

break on the struggling pioneers of Little Grand, Fisher and Little Castle valleys in Utah and the beautiful, wealthy and progressive settlement of Paradox valley in Colorado.

For, it must be remembered, the band of red cut-throats under Old Hatch and Mancos Jim are to be added to the Utes on their removal. For years these renegades have been roaming through the country, doing more or less mischief, and under no control of any tribe. On the whole, the Southern Utes are not bad Indians. Their pleading to remain on their old reservation was pathetic and earnest. They are learning to farm after a fashion. By degrees they will be able to take care of themselves, and the Indian problem will be settled. It is not possible, according to the delusive promises of the commission, to send them where white men cannot penetrate.

The better and wiser Indians know this. They know their only hope is in conforming to the white man's laws. To push them in on Utah in the proposed fashion may please the young and reckless, but it will break up their poor little attempts at farming; it will place them where the feeling is bitterly hostile, and on lands so valuable that they must again be ordered out. This is what article 7 means. We certainly will not leave the country, nor will Moab take it quietly. The men here are no strangers to Indian wars, and much as they would regret one, cannot afford to throw away their hard-earned farms.

The commissioners were so full of care for the Indians that, in concluding their report, they advise the government to keep all herds out of San Juan County lest the grazing should not be in good condition when the tribe moves there.

Not one word of pity have they for the poor Mormon men, women and children of Bluff City and Monticello, who, as the Bishop says, "Are, some of them, too poor to have a team and must leave the homes they have defended and seek others, God knows where."

Not a word for Moab's half million or so of property put in danger by them; not a word for the brave settlers of the La Sal; not one for the trembling homes of Paradox is uttered by this commission, assuredly a disgrace to Cleveland's administration, in its utter folly and recklessness of human rights.

Not that their care for the Indian was any more, either, than an affection.

"I think," said a chief, "that if you were sent to talk to us, you say more than you were told to say."

"The same way you came, that way you can go back," they were also told.

In conclusion they asked the agent if the Indians could cook "a beef," if it were issued to them for a feast.

"They can," said the agent, "but we issue six to eight at a time."

Their tenderness for the oppressed Indian led them to make promises that never can be fulfilled, and to burden the government with the

shame of a false treaty. If it leads to a war, in which, according to calculations, it costs \$60,000 to kill one Indian, then, indeed, they may have done some good. It may be borne in upon the public that utter strangers have no right to legislate for a territory. Of all, perhaps Utah is the most helpless in cases of the kind.

The Mormons of every county would be likely to submit to the outrageous treaty in silence. The Gentiles will not. They will work against it in every way, and if defeated, look out for the results.

As I said above, I don't know the Blue mountains or their value. I do know this region. I know that for nine months in the year its climate is perfect; that children run barefoot in winter and tents are sufficient houses. I have seen its purple grapes and golden peaches in wagon loads. Tomatoes and other vegetables volunteer after being once sown. Sweet potatoes, cotton, tobacco and peanuts are grown. Melons are weeds. I have raised muskmelons weighing twelve pounds and watermelons weighing forty-four on ground that had never been plowed. In fact there are many things which will do well on ground simply irrigated. You can begin planting in February and raise two crops of potatoes in a year. Strawberries are ripe in May and tomatoes can be had at Christmas, while early vegetables come in March. Pears grow from cuttings, and a yearling peach tree often bears fruit.

Any hot summer day you may ride up under the balmy shadow of the pines and drink the ice cold mountain springs. All winter you have not cold enough to freeze water within doors, yet it is cold enough to give the luxury of winter; its frost and sparkle are in the air. The soil is better every year that the ditches run upon it, and the first year's crop is the poorest. The sand has been burned for centuries and, at first, is loose and disappointing. But, after that first season, you may begin to enjoy life. Your horses need no stable, your chickens may house in a tree, and the easiest raised chickens here are the fall broods, that are fat by spring. A large trade in spring chickens ought to grow up here. With ten acres under ditch you can almost live independent of the outer world. The best proof of all this is that there are no places for sale, except where a disgusted Mormon is trying to get away from the wicked Gentiles.

Southern Utah resembles Western Colorado in the way it has been neglected. The first settlement of Utah was around Salt Lake, just as Colorado was first settled at Denver. People were slow to cross the mountains and see what lay on the other side. So it has chanced that Colorado people have gathered about the La Sal, instead of the Saints.

Western Colorado is an empire not yet fully explored. Southeastern Utah is not so extensive, but richer in its possibilities for horticulture than Colorado can ever be. It has not the lovely green pastures

of Western Colorado, but neither has it the snow and cold that rule half the year up there. We are 3500 feet above sea level here. There has never been any attempt to advertise the country because those who had it were content and rather resented intrusion. They are indeed, so much inclined towards the philosophy of taking things easy that, were it not for the obnoxious article in the treaty, I doubt if any protest worth mentioning would have been made against moving the Utes. It might have been readily accomplished had the arrangements been reasonable. There is little sympathy with the alien cattle kings of the Blue Mountains, and, in general, the feeling among settlers has been that a trifle of the cattlemen's arrogance might be abated with advantage to the public welfare, even if it took Indians to do it. Half cannot be told in print regarding events in a section entirely given up to herds and their lawless guardians. But there is such a thing as driving too sharp a bargain, and appearances are that the Utes have done so in this case. M. M. R.

IMMORTALITY.

I respectfully ask you to give space to this reply to some of the assertions made by Mr. Miles Grant, in the Assembly Hall, recently, concerning the immortality of the spirit, commonly called the soul. It does not follow that because a resurrection of the body will take place, the spirit which inhabits the body prior to its becoming released by death can have no existence or life during the period between death and the resurrection or that the reality of death, together with the dissolution of the earthly tabernacle, includes the complete annihilation of the spirit. Though there is but little direct and positive teaching in the Scriptures respecting the condition and employment of disembodied spirits, or of the existence and locality of the spirit world, these great truths are everywhere implied, and since "life and immortality were brought to light" by the advent of the Messiah, the whole Christian world has received them. In his lecture, Mr. Grant stated that "the phrases 'immortal soul' and 'immortal spirit' do not occur once in Scripture; but the phrases 'life for evermore,' 'everlasting life' and 'eternal life' are repeated scores of times in reference to men in the flesh having it, possessing it, and inheriting it, and these phrases are equivalent to the above. This perpetual duration of life does not belong to the earthly body, for that is often referred to as mortal, 'vile,' 'perishing,' therefore the terms 'everlasting,' 'eternal' etc., must relate to some other part of man's constitution. For life to totally end and begin again without a germ or root is subversive of all laws of God and nature and is as irrational as it is unscriptural. 'He that believeth on me hath everlasting life.' The flesh has no qualities or faculties by