

believe that the Mohammedan knowledge of ancient Israel is Talmudic. It may be, but it is certain many of the Jews retired to Arabia from their earliest days as a people, and being the stronger people intellectually they introduced many true ideas and prophecies.

The Mohammedans believe that Christ will come to reign on earth. They believe He will descend at Damascus. They also believe this Madhi will come and prepare the earth for a better day. They do not understand anything about the atonement of Christ, but otherwise hold Him in great reverence. There can be no doubt but that Islam will yet become an interesting study for the Latter-day Saints. Islam is but poorly understood. Writers usually find it convenient to slander its precepts and to caricature its great founders; but, suffice it to say, that much is found in Islam and its followers. We may yet hear of evidences strikingly in harmony with the Latter-day work, both from Islam and other nations, as light dispels the darkness of ages.

FRIIS.

CONSTANTINOPLE, Oct. 1st, 1889.

#### LETTERS FROM "JUNIUS."

I have just finished reading the introductory chapter of a book entitled "The American Indian," by Elijah M. Haines. It is a work which reflects great credit both on the head and heart of the author. It is a contribution to American literature which future generations will highly prize. It is rare to find the Indian question treated so judiciously, logically and exhaustively. The ethnologist and historian are both censured for indifference almost criminal in regard to the aborigines of this continent. The government policy of extermination, together with the aggressive warfare and deceptive diplomacy of its agents, is also censured. It is made tolerably clear that the white man was at first hospitably received, generously treated, and liberally rewarded. And it is also shown that the perfidy, treachery and barbarism which now surround the Indian name was originated and fiercely practiced by the white men from Europe.

The Spaniard came as an adventurer, impelled by greed, rapacity and avarice. The spectacle of De Soto practicing unheard-of cruelties in order to make natives reveal treasures supposed to be hidden is something to make fiends laugh and angels weep. The Virginia colonists were not much better. Battered cavaliers, pardoned criminals, corner loungers these early Virginians were, and ill calculated to inspire respect in the savage bosom for European civilization. But for scientific selfishness, for systematized treachery and for sanctimonious cowardice the Puritan stands foremost of all the early colonists. He never recognized the Indian as human at any time.

In the conduct of the French towards the Indian Mr. Haines sees gleams of humanity and reli-

gion. The Jesuit from France came in good faith, recognized in the savage a man and brother only wanting the light of Christianity to make him an equal. The Jesuit familiarized himself with the languages, customs, manners and institutions of red men. If the Jesuit erred or exaggerated in the matter of rivers, mountains and distances, Mr. Haines freely forgives him, for he has left other knowledge gladly accepted by the modern student. The Fathers Hennepin and Charlevoix are gracefully handled, and the value of their work liberally acknowledged. Their critics and condemnators are logically investigated, and demonstration plain as holy writ made that these same critics themselves erred and exaggerated. Capt. John Smith, of Pocahontas notoriety, comes in for a little treatment. Though it is made tolerably certain that Smith's Pocahontas story of attempted decapitation is a myth, yet Mr. Haines is far from discrediting the entire narratives of Smith. On the contrary, Smith is pardoned for his vanity on account of the historic materials he has otherwise left. Francis Parkman is taunted with the fact that although he censures Hennepin, and classes him as fraud and impostor, yet he, Parkman, draws largely on Hennepin for a history of La Salle. The truth is, that most of the narratives of a topographical character by these early travelers were compiled largely from accounts given by wandering tribes, and who could not be very accurate or minute in their relations.

The Baron La Hontan who commanded the military expedition of 1687 to the tribes west of Lake Michigan is certainly guilty of gross exaggerations. He describes minutely his journey up the Long River, so much so that it reads like a reality. It is now clear that no such river exists. But Mr. Haines says the description corresponds in many particulars with the Platte River, which the Baron must have got accounts of, though he professes a personal knowledge. The first person who has made mention of the Great Salt Lake is La Hontan. He gives a description of it as given to him by prisoners of war from the Mozemleek nation. The lake is 300 leagues in circumference, with a large river flowing into it. Its shores are inhabited by tribes of the Tahaglauc nation. Large boats or vessels sail on this lake, some propelled by 200 rowers. The Baron also mentions the Rocky mountains, and in his map gives representations of them.

Mr. Haines handles all these travelers calmly, and makes due allowance for the human weakness in mankind, which prompts persons to make heroes and marvels of themselves at the expense of truth and modesty. Any writer who has left something touching the ethnology of the Indian Mr. Haines admires, and will excuse in him many little errors in geography. Mr. Haines takes the stand that the Indian did not deserve the treatment he has received. He shows that the In-

dian is not deficient in mental acumen, and cites the Cherokee youth who invented an alphabet as an illustration. Mr. Haines also contends that the whites are much to blame for the atrocities of the Indian.

Elias Johnson, an educated Indian chief of the Tuscarora tribe, published some years ago, a little volume entitled "The Legends, Traditions and Laws of the Iroquois or Six Nations." As a matter of course Mr. Johnson defends his race, and shows that the whites are not entirely blameless. He relates the history of the Pequot massacre by the Puritans. He says: "Is there anything more barbaric in the annals of Indian warfare than the narrative of the Pequot Indians? In one place we read of the surprise of an Indian fort by night, when the inmates were slumbering, unconscious of any danger. When they awoke they were wrapt in flames, and when they attempted to flee were shot down like beasts. From village to village, from wigwam to wigwam, the murderers proceeded, 'being resolved,' as your historian piously remarks, 'by God's assistance, to make a final destruction of them,' until a small but gallant band took refuge in a swamp. Burning with indignation, and made sullen by despair, with hearts bursting with grief at the destruction of their nation, and spirits galled and sore at the fancied ignominy of their defeat, they refused to ask life at the hands of an insulting foe, and preferred death to submission. As the night drew on they were surrounded in their dismal retreat, volleys of musketry poured into their midst, until nearly all were killed or buried in the mire."

There is nothing in the character of Alexander of Macedon, who conquered the world and wept that he had no more to conquer, to compare with the noble qualities of King Philip of Mount Hope, and among his warriors are a long list of brave men unrivaled in deeds of heroism by any of ancient or modern history. But in what country and by whom were they hunted, tortured and slain, and who was it that met together to rejoice and give thanks at every species of cruelty inflicted upon those who were fighting for their wives, their children, their homes, their altars and their gods? When it is recorded that men, women and children were indiscriminately hewn down and lay in heaps upon the snow, it is spoken of as doing God's service, because they were nominally heathen. Before the fight was finished the wigwams were set on fire, and into these hundreds of innocent women and children had crowded themselves, and perished in the general conflagration. And for those, thanksgivings were sent up to heaven, the head of Philip is strung upon a pole, and exposed to the public. But this was not done by savage warriors, and the crowd that huzzaed at the revolting spectacle assembled on the Sabbath day, in a Puritan church, to listen to the Gospel that proclaims peace and