

chiefs together and tell them of the word I had received. When I did so, they were wild. They upbraided me with having promised that no troops should come, and now they were almost at the reservation. It was in vain that I told them the soldiers were coming at the request of the people in the small towns, and not at mine. At last I told Ignacio that if he would furnish me his best horse—for mine was ridden down—and ten young active men, mounted, next morning, I would stop the army.

"Next day, instead of ten men, there twenty, all armed with rifles. Ignacio came with them. It was almost time for the regular distribution of annuities, and as money was no object about that time, I cut open a bale of blankets and gave one to each of the warriors, and a nice one to the chief.

"Some time before then, the government had sent out a lot of uniforms, for Indian police. The organization of such a body on the reservation was considered about the first step towards civilization. But I had never been able to get an Indian to put a suit on. I brought the uniforms out, and Ignacio asked me for his blue coat. I gave it him, and in fifteen minutes I had twenty young warriors in blue coats and pants, with red cords down the side. Then I mounted the horse provided, and we started for Pagosa Springs, where I expected to meet the army.

"My plan now was to persuade Gen. Hatch not to come to the reservation. If he refused to accept my proposal, I intended that he should take myself and company prisoners, and thus possibly avert bloodshed. By dusk we got to a ranch at the border of the reservation, where we had something to eat and were well treated. After supper, I mounted to resume the journey, when the Indians said they were tired and would like to rest for the night. That suited me, for I did not care about the risk of riding upon Gen. Hatch's pickets, and being shot down in the dark for an enemy.

"Next morning we got an early start. I had removed my revolver, and forgot to replace it. We had not gone far before the Indians wanted to return to the house. I could not understand this move, but allowed it. When we got back, every one of them put his rifle down in a room. The rancher asked me if I knew why they did that, and I replied, 'No.' Said he, 'Don't you see it's because you have left your revolver?' That was the first time I noticed that I had not put my weapon on.

"I let matters go as they were, and we met the soldiers unarmed. I explained the situation to General Hatch. He informed me that he had just received word that a portion of the White River Utes had started south, and his force was needed at Animas. He would willingly change his plan, and march to Animas, but would have to go across the reservation. This was agreed to, and a heavy load was lifted off my mind. I returned to the agency and told of the arrangement. The troops passed along the main road over the reservation, with the full knowledge of the Indians, and were never disturbed. That danger was past.

"A little later the Ute Indian com

mission came with a treaty to move all the Indians to Western Colorado, at the junction of the Grand and Gunnison rivers; not in Utah, but in Colorado. They were to receive so much land each, and if there was insufficient agricultural land in Colorado, they were to reach over into Utah. Ignacio and his band refused to sign or to come to any agreement with the commissioners.

"When the commission failed, I took the matter up, on condition that the Indians be let alone during my negotiations. The result was that all agreed to sign, and each one affixed his little X to the treaty. When this was done, Ignacio stated that he had something to say to the commission. He then made the following speech: 'We have signed this paper that the great father wanted signed, not because we expect you will do what you have agreed, as we have signed others before that have not been kept by the government. We have not signed because we think it is what we should have. But we have signed because our tata (agent) advised us to do so. Now we have done what you wanted, and we want you to do what you have promised and what we want done. We want the money you have promised us to be brought to us quick. We want you to tell the great father at Washington that we do not want this agent swapped, as we all know him, and he knows us and our squaws and our papouses, and he don't talk to us with two tongues.'

"I admit that I felt gratified at the compliment paid me by the Indian chief. Not long after this, the Indians took up their line of march for the new reservation agreed upon. But instead of being taken to the place mentioned in the treaty, they were located a hundred miles farther west. Some Coloradans wonder why the Indians crowd back a hundred miles to the junction of the Grand and Gunnison rivers to hunt. It is because they know where their lands are; and they realize, too, that the treaty was not kept by the white men.

"Otto Mearns, one of the commission, accompanied the Indians to the new location, escorted by a regiment of U. S. cavalry. Because of his action in taking them to a place not agreed on, they had very little love for him. He got so scared that he straddled a mule in the night and skipped out for Salt Lake. At the time the commission was ordered back among the Indians next spring, he was too frightened to go, and resigned. When the commission reported to the secretary of the interior, it did not even tell the truth about the treaty. The report says that no agreement was entered into at the first negotiations, but when the commission was about to depart the Indians returned and signed. I got a chance to upbraid the commissioners for this, when I was appointed in place of Mearns, and they sought to evade the responsibility by saying that the secretary had written and sent the report, and they had never seen or read it, although their names were affixed. Now you have, in brief, the history of my connection with the Southern Colorado Utes from the time of the Meeker massacre; and also of the crowding of the Colorado Utes into Utah."

SUNDAY SCHOOL UNION.

The regular meeting of the officers and teachers of the Sunday Schools of this Stake was held Feb. 20 in the Assembly Hall, Superintendent T. Griggs presiding. The hall was well filled with representatives from all the city wards except the Fourteenth, as well as many from the following country wards: Farmers, Union, Sugar House, Forest Dale and Brighton.

Elder A. S. Geddes opened the meeting by prayer.

The excellent opening and closing musical exercises were rendered by the Sixteenth ward choir, under the direction of Brother John Vincent.

After the roll call the audience were delighted with a beautifully rendered baritone solo by Mr. John Robinson, entitled the Noble Boy of Truth; the organ accompaniment by Prof. Frank W. Merrill.

As per previous announcement, Prof. James E. Talmage delivered an interesting and highly instructive lecture upon the subject of "Infidelity." The tendency of the age, the speaker said, was to seek for and establish new ideas, new methods of belief or of unbelief, and break away from the old established paths of their fathers, both in religion and politics; the result of which was the establishment of new religions, new philosophies, vain, novel and fanciful sophistries; the old forms of government were overthrown and liberty and license too often arose in their place, and instead of an increase of religion there was a growing disbelief in the divinity of the Scriptures, and doubt was cast upon the life, work and mission of the Savior Himself by many professors and teachers of religion. In view of this tendency of the age it was well for teachers in our Sabbath schools to become well fortified and prepared to instill faith and fidelity into the minds of the children, so that the sophisms and scoffs of the infidel world have no effect upon them in after life.

The great argument of the disbeliever was that reason alone was sufficient to teach man to be godly. Inspiration, prophecy and the Spirit of God were not necessary. The speaker took the ground that study, reason and philosophy alone could not lead mankind to a knowledge of God. Revelation was before philosophy. He knew one who was well learned in the Scriptures, yet boasted of his infidelity. Theology was not religion. One was the theory of godliness, the letter of the law, but the other was the practice, the spirit, the motive. Erudition was not godliness, otherwise there would not be hope for the masses. But true religion was so simple, so childlike, that a wayfaring man, though a fool, could not err therein.

There was much ground for the boast of the infidel who claimed that many of the brightest minds of the day did not believe in the Christian God, which could be accounted for in the fact that they had sought by the wisdom of man to find out God; and in the further fact that as described by modern Christendom no rational mind could comprehend Him or His ways. The speaker was once conversing with an estimable and highly gifted gentleman who was an