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SALT LAKE CITY, JULY 21, 1909.

LO. THE POOR INDIAN.

Somebody has proposed the erection of a statue of the American Indian in New York harbor alongside the famous French statue of Liberty enlightening the world. That would be a unique modern instance of the old practice of building monuments to the memory of martyrs. In the language of the New Testament: "For they indeed killed them, and yet build their sepulchers."

We are certainly not opposed to any proposition to pay homage to the Indians who have died fighting for home and country, against impossible odds, but the best monument we can now erect to that race is an earnest effort to help the remnant to rise in the scale of civilization until their descendants become the equals of the conquerors.

Some time ago there was a celebration at Blackfoot, Idaho, in honor of the raising of the American flag seventy-five years ago, in this region, at Fort Hall. Among the speakers was an Indian. As he stepped out on the court house balcony to address the assembled multitude the sounds of drums and war whoops came across the grounds from a big tent in which Indians were executing a war dance for the amusement of "civilized" spectators. The speaker pointed to that tent and exclaimed: "You call the Indians savages, and they are, but who has made them savages? You, who encourage them to make such exhibitions, by paying them for their savage antics."

He went on to say that the "foreigners on American soil were responsible, largely, for the condition in which the savages of today are. They have hunted them, he said, from place to place and finally caged them on the reservations as wild beasts. They have wronged them in every way imaginable." This, then, is the sentiment of the civilized Indians. How would they look upon a statue of their race by the statue of Liberty, if not as scarlet-hued irony?

Ancient this proposed statue a contributor to the Denver Republican says: "Aye, put me in bronze, in your water-way. But how shall the sculptor pose me, pray? Shall I kneel, while the robber white man stands And orders me far from his stolen lands? Lands that were ours, through the long, long years. Ere our people died in a flood of tears. Or shall I pose as I stand today. On the last reservation huddled away—Stand, with a beggar's hand out stretched. For the ration the surly agent has fetched; Stand in the remnant of my pride. While far away—His bill day's ride—In my tattered lodge on the prairie gray No children's voices are raised in play. But only a squalid voice fills the night. Mourning for souls that have taken flight—Is it thus I shall stand, on that granite base. While your voices leer from my once strong face. Aye, put me thus in fair Liberty's flame. And label the statue 'Our Nation's Shame!'"

This expresses the sentiments of the Red man, when he looks upon his experiences from a mere human point of view. There is another. But it will take a long time before he can learn to acknowledge fully the hand of Providence in the dealings with the race. It seems so unjust. And yet, from the higher view point, when everything is fully understood, even this experience will be seen to be a necessary preliminary to the redemption of the race and its education for its final place of prominence in the human family. One of the ancient writers has recorded the prediction that the Indians shall be restored to the knowledge of their fathers; "and then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 29: 6.) This is their destiny. But the road to exaltation, for nations as for individuals, goes over Calvary.

TEMPERANCE RECORD.

"Let us forget," we take pleasure in recording the fact that the temperance movement gained ground all over the world during the last year.

A hundred years ago intemperate were commonly consumed in society and private circles. To be drunk was not considered a shame. The degrading and harmful effects of liquor were but imperfectly understood. Today there are nine states in the Union, though Utah is not one of the number, that have outlawed the liquor traffic. They cover an area of 47,459 square miles and have 16,301,000 inhabitants. In addition there are 875 cities under prohibition, and numerous county districts in which the sale of liquor is illegal.

During the year influence was also brought to bear upon the Congress of the United States, and especially upon the speaker of the house, resulting in the passage of the bill, familiarly known as the Knox bill. Under this new federal law the "C. O. D." shipments of liquor to notorious consignees is prohibited and careful labeling of all

inter-state shipments is required. This will prove an aid to municipalities in enforcing prohibition.

Through the Associated Prohibition Press it is learned that there are now in Great Britain 8,000,000 total abstainers, and that the national drink bill decreased nearly \$30,000,000. The defeat of the so-called licensing bill by the house of lords after its overwhelming triumph in the house of commons, was reckoned as a serious defeat for the temperance forces of England, but this defeat has apparently spurred the champions of abstinence and sobriety to greater activity than ever. It is a question whether the house of lords did not launch a boomerang for itself in the summary defeat of this recognized temperance measure. Its action has given wide publicity to the fact that there are no less than 167 peers and 880 other titled persons today connected with the liquor trade in England, as stated in the Prohibitionist for June.

The news from the Orient is encouraging. Effective work against opium and liquor is being done in China and Japan. In Japan, which has had a national W. C. T. U. organization since 1886, World White Ribbon Organizer Miss Strout has addressed more than 10,000 government students since her recent arrival in that country. She also secured two interviews with the minister of education who expressed his hearty sympathy with her work and promised that he would use his influence to secure scientific temperance teaching in the high and normal schools of Tokyo.

A remarkable change in public sentiment, it is said, is taking place in Germany as regards total abstinence and the temperance movement. No longer will the brewers be able to point to the Fatherland as a nation satisfied with its startling beer consumption, nor can they allege that drunkenness and degradation are unknown where the brewers' grip upon society has long seemed complete. The Press Circular of the German Abstaining Physicians' society, in its issue for March, 1909, gives figures showing that the number of hospital cases of alcoholism in the German empire are now five times greater than they were twenty years ago, and that the cases of delirium tremens have increased three hundred per cent. although the population has grown only about 32 per cent. in that time. The cases of heart disease have increased from 15,012 to 84,071, about five and one-half times, while other diseases have only tripled. Special emphasis is placed upon this last comparison, as the heart, it is well known, is one of the organs peculiarly liable to suffer from the use of alcohol. An Anti-Alcohol congress was held in Berlin from April 13-17. Leaders in the law, pulp and medical profession, educators, employers of labor and working men were, in declarations adopted by the Congress, urged to fight alcoholism with all their might. One of the principal leaders of the congress was Professor Rubner of Berlin. This is the sixth annual meeting of the Congress and the attendance is said to have increased each year.

Similar encouraging reports come from Belgium, the Scandinavian countries, India and Australia. Iceland has adopted national prohibition. In Hawaii the temperance friends have taken the initiative in a movement for territorial prohibition, and splendid progress toward complete emancipation from the grip of the drink trade is manifest in New Zealand, where the no-licensing has been carried in several districts and liquor bars have been banished from all the railway refreshment rooms.

In the "Canal Zone" the almost entire absence of crime among the laborers is attributed to prohibition. There are among those laborers 32 different nationalities, but no intemperate are sold by the commission in its hotels and boarding houses. The result is peace, order and health. Many cases of deaths are said to be traced to the grog shops at Panama and Colon.

The facts related tell only part of the story of victory over intemperance. The sentiment that has been created is the greatest achievement. For this is power. When it exerts itself, as it is sure to do, it will be impossible for the saloonkeeper to drive through our cities triumphant with politicians and business men chained to their chariots, as of yore. When that sentiment asserts itself, the saloon will have to go.

THE LIAHONA.

Under the fostering care of the Mission presidents and the Elders laboring under them in the United States, and the untiring efforts of its editor, Elder B. F. Cummings and his assistant, Elder D. H. Fowler, Liahona the Elders' Journal, has become a power for good in helping to spread the gospel to the people of this land. Begun in its present form about two years ago in Independence, Mo., it has from that time been shedding its rays of light from the "center place" of Zion, in every direction.

Although primarily a missionary journal, "Liahona the Elders' Journal" has come to be popular with many of the Saints in the organized stakes of Zion as well as with the Elders and Saints in the world. Its object being to tell of missionary movements, to record faith-promoting experiences, and to present the plain gospel principles to friends and investigators it has been found that the Saints in Utah and the surrounding states are just as much interested in such matters as are those for whom the journal was especially planned; therefore, there is a considerable subscription list among our home people.

And this is as it ought to be. The Latter-day Saints are a missionary people. Everywhere among them are those who have filled missions, and these missionary experiences become a vital part of the people's lives. The returned Elders never forget their experiences in the mission field. When they come home, and must again take up their daily labors to obtain a livelihood the remembrance of their work in the field, teaching the Gospel and bringing souls to a knowledge of the truth abides with them as the most beautiful and most enjoyable part of their lives. And so anything pertaining to missions and missionaries

touches a tender spot in the hearts of the Latter-day Saints—that's the reason they read, and will continue to read "Liahona the Elders' Journal." In addition to the Desert News and other periodicals published by the Church, and in the interest of the Church.

A change has recently been made in the editorial department of the journal. Elder B. F. Cummings has been released, and Elder Neph Anderson of this city has been called to Independence to take his place.

Elder Neph Anderson is known among the Saints as a writer, a teacher, and a scholar, and we congratulate the "Liahona" on having secured his services. He is a student of Gospel doctrine; he wields a facile pen, and he has considerable experience in the missionary field. We wish him success in this labor.

Donning one's best isn't doing one's best.

A man can be a hog and never show any signs of it.

The circus is the example that the boy loves to follow.

The right kind of a matrimonial bond is always above par.

It is the footlights that give the theatrical star her brilliancy.

At White House dinners to congressmen it is bad form to ask for "pie."

Oh that garden weeds might be got rid of so easily as widows' weeds are!

It is a poor photographer who cannot make the plain good looking, and the good looking lovely.

"Aldrich is a good listener," says an exchange. Such being the case he may yet hear something drop.

"From the center all round the inner circle I am lord of the fowl and the brute," Mayor Bradford.

Barney Oldfield was knocked down in Chicago by an automobile. He just missed being hoisted by his own petard.

How fortunate that men do not have to feed their vanity on beef. At present prices no man could afford to be vain if he had to.

Tonight President Taft gives a dinner to the tariff bill conferees. If

The Man That is Going to Perdition

Did you ever notice with what haste and determination the man who is going to the devil sticks to his purpose? The same amount of nerve and energy exercised in any other direction would lead him to fame and fortune—but no, he is going, and nothing short of a stroke of lightning will stop him. No doubt many of you have seen him. He has asked you to go on his word. He has borrowed money of you until you have made up your mind to give him none when you see him coming. He has used everything about your farm almost as much as you have, from your horse down to your axe and grindstone, and he always borrows your paper—and for that he should be forgiven—but he is, and gets the next time he asks for it. You feel like subscribing for two, so as to have one to read in peace. You have had to help him get his hay and wheat in every season since you have known him, high on to 20 years.

He was in town last harvest time, on a protracted spree when he related to him. He came home and told you that he was caught on a jury and now his hay and grain were over-ripe, and it would be a great favor if you would let your boys over for a day or two and help him to get it in; that the weather was so bad that the rain came and spoiled his entire crop and the loss thus incurred would be very bad for himself and his family. Of course you cannot refuse a friend and neighbor. So you take the boys and help him through whole hot days. You know by experience that his family would be the sufferers. He in return tells you that he will take his gun and dog and go with you some day to the woods and help you get a load of wood and some game.

The man that is going wrong always has a gun and a dog. He is apt to run short of companionship, and they will do to fall back upon. And if there is a man that can get a dog to love his heels and stick closer than a poor relative, it is with man. A man is well-bred to perdition. Any poor old cur that can live on old bones and scent will follow faithfully the man who is headed for Brimstone Gulch. And a dog is such a faithful creature! If the gun could be as faithful to its proper duty, the man who comes around the corner one day you take a day off and hitch up your team and drive by his house. For a wonder he is at home. He is glad to see you, and gives you his trouble of getting up his team; to way one of his horses is lame, the other one has been gone for a week, and he doesn't know where he is. You take his gun and dog and both of you start for the woods, six or eight miles away, for a load of wood for yourself. He is going to chop and load the wood, of course, but takes the gun and the dog along so that in case of emergency he can show of treating you (his dear old friend and neighbor) to a feast of something of his own killing. A man is as proud of giving you an elk steak as he is of giving you a ham biscuit like your mother.

Well, you get to the woods very soon. You unhitch and tether your horse, take one axe and give him the other. Just as you begin to look around for the best timber to cut, the dog sets up a howl and away he goes. Your man says he is going to get a load of wood, and you say "All right." You go on chopping, get your wood all loaded on the wagon, get your lunch and wait for your man. You did not know that he had a flask of whisky in his pocket, but he had, and he does not care to eat when he is with you. He drinks that all up, he can chew on some black plug tobacco. It is getting late, you hitch up the team and get ready to start home, but you have to wait. You are almost tempted to start to hunt your man, and begin to think that possibly for once the gun has accidentally done its duty. But no, the man is going to the devil and is not going that route. All at once you hear him "Hello." You turn around and soon he comes in sight and to your surprise as well as his own he has killed a deer and is lugging it down the hill on his back. He says, "You have to do any more for them than usual. And you are not."

You often think of and speak to your wife of your old friend and neighbor, and of his shiftless ways, but you never think that he started to go to the devil and that no friendship or circumstances could stop or save him. Others speak of him as a pretty good sort of a fellow. "Hail fellow well met," slap you on the back with a "take something," but taking something for twenty years took his breath away, and you will have to have a fearful stretch of imagination if you imagine he failed to reach his destination. I feel pretty sure that he "got there."

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wife of your old friend and neighbor, and of his shiftless ways, but you never think that he started to go to the devil and that no friendship or circumstances could stop or save him. Others speak of him as a pretty good sort of a fellow. "Hail fellow well met," slap you on the back with a "take something," but taking something for twenty years took his breath away, and you will have to have a fearful stretch of imagination if you imagine he failed to reach his destination. I feel pretty sure that he "got there."

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