

a most reprehensible one—the inordinate desire of Colorado to unload the Indians in Utah and rob them of their reservation lands.

There have been suggestions that the Utah militia should be called out to repel the intruders. Such a proposition is not to be considered, although in times past the Utah militia had done a good deal of Indian fighting and invariably did it well. But the militia have no business in this affair as it stands. The Indians are the wards of the government, and if the latter decline to act, it is not the place of the militia to set the national authority in order or to supply a deficiency caused by its refusal to move in the proper direction. The national government alone must direct operations regarding the Indians.

It has been said that because the Indians are killing stock and are acting threateningly, the cattlemen have decided to open hostilities on the 15th instant, provided the Utes are not retired by that time. Such action as this would be unlawful and insurrectionary in its character, and would merit the most severe condemnation and treatment. It could not have good results from any point of view. An Indian war, whether of long or short duration, precipitated by white men in the present situation would be wholly without justification. It would be a blot on Utah's bright record in Indian affairs which time could not efface. We do not believe any level-headed men seriously contemplate it. Certainly no lawabiding citizen will give it countenance.

That there is danger in the present circumstances there is every reason to feel; but there is no occasion for the rashness of cattlemen or settlers precipitating trouble. We are confident that if the people of San Juan pursue a lawful, conservative course, exercising due caution and forbearance, there will be no bloodshed. Let there be a vigorous and persistent application for relief from official quarters; but let there be no foolish, blustering talk or threats of fighting, and consequently less danger of trouble that may cause irreparable injury. The settlers in San Juan do not want the Indians killed off. They desire only their rights in the peaceful possession of their homes and property, and these must be accorded them by lawful methods.

#### WHY LEAVE THE LAND?

Much has been said in recent years about the abandonment or at least the ridiculous cheapness of Eastern farming lands, and the New England states—the cradle of American settlement and the scene of nearly all our earliest sturdiness—have figured all too extensively in this unfortunate record. A Massachusetts paper now points out, however, that New England has no monopoly of cheap farms among the older states. Some recent sales of farms in Maryland were made at prices which have not often been equaled even in the land of the Puritans. A farm of 194 acres in Charles county, with a good dwelling and outbuildings, sold for \$500, while a second of the same area but more and better

buildings brought \$700. Fifty acres unimproved brought \$50, and nine acres near the Potomac and a railroad, and within an easy drive of Washington, brought but \$25. Charles county is almost the southernmost county of Maryland, and is bounded by the Potomac and Chesapeake bay on two sides. The climate is mild, the soil fair and easily cultivated, being well adapted to raising fruit and vegetables, fuel is plenty and cheap, and anybody could at least get a living from one of these cheap farms.

Can anybody tell why people do not try to make an honest and independent living from such land and under such surroundings? One of the problems of the day is to define this ceaseless movement of humanity toward the cities and the centers of population, and away from the soil—the first and the natural home of man—and to bring forward means to correct it. The same movement is far too apparent here in favored Utah, where irrigation makes crops abundant and sure, and where ordinary industry absolutely guarantees independence. Why people should eternally be crowding into the cities to become somebody's bondmen or to subsist precariously on crumbs or charity, is one of the mysteries that is well-nigh past finding out.

#### JOHN BURNS AND PENSIONS.

John Burns, the English M. P. who comes to this country as a delegate to the annual conference of the American Federation of Labor to be held in Denver, and whose object presumably is to effect a union with similar organizations in the Old World, was received with an ovation by a mass meeting of unionists of New York and Brooklyn on the occasion of his first public appearance in Cooper Union. He was introduced as the "hero of Trafalgar Square."

In the course of his remarks on the emancipation and amelioration of the laboring classes he referred to the pensions paid to the veterans of the Civil war and remarked that if it was right to reward these men, "who at best were partakers of the bloody and brutal trade of war," it would be equally right to pension those who remove the garbage from the streets, the miners and other laborers. "Do you not think," he asked, "that the families of those men whose lives have been lost in peaceful employment, or who, broken down in health, wear out their lives in your slums amid misery and starvation, are more worthy of pensions than those who fought in battle?"

An argument of this kind may sound plausible, but American workmen, noted for intelligence and common sense, are not likely to become permanently impressed with the sophisms on which it rests. Labor in this country is supposed to be remunerative enough to render its honest sons independent to a certain degree. They do not under ordinary circumstances work for starvation wages and do not desire to close their lives the pitiful objects of charity. To help themselves and those dependent on them as long as health and strength last and the light of intelligence is still burning within, and also to contribute their

just share toward the maintenance of the government as well as to the alleviation of the sufferings of unfortunate fellowmen, and still have something to depend on for the evening of life, is the proud ambition of every true American workman. In the sovereignty of his manhood he feels this to be one of his sacred rights, of which nothing but unavoidable misfortune in one form or another can deprive him. To be reduced to a condition in which public charity, whether in the form of pension or otherwise, is the only resource, would be looked upon as a calamity rather than otherwise.

In the case of the veterans of the war the case is entirely different. They were called upon in a time when the country was in extreme danger. They left their various occupations and gave their services to the public at a remuneration that was but scanty at best. Many of them returned unfit for manual labor because of wounds received or on account of a broken down constitution. They and their families could be saved from a life in want only by the country coming to their relief. In such cases it is eminently proper that the nation which they maintained at the cost of their limbs and lives should be as liberal as possible. In their case, pension is not charity; it is the payment in installments of a debt due for services the value of which is not to be estimated in dollars and cents. To the veterans of the war and their fallen comrades the laborers of this Republic are largely indebted for the preservation of the country that has been and still is the Eldorado of the world.

When Mr. Burns endeavors to kindle the flame of jealousy in the hearts of American laborers on account of the pensions paid to the veterans, he is likely to fail and do more harm to his own cause than he is aware of. Our workmen do not begrudge the remaining, feeble veterans the pittance they receive. Of course, there have been and probably still are abuses connected with the pension system. Everything human is subject to error. But apart from such things, if there is any feeling expressed at all among the people with reference to the survivors of the war, it is a desire that their closing days may be made as comfortable as possible; that they may enjoy the evening of life in peace and rest at last, their remembrance being held in honor forever.

#### GUSTAVUS ADOLPHUS.

Next Sunday, December 9th, Protestants all over the world, but more particularly the Lutherans in Europe, will unite in the celebration on a magnificent scale of the three hundredth anniversary of the birth of Gustavus Adolphus, the most famous of Swedish kings. At that time the numerous monuments in the native land of the immortal hero will be adorned, while from the pulpits in every corner of the country his virtues will be extolled and his work lauded in every degree of eloquence. Norway and Denmark will join in the commemoration of Gustavus Vasa's celebrated grandson.

Particularly imposing ceremonies