

eight per cent of all were foreign born and 58 per cent had never been naturalized. Of the 1,019 native born, only 805 had both parents native. The criminal class statistics show as follows for the year ending August 20, 1895:

Convictions--males--for:--	
Drunkenness alone.....	15,543
Drunkenness and other crimes.....	608
All other crimes.....	7,430
Females--	
Drunkenness alone.....	2,032
Drunkenness and other crimes.....	49
Other crimes.....	1,010
All convictions, both sexes.....	26,672
Of which for drunkenness alone.....	17,575

Of the 1256 persons of both sexes between fourteen and twenty years who were convicted, 241 were "drunk" cases alone and 992 were cases of "other crimes." In no less than 21,863 of the 26,672 cases, or nearly 82 per cent, the offender was in liquor at the time the offense was committed. The agents of the bureau went among these criminals, looked up their records and made personal inquiries. They found that the number addicted to the use of liquor was no less than 25,137, or 94 per cent of all. But they found only 4,516 who were excessive drinkers. The agents found that in 22,514 cases, or 84 per cent of all, the intemperate habits of the offender led to the condition which induced crime. They found that nearly 58 per cent of all the criminals (classifying drunkards only as such) had fathers addicted to the use of liquor, and over 20 per cent had drinking mothers. They found that 80 per cent of them used all kinds of liquor (whatever they could get hold of), and only about 5,000 who used any particular drink exclusively, and most of these were lager beer soakers. In connection with the report, the Springfield Republican also notes the fact that of 1,281 adult insane 51 per cent had been users of liquor, and 33.5 per cent of the whole number were known to have one or both parents intemperate; in 184 cases the intemperance of grandparents was considered to have led to the insanity of the person. Altogether, the report presents a terrible official arraignment of the drink habit in its relation to pauperism, crime and insanity.

THE RED MAN TO GO.

Each year the report of the commissioner of Indian affairs gives opportunity for newspaper writers and others who watch closely the trend of events to bewail the fate of the Indian tribes of North America, and the commissioner's statement for this year is again made to do service. The aboriginal population of North America at the time of its discovery has been variously estimated, some writers placing it as high as 16,000,000, others low as 3,000,000. The latter probably is nearest to the actual number; but whatever it was, history records the fact that one tribe after another has disappeared, and the numbers have gradually grown less and less, until now they are but a mere handful, in complete subjection to the masterful whites. In 1894 the commissioner estimated their numbers at about 248,000, in 1895 at "over a quarter of a mil-

lion," but in 1896 he says: "The total Indian population of the United States, exclusive of the New York Indians and the five civilized tribes, according to the census of the year 1895 taken by this office, is 177,235." "The civilized tribes" number about 50,000, while the New York Indians are comparatively few, so that it is not likely that there is now an Indian population in our borders exceeding 230,000.

Commenting upon the showing of these figures, the Chicago Times Herald says that at this rate the Indian question will soon be settled by the utter desecration of these people, whose history for over 250 years has been so intimately associated with our own; and it adds that from King Philip to Geronimo, from the fierce Mingoes to the fiercer Apaches, there is one unvarying tale of struggle to possess the land, and it is doubtful if the story reflects either honor or credit upon the conquering race.

It is true that the decree has gone forth that the Indian as a "wild man of the forest" must go. That fiat was issued and placed on record twenty-four centuries ago, as related in the annals of the ancestors of the red man. But this does not say the race shall become extinct. On the contrary, there is the distinct declaration that it shall not, but "a remnant" shall be preserved and again make their mark amid the civilization and enlightenment of the age in which they dwell. Now the Indian is going to school (there being some 88,000 Indian pupils now in these government institutions) and gradually the change is coming. The red man became such through the condemnation following a disregard of the laws of God; the time is approaching when the "remnant" will give heed to those laws, and the race will retrace its steps to the plane of a civilized, enlightened, religious people. The red men are doomed to "go," and while the removal has been largely in the diminution of numbers as shown by statistics, yet the full accomplishment of the movement is in the transformation of a remnant to a white and delightful people. In the latter capacity the aboriginal American is not doomed to disappear from the earth.

WHY HE DOES IT.

"Men love darkness rather than light, because their deeds are evil," taught the humble Nazarene who came to earth to save mankind by the fullness of His grace and truth, inasmuch as men and women would come to him; but those who would not accept of His proffered salvation have to meet the consequences, as He cannot save them in their sins, no more than He could do no mighty work in a certain place in Judea, "because of their unbelief." As for men who profess the name of Christ but pursue a course contrary to His teachings, the Savior leaves no doubt as to the judgment He will pass on their case, for His sermon on the mount declares in plainness that to those who say Lord, Lord, but do not His Father's will, His sentence will be "Depart from me, ye that work iniquity."

When, therefore, people observe a

person who professes to be a follower of Christ, and who shows forth works of truth and righteousness, they determine his sincerity by the fruits of his profession exhibited in his conduct; and when they witness an individual making the same profession but showing forth works of falsehood and hypocrisy, they readily determine his position. In this connection the people of this community and others have opportunity to pass upon one Rev. B. F. Clay of this city. Mr. Clay is pastor of what is known as the Central Christian church here; and how far he is worthy of confidence and respect may be ascertained from his conduct. He has been writing to the Christian Standard, published at Cincinnati, O., and which claims to be "devoted to the restoration of primitive Christianity, its doctrines, its ordinances, and its fruits"—a most commendable purpose. That Mr. Clay's course is not in harmony with such purpose will be readily recognized by people here, Mormon and non-Mormon, when they note his slanderous statements regarding Salt Lake City. In his letter he tells of some anti-Mormon literature that is being prepared for distribution, and says of Mormon families:

The children born and raised in them can have no high ideas of virtue. Then, too, their dances have cultivated the animal and sensual in the young until they have not scrupled to live wickedly. We are seeing the fruits of it here in Salt Lake. During the past year the Rescue Mission of this city has received twenty-three fallen girls, and over seventy per cent of them came out of Mormon families. Many of these girls were forced into sin to provide money to support parents who are drunkards. What think you of a system that claims to have restored the Gospel in these latter days, and produces such fruit as this?

Those who know the real conditions here will find just one word to characterize in its proper form that statement of Mr. Clay as it reflects upon Mormonism; and that is a forcible little English word of three letters, which marks Mr. Clay as a flagrant violator of the divine command, "Thou shalt not bear false witness against thy neighbor." Whatever may be Mr. Clay's profession as a religionist, his action shows conclusively that he loves darkness rather than light; for falsehood is darkness. And we are forced to the conclusion that the reason of his affection for falsehood is given in the Savior's words, because his "deeds are evil." That is why he delights in besmirching the fair name of an honest, industrious, virtuous religious community, and his baseness finds its freer play in his assaults upon innocent little children concerning whom the Savior said "of such is the kingdom of heaven."

PAID UP ITS TAXES.

The city of Lehi, Utah county, is in a fix that many a property owner elsewhere in the State would like to find himself in. Here is what the last issue of the Banner says:

You need not look for it because you will not find it, for Lehi City has no delinquent tax list to publish this year.