

THE APACHES.

CAUSES THAT LED CACHISE TO
OPEN WAR WITH THE
AMERICANS.

Written by Governor Safford, of Arizona.

[The following appeared in the Missouri Democrat recently, and, so far as true, is important as a matter of history.]

In order to properly understand the true condition of Cachise and his band, I will say that he is a Chief of a band of Apaches who, in olden times, inhabited the country from the Gila on the north to some distance into Sonora on the south, and from the San Pedro on the west to the Mimbres in New Mexico on the East. They have, as far back as the memory of man here runs, been at war with the people of New Mexico, and their living has been principally obtained by robbery.

When Arizona was first possessed by the United States, for reasons best known to myself, Cachise sought and evidently desired peace with our people and government, and this relation existed until 1860. During that time, however, he constantly raided upon the neighboring States in Mexico, and brought back herds of horses and cattle. Occasionally stock was taken in Arizona by his Indians at points distant from his country, but it is understood that when complaints were made in such cases, he made an effort to restore the property.

During the year 1860, a boy was made captive while herding stock on the Sonora, and some believed that Cachise had taken him; hence Lieutenant Bascom, with a company of soldiers, marched to Apache Pass, near his headquarters, and camped at the Overland Mail Station. The lieutenant told the station-keepers that he was on his way for New Mexico and desired to see Cachise, and induced them to go and invite him in.

When asked by Cachise what was wanted of him, he was informed that he desired to extend the hospitalities of his tent, as he was on his way out of the country. Cachise with four of his friends and relatives came in, and when seated in Bascom's tent, it was suddenly surrounded by soldiers. He desired to know the cause, and was informed that he and his friends were prisoners, and would be kept as such until the boy, believed to be with his band, was given up. Cachise protested against such treachery and declared that he could not give him up as he knew nothing of him. Watching his opportunity, he drew his knife and cut a whole through the tent and escaped.

He immediately called his warriors together and came in force near the station and desired to have a talk. One of the station-keepers went to him to hear what he had to say, but as soon as he had reached Cachise's lines he was seized and made a prisoner. A day or two was spent afterwards in endeavoring to effect an exchange of prisoners. Cachise offering to give up his prisoner if the lieutenant would release his (Cachise's) friends.

The lieutenant declined to exchange only man for man, unless Cachise would surrender the boy, but Cachise steadily affirmed that he knew nothing about him. Finally he came for a last talk, leading his station-keeper prisoner, with a rope around his neck, tied to the horn of his saddle. He again offered to surrender him if his four friends were set free. The station-keeper begged to have the exchange made, as his life would be forfeited if it was not done; but the lieutenant again refused, and Cachise "roweled" his horse and dashed off at lightning speed, dragging his poor victim at full length by the neck.

The lieutenant then hung the four prisoners, and Cachise opened the terrible war that has since almost desolated Arizona.

The people, not being apprised that hostilities had broken out, fell easy victims, and the horrible murders and tortures that followed for the next few days are sickening to relate; and from that time to the 1st of last September, scarcely a week has past without the commission of bloody deeds by his band. The attacks of Cachise were made from ambush, and invariably successful. Sometimes he appeared to be supported by a large force, and again had but few followers. He was often reported to be at dif-

ferent points at the same time, frequently reported dead, and generally believed to be crippled for life. His force was often reported to have dwindled to mere nothing, while he would, when occasion required, make a stand with sufficient force to resist all attempts to take him.

No matter what impressions were entertained regarding him and his force, one thing is certain, that he has, for twelve years, successfully resisted all the power of the friendly tribes and what the governments of the United States and Mexico did bring to bear against him; and that since the first of last April he has been as successful in taking life and property as at any other period since he commenced hostilities.

The Carnival of Blood.

The intelligence daily placed before the public shows that the spirit of murder is rife throughout the land. Immediately around us—throughout the State—and in every State in the Union the same fiendish power asserts itself and demands its daily human sacrifice. The murders of the present epoch appear to be marked, too, with unprecedented brutality, and to be committed with incomprehensible coolness and deliberation. Very often they originate in motives so slight and purposes so trifling as to be irreconcilable with our preconceived ideas of human nature. Another feature of the sickening picture is the frequency with which women are made the victims. In one locality on the shores of Maine two women who occupy a lonely island are butchered with an axe in the night, and the third barely escapes with her life as the murderer retires with fifteen dollars booty. At the other extreme of the continent a woman who resides quietly upon her own farm is, while begging for her life, shot down by a man who has made open and careful preparation for the deed, and whose object is to acquire an insignificant portion of her land. In the East school girls are shot down on their way from school because they refuse to marry their murderers, and in the West women are butchered by hired assassins because they happen to be witnesses in important civil suits. Other women who leave their homes and seek employment among strangers to avoid the importunities of those whom their souls forbid them to marry, are followed up, and in the name of affection sacrificed by the dagger. In another locality a young girl has her brains beaten out in her own home by her own cousin for no known cause. In our own vicinity women are strangled in the night for the sake of the small sums of money which they are supposed to have accumulated. These are frightful photographs of human life, but the frequency of their occurrence will not permit society individually or collectively to close its eyes upon them. Are such deeds to continue to increase in frequency or can they be checked? Are there special causes for their occurrence and can no remedy be enforced? These are questions which may well claim the attention of our law-makers, clergymen, authors, professors and political economists. Some years ago the subject of the abolition of capital punishment was very generally agitated in the Eastern and Northern States. This agitation was followed by a change of law in a few of the States, and a decided change of public sentiment in many of them. One result was that it became almost impossible to obtain a conviction for murder in the first degree. Again, the plea of insanity has been set up with such general success that escape through that channel has been comparatively easy. Hundreds of murders are committed by both men and women, who deliberately, in advance, calculate the chances of escape through the courts, and who would be restrained from such crimes if the chances were less favorable. A realization of this fact is leading to more frequent convictions and a more rigid enforcement of the law now than a few years ago. But aside from causes of this character other influences are at work which tend to widespread moral degeneracy. The Pilgrim fathers of New England, the Quakers of Pennsylvania, and the Catholics of the Southern States, who first settled the continent, were eminently conscientious and religious people. What-

ever may have been their degree of

bigotry and however great the errors which resulted from that cause, they believed in doing right, in dealing justly, in obeying the dictates of their consciences and in fulfilling the will of God as they understood those requirements. Until after the period of our revolution fathers and mothers taught their sons and daughters to discriminate between right and wrong; to listen to the suggestions of honor, honesty and virtue; to comply with the requirements of benevolence, charity and humanity; to detest cruelty, to scorn meanness and to govern the actions of life by higher rules and purer tests than the selfish, sensual soulless motives of our baser nature. In modern times children receive but little home teaching of this character. The lesson of life of the present day seems to be "success regardless of the means." Let principle be violated, let duty be forgotten, let good faith among men be abandoned, let crime be sanctified and criminals be canonized, so that through such means temporary and worldly success is achieved. How far this lesson is practically taught by the parent, the church, the press, by political parties and by society, each may answer for himself. The tendency of the age is to flood the country with a hoodlum and lawless element, the prominent trait of which is self-assertion, and the principal aim self-gratification. We have hoodlums in rags, and hoodlums in broadcloth—those who are ignorant, and those who are educated, those who prowl about the outskirts of our cities, and those who throng our capitals and control our Legislatures and Government. This element is the same in character under all circumstances, but far more dangerous in the higher than the lower walks of life. With such an element rapidly increasing, the sanctity of human life and the inviolability of all human rights are disregarded and forgotten, and with the arm of the law relaxed and powerless society must continue to pay the fearful penalty of its self-sought moral degeneration.—*Sac. Union.*

Moral Courage in Municipal Affairs.

The number of men who are willing to accept office is innumerable; the number who are willing to perform the duties imposed by said office is very few. The profuse promises of men, while candidates, are equalled only by their entire disregard of them when elected. When men enter upon the duties of a public position, they take an oath to faithfully execute the laws or ordinances of the city. A wilful failure to do so amounts to little less than perjury. It is an open violation of a solemn oath, and this is simple perjury. How many men when they seek public position and make oath to perform its duties realize the responsibility they are assuming. Their minds are so full of the honor and glory they have achieved, that they seldom think that that is the least part which they have to perform. The oath and the fulfillment of the obligations imposed by it play apparently a very small part in their estimate of what they have to do. Now, in the coming municipal election, we need men who will do what they take oath they will; not men who promise and stop at the promising. We want men who have the moral courage to do their duty, and not with admirable facility for inventing excuses for a non-enforcement of the ordinances. The plausible gentlemen, plausible in pointing out their own excellence, plausible in apologizing for failures to do their sworn duty, plausible in demonstrating the defects of the ordinances, have no business in public position in Denver. We have had too many of them in the past; we need no more of them in the future. The first essential of the man who receives the popular suffrage should be moral courage. Possessed of this quality he is certain to be honest, and most probably capable. It does not require a very smart man to enforce the laws. A person of medium abilities, who is able to read the statutes or ordinances, and who can see when they are violated, is sufficient for all practical purposes. Read the city ordinances,—what are they passed for? Are they not just, and wholesome, and proper, and calculated to preserve the peace, and good order, and safety and morals of the community? We elect men to enforce these ordinances; do they do it? Run back over the last half dozen

present one, and see how many of the ordinances have been dead letters. Either let these ordinances be repealed, or else let us elect men to office who will enforce them. If any present candidate proposes to make any mental reservation when he takes his oath of office, and to except certain ordinances which he will not enforce, let him announce the fact beforehand, and furnish the people with a list of them. The men who will enforce the most of them, or all of them, are the men we are anxious to support in the ensuing election. We do not care about men who will promise only; promises are cheap things. The man with the moral courage to do, to act, to fulfill sworn obligations, is the man Denver needs. Such men are few and far between—they are never "available" candidates. Those who stand up for the right, for law, and the duties imposed by laws, always have enemies. But if such men can be found in the city, let us bring them out and elect them. We cannot always tell what men are until we try them; but if we choose wisely, there will be no just cause to complain of broken ordinances and violated laws. Elect men with moral courage, and a great victory will be gained for the cause of law and order, and public morality.—*Denver News.*

The trouble in Utah is not that our municipal and other local officials are unwilling to do their duty but they are judicially prevented from putting good laws and ordinances into force, and the criminal classes reap the benefit.

How the Girl of the Period Acts in
the Horse Cars.

She stands upon the curb, with a little springy, up-and-down motion, as if she had spiral springs in the soles of her gaiters. As the car approaches, she sticks the joint of her closed parasol in the direction of the driver, with a small jerk. The car stops. She gives one or two little motions, before she leaves the pavement, and then dances to the car. As she ascends the step, the conductor seems to consider it absolutely necessary to her safety to place one of his hands in the small of her back, while he rings the bell with the other. She enters the car with the spiral springs still bobbing her up and down; and as the seats are all full, she stands holding her hands in front of her, and gazing off into illimitable space, as if the one idea which never entered her mind, and which never could enter it under any possible circumstances, is, that some man will rise and offer her his seat. But a young man in the corner does rise, and immediately the fellow next to him moves quickly into the corner, as if that maneuver had formed the subject of anxious thought during many years of his life.

When the young man rises, the young lady suddenly becomes conscious that there is something nearer to her than the horizon, and she gives two or more little bounces, and says:

"Keep your seat."

The young man is embarrassed, and says he is going to get out soon, whereupon the fair being dances toward the seat, sinks into it, and pretends that the fact of the existence of any young man who occupied that seat, and who is going to get out, has entirely faded out of her consciousness. She smooths her dress, and its supplemental frippery, flounces, and pendants, and again looks far beyond the confines of the car into emptiness. She knows she is expected by the other women to remain unconscious of their presence while they study her clothes. They immediately begin. They stare at her dress, her sacque, her hat, her back hair, her jewelry, her gloves, her bows and ribbons, and her miscellaneous millinery, until the entire costume is photographed in their memories, and the prices estimated, and a critical opinion formed, with a resolution to have a bonnet of the same kind, or a "body" cut upon the same pattern.

When the young lady thinks that this examination is concluded, she becomes conscious again and begins to look around and see how all the other women are dressed. She examines each one in detail, and in a few moments she is in possession of all the necessary information. Presently a young man with whom

she is acquainted gets into the car, and he stands clutching the strap, and trying in vain to keep himself in a graceful attitude while he converses with her. All the women begin to wonder whether she cares particularly for him—and, as she knows their thoughts she is so distant that the young man becomes more embarrassed than ever, and makes renewed attempts to maintain a graceful position.

When she wishes to get out she rises, smooths down her frippery again, indulges in two or three springs, and dances along to the platform. The conductor again considers it imperatively necessary to press the small of her back. She dances down the steps, dances to the pavement, and then dances along the street, fully aware of the fact that the women in the car have all turned round to look at her, and serenely confident in the assurance that she has on good clothes, which fit her splendidly. As she disappears, the conductor turns to the man who is smoking a cigar on the platform, and remarks that she is a "crusher."—*Ex.*

Not the American Style.

Great Britain was convulsed for nearly two weeks on account of a "crisis" caused by a single vote of the House of Commons against the Ministry on a measure of secondary importance, relating to the establishment of a University in Ireland. Gladstone tendered his resignation and the Ministry theirs, and the premiership was offered to several English statesmen. None would accept the position. All parties and all factions stood aloof, being unwilling to "accept the responsibility" of forming a Ministry and taking charge of the Government. Gladstone and colleagues at length resumed their positions. A similar state of feeling has never yet been observed on any occasion in the United States. No vacancy could occur in this country from the presidency of the United States to the chairmanship of a ward committee, which would remain vacant a day or an hour because anybody was unwilling to accept the responsibility of the position or doubted in the least his ability to fill it with success. The unanimity, the impetuosity, and the audacity with which Americans rush for office and crowd into places of responsibility of their own volition, and without reference to the general estimate of their qualifications, form a striking contrast to the dignified restraint, the courteous ceremony, the considerate reticence which seem to have governed the English statesmen during their late crisis. The question there was "who can successfully represent the country?" The question here would be, "who can make the rifle and get the posish?" If the Queen should ever again find herself in need of a Premier and a Cabinet, and will announce the fact officially in this country, the American boys will respond with alacrity, and set her government in motion so quickly and so rapidly as to make her Majesty's head swim, and, perhaps, to swing entirely from her shoulders?—*Sacramento Union.*

The Union is right in presuming that whatever vices American politicians may have, excessive modesty is not one of the number. They are innocent of that certainly.

EASTERN NOTES.

Forney says it takes a moral earthquake to arouse the American people.

A Georgia negro, who can neither read nor write, has advanced \$5,000 toward establishing a newspaper.

Vermont claims that its statutory marble is as good as that coming from Italy.

One thousand wolf skins per week have been shipped from Lowell, Neb., for some time.

James Parton is not one of the typical (American) "Men of our Times." He is ha' H'Englishman.

T. Spittler and wife, of Marion County, Ill., were married in 1841, and have sixteen children, ten of them girls.

An immense amount of capital and great numbers of laborers are reported to be pouring into the iron district of Georgia. Every day new companies are being formed.