UTES SELECTING LAND.

Picking Out Continuous Stretches to Suit Out Whites.

What "Solid Muldoon" Does Day Has to Say on the Question—Excursion Subsiding.

"Solid Muldoon" Does 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 8th 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 to return to Washington and the excitement among the whites has about subsided."

The Ute reservation in the southwest part of the state, 400 miles from Denver, contains about 1,200 Indians. These are divided among three tribes of Utes, the Wiminuches, who constitute about one-half of the tribe, and the Moquies and Capotes, who constitute the remainder. The reservation is about 15 miles by 15 miles in dimensions. The Wiminuches are opposed to dividing the land to severally where the other tribes favor it. There are several hundred acres of agriculture and grazing lands western of the San Juan, Pueblo, 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 160 acres of agricultural and grazing lands equally divided horizontally and each member of the family except the squaw is entitled to 320 holdings, 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, appointed by Judge Shouse, editor of the Farmers of Austin, Texas, have been engaged in the work of making the allotments during the past three weeks. The Indians are usually selecting the bottom lands along the streams and in continuous tracts so as to keep out the white interlopers. About forty-two farms have been worked by Indians since 1885 and these have of course been selected by those who have so long worked them. By thus taking the 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 noon-day meal. The price of ponies is just as strong in the reservation Indian as in the average white man. The sum 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 from 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 infraction of the law. The worst offense back of that there was the stealing of a saddle. Last year the post trader gave Indians about $5,000 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 hostile in opposing it will soon confess that it has proven a complete success to their astonishing their stockings."

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. They 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 selected to come here for this purpose.

OGDEN.

OGDEN, UTAH, SEPT. 10, 1895.

Bells Begun.

Bell has been filed in the Fourth District court by E. C. M. L. (Opera-company) against Samuel Scott Z. C. M. I. of Morgan City, in the sum of $7,503.26. A writ of attachment was issued and a deputy marshal went to serve it.

In the same court Emma Maude Williams filed suit for a divorce from her husband, Edward W. Williams. She says her husband has failed to provide for her, she farms to do that herself. Therefore she asks for a divorce and what relief the court may see fit to grant.

Schools.

The attendance at the public schools in this city is larger than at any previous opening. The school of commerce course for school for New Wardrobe Academy catalog on Twenty-fifth street.

Large quantities of peats are being shipped east in car loads principally to Chicago. Wood is nearly itself Denver, contains about 1,200 Indians. These are divided among three subtribes of Utes, the Wiminuches, who constitute about one-half of the tribe, and the Moquies and Capotes, who constitute the remainder. The reservation is about 15 miles by 15 miles in dimensions. The Wiminuches are opposed to dividing the land to severally where the other tribes favor it. There are several hundred acres of agriculture and grazing lands western of the San Juan, Pueblo, 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 160 acres of agricultural and grazing lands equally divided horizontally and each member of the family except the squaw is entitled to 320 holdings, 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.

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OBITUARY NOTES.

WILLIAM FORD.

Died, at his home at Goshen, Utah, August 25, 1895, of a complication of diseases, Elder William Ford, born May 1, 1824. He was baptized into the Church of Jesus Christ of Latter-day Saints in the spring of 1840, at Wolverine, Kingston, Ontario, Canada, by Elder Hiram Kelsey, and was confirmed a Member and ordained a Priest and went on a mission to the Indians in Grand River district, Canada, through the Prophet Joseph. Subsequently he was ordained a Seventy and was a member of the Seventies quorum in Nauvoo, Illinois, and was a faithful and indefatigable worker in the cause of his Master. He was a faithful and zealous Latter-day Saint, and was a faithful and zealous Latter-day Saint, and was a faithful and zealous Latter-day Saint. He was a faithful and zealous Latter-day Saint. He was a faithful and zealous Latter-day Saint. He