

EDITORIALS.

WHAT TO DO WITH THEM.

THE propriety of placing the Indians under the care of the War Department is again being discussed in political circles and in the leading newspapers of the country. The Ute outbreak has revived the controversy. While it cannot be denied that the pretended "peace policy" of the past few years is a failure, in consequence of the injustice, rapacity, incompetency and fraud of most of the whites entrusted with the management of Indian affairs, it is very much to be doubted whether military supervision of the redskins would conduce much to a proper solution of what is called the Indian problem. We think the following remarks of a gentleman now in Washington, who has spent considerable time in the West and is well-informed on Indian affairs, strike the nail squarely on the head. In answer to some questions from a *Star* reporter, he said:

"It depends altogether on what you want to do with the Indians. If you want to exterminate them, place them under the War Department; if you want to civilize them, and solve the problem that way, keep them where they are."

"But can they be civilized, or taught to make their living in any other way than by hunting?" was the next query.

"Nothing is easier," was the reply. "All the government or the white man has to do is to keep faith with them. If this is done in every sense there will be no trouble."

This is the whole matter briefly expressed. Will the course here marked out be pursued? Not likely, while so many thieves, religious and otherwise, are fostered by the Government in their schemes of spoliation and shameless plunder, in which the unfortunate natives of the soil are the helpless victims.

"THIS GENERATION."

WE publish in this issue of the *News*, by request, a long article in answer to the question, "What is a Generation." The writer shows, in substance, that the term as used in the Scriptures, in some places signifies family succession, in others a period of one hundred years.

One point referred to requires a little further explanation. Our Savior, in answer to a three sided question from his disciples, gave a triple answer. The inquiry is contained in Matthew xxiv, 3, and the reply in the remainder of the chapter. To understand it properly, it must be understood that it relates to three distinct events, namely, the destruction of the Temple at Jerusalem, the second advent of the Savior, and the end of the world. It is chiefly in reference to the second of these events and the circumstances immediately preceding and attending it, that the saying was uttered, as it appears in the common version: "This generation shall not pass till all these things be fulfilled."

The disputes that have arisen concerning this verse have not been so much in regard to the length or extent of a generation, as to the period or age of the world to which the prediction applies. Some have imagined that it referred to the generation in which the speaker and his hearers were then living. Upon this idea they have built the theory that the second coming of Christ took place soon after his resurrection. But there are so many events predicted in connection with the coming of the "Son of Man in the clouds of heaven, with power and great glory," that were not then fulfilled, that this notion is clearly an error. It is also evident that Jesus himself did not know the time when these things should take place, although he was certain as to the events themselves, for, said he, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Verse 36.)

A more consistent interpretation is that the Savior was referring to the generation in which the preceding signs of his coming should be made manifest. And this is made clear by the inspired translation, or

revision of this chapter, contained in the Pearl of Great Price, in which this verse reads as follows: "Verily, I say unto you, this generation in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." This makes the matter plain and unmistakable, and accords with the key given by the Savior in the parable of the fig tree, which is thus given in the new translation: "When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand; so like wise mine Elect, when they see all these things they shall know that he is near, even at the doors." (See also Doc. and Cov. pp. 171-2.)

As these events are now occurring they form, to those whose eyes are open to discern them, infallible signs that this is the generation referred to by the Son of God. Whether "this generation" can be rightfully defined as a hundred years or not, of this the Saints may be assured: That there will be some living on the earth at the coming of the Lord who were breathing the breath of mortal life when the great latter day work was commenced. Heaven and earth may pass away but not one word of the Lord will fail. It will all be fulfilled. Blessed is he who walketh in the light, for he shall discern the signs of the times, and be prepared for that which is coming on the earth, and the great day of the Lord shall not overtake him as a thief. This is truly the generation in which the scenes foreshadowed by the Savior will be unfolded in their momentous reality, and "the day and the hour are close at hand!"

WHAT SHOULD GRAND JURIES DO?

THE Grand Jury of the present term, selected for the especial purpose of making trouble for polygamists, have not, up to the present time, exhibited sufficient partisanship to please some of the violent and rabid anti-Mormons. However willing a "Gentile" jurymen may be to indict or punish a polygamist, common decency and ordinary consistency require some evidence as a basis for his action. If this is not forthcoming, no Grand Jury can justly indict, and no Petit Jury can lawfully convict. And the evidence necessary to found an indictment is generally adduced by the officer representing the Government or the People. It is not usually expected that a Grand Jury will act as a pack of legal bloodhounds, hunting after and scenting out violations of law and the proofs thereof, but rather to sit as preliminary judges and decide whether the evidences brought to their notice are sufficient to constitute a probably successful cause of action.

We did not intend to take any further notice than the brief comments we made at the time of its delivery, of the charge made by Judge Hunter to the present Grand Jury. But other papers are referring to it, as though it was something calculated to cause great alarm and consternation among the "Mormons," while the fact is it was so weak, and contained such self-evident errors, that it was generally considered unworthy of any particular attention. However, as it is commented upon to some extent outside, we will refer to one or two of its points to see whether they are entitled to any special regard.

We pass over His Honor's extravagant exaggeration of the effects upon a barren waste of "Gentile" speculation—which did not reach here until after it had been turned into fruitfulness by that "Mormon" labor, perseverance and skill that he so unjustly depreciated—as too absurd and manifestly untrue for further consideration, and come to his remarks, quoted with great unction, as follows, in the *Christian Weekly*:

"Polygamy is a crime, made so in the eyes of nearly all the nations of the earth, and certainly so in all the Christian nations, and absolutely and positively so by the Congress of the United States, and you, gentlemen, acting under the terrible solemnity of your oaths,

are called upon to suppress it. * * Among you there can be no doubt, there is knowledge of the presence of crime, and you must take notice of the fact."

Now, we ask, when and how has Congress or any other power made it the duty of the Grand Jury to "suppress" any custom or system social or religious, popular or unpopular, lawful or unlawful? The Judge conveys the idea that if the Grand Jury are aware that such a practice as plural marriage prevails in this community, that is all that is necessary as a ground for their proceedings for its suppression. In support of this idea he argues in this way:

"If a band of horse thieves or house breakers existed anywhere within the Third District, whose members were known to you, and who were known to be horse thieves and house breakers, these being public offenses against the people of this Territory, it would be your duty to inquire into the offenses and true indictments make against such persons."

But His Honor seems to forget that even under such circumstances as he describes, something more than a mere understanding of a lawless condition of society, or that a certain body of men were notorious as horse thieves would be necessary as a ground for indictments against the suspected parties. Supposing several members of a Grand Jury were satisfied that a neighbor was getting his living by horse-stealing or burglary; could they indict him without some definite evidence of a crime, and of the time and place of the offence? And supposing that a majority of the present Grand Jury are morally convinced that some persons with whom they are acquainted in this city are living in polygamous relations, is this all that is necessary on which to frame an indictment? His Honor seems to think so, by his address to the Grand Jury.

And he goes further in his absurdity. In his rejection of "Mormons" who were summoned to serve as Grand Jurors, he gave as one of his reasons for excusing them, that they did not seem to know of polygamous marriages having taken place in their neighborhood. What their knowledge or ignorance of such occurrences had to do with their fitness for the office, His Honor did not take the pains to explain. The men had passed their examination; they had shown their willingness to indict any one if evidence of his polygamous marriages should be adduced; and were rejected simply because when asked whether they knew of any such marriages being contracted in the vicinity of their residence, they answered in the negative.

Now the Judge seems to think he knows a great deal about affairs in this Territory, after a few weeks' residence, and that he can enlighten the world upon the history and progress of the "blooming" business here. But if he was put on his oath and required to answer thereon, could he truthfully say that he knows of the solemnization of a plural marriage in this city? He may have heard a great deal; he has evidently been crammed with stories and rumors; but what means has he of learning so certainly of a polygamous marriage, that he is able to go into court and swear he knows of its occurrence? And even if he could possibly obtain information of a ceremony which it is claimed is kept scrupulously secret, what right has he to infer that other persons, who on their oaths deny having any such knowledge, are also informed as to the facts, and to insult them by the insinuation that they are liars and perjurers? Such an intimation as His Honor's language to those rejected jurors contains is an indirect libel, an attack on their reputation, and for his reflection, we will quote his own words bearing on this offence:

A man's or woman's reputation is worth more to him or her than all else, and anyone who untruthfully assails that reputation is guilty of one of the highest offences known to man, besides being a criminal in the eyes of the law.

It may seem very desirable in the eyes of Judge Hunter, the Prosecuting Attorney and hosts of very kind "Christian" people throughout the land, who do not well consider "the mote and the beam," that the practice of polygamy should be suppressed. But they must not expect a Grand Jury to accomplish the work. That

body can only present indictments founded on evidence that has at least some appearance of truth and direct bearing on a given case. Rumor, common fame, in evidence and such like indefinites are altogether insufficient for either Grand or Petit Juries to act upon, and if something more than these is not brought to their notice, they are not only unblamable for reaching no criminating conclusion, but would be very much to blame for indicting or convicting upon such vague and shadowy pretensions.

But even if a picked Grand Jury, yielding to judicial and popular prejudice and pressure, should find several indictments which, tried before a packed Petit Jury, should lead to as many convictions, would this prove the "suppression of polygamy?" Not by any means. That is beyond the power of Courts or Juries, of Congresses or Kings. It is the duty of a Grand Jury to indict when proper evidence is presented by the proper official, but the suppression of a practice founded on the religious convictions of a whole community, is neither within the lines of their duty nor the bounds of their power.

The *Christian Weekly* considers that the charge of Judge Hunter has produced "a crisis." The truth is, it has produced nothing except a general smile and a few newspaper articles. We have been used, these many years, to hear much nonsense about the "suppression" of various things, and the repetition of these platitudes is neither startling nor unexpected. We have no fault to find with Judges, Attorneys, Juries, or any other officers for energetically discharging their duties; but we cannot approve of any undue or extra-official action, and we do not think the Government or the country will gain anything by attempting to "suppress" an unlawful practice, by illegal and unprecedented proceedings whether of Courts or Juries. Time will show.

UTAH'S WHEAT TRADE.

A LARGE quantity of wheat is annually shipped away from this Territory. Until recently the main profit of this export have been gained by the shippers. The farmer, of course, received the local market price for his grain and the merchant sometimes made a small margin on handling it, while at other times he lost by the speculation, but the shippers reaped the greatest advantage. The opening of a direct market with San Francisco was a movement for the benefit of the producer, because a higher price for his grain could be offered than when it passed through the hands of several dealers.

But the greatest step for the good of the farmer in connection with this business was the shipping of wheat direct to the European market. This has been accomplished by the indefatigable exertions of Brother S. W. Sears, who, acting for Z. C. M. I., has made the matter a specialty, and not content with obtaining in California a thorough knowledge of all the minutiae of the business, finally went to England and has made himself familiar with all the ins and outs of the trade, and is now thoroughly conversant with the best plans for exporting grain from this Territory to the ports of Great Britain, without any intervening sieves through which profits may fall to middlemen, brokers, and grain sharps. He is now on his way home after attending to the unloading of the *Ivy*, containing the first shipload of Utah wheat exported direct. On the 8th inst. he wrote to T. G. Webber, Esq., Secretary of Z. C. M. I., that he was at Hull attending to the unloading of the *Ivy*, where he had finished his investigations and had then learned "all that is to be learned in connection with wheat shipping from Utah." He found out many things which he could not have ascertained without being on the spot. He says:

"The cargo is turning out so far nicely, and the fears at once entertained about its being heated were groundless, and millers here say it will stand a long voyage as well as any wheat which comes to this market; quite an important fact to establish if we continue shipping wheat. All whom I have spoken

to about it say it is the most honestly loaded cargo they have seen for many months, the bottom of the ship being equal in quality to the top.

There is quite an excitement in the wheat market and prices are wild on account of the almost entire failure of the English crop, much of which is still in the fields and weather entirely unfavorable for getting it in even in the damaged state it is now in.

The writer left Liverpool with the emigrating Saints on the 18th inst., and will be home in a few days. We congratulate him on his success in the enterprise which he has undertaken.

Now we are aware that some of our friends will think it strange that we should say anything in favor of sending wheat out of the country, when there are so many who have not breadstuffs laid by for home consumption. We wish them to understand that we are not advocating the exportation of wheat. We advise no man to sell the grain that he needs for his own use, or should lay up for a time of scarcity. But we recognize the fact that grain is one of the commodities which form staple articles of trade in Utah as well as in other places. Wheat is sold in great bulk every year in this Territory. People find themselves in want of things which grain will purchase and they dispose of something they consider they can spare for other things which they urgently require. Thus a regular business is established on which large profits have been made by outside parties. And the grain trade goes on and will go on under present conditions.

With these considerations, is it not far better that our grain should be shipped direct to the best markets, wherever they may be, than be passed along through a succession of handlers, each of whom will receive a portion of the profit of the transaction? We think so, and therefore admire the energy, perseverance, and determination which Brother Sears has exhibited, in the change that has been brought about mainly by his efforts in this important branch of Utah's mercantile transactions.

[For the *Deseret News*.]

WHAT IS A GENERATION?

This is a question which often arises in the minds of the Latter-day Saints. The Savior, in answer to the interrogations of the disciples, "Tell us when shall these things be, and what shall be the signs of thy coming, and the end of the world?" used the following words: "Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

To the Latter-day Saints, this is no mystery, for God has warned them frequently through Joseph Smith, the Prophet, that we are now living in that generation; and that the scenes, referred to in the chapter from which the above quotation is taken, are close upon us, even at our doors.

The term generation, as used in the Bible, was variously applied, and hence had more than one meaning. As, for example, when God had completed the heavens and the earth with all its living creatures excepting Mother Eve, it is said "These are the generations of the heavens and the earth; when they were created in the day that the Lord God made the earth and the heavens." Gen. i chap. 4 verse. This evidently had reference to all the creations of God at that time; while if we pass further on to chap. v, of the same book, 1st verse, we shall find that the term had reference to succession in posterity; as, "This is the book of the generations of Adam," after which follows the names of his sons and their posterity in regular succession; also vi chap. of the same book, 9th verse, "These are the generations of Noah," etc., showing the posterity of Noah; also St. Matthew, i chap., from 1st to 18th verse, proving the lineage of the Savior to be that of Abraham in 4 generations.

But another passage confronts us which is of difficult solution when we attempt to apply either of the previous definitions to it. I will quote it in full: "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years."