

that was required of them and it now remains for the projectors of the copper works to step to the front and do their part as expeditiously and thoroughly. When this shall have been accomplished, our citizens, we think, will see that the money was as much a gift to them as to the smelter people, for, while opening by itself a broad avenue for the employment of labor, it will doubtless prove an impetus by which other projects will be set afloat, the building and manning of which means the employment of the multitude of enforced idlers in our midst and, above and beyond all, the revival of business confidence through the greater circulation of money and the increase of cash transactions; in a word, it means the permanent dissipation of the hard times—the commencement of a better era.

It requires no argument to show us that all of men's energies and faculties should not be bent upon the establishment of enterprises and the furtherance of business affairs. This paper never permits itself to become so absorbed in the advocacy of such or similar subjects as to overlook even for an instant the other, higher and less material duties of life. But one is not to be without the other; the material must accompany the spiritual and the spiritual should not be neglected because of the material. What is worth doing at all is worth doing well, and this relates to those things which concern our temporal salvation as well as to those regarding our welfare beyond. If we decide upon building smelters or assisting in doing so, let us at all times and on every occasion go at it as we have done in this instance and be ready with so much of active and substantial contributions as may be required. We want to see a general improvement along all the lines of business in this community, and the plan spoken of is, it seems, one of the roads leading us out of the wilderness.

Saying so much, the case seems to be stated with fullness and exactness. It is one way out of many just as feasible and fully as desirable. Other business enterprises demand attention at our hands and by giving them our support they would soon not only support the supporters but manifest their interest in our welfare in a ceaseless and a golden flow. Without being invidious, we again say what substantially we have said a great many times before, that there is more money and therefore more prosperity for this city particularly and Utah Territory generally in a railroad to Deep Creek than in any other conceivable enterprise requiring no greater investment. Those who think it would not pay for itself almost instantly perhaps do not consider all sides of the question. Anything that appreciates the value of real property is equivalent to a direct gift exactly equaling the sum of such enhancement to the owner. Now we all understand that the commencement of work on such a road in such manner as showed that it was to be completed as soon as men and money could do it would create a stir hereabout, and a stir is simply the increased pulsation occasioned by the renewed circulation of life-blood in the arteries of commerce. It means the immediate upward tendency of

everybody's holdings. Suppose such tendency were as slight as the veriest pessimist would have it, that it were, say, only five per cent of the whole—how much difference would that seemingly trifling advance make? There is fully sixty million dollars' worth of real property in this city, and five per cent added to that would mean three times as much given to the whole community as has just been raised by a part of it to build the copper smelter! But to say that there would be no greater advancement than this is to reason against manifest destiny. The road would make this the great depot for the largest and richest mining district in the country; by and by smelters and refineries would be going up without a bonus, and in all this can we not easily discern as an ultimate result not only the doubling of values but an increase of trade and a steady influx of wealth such as few communities of similar proportions in all the land have ever enjoyed?

The News is for the smelter as before; it is for the safe factory; it is for a glass, a nail and a hat factory and for all other factories and institutions tending to utilize our vast natural resources and make the most of those advantages with which we are so munificently invested. We are also in favor of a railroad to Deep Creek, and look for this essential to our advancement to be an accomplished fact before another year is taken from the closing century and added to the irremediable past.

DEALING WITH THE INDIANS.

The sentiment that "the only good Indian is a dead Indian" still prevails to a great extent in our nation, though the acquirement in recent years of more thorough and accurate information regarding the characteristics and condition of the aborigines has considerably modified a once almost universal opinion. The people who settled Utah have ascertained by their experience that the sentiment referred to is unjust and cruel, and is based on an erroneous conception of the situation. There are bad Indians, some of them very bad, as there are bad white men, whom it would be an injury to the public to allow perfect freedom of action. But considering the general condition of the two races, it is certain that the savage tribes of America furnish no greater proportion of evil disposed persons than does the civilized class.

Among the most interesting of the Indian tribes on this continent are the Yaquis, Sonora, Mexico. None of the aborigines have better preserved their independence. They have thus far refused to recognize the right of conquest as belonging exclusively to the white race, and though compelled by superior force to submit in some respects, their acquiescence in newly imposed conditions has been far from amiable.

The general knowledge of these facts gave additional interest to their case when it was intimated that the Mexican government had found one other use for Indians than to kill them, and that was to have them contribute by taxation to the country's finances. It was anticipated by many that the

Yaqui warriors would have to pay the tribute levied or accept the alternative of extermination. The tax collectors were ordered to enter their country under the escort of a large body of troops, and did so. The Indians learned of their approach and resisted. At first they were driven in, and many of their chiefs slain. But the people were not subdued. The Mexican army and collectors had to retire without accomplishing their object. The Yaquis could not be forced to pay taxes, and avoided extermination by retiring to the mountain fastnesses, where they successfully repelled all attacks.

Now comes the further information that the Mexican government is about to enter upon a plan of education with the doughty warriors whom armies have failed to subdue. Our southern neighbor recognizes that there is much good in the Indian while alive. When left to themselves the Yaquis have shown that they are peaceable and industrious. In war they are vigilant and brave. They number about 20,000, and chiefly occupy eight villages on the Yaqui river. They follow their ancient customs, observing their tribal laws, and raise horses, cattle and sheep, besides engaging to some extent in tilling the soil, weaving cotton and agave, and making a crude kind of pottery. The plan which it is now proposed to pursue with them is to enter into friendly relations, and to assimilate them with the rest of the Mexican people by gradually instructing them in the advantages of civilized life. By teaching them the purposes of the national laws, showing the benefits to be derived through conformity therewith, and establishing schools, to which the Yaquis are not averse, it is believed that in a comparatively brief space of time the national government will secure such extended and permanent control as centuries of desultory warfare and the sacrifice of much life and treasure have failed to attain.

If the method proposed is judiciously followed it will prove the key to the Indian problem. The solution of this question in the past has been prevented solely by a rash and inhuman policy toward the native. He cannot be forced at once into accepting and submitting to civilized customs and laws, any more than a new-born babe can walk alone. The condition of both excludes absolutely the advanced requirements. But by careful, considerate training and gradual development the desired result is achieved. Too hasty measures produce a collapse. By gaining the confidence of the Indian through uniformly kind but firm treatment, such is his natural inclination for a practical assimilation of ideas which he believes to be advantageous to him, that not many decades would pass before Indian wars would cease to be more than a memory, and the erstwhile red men of the forest, plain and mountain would be well on the way to become "a delightful people."

If, as is stated by Senator Voorhees, Judge Gresham is a Democrat of the Jeffersonian school, that particular school has not had very extensive patronage from the modern Democratic party.