could, we would give it to you."

Severo insists that there will be trouble, because the Mormons have herds. He is assured that "You shall be protected, if it takes all the soldiers in the United States."

Doubtless; but some of us poor white trash would like the protection of a little common sense from our rulers.

Then the Indians return to the charge.

They must have Moab. They must have the La Sal; and, after long talking and assurances that the whites shall be driven from the reservation offered, the interpreter turns to the commissioner and says:

"They think you mean Moab."

Severo adds: "When you say those Mormons we mean these Mormons;" indicating Moab.

And, with this confused understanding, the treaty is patched up. Article 7 gives the Indians the right to use the La Sal, which, to them, means its possession and the expulsion of the whites, whom they call Mormons, though the Mormons are now in the minority.

What a pity the Indians did not ask for Provo, or some large, pleasant town instead of Moab. Denver should secure a Ute for real estate business. The present reservation contains about 1,000,000 acres, and not one acre is to be compared with the lands of Moab, leaving out of the question the fine young orchards there, unsurpassed in the world for the yield of fruit.

The Blue Mountains I have never visited. They are said to contain Aztec relics, buildings and painted carvings. The commissioners pronounce it a "superb grazing country," and the Mormon Bishop at Monticello says that forty and fifty bushels of wheat to the acre can be raised there without irrigation. Its only settlement consists of a few Mormon families, Carlisle's great stock ranch (the Carlisle's are foreigners and are said to hire men to hold land for them), and a few cattlemen in Indian Valley. The cattle and horses to be moved will number nearly as many as those cleared out of Oklahoma.

But that is not the question. Great as may be the injustice of giving away 3,000,000 of Utah's acres without her consent, those thus dispossessed will receive some compensation from the government. The shame is in so working the treaty that the Indians will believe that they own the La Sal, and thus saddle the danger of an Indian out-