

EDITORIALS.

A DISTINGUISHED LAND
"JUMPER."

The Chicago *Inter-Ocean* has been publishing some information concerning the Zuni Indians and their lands, which do not reflect very creditably upon General Logan, United States Senator from Illinois, and aspirant for the Presidency. According to the letters and articles published in that paper, supported by authentic documents, it appears that the well known mutilator of the "Queen's English" and advocate of "Mormon" extermination, has been engaged in a scheme to obtain possession of a large tract of land held and cultivated for many generations by the Zunis.

"Curtis," the *Inter-Ocean* correspondent, unearthed the plot while in the Zuni country, which he was writing up for his paper, during the latter part of April, and was started on his investigations by a remark made by the driver of the ambulance in which he was riding to the Zuni village, who exclaimed: "This 'ere's the land General Logan stole from the Zunis." It was called Logan's Rancho because last fall General Logan went to Zuni from Santa Fe, where he had been spending the summer, and visited Zuni accompanied by his son-in-law, Mr. W. F. Tucker, of Chicago, (for whom he had just secured an appointment as paymaster in the army), Captain Lawton, of the Fourth Cavalry, and several other gentlemen and ladies. After visiting Zuni the General and his party spent four days riding over the Zuni Reservation, inspecting the lands and the water privileges, and then returned to Santa Fe.

A few weeks ago a ranchman from Texas, by the name of Collins, who is reported to have been a soldier under the General during the war, arrived at Fort Wingate, with a letter of credit from Paymaster Tucker to the post trader at the fort, and announced that General Logan had located a rancho in the Nutrias Valley; that he had come to take charge of it, erect a dwelling and corral, and that in a few weeks he should drive in a large herd of cattle and take possession of the range.

This valley was understood to be part of the Zuni Reservation, because it was included in the lands surveyed under orders from President Hayes—and exempted from settlement and from possession by the Atlantic and Pacific Railroad at the time when that road was commenced. Also from the fact that the Zuni Indians have occupied and lived peacefully within the same narrow valley for nobody knows how many centuries. The Spanish invaders found them there when they came 350 years ago, and the Zunis have never left the place since.

Another thing. The entire value of the Zuni lands depends upon four springs from which they obtain their entire water supply for themselves, their cattle, and their irrigating ditches. If these springs should be lost, the Zunis must leave the villages they have occupied for so many centuries or starve. The Government could give them food, but it could not give them water. The two principal springs upon which their water supply depends are known as the Nutrias and the Pescado. They are the source of their irrigation, and are in the very tract of land "jumped" by the Logan party.

This attempted big steal was made possible through an error in survey. Mr. B. M. Thomas, the agent for the Pueblo Indians—that is, all the Indians who live in villages and cultivate the adjacent lands—was directed some years ago by the authorities at Washington to furnish a description of the Zuni Reservation. He went over the ground carefully, and through an excess of caution took with him the surveyor who originally laid out the boundary line between New Mexico and Arizona. What occurred is stated in a letter from Mr. Thompson to the Commissioner at Washington, from which we make the following extract:

"The intention of the reservation was to secure to the Zunis three principal farming districts where they raise the means of subsistence, viz: Nutrias, Pescado, and Ojo Caliente; but in making the original description of the boundaries I was misled by the surveyor who had surveyed the Territorial boundary line

and who was with me at the time I located the reservation. He assured me that the angle 'North 61 deg., 45 deg. East' would run the line so as to take in Nutrias; but it seems that it does not. The outrage of taking Nutrias from the Zunis must not be consummated. The thing to do is to follow the apparent intent of the description and run the north line to the crest of the mountain above Nutrias, regardless of the angle given, and then run the eastern line far enough south to take in Pescado Springs."

It is this error in survey that the Logan party has endeavored to take advantage of by entering it under the Desert Land Act. They filed their applications for three sections of 640 acres each under that act, and for three homesteads of 160 acres each in the names of Tucker, Lawton and Mr. Tucker's clerk. General Logan's name did not appear, but it is well understood that he is behind these persons and the jumped land is called his rancho. It should be noted too that the tract sought to be entered as desert land has been cultivated by the Zunis for no one knows how long. Another significant fact is that Mr. Thomas, who protested against the "outrage of taking Nutrias from the Zunis," has been removed to the Tucson land district.

But since the exposure of this scheme in the *Inter-Ocean*, the President of the United States has ordered the Zuni reservation extended and defined so as to take in the jumped portion, so the "Logan rancho" is no more, and Logan, Tucker and Lawton, with their agent Collins, have signally come to grief. At this all righteous people will rejoice, and at the same time they will not rate the roguery any the less from the failure which has overwhelmed the distinguished land jumpers.

THE RESURRECTION UNIVERSAL.

In that glorious and comprehensive Vision given to Joseph Smith and Sidney Rigdon and recorded in Sec. lxxvi of the Doctrine and Covenants, the following passages may be found in reference to the "sons of perdition," for whom there is "no forgiveness in this world nor in the world to come:

36. "These are they who shall go away into the lake of fire and brimstone, with the devil and his angels.
37. And the only ones on whom the second death shall have any power.
38. Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath;
39. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made."

The words which we have placed in italics have given rise to conjectures in regard to the effects of the atonement upon those whose fate is thus portrayed, and we learn that some have formed the opinion therefrom that the sons of perdition will not be resurrected from the dead. It is always unsafe to predicate any peculiar view of doctrinal matters on a single expression or passage of scripture. Indeed without some guide besides the written word, even the best-intentioned are apt to go astray. In studying either ancient or modern revelations, scripture should be compared with Scripture, and the aid of the Spirit of Truth is essential to a clear and correct comprehension. Then there is a standard to which all may appeal with safety if disputes should arise, and that is "the living oracles."

On this question the word of the Lord as given in the books is plain and specific. The doctrine of the completeness of the resurrection from the dead is clearly stated in a few words by Paul to the Corinthians: (1 Cor. x; v. 22.) "For as in Adam all die, even so in Christ shall all be made alive." One is as extensive as the other. The effects of the atonement in this direction are as broad as those of the fall. Jesus himself exclaimed, when speaking of His power over death:

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life and they that have done evil

unto the resurrection of damnation." (John, v. 28-9).

The latter part of this is differently rendered in the Vision, being: "They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust;" but the principle of the universality of the resurrection is the same in both.

The general teaching of the Church is that all the dead, small and great, good and bad, just and unjust, old and young, will at some time be brought forth through the perfect atonement wrought out by Jesus Christ, and in their bodies will stand before God and be judged for the deeds done in mortality. The grave will have no victory because all its captive bodies will be resurrected, and even hell will deliver up its captive spirits who will be joined to their respective bodies. Some will inherit the celestial or highest glory, likened to the sun; others the terrestrial glory, likened to the moon as compared with the sun; others again the telestial glory, likened to the stars in their several degrees and diversities; and those who are unworthy of a kingdom of glory of any degree will remain "filthy still," and with the devil and his angels suffer the second death. These are the sons of perdition who committed unpardonable sin, and therefore cannot be fully redeemed. That this is in accordance with divine revelation may be seen from the following:

"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea even all. (Doe. and Cov. sec. xxix, v. 28.)

In section lxxxviii, after describing the glory of the resurrected, which is to be the glory by which their bodies shall be quickened, celestial, terrestrial or telestial, it is declared:

"And they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." (v. 32.)

This is according to eternal justice. Those who abide a celestial law receive a celestial glory. Those who do not abide the celestial law, but receive and live by a lesser law, receive a lesser glory in degree according to the law which they live, and those who wilfully reject the greater light and law and wilfully turn away therefrom, seeking to become a law unto themselves and altogether abiding in sin, cannot be sanctified by justice, mercy or judgment, and therefore remain until the last great day after all the rest are brought forth, and then remain "filthy still." (See v. 35 and 102.)

The Book of Mormon teaches the universality of the resurrection also, in the most direct and positive manner. Nephi speaking of the atonement says:

"And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day." (II Nephi 9. 22.)

Other inspired writers in the same book agree as follows:

"Behold, there is a time appointed that all shall come forth from the dead." (Alma 40. 4.)

"Behold it is requisite and just according to the power and resurrection of Christ, that the soul of man should be restored to its body and that every part of the body should be restored to itself." (Al. 2.)

"For behold he must surely die, that salvation may come; yea it behoveth him, and cometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord. Yea behold this death bringeth to pass the resurrection and redeemeth all mankind from the first death. (Helaman 14. 15, 16.)

That the New Testament teaches the same doctrine of the resurrection of all the dead, may be seen from the texts we have already quoted, and from Revelations xx; 4-14; and 1 Cor. xv; 35-54.

The resurrection from the dead is Christ's work of redeeming mankind from the fall. As the sin of one brought death that passed upon all, so the righteousness of one brings

life to every son and daughter of Adam. Then in the body they must all appear for judgment, and receive that for which they have been prepared by their own acts. And a place will be found in some of the many mansions of the Father for all who, either in the flesh or in the spirit world, have accepted the salvation wrought out for them by the Redeemer, and according to their opportunities have thereafter identified themselves with Him, and received of His Spirit. But their glory will differ as their merits are various, and none will enter into the immediate society of God and the Lamb in the celestial kingdom, but those who obey the Gospel in its fullness and are worthy of that "eternal and exceeding weight of glory."

The lost, then, are they who turn away from the light understandingly. Who, having been made acquainted with the path which leads unto exaltation, refuse to walk in it. Who having received of the spirit of promise and made sacred covenants to obey the Lord, sin against that spirit and rebel in their hearts and acts. Who commit murder wherein they shed innocent blood, after entering into the new and everlasting covenant. Who consent unto the death of Christ. Who blaspheme against the Holy Ghost. Who commit the sin unto death. Who become angels unto the devil by forsaking the way of life and despising law, holiness and truth, become unredeemable and therefore cast-aways.

But they must be brought up, like all the race, into the presence of God. And this is brought about through the perfect work of Jesus Christ, who is "the resurrection and the life." Therefore they must, like the redeemed, be raised from the dead that they may receive judgment and hear the dreadful sentence, "Depart ye cursed." They go away into everlasting punishment, and the width, the height, the depth, the misery and the place thereof, no man knows.

With such plain and pointed declarations as those which we have quoted, and others that might be named, it seems to us there is no room for controversy upon this question. And our time can be fully engaged in following after righteousness, that we may prepare ourselves for the society of the highest order of exalted beings, rather than discussing points which are not of such vital import. The celestial glory is open to all who, having been enlightened from on high, choose to walk continually in the straight and narrow path, overcoming the world, the flesh and the devil, living by every word that proceedeth from the mouth of God, and enduring faithfully unto the end.

OUR WOOL CROP.

The wool season is at hand, and shearing will soon be a lively business. Then come the sale and shipment to eastern markets. Every sheep-owner wants to get the best price for his fleeces. But many neglect to take the proper course to demand the highest figures. The value to the manufacturer is what governs the market price. The supply is now usually ample, the sheep product of the country having reached a pretty reliable standard. The manufacturers are compelled, through competition, to place their goods at figures that leave them but small margins for profit, and therefore have to look closely into the cost and quality of the raw material.

There are some points in regard to this that our farmers, most of whom have some sheep to shear, will do well to consider. Thoroughly washed, sorted and tied fleeces will bring the best figures. When there is a great difference in the quality of the wool in the same flock, which often occurs, the poorer should be kept separate from the best. Each fleece should be tied up separately. If it is washed it should be thoroughly cleansed. Better far not to wash at all than to do the work imperfectly. By putting up the fleeces in good and proper shape the seller will gain the best return.

Our factories should have the first chances of purchase. We cannot at present utilize all the raw material produced in the Territory, but that which can be profitably worked up should certainly be retained for home manufacture, and the rest, only, shipped to a foreign market. Our own dealer

ought to have the opportunity of our home trade, providing that they deal fairly and honorably with the producer. This should be borne in mind, and principle ought to weigh as much at least as the wool. But advantage must not be taken of the disposition to trade with our friends. The fleeces do not want to be fleeced. Right must prevail on both sides, that confidence may be felt and maintained between the buyer and the seller, and that the interests of both may be subserved and also "the general good of the community. It is better to deal with those whose profits are expended at home in building up the country and adding to its material wealth, than with those who will use their gains in working against the best interests of the community.

These are a few hints to our wool growers, which, if taken in the spirit in which they are offered, will suggest other reflections involving both interest and duty. Let us remember the general welfare as well as personal profit. If we have wool to sell, let it be wool, not tags, sand burs and waste. If we buy, let us deal on the square, for fair profit and with due regard to the rights of the producer. Thus each will be benefited and the wool clip of the season will be profitable to the whole community.

THE SPRING STRIKES.

This is the season of strikes, several of those costly and unnecessary factory movements have already been inaugurated in this country. The bricklayers' strike in Chicago illustrates the folly of most of those supposed combinations of labor against capital, but which really turn out to be chiefly injurious to working people. They struck on the 1st of April for an advance of fifty cents a day and have lost by lying idle \$250,000 in wages. The shortness of the season will render this a serious loss even if they accomplish their object. It is better to work for \$3 50 a day during the whole summer than for \$1. a day during half the season. It is very rare that a strike is wise or even justifiable. There are ways by which proper understanding between employers and the employed can be arrived at, and the wages commonly paid to all classes of mechanics in this country are, with few exceptions, as much as employers are in paying, with a due regard to business principles and their own just returns. The leaders in most of the strikes that break out with the buds in spring are not to be regarded with much favor either by the capitalists or the laborer.

STAMMERING.

The painful and embarrassing habit of stuttering is a curable habit. Mr. S. E. Sutterlin, of New York, has instituted a system that is said to have been very effective in this direction. The *Popular Science Monthly* states that for eight years he has conducted an establishment for the cure of stuttering and stammering with wonderful success. That magazine thus describes his method:

His system is philosophical and simple, and is based on the plainest common sense principles. Excluding reliance on medical aids, it comprises chiefly careful drill of the vocal organs, and such mental discipline as will contribute to the object. In the first stage of treatment the subject is not permitted to talk except to practise his exercises, and to make such movements in speech as can be guided and observed by the teacher. During this time he is taught to consider himself, not a patient, but a student of speech. In the second stage, which is begun when enough has been done in the first, the pupil is encouraged to talk for practice, at every opportunity, with a "legato" movement (as in music) and a strong accent. In the third stage he is allowed to talk more naturally, but in a studied manner; and in the fourth stage he is permitted to employ his normal way of speaking, but is by this time relieved from the impediment under which he formerly suffered. The psychic part of the treatment, which aims to divert the pupil's mind from himself and his troubles, is the most difficult, and, at the same time, the