

version of the Finlanders, in the twelfth and thirteenth centuries.

In this article, I have endeavored to present as faithfully as possible the researches of the Swedish and Swiss authors upon the question of issue, which possess a real interest. I do not draw any conclusion, but only state the facts, leaving the reader to bring his own judgment upon their value.

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A WORD FOR THE INDIANS.

TUCSON, New Mexico,
February 6th, 1896.

Often I read in the papers or hear the remark "there are no good Indians but dead ones," and to me it seems so unjust that I must raise my voice in protest. I do not say there are not many bad ones, but I do say there are many good ones, especially in tribes which have not been contaminated by the whites. Having had a personal experience for fifty years with Indians of the tribes of Wisconsin, the great Plains, the Bannocks, Snoshones, Utes, Goshutes, San Pitches, Pahvans, Paheeds, Pabutes, Pimas, Papagos, Navajoes, Apaches, Maricopas and Yumas, I can speak fearlessly in their behalf. True, they are ignorant, lazy, dirty, and in time of war cruel—as are all uncivilized races,—but with all this they have many good traits, and some which the whites would do well to copy. I refer now to Indians in their native condition. They are chaste, adultery being punished with death, as was the case in the early settlement of Cache Co., Utah, when a squaw who had borne a child by a white mountaineer was drowned in the Logan river by the members of her tribe.

Among themselves they are honest, theft being almost unknown in each tribe, though to despoil those of another is considered meritorious as being a kind of warfare. If a family wish to leave their little hut for days or weeks they simply close the entrance and leave a small stick against it as notice that the family are all absent, and leave their household effects without fear that any one will enter and steal anything. That little stick leaning against the tent clasp is all the bar, bolt, lock and key needed to make everything safe. With us, locks and bolts are not sufficient to keep burglars out of our dwellings—a thief would ask nothing better than to know of a house whose inmates were absent.

Their word is good. I have known an Indian to travel a hundred miles on foot through a desert in order to return a pan he had previously borrowed and promised to bring back at a certain time to us. Would any white man do that? I think not.

They are accused of never forgiving an injury; but if so, they never forget a kindness done them. They are hospitable, and will share their last morsel of food with a needy stranger who applies to them for shelter. If they are a thievish band, they will not molest nor steal from him while in their camp; when he has departed a few miles he may then look out. White thieves would not wait until their prey had gone from their shelter, but would rob or kill him while he slept beneath their roof.

If space permitted I could cite many

interesting incidents in relation to these things. If they are cruel to their enemies, are they more so than other races? Remember the five-hour agonizing torture by fire of a negro in Texas last year, witnessed with glee by thousands of men women and children,—civilized (?) whites; also the recent burning alive in Tennessee of a man and a woman by a white mob.

The Indian has many and grave faults, but they are the result of centuries of ignorance and barbarism, and they are not any worse today than the Turks and other nations of Asia and Africa. They are charged with waging cruel wars against whites settling on their lands, but we know positively that in nearly every case those wars were initiated by the whites;—settlers, miners or prospectors. Such was the cause of the Ute war of 1853, and the war in Sanpete county; also those waged by Victoris and Cochise in Arizona,—chiefs who were friendly with the whites until their wives and daughters were outraged by white prospectors while their husbands and fathers were absent. Exactly similar was the cause of the Yaqui war in Sonora, Mexico. Would not any civilized nation to day declare war for a similar cause?

In the settlement of Utah, in a company of emigrants going to California by the Fort-Hall route was a man who swore he would "kill a d-d Indian before he got to California," and he did so, in what is now the State of Nevada. Seeing an Indian approach the camp at noon, he shot him dead—just to show his manhood I suppose. Next day the Indians gathered in force, took the man and cruelly killed him, allowing the others to go forward unmolested. Then went forth the cry—"the Indians are murdering the whites! kill them! kill them all!" And in following years scores of innocent people—white and red were slain upon that lonely trail—victims of one man's wickedness. I could adduce many similar examples if space permitted.

While some allowance can be made for the Gentile world because of their traditions and their ignorance of the origin of the Indian, we cannot excuse Latter-day Saints who harbor such vindictive feelings, knowing as they do that those whom we call Indians are of the house of Joseph—of the pure lineage of Father Abraham, and full heirs to the blessings sealed upon him and his posterity forever, and to whom it was said "whomsoever blesses thee I will bless, and whomsoever curses thee I will curse." May the time soon come when their punishment shall be over, and they become pure,—a white and delightsome people, as they were after the ministrations of the Savior to them. The following clipping from the Tucson Daily citizen tells its own story—unfortunately, one only too true.

SANTIAGO.

NOT A JOKE, BUT A CRIME.

The Tombstone Prospector reproduces from the Chicago Record a story about the killing of an Indian prisoner by two soldiers, many years ago, at Apache Tejo. The caption of the article is "Joke on an Apache Indian." As history, the tale is a failure, the only truth related being the killing of the Indian by his guards, which was a very cowardly act.

The Indian was not a renegade prisoner but, as the head of the Apache

tribe, was the guest of the commanding officer. The killing of the Indian was a crime, the facts in relation to which are as follows: It was early in the 60's when Indian troubles on the southwestern frontier were subsiding, that the officer (Col. J. R. West, if our recollection serves us aright), in command at Apache Tejo, about nine miles south of Silver City, sent word to Mangus Colorado (the brother-in-law of Cochise), the head chief of all the Apaches, then at Pinos Altos, to come down to the post, that he wanted to make a treaty with him. Mangus assented and went to Apache Tejo, trusting in the honesty of the invitation.

The treachery of the Indian is a well-worn theme, but the base deception practiced upon them by the agents of the government are seldom mentioned. Mangus Colorado, when he reached Apache Tejo, was thrown into the guard house and a guard stationed over him, with orders to shoot the old chief if he made any move in the night. Mangus lay down in his blanket and fell asleep, when the guard, more of a savage than his prisoner, beat his bayonet in the fire and thrust it through a chink in the wall of the guard house, and against Mangus' hip. The Indian jumped to his feet with a cry of pain when the guard deliberately shot him. Afterwards they cut off his head and threw it into a privy vault.

That inhuman act cost the lives of hundreds of white people and millions of government money to suppress the insurrection of the Indians which followed. It was a costly "joke," and a shameful act, meriting the condign punishment of the perpetrators.—Silver Belt.

GOOD TIMES AT ALMY, WYOMING.

ALMY, Wyo., Feb. 17th, 1896.

On Saturday, the 15th inst., the Latter-day Saints of this ward had a grand reunion, which was a perfect success. All who were feeling well and trying to do their duty (about 90 per cent of the people, I should judge,) participated, and a good time was enjoyed. An excellent program, consisting of songs, recitations, dialogues and speeches, was rendered, and received in such a manner as to show the good feeling that prevailed. The singing done by our aged brethren, Brothers R. Davis, Charles Beveridge, Robert Hunter, P. Hood, Eli Blacker and others, was received with great applause.

After the program all present partook of the good things of this life, in the form of pie, cakes, sandwiches, cocoa, oranges, etc., of which there was an abundance.

About half-past 5 o'clock the people went to their several homes, after having spent a most enjoyable afternoon. In the evening there was a dance, under the direction of the reunion committee, and for good order and enjoyment I will say that it was a model one.

The next day, Sunday, the Alma Sunday school gave to the people of the ward a review of their studies for the past quarter. The singing and the class exercises were excellent, and showed careful training by competent teachers. The Bishop highly complimented them, especially the Theological class, which I think they justly merited.