

age has been prohibited, I am in favor of ordering it to be resumed. I am in favor of having it enlarged.

This emphatic language was given utterance to sixteen years ago, before the demonetization effect of the act of 1873 was as fully apparent as now, hence Mr. Blaine's "it" as to the actual fact. But there is no mistaking his view—that the demonetization of silver is a violation of the national charter and therefore beyond the legitimate power of Congress. Mr. Blaine's declaration is for the full coinage of gold and silver as the Constitution contemplates; not coinage of either based on the relative production of both, but the coinage of both according to the needs of the people, which the Constitution aimed to supply in the highest degree. The setting up of a single standard, either gold or silver, is unconstitutional in this nation. The Constitution is for the double standard of gold and silver, without the string that this country will wait the pleasure of Great Britain or any other nation or institution not governed by the American Constitution.

A PIONEER REMINISCENCE.

Comparatively few of the people now dwelling in Utah can realize with any degree of perfection the toils and hardships which the Pioneers had to undergo to redeem this land from its condition as a desert waste and make it fit for the abode of man. Those who were here "in early days" and had to fight the battle with "the wilderness" know how it was; but words fail to carry the lesson to newer comers with that force which experience gives. Therefore very many of the later arrivals are not able to comprehend the magnitude of the work which laid the foundation of this State. For the benefit and information of these, however, it is well to recall some of the incidents of Pioneer times, that they may get an idea of what the people then had to pass through.

One of these incidents which is timely now is connected with the experience of Sister Helen Mar Callister, of Fillmore, or "Aunt Helen" as the venerable matron is familiarly termed. She formerly resided on North Temple street in this city, in the Seventeenth ward; her husband, Thomas Callister, who died some years since, having been Bishop of that ward. On Thursday last, July 16, there was a family reunion at Fillmore, as told by our correspondent in this evening's issue of the NEWS. There "Aunt Helen" related in her characteristic quiet and impressive manner some of her early experiences in life, making reference to scenes after she came to Utah. She told how that on one occasion her husband came into their little cabin so weak from the lack of food that he reeled like a drunken man. She was kneeling upon a quilt on the floor with her two little baby girls, and was weeping. Said she, in narrating the occurrence:

Oh how I had been crying, because little Helen Mar [now Mrs. McCullough], who could just begin to talk, had been crying for "bik-it," and we had no bread to give her! Thomas came in and I tried to hide my tears from him, having my sunbonnet on. I spoke up as

cheerfully as I could, but he detected something wrong, and asked if the children were sick, when that little voice again proclaimed its wants. He, weak and hungry, staggered out saying, "Oh, I cannot stand this!"

Like others, the suffering family existed and endured on. Sister Callister further told those assembled of the vast numbers of crickets in their little patch of wheat, devouring what appeared to be their only hope from starvation, when soon a flock of gulls descended upon the wheat field. Of this event she said:

I thought, now they will finish what the crickets have left. I saw Thomas coming toward us, and wondered why his face looked unusually bright. To my inquiries he said, "Come and see what they are doing." I went, and there were the gulls devouring the crickets, and vomiting them up, they continued eating. As soon as the wheat was ripe, Thomas cut some of it, beat it out, and we ground it in a hand mill. It was coarse, but I have never eaten anything so sweet as that biscuit, and never expect to. With milk and bread, I felt that I was rich. I could stay the cry that had torn my heart—"Bik-it! Bik-it!"—when I had none to give.

And then her closing words, showing her native humor, and her faith in God and testimony of the divine inspiration which brought the Church of Jesus Christ of Latter-day Saints into existence, and led the Saints to these valleys:

But I was a lady then. I had no cooking to do, no rooms to sweep and dust, no clothes to make. One day we were talking about things, when Father Smith said, "The Lord has not brought us here to die;" and I knew it was true, and felt better. I am thankful to my heavenly Father for it all, and hope none of my offspring will ever deny the truth which God has revealed through Joseph the Prophet.

Such was the experience, such the testimony, such the hope of Utah's pioneers, many of whom have passed to the spirit world; but their work, and that of their number who remain, lives and progresses, an enduring monument to the sustaining power of the Almighty in the cause which they had espoused.

THE OGDEN INDIAN TROUBLE.

FARMINGTON, July 22, 1896.

To the Editor:

The very interesting article in yesterday's Semi-Weekly News, under the heading, "Plundered by Indians," has suggested to my mind thoughts and queries that may, if published, be interesting to the readers of said article.

It says that the Ogden Indian difficulty of September, 1850, was caused "by the murder of their great chief White Cloud—an act which resulted in the death of an innocent white man, * * * the plunder and destruction of dwellings," and other losses, "amounting in all to many thousand dollars."

The white man "had killed White Cloud, a big chief of some northern tribe, for taking some green corn in his lot."

If your correspondent has given a correct and complete statement of the affair, I think that the excellent reputation accredited to our early pioneers for their treatment of the natives whose hunting grounds they were taking possession of was not fairly earned.

It is a wonder that the threatened "bloody massacre" spoken of by your

correspondent did not take place, and it also is remarkably curious that a treaty was not made with the Indians as soon as possible after the murder of their chief, a liberal payment made to them for the real or supposed value of their chief, and above all, a convincing assurance given them that the hasty and inconsiderate defender of a few ears of corn would be properly dealt with.

Mr. Editor, will you please state whether or no any punishment was inflicted on the man who would kill an ignorant Indian for doing, perhaps under exactly similar circumstances, what the ancient Apostles did—"plucked ears of corn."

T. B. CLARK.

We doubt very much whether our correspondent himself knows what he wants to get at. If he merely wishes to know whether the man who shot the Indian chief was punished therefore, it would have been sufficient to have asked that question. But when he suggests that the early pioneers did not fairly earn their reputation for a just policy toward the Indians, he assumes that which the whole history of Utah in early days, including the Ogden incident, contradicts. Because a man in a passion quarreled with and killed another, although that other was an Indian chief, it afforded no excuse for the early pioneers to allow angry Indians to massacre unoffending men, women and children; and to their honor be it said they did not do it. There is no wonder at all that the threatened massacre did not occur, for the early settlers prevented it, and did just right in their treatment of the natives, whom they taught to look for the punishment of guilty parties and not to seek innocent victims. The confidence which those same Indians learned to repose in the early pioneers is sufficient proof that the latter fairly earned their reputation, both in the treaties which were made with the savages and the assurances given that offenders would be dealt with in a proper manner.

AN OLD LETTER.

A remarkable letter, written supposedly 2,500 years ago by an Assyrian prince, has, according to the Baltimore Sun, been translated by Dr. Christopher Jonston and published by the Johns Hopkins University. The letter was inscribed in cuneiform characters on a tablet of baked clay, and, although of a private character, is extremely interesting, both on account of its high antiquity and for the light it throws on sentiments and etiquette at that remote period of human history.

The tablet is supposed to have been written shortly before the destruction of Nineveh and the overthrow of the Assyrian empire. The royal lady, who probably dictated it, was Princess Sheruaet-erai, a granddaughter of the famous Asurbanipal. The translation of the letter is:

Message of the king's daughter to Asshur-Sharrat. Thou dost not properly address thy letter sent to me, nor use the title to me befitting thy station. People might say, "Is she the sister of Sheruaet-erai, the eldest daughter of Ashur-etil-ilani-akinni, the great king, the mighty king, king of hosts, king of Assyria?" But thou art only the daughter of the daughter-in-law of the wife of