

EDITORIALS.

THE INDIAN QUESTION.

A GREAT change in public sentiment with regard to the Indians has taken place during the past few years. Not long ago, whenever news was received of an Indian outbreak, the demand was made for the annihilation of the savages, and the wholesale massacre of squaws and papooses as well as the braves engaged in active hostilities, by the "gallant" white soldiers in the employ of the Government, was greeted with the highest plaudits and the most exultant delight. The redskins were denounced as utterly destitute of any human attributes, and held up as legitimate game for the military marksman, wherever found. The rights of the red man were not taken into consideration. His claim upon the soil was derided, and the doctrine was generally held that the inferior race must give way to the superior, even if this involved the utter extermination of the former.

Latterly, more just and humane ideas have obtained possession of thinking minds. The wrongs perpetrated upon the savage have received recognition. The fact that he has some claim upon the land, and upon the consideration of the white settler who needs or covets it, has forced itself upon the perception of the thoughtful, and those journals which at one time cried out for the "extermination of the red devils," now demand a "change in the Indian policy of the Government," and concede the point, always put forth by this paper, that the untutored Indians have been "more sinned against than sinning."

The very sentiments now expressed by leading newspapers in regard to the Ute war and the general course of the country toward the savages, when uttered years ago by the DESERET NEWS were interpreted as proofs of our "affiliation with the Indians." We will make a few extracts out of many that might be given, selected from some of our latest exchanges:

The Washington correspondent of the New York Herald gives some facts in relation to the causes of the Ute war, which are thus summarized by the Omaha Herald:

"Agent Danforth, of White River agency, in his report of 1877 to the Commissioner of Indian Affairs, shows that the annuities and supplies of the Utes were about half enough, that none of their annuities and but part of their supplies reached the agency that year; that goods purchased in August of the preceding year had been lying at the railroad depot 175 miles away for over nine months; that flour was delayed many months at Rawlins; that no clothing, blankets, tents, implements or utensils of any kind had been issued at that agency for nearly two years; no flour except once 15 pounds to a family, since the preceding May; that while the Indians were obliged to make up the deficiency by hunting, the Government peremptorily prohibited the sale of arms and ammunition to them; that the Indians could obtain plenty of arms and ammunition just outside their agency."

The Herald has also a statement from Mr. Wolf, who lived many years among the Utes, showing that,

"They were among the most peaceable Indians in the United States and had been defrauded in the most shameless manner by government traders and contractors. It is alleged that for years the government utterly failed to honorably meet its obligations toward these Indians, that for some two years at one time their goods were en route and undelivered, and that finally there was added the unrestrained trespass of the miners upon their reservation. Such a record of submission to shameless wrong has not before been recorded, and it places beyond the possibility of a doubt the whole responsibility of the Thornburgh murder upon the Indian Bureau."

The annexed is epitomized from the St. Louis Republic:

"In 1871, when the San Juan

fever broke out, the Utes owned and occupied about one-fifth of what is now Colorado. They made no resistance to the invasion of treasure-seeking emigrants, but waited patiently for remuneration from the government. In 1872 they entered into a treaty by which a portion of their territory, in the vicinity of the present city of Leadville, was ceded to the United States in consideration of the sum of \$300,000 in annual payments. Besides the money the treaty secured to them important rights and privileges, especially in relation to protection from the whites in the land unsold. It will scarcely be credited, perhaps, but not only have the whites been allowed to overrun this land, but not a dollar of the \$300,000 has been paid. While the immediate provocation of the attack upon Thornburgh's command was the enclosing and cultivation of a field near the agency, which the Indians claimed, that attack was really the result of the repudiation on the part of the government of its most solemn pledges."

We take the annexed from the St. Louis Times-Journal:

"The Ute war now begun, forcibly demonstrates the imbecility, wickedness and brutality of the policy which it is sought to put an end to. If Congress does its duty, we shall at least know hereafter that the Indians are in charge of men who are not afraid to go among them when they are dissatisfied."

This is from the same paper:

"Another large class of people consider the Indian as a legitimate subject of deception and dishonesty to be first cheated and swindled by the civilized method and afterward, if he resorts to the barbarous mode of retaliation, to receive a sound drubbing—if necessary to be exterminated. The policy of the government in dealing with the barbarians has been shaped from the beginning by this false view. Nothing more irrational than that policy could be imagined."

The New York World's Washington correspondence of the 9th inst. says:

"Chief Clerk Brooks, of the Indian Office, speaking yesterday of the Ute outbreak, said that not long ago two gentlemen interested in mining brought to the Interior Department several specimens of rich gold ore gathered from the centre of the reservation, and advised Secretary Schurz to lose no time in negotiating for the free use of that district for mining purposes. The visitors were informed that such negotiations would involve the abrogation of the treaty which expressly provides that the reservation shall not be trespassed upon except by authorized agents of the government. 'Well, if you won't open a way to those mines for us we shall open one ourselves,' the visitors replied. 'That,' said Brooks yesterday, 'is the spirit of the white people out there. With an utter disregard of treaties, they raid upon any section that they think will be profitable, and no doubt the Utes have been provoked to warfare by white incursions.'"

The New York Times thus ironically concludes an article on the same subject:

"It is manifestly the duty of Congress to see that the Indians are exterminated, with all possible tenderness."

The Sacramento Record-Union has discourses on this matter.

"The more the origin of the Ute rising is examined, the plainer does it appear that these Indians were goaded into rebellion by the infamous usage they had suffered at the hands of Congress. Their reservation had been encroached upon and stolen from them by white prospectors and miners. So long ago as 1873 Congress agreed to pay them a sum equivalent to about \$80,000, as an indemnity. Six years have passed, and not only has no dollar of this money been paid, but the Indians have been condemned to stand by and witness constant further encroachments upon the lands which had been solemnly set apart for their special use."

The wrongs of the Utes are in truth the wrongs which the American people have inflicted upon the Indian tribes, with a hideous monotony of bad faith, for over a century and a half. There may be some varieties of detail, but the principles followed are the same, and the

results are identical with those which such principles inevitably produce. If we are ever to have any reform in our Indian affairs we must begin by realizing and confessing that our sins in this regard have been national, and not merely those of party."

This is from the San Francisco Chronicle:

A Washington dispatch of the 10th instant reads that the Treasury officials have just completed the manuscript of a statement showing the amount of money expended by the United States Government on behalf of Indians from its formation to July 1, 1879, and that it foots up \$181,000,000. Fully one-half of this expense has been caused by Indian wars. The most notable and expensive of these wars during the last thirty years were those with the Apaches of Arizona and New Mexico, the Comanches of Texas, the Rogue River tribes, the Pawnees, the Bannacks, the Sioux, the Cheyennes and the Modocs. It is a fact full of instruction that nearly all these tribes had been at perfect peace with the whites for years before they went to war. The causes that impelled them to take up arms are in nearly every case traceable to either bad faith on the part of the government touching treaty stipulations or the aggressions of white settlers, miners and pioneers.

"Latest reports from Colorado indicate unmistakably that the same bad causes have stirred up the Utes to their present hostilities. Recent mineral discoveries have sent hundreds of prospectors upon the Ute reservation. They see in this raid the near peril which has left the Sioux and Cheyennes without any protection in their old homes upon which the Government settled them, and they resolve to protect themselves or perish in the attempt."

The Washington Post says:

"Nearly all our Indian wars—including the present trouble—have resulted from aggressions on the part of the Caucasian on the rights of the red man."

It is the old, old story. How many times will it be repeated? The outraged Indians, robbed of their lands, defrauded out of their dues, driven like cattle upon reservations and left to starve or perish for lack of clothing in the winter, prevented from hunting and providing for themselves in their usual way in regions where the game they need most abundantly, naturally become reckless and savage. All the baser instincts of their nature are aroused by their wrongs, and when they once take the war path cruelty is but a feeble word to express the extent of their fiendish and horrible atrocities. But where does the blame rest? We say emphatically, upon the "superior race" who drive the uncivilized victims of their greed and dishonesty to these deeds of fearful retaliation.

We do not believe that the policy of the country honestly looks to the redemption of the lower race, or contemplates its elevation to a higher plane, but that it is based rather upon the idea of extermination, and extinction of the reds for the aggrandizement of the whites. And this is inhuman, impolitic, and will bring down the wrath of the Great Jehovah, who is the God of the dark-skinned as well as the fair-faced races of the earth, and will hold the professedly enlightened responsible for their acts toward the inferior tribes of men.

The Indians should be protected in their rights the same as if they were Caucasians. Every agreement with them should be religiously fulfilled. All that is promised them should be forthcoming in the time thereof. Encroachments upon them by the whites, civil or military, should be prevented or punished. Honest efforts should be made to teach them the arts of civilization. In case of any outbreak or overt acts on their part, sufficient force should be used at once, to impress them with the strength and power of the Government to crush them, and no hesitation or vacillation should be exhibited. Fair dealing and truth on the one hand, and swift and sufficient punishment on the other, would soon bring the remnants of the land into proper relations with the country. But while the policy is pursued of cheating, defrauding and trampling upon their rights, them of feebly threatening or sending mere handfuls of inexperienced troops among them as targets for

their trained warriors, we shall hear of Indian outbreaks, Indian massacres and Indian horrors generally, millions of the people's money will be squandered, and the Indian problem will remain unsolved, a vexed and sorrowful question, a stigma upon the nation and a shame and disgrace before the heavens and the earth.

THE SEVENTH DAY OR THE FIRST?

WE are in receipt of the following letter from a neighboring State, which we publish in full, omitting only the name and residence of the writer:

October 14, 1879.

Dear Editor—A friend handed me a copy of your paper of Sept. 30th, 1879, and in reading a discourse by Elder Geo. Q. Cannon, I find the following, which I quote:

"Now, this is not required of us on this day alone, the first day of the week, the day of worship set apart for us to come together." I would like to know who "set it apart for us," and again I quote: "and, as I have said, not to be practised to-day alone, the first day of the week, the Sabbath, etc." Now what I wish to know is, by what authority does he call the first day of the week the Sabbath; as you the "Latter-day Saints" profess to have the true gospel through revelation, I thought you could enlighten me. I have been a student of the Holy Scriptures for twenty years, but cannot find any divine authority for calling the first day of the week the Sabbath.

And now I write to you thinking perhaps you can enlighten me through the columns of your paper on this subject. Please answer and greatly oblige an earnest seeker after truth."

The subject of Sabbath keeping is a very important one. It is generally conceded that to rest from labor one day in the week is beneficial to mankind. The law of the Sabbath, revealed from God in the beginning, and established in the Mosaic code, is founded in the divine knowledge of human necessities. Incessant toil wears out the body and benumbs the mind. Physical as well as intellectual vigor is promoted by a respite from daily routine. But the Almighty in providing for the day of rest, had in view the spiritual as well as earthly good of his children. For this reason he set apart the Sabbath as a day of worship as well as rest, and through His prophets admonished His people not to spend it in worldly pleasures, but in rest and devotion.

There is no doubt that under the Mosaic dispensation, the seventh day was held sacred as the Sabbath. But in the primitive Christian Church the day was changed, and the first day of the week was set apart for the disciples to meet together and break bread in remembrance of their crucified Lord. The Scriptures are silent on the question of "who set it apart?" But as this custom prevailed, it is to be presumed that the Apostles, who were at the head of the Church, and were led by the spirit of revelation in all things for the work of the ministry and the perfecting of the Saints, received their authority for observing that day from the Lord himself. He appeared to his disciples first on that day, when they were assembled in meeting with closed doors for fear of the Jews, and various passages in the New Testament, notably Acts xx, 6-7, show that this observance was continued.

Justinus, in his "Apology for the Christians," said to be written about A. D. 133, says:

"We all of us assemble together on Sunday because it is the first day on which God changed darkness and matter and made the world. On the same day, also, Jesus Christ our Savior rose from the dead; for he was crucified on the day before that of Saturn, and on the day after that of Saturn which is that of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration."

There is nothing in the New Testament, however, which definitely sets forth any commandment of God requiring the change of the Sabbath from the seventh to the first day of the week. Our correspondent wishes to know by what

authority the speaker in the discourse referred to called "the first day of the week the Sabbath," and who "set apart for us" that day for meeting and worship? We reply, by the authority of the Church of Christ, re-organized by revelation and commandment of God in these latter days. The first day of the week, commonly called Sunday, the Lord acknowledges by revelation to be His day and commands "us" to keep holy as the Sabbath. Here is the word:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words that thy joy may be full. (Doc. and Cov., N. E. 207.)

Herein is shown forth the benefit of having the living oracles. "The letter killeth," says the ancient Apostle. It cannot explain itself. Alone it is dead. The scriptures of the Old and New Testaments, without the living spirit that inspired them, are not a sufficient guide. Neither are any books, however voluminous or definite in language. When there are men living on earth clothed with authority to expound, or empowered when needful to receive new revelation, there is no room left for dubiety or misunderstanding. The Latter-day Saints by this means have plain and unmistakable instructions in regard to the Sabbath.

Our correspondent may say that these revelations and oracles have no authority with him. Well, he must bear in mind that the discourse from which he quotes was addressed to those who do believe, and the "us" therein, referred to the Saints to whom the commandment was delivered, and who by it are placed under obligations to keep sacred, for rest and worship, the Holy day of the Lord.

A great many persons are in doubt about the propriety of keeping Sunday, the first day of the week as the Sabbath, instead of Saturday, the seventh day. This with some, arises from a misconception of the meaning of the word Sabbath. It is supposed by them to be derived from the Hebrew word *shebah*, seven. But it is agreed by scholars that the word comes from *shabath*, to rest. The principle is the same and the design of the Creator is equally carried out, whether the Sabbath be kept on the first or seventh day of the week, and the special command to observe it on the seventh day was a part of the law of Moses which was fulfilled in Christ.

For the first day of the week modern Christians have the example of the early Apostles and their followers, and the Latter-day Saints have the sanction of the Prophets and Apostles of the last dispensation, under the immediate direction and revelation of the Most High God through Jesus Christ our Redeemer. We hope this explanation will be satisfactory to our correspondent, and also to other inquirers after the strait and narrow way that leadeth unto life.

TERRITORIAL FAIR.

List of Premiums Awarded at the Fourteenth Annual Exhibition of the Deseret Agricultural and Manufacturing Society, at Salt Lake City, October 2d, 1879.

CLASS H—POULTRY, BEES, ETC.

Awarding Committee—George Bailey, A. Parsons, Wm. Fisher, Peter A. Drombay, Chas. D. Romerill, Enos Stucki.

Best trio of white Leghorn, J. P. Horne, \$3.

Best trio of black Spanish, John Solomon, \$3.

Best trio of black Java, P. A. Schettler, \$3.

Best trio of game, Walter Jennings, \$3.

Best collection of fowls, not less than twelve, J. P. Horne, work on raising poultry and \$2.