

DESERET NEWS WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, JULY 10, 1878.

SOWING THE SEEDS OF TROUBLE.

THE indications are threatening for a general Indian outbreak. The spirit manifested by the tribes in Idaho, Montana and Oregon, and the preparations among the savages who are under the influence of Sitting Bull, are signs of the hostile disposition of the reds throughout the country.

It is a little singular that under these circumstances the Government should pursue such a fatuitous course with the Red Cloud and Spotted Tail Sioux. These Indians, under the solemn promises of the Government and the urgent recommendation of General Crook, retired last winter to the Missouri River agencies with the full understanding that early in the spring they should be permitted to select lands in the White River country, where they were to settle and cultivate the soil. Strengthened by these pledges they moved, under circumstances of extreme hardship and suffering, from a region which suited them, and where they could live in a degree of comfort, to their present unfit locality.

It appears that the agreement is now to be broken. The fault is not Gen. Crook's, but the faith of the Indians in his word will be at once destroyed. He will be classed with the rest of the agents of the Great Father who lie and cheat and deceive the red man. If the Sioux who have thus been duped by the Government should go upon the war path, effect a junction with Sitting Bull and his hostiles, and spread terror and devastation in the north-west, the blame will really belong to those who have thus broken faith with them.

The Pawnees are said to be suffering greatly, and many of them dying of starvation. They were induced to leave their reservation, one of the most fertile spots in Nebraska, and now the land is being sold for farms. The valuation is over \$750,000, exclusive of the improvements, which are appraised at \$9,345. While this reservation is being chopped up into 40 acre tracts, the Pawnees who have left it are suffering from the neglect of the Government to adequately supply their ordinary wants on their new location.

It seems as if this nation is slow to learn justice, even by the things it suffers. A contract, treaty or agreement made with the Indians appears to be regarded as nothing if it does not suit the Government to keep it. And thus the savages are swindled and outraged, and the people of the border have to suffer the consequences of the rage of the redskins. As long as this policy is pursued and the primal owners of the soil are treated as animals instead of a portion of the human race, bloodshed and rapine may be expected, and unless a more Christian and honorable course is pursued, the remnants which are left will surely arise in their united wrath, and "vex the nation with a sore vexation." The Government is sowing the seeds of serious trouble.

THE REASON WHY.

REMARKS have been made at this juncture for several years, about the lack of enthusiasm in this city, over the anniversary of our national independence. This is attributed to "want of loyalty" on the part of the "rebellious Mormons."

Every person acquainted with the history of Utah knows that this insinuation is libellous. The Fourth of July used to be one of the great holidays of the people in this Territory, and was annually celebrated with guns, flags, speeches, orations, parades, processions and fireworks, and with all the traditional ceremonies belonging particularly to this day of days.

But the enthusiasm which seasoned the enjoyment of these celebrations was effectually dampened by the wet blanket of a gubernatorial proclamation, which wiped out one of the most imposing and important features of the usual pageant. The militia was forbidden to parade. The ridiculous order to this effect issued by then Acting-Governor Black on the celebration of Independence Day 1871, in this city, was based on the proclamation of Governor Shaffer, given in the previous September, in which he did "forbid and prohibit all musters, drills or gatherings of militia of the Territory of Utah, and all gatherings of any nature kind, or description of armed persons within the Territory of Utah," except by his orders, "or by the orders of the United States Marshal should he need a posse comitatus to execute any order of the Court, and not otherwise." A short time subsequent the officers of a company which turned out to receive and inspect some musical instruments, just imported, were arrested and imprisoned at Camp Douglas as treasonous rebels.

This proclamation was not only a quietus to the spirit of national celebrations in this city, but was a violation of the constitutional rights of the people, and an infraction of the laws of Congress and of this Territory. Article II of the Constitution says:

"A well regulated militia being necessary to the security of a Free State, the right of the people to keep and bear arms shall not be infringed."

Section 1856 of the Revised Statutes of the United States provides that

"All general officers of the militia in the several Territories shall be elected by the people in such manner as the respective legislatures may provide by law."

The legislature of Utah, acting under this authority, passed a militia law, which was approved Feb. 5, 1852. Under this law the office of commanding officer was made elective, by a majority of the votes given of the commissioned officers. This office was held at the time of the proclamation by Lieut. Gen. D. H. Wells, and is really held by him now, as would certainly be decided if legally put to the vote. But Governor Shaffer ordered that "all arms and munitions of war, whether belonging to the United States or the Territory of Utah within said Territory, in the possession of the Utah militia, should be delivered immediately to Col. M. Johns" whom he named "Assistant Adj. General."

Under the Organic Act the Governor of Utah is made ex-officio Commander-in-Chief of the Militia of the Territory. But this gives him no right to override the laws, to disband the militia, nor to appoint officers contrary to the statute. He occupies the same position in relation to the militia as the President of the United States in regard to the armies of the nation. The President is ex-officio Commander-in-Chief, but there is an actual acting Commander of all the forces, and Governor Shaffer had no more right to disband the militia than President Hayes has to disorganize the army, and neither has any power to make provisions in regard to the militia or regular army contrary to law.

It may be asked why the militia of Utah submitted to such a high-handed, unconstitutional and lawless proceeding. Simply to preserve the peace, and avoid the difficulties which would have arisen from a resistance, which was certain to be misrepresented. The "Mormons" have peaceably yielded to many unrighteous measures. They have been pictured as a lawless, turbulent set, ready to resist Federal authority on any pretence. While the fact is that they have been, if anything, too placable under repeated wrong, and those who have branded them as lawless have been the real law-breakers and provokers of disturbance.

That ridiculous and unjust proclamation remains nominally in force. An executive fearless of any influence opposed to the discharge of his duty, would reinstate the militia of the Territory in its legal status. But the courage to do right regardless of consequences, runs in but few official veins in these days of selfishness and degeneracy.

Here is a Territory of the United States with a population of about

150,000, whose citizens are debarred of the constitutional right to bear arms, and prevented from carrying out the laws of Congress and of their own assembly. This too, at a time when Indian troubles are spreading terror and dismay in the Territories contiguous. It is a shame and a disgrace to the Republic. It is a reproach to the present incumbent of the gubernatorial chair. It is an indignity upon all the citizens of the United States within this Territory. And it is an abiding, overhanging cloud, darkening the day of commemoration of our national independence, and a constant reminder that though we are under the laws we cannot enjoy the liberties of the freest government upon the face of the earth. What wonder then that the Fourth of July is not what it used to be in this city! Take away the fetters that have been placed upon our lawful freedom, and see if we cannot have as glorious annual celebrations of the birth of this great nation as any people living under theegis of the gallant stars and stripes!

THE NEED OF A NEW FAITH.

A papal prelate has been writing, from Rome, some lengthy letters to the N. Y. Herald, and in his latest admits the necessity of reforms in the Romish Church, with the view of making her really Catholic. These reforms, he thinks, could be effected by giving each of the bi-hops throughout the world a direct vote in the election of the Pope, and thus "making the episcopacy the ally of the papacy in the government of the church."

The necessity of reforms which leading minds in the Catholic and Protestant churches alike perceive, is suggested by the spread of skepticism and the encroachments of so-called science upon orthodox theology. Dr. J. P. Thompson, now of Berlin, but formerly of New York, describes the condition of European society as exhibiting two marked and opposing tendencies, one strong drift being towards ecclesiastical ritualism and superstition, the other toward skeptical rationalism and infidelity.

James Anthony Froude, in his second chapter on "Science and Theology Ancient and Modern" in the July-August International shows that the tendency of modern thought is to disbelief, and that the spirit of infidelity pervades even the churches and the chief dignitaries thereof. He says:

The standard of human value has become again what it was under the Cæsars, and which Christianity came into the world to declare that it was not. People continue to go to church. They continued then to go to the temples. They say their prayers in public, or perhaps in private. So they did then. The clergy pray for rain or fine weather, and on great occasions, such as the potato blight, the archbishop issues a special form of petition for its removal. But the clergy and archbishop are aware all the time that the evils which they pray against depend on natural causes, and that a prayer from a Christian minister will as little bring a change of weather as the incantation of a Caffre rainmaker. We keep to conventional forms, because none of us like to acknowledge what we all know to be true but we do not believe; we do not even believe that we believe—the bishops themselves no more than the rest of us; no more than the college of augurs in Ato's time believed in the sacred chickens.

Herein lies the weakness of modern Christian organizations. The unbelief with which they have to do battle has seized upon the hearts of their chief ecclesiastical warriors. The enemy is within the citadel. True and unshaken faith in God and his providences is as rare in the preacher as among the people. Mankind seem to be trying to banish the Almighty from their thoughts, and to discard any recognition of Deity in any mundane affairs. Froude truly says:

"The principles of the once abhorred French Revolution have been adopted as the rule of political action, even in conservative England; and silently, without noise or opposition, we have taken Jeremy Bentham for our practical pro-

phet, and have admitted as completely as was admitted by Augustus Cæsar, or Trajan, that civil government has no object beyond the material welfare of the people. The will of God has no more a place, even by courtesy, in our modern statutes. Political economy is the creed which governs the actions of public men; and political economy, by claiming to be an interpretation of a law of nature, dispenses with Providence, while it assumes as an axiom that the masses of men are, have been and ever will be influenced by nothing else than a consideration of material interest."

* * * * * We have practically eliminated Providence from the administration of things."

This is one of the great sins of the present generation. In a revelation to the modern seer, Joseph Smith, the Lord declares himself displeased with the inhabitants of the earth, because they do not "acknowledge His hand in all things." Preachers talk of God, but have no practical faith in the "special providence" they discourse about. And the churches cannot stem the tide of infidelity that is coming in like a flood, because their very bulwarks are saturated to decay with doubt and godlessness. The ritualism into which the religion of Europe is drifting, forms no vital opposition to the prevailing skepticism. It is a mere system of forms and ceremonies. What force it contains is superstition, not faith. Its robes and crosses, flowers and pictures, parrot-prayers and genuflections are but decorative trappings and funeral observances over the cold corpse of defunct Christianity, whose spirit has long since departed.

Without something far different to the creeds which men have formed, and which have been palmed upon the world for centuries as divine, there is no hope of the triumph of faith and the victory over infidelity. A world entirely without God and the retraining influences of religion would soon become a hell. Even superstition, if it tends to the recognition of a Divine Being, of the responsibility of the creature, and of the certainty of future rewards and punishments, is far better than the licentiousness of spirit and act that is the natural result of the disbelief disguised under the mask of "rationalism."

But Froude beautifully says:

The garden of Eden is desecrated now by the trampling of controversy, and no ingenious reconciliation of religion and science, no rivers of casuistic holy water can restore the ruined loveliness of traditional faith. But the truth which in religion will assert itself again, as it asserted itself before. A society without God in the heart of it is not permitted to exist; and when once more a spiritual creed has established itself which men can act on in their lives, and believe with their whole souls, it is to be hoped that they will have grown wiser by experience, and will not again leave the most precious of their possessions to be ruined by the extravagances of exaggerating credulity.

"The truth which is in religion" has begun to assert itself. And its comings forth are in the same way as of old. That God who spake through the ancient prophets, and whose voice was heard in the teachings of the Nazarene, has opened a new dispensation to mankind on the earth. The truth that flows from him direct is spoken now, as a way, with authority. It is necessarily dogmatic, for it comes with "Thus saith the Lord." It is potent in its influence and invincible in its strength. Its force is spiritual and its effects will be universal. But it has a warfare to accomplish which requires the union and devotion of its adherents. They must exhibit its excellencies in their lives as well as speak of its divinity with their lips. That it is a living faith must be demonstrated by deeds rather than words. They who have received it in their hearts will set it first in their affections, and its spirit will shine in all their doings. It has done wonders in the earth already, and its devotees from many nations have shown something of its power in their gathering and material labors as well as in the acquisition of spiritual gifts. But what has been revealed are but its beginnings, a few bright drops before the great showers to come. When these are wisely used, the rest will quickly follow, and faith will advance to knowledge, so that ultimately all skepticism will be driven from the minds of men, and not

only will they believe in the living and the true God, but all will know him from the least unto the greatest. The everlasting truth is restored, and its greatest enemies are those who profess to be gospel teachers. But their power is weakening day by day, and the very skepticism which prevails in regard to their authority and sincerity, will pave the way of the nations to the reception of that faith which will lead them up to personal communion with Him who is the Way, the Truth and the Life.

THINK OF THIS!

DEBT to an honest mind is veritable bondage. To live within one's means is financial freedom as well as true economy. As a general rule it is dangerous and suicidal to purchase anything that one cannot pay for, or is not ordinarily certain to be able to pay for by the specified credit time.

There is too much of a disposition among many of our people to jump at the chance of obtaining things not indispensable, payment for which is set at a distant day. Immediate possession is made to appear so advantageous and the time of settlement so remote, that the mind is dazzled and a bargain is the result, by which the buyer becomes so involved that his energies are crippled or hampered, and, while the interest he has to pay eats up much of the fruits of his toil, the mortgage given as security gains in weight as pay-day approaches, till it becomes an incubus that threatens to crush the unfortunate debtor and bring him to financial ruin. Frequently the threat becomes a sad reality.

Many residents of this city have learned by bitter experience the folly of mortgaging their homes to raise money for some glittering speculation, whose glory has quickly departed, leaving them despoiled and despairing. And there are farmers and others in the country districts who are forging fetters for their own bondage, by purchasing machinery which is greatly beyond their means or reasonable prospect of payment.

We write just now for their especial benefit. We ask them to take Wisdom for their guide in all their arrangements, and particularly in those obligations in which the uncertain future has to play an important part. No man should involve himself to buy something not absolutely essential because his neighbor has become a purchaser. There are foolish farmers binding themselves to meet payments for machines, the cost of which will exceed the whole probable cash value of their expected crops. We advise all to think much before taking a step into debt. And warn all not to jump into the meshes of a mortgage, or the toils and entanglements of obligations that they may never be able to meet. It is better to move slowly and plod steadily on by the sure road to moderate prosperity, than to rush heedless of consequences along the by-path of speculation, to make haste to get rich at the risk of losing the little they possess.

Avoid the contagion of credit-purchase epidemics. Do not run wild on labor-saving implements which bring more trouble to pay for than they save in muscular exertion. Restrain the desire for luxuries in which you cannot prudently indulge. Do not jump, sheep-like through a gap because others have leaped headlong into the field of chance. Retain your freedom even if it costs extra toil, for the slavery of debt is misery profound.

The Winnemucca Silver State lays the blame of the present Indian outbreak on the whites and says: "We know the Indian agent at Malheur has misrepresented the condition of the 'roving bands,' as he terms them, of Indians in this part of the State, and we believe that his mistreatment of the Indians under his immediate supervision at Malheur has caused them, one and all, to leave the reservation and join the Bannacks." The same old story of the cause of nearly all the Indian troubles.