

impossible to fully describe the city in a brief article. A number of beautiful lakes extend along its southwestern boundary, and across the southern boundary is the romantic Minnehaha Creek, which terminates Mississippi in the famed Minnehaha Falls.

This is the skating season, and, though the temperature is 20 degrees below zero, the skating trains are as heavily laden as our Garfield Beach trains in summer. Merry groups, with skates hung over their shoulders, are hurriedly crowding along, intent upon a few hours of healthful recreation and enjoyment on the frozen lakes and rivers.

Minneapolis is the educational centre of the northwest, and has a fine public school system. Over 20,000 pupils are enrolled in the public schools, and about 800 teachers are employed. Of course, the University of Minnesota, located here, is at the head of the educational institutions.

The city boasts of its architectural beauty and may certainly be proud of its fine, broad streets, avenues and parks. Its chief industry is the flouring trade. Minneapolis flour mills are well known the world over. The largest flouring mills in the world is located here. It has a daily capacity of 7200 barrels. Twenty-two large mills are running, with an aggregate total of 38,800 barrels. The flour is shipped to all parts of the United States and an average of two million barrels are exported to foreign countries annually.

This article would be incomplete without some reference to the lumbering industry. Nature evidently intended this site for a great lumber manufacturing point. Hundreds of factories have been erected for the purpose of utilizing the inexhaustible supply of timber in the locality, and some of the finest furniture is manufactured here. I visited many of the leading mills, not the least interesting being the extensive school furniture factory, which in a few years has gained a national reputation. Here I saw school desks and office and bank furniture in every stage of manufacture. The process of drying lumber, sawing, planing, polishing, etc., was observed with much interest, and finally the packing and shipping departments were visited. Here I saw immense quantities of these beautiful automatic seats being shipped to every part of the Union. Utah was represented among the rest.

At present the Minnesota State Legislature is in session and a lively interest is taken in the doings of the lawmakers.

The Farmers' Alliance holds the balance of power and its representatives are determined to profit by it. The president of the Alliance is the most prominent man in the Legislature and, though accused of being a "political trickster," is acknowledged in literary circles to be the peer of any author. His most recent production, published under the *nom de plume* of "Edmund Boisgilbert, M. D.," and entitled "Caesar's Column," a tale of the twentieth century, is attracting more attention than the popular "Looking Backward." Often the traveler is asked, "Have you read 'Caesar's Column?'" The tenth

edition has been sold since last June, and I was therefore induced to peruse its pages. One critic tersely states "that 'Looking Backward' pictured what ought to be, but 'Caesar's Column' describes what may be." It is a startling picture of what the results of the present social system may be. My object in calling attention to the work is to place before your readers a few extracts which not only picture the state of society, but contain incontrovertible truths.

The author, in his preface, says: "The world today clamors for deeds, not creeds, for bread not dogma, for charity not ceremony, for love, not intellect." In treating on the all-absorbing question of capital and labor, he asserts: "This defense of labor could only spring from the inspiration of God, for the natural instinct of man, in these latter days, seems to be to prey on his fellow. We are sharks that devour the wounded of our kind." Again: "There is no power in the world too great or too sacred to be used by goodness for the suppression of evil. Religion, true religion—not forms or ceremonies but inspired purpose—should take possession of the governments of the world and enforce justice." (The italics are the author's.)

I can almost hear the Utah carpet baggers crying "treason," "disfranchisement," "priestly control," etc.; for these sentiments are not in accordance with their creed. The churches of today are arraigned in severe terms and a few quotations may be profitable reading. "The churches must come to the rescue or retire from the field.

* * * * * Virtue we want but virtue growing out of the bosom of universal justice." *

* * * * * "What the world needs is a new organization—a great worldwide brotherhood of justice.—"

* * * * * "We have inherited Christianity without Christ, we have the painted shell of a religion and that which rattles around within it, is not the burning soul of the great Iconoclast, but a cold and shrivelled, and meaningless tradition. Oh! for the quick pulsing, warm beating, mighty heart of the Man of Galilee. Oh! for his uplifted hand, armed with a whip of scorpions, to depopulate the temples of the world and lash his recreant preachers into devotion to the cause of his poor afflicted children."

The foregoing will show that canting hypocrisy and religious apathy are attracting the attention of great thinkers. The following contains a doctrine which will be readily understood by Latter-day Saints and will suffice for the present.

"Who that knows the immortality of matter, its absolute indestructibility, can believe that mind, intelligence, soul which must be, at the lowest estimate, if they are not something higher—a form of matter—are to perish into nothingness. If it be true, as we know it is, that the substance of the poor flesh that robes your spirits, nay, of the very garments you wear, shall exist, undiminished by the friction of eternity, aeons after our planet is blotted out of space and our sun forgotten, can you believe that this intelligence, whereby I command your souls into thought, and communicate with the unsounded depth in your nature, can be clipped off into annihilation?"

PHOENIX.

CIVILIZING THE RED MAN.

Since the 4th of July, 1776, when this government began, the Indians have cost this government a thousand million dollars. When the old Pequot chief met the pilgrim fathers near Plymouth Rock and said: "Welcome Englishmen," he spoke for 1,000,000 Indians. That was the estimated number of the red race then living within what are now the bounds of the United States. And so it appears that to date, the act of dispossessing the aborigines has cost \$1,000 for every buck, squaw and papoose living on the soil when the white man came.

These are round figures, but they are very close to the exact record. Three years ago Mr. Tom Donaldson, who is now in charge of the Indian census, made a careful compilation. He showed that from July 4, 1776, to June 30, 1886, the Indians had cost the government \$929,239,284.02. It is safe to say that the four years added to the record since Mr. Donaldson's researches will bring the figures up close to one thousand millions. This enormous amount is about one-third of what the war of the rebellion cost. One-third of the one thousand millions has been spent in pacifying and civilizing Indians. Two-thirds of the one thousand millions have been absorbed in fighting Indians.

Senator Doolittle of Wisconsin once ventilated this Indian war business. He was in the Senate when it was proposed to negotiate a peace with the Navajos. Several other Senators demurred to the cost of the proposed treaty. Mr. Doolittle told them something about the cost of Indian wars. At the same time he gave some interesting facts about the origin of these Indian wars.

What is known as the great Sioux war started in 1852. At that time there was perfect peace on the plains. Some Mormons were driving their cattle toward Salt Lake. Near Fort Laramie was a gathering of Indians. The military post was there and the Indians were camped near it. One of the Sioux killed a cow belonging to the Mormons. The emigrant complained. The officer in command at the post sent out a subordinate with twenty men. This little force went to Indian camp, and demanded the surrender of the Sioux who had killed the cow. The alternative was that the camp would be fired upon. The Indians replied to the demand: "We are willing to pay you in buffalo robes or buffalo skins."

The army officer declined. He repeated his demand for the immediate surrender. The Indians refused. The officer gave the order to fire. The men, twenty, obeyed. In twenty minutes the soldiers were killed and scalped. That was the beginning of the Sioux war in 1852. The war lasted three or four years. It cost the United States between \$15,000,000 and \$20,000,000.

The Navajoe was another which Mr. Doolittle told about. For many years after this government acquired the territory in which the Navajoes lived there was no trouble. One day a Navajoe Indian was visiting the troops at the fort. He got into a quarrel with a negro boy belonging to one of the