

JUSTICE FOR THE INDIAN.

THOSE who have investigated the subject of the "Indian Messiah" movement among the aborigines seem to be of the opinion that this religious phenomenon among them is not liable to lead to an uprising. Its tendency and genius are the reverse, being, according to the assertions of its most ardent votaries, decidedly pacific. The "Indian Christ" has taught those who have seen him the doctrines of Christianity, pure and simple—to cease shedding blood, stealing, bearing false witness and the practice of all bad habits. There is, however, a cause that might lead to trouble—the mistreatment of the Indians. That is the only source from which danger may be feared. It can be removed by a strong effort to make right the wrongs which have been inflicted on the red men. The New York *World* of the 2nd inst. contains an elaborate correspondence from Pine Ridge Indian Agency, South Dakota. From it we take the following extract purporting to describe the disgraceful treatment accorded the Sioux:

"The opinion in this part of Dakota is that the Sioux have been so badly treated by the Government lately that their disaffection has much to justify it. The settlers along the edges of the great Sioux reservation are undoubtedly alarmed.

"These are the facts, to which there is abundant testimony, on which it is said the Sioux make out a strong case in equity against Uncle Sam. In June, 1889, the Sioux signed a treaty for the cession of a part of their reservation to the Government. They have not yet received one cent of the consideration due them for that cession. Gen. Crook was with the commission that secured their signatures to the treaty; Gen. Crook had been their conqueror, and afterwards their benefactor and friend. They knew him and believed in him, and there is no doubt that it was owing very largely to his influence that the treaty was ratified.

"It was Gen. Crook who promised the Sioux that the Government would pay them in full and promptly for their lands and that their rights should be respected. The Sioux have been repeatedly deceived by agents of the United States Government, notably when the attempt, that so nearly resulted, in 1875, in war, was made to remove them by force to the Missouri River, but they trusted Crook. Now that Crook is dead the chiefs say that his Government has failed absolutely to carry out his promises.

"The recent census of Rosebud Agency and here was grossly inaccurate, my informant declares. The number of Indians was counted down instead of properly enumerated and as a result their allowance of rations has been greatly limited.

"Owing to the delay in the passage by Congress of the Indian Appropriation bill not only the Sioux, but the Indians of the entire country have been and are suffering for food. It is now October and the supplies due in

July have not been sent out to them. As a result they listen all the more eagerly to the emissaries who have come from that part of Montana where the Messiah is said to have been seen. The idea of an approaching millennium and the extinction of the whites renders the reservation Indians all the more willing to eat their breeding sheep, cattle and fowls and quit work of every kind. The Sioux at these two great agencies—Pine Ridge and Rosebud—are receiving scarcely anything at all, even under the reduced census apportionment, instead of the full rations they are entitled to.

"All this time since July the government supplies out here have been, of course, diminishing. There will soon be nothing at all on hand to feed to the Indians except scanty rations of beef. Suppose, as has been the case in the past, extra rations of beef were issued to take the place of the rations of flour, etc., for which there is now no material on hand. The result would be certain starvation, for then the beef also would give out.

It is useless to attempt to reason with starving Indians, especially when the mysterious apostles have succeeded in convincing hundreds of the Sioux that when the Messiah appears their struggle for their rights will at last be crowned with success, and the hated whites and lying government agents will be punished as they deserve. Why should they and their children starve in a land of plenty?

Indeed, a man officially acquainted with the Sioux for twenty-five years said to me yesterday: "Broken treaties, delayed appropriations and religious frenzy have combined to make the Indians feel that the worst has come to the worst, and that even if no messiah came they might as well die fighting, with their wives and children around them, as see their dear ones pinched and starved by a government that owes them a living and has abundant means to pay that debt if were it so disposed. By the very failure to deliver them their supplies in July, when they were due, the government has, as a last stroke of cruelty, deprived the Sioux of the opportunity to earn money by freight-ing these supplies. There was nothing to haul, so they have been deprived not only of their government food, but of almost their only opportunity to make money enough to buy their food elsewhere."

SACRILEGIOUS MISREPRESENTATION.

November 10th, the issue of Mr. Goodwin's paper contains the usual sacrilegious and brutal burlesque of the religious services of the Latter-day Saints held in the Tabernacle Sunday, November 9th. In contradiction to this hate-inspired misrepresentation of religious worship, the warped and one-sided editor publishes in the same issue two columns and a half of closely printed synopses of the discourses of various sectarian preachers of this city. The reports bear strong evidence of having, in most instances, been written by the speakers themselves. This fact is merely referred to as an evidence of the liability of some alleged

journalists to go to the very outer extremes of bigotry, intolerance and fanaticism. Particular pains seem to be taken to misrepresent and burlesque Bishop Whitney's utterances when he happens to be the preacher at the Tabernacle. This shows not only the usual degree of bigotry, manifested by our contemptible contemporary, but the most deplorable bad taste on the part of C. C. Goodwin, whose circulars are out announcing his intention to write a history of Utah. Bishop Whitney is now engaged on a work of that kind. Even if this cowardly and unseemly journalistic method of attack is not founded in jealousy, it can have no other appearance, because the whole community knows that in literary and oratorical ability Bishop Whitney is the peer of any sectarian parson in Utah. Warping, twisting and misrepresenting his public utterances only renders the conduct of those who assail him in that fashion the more disgusting and reprehensible in the eyes of all fair minded people. At the same time the spiteful scribblings of the fanatical gang who fill the columns of the chief anti-"Mormon" organ with calumny do no harm to him.

A FINE OPPORTUNITY.

RESPECTING the colonization of the San Luis valley, Colorado, by the "Mormons," the *Denver Republican*, which is a strong opponent of some features of "Mormonism," has this to say of the Saints:

"Their coming should be encouraged, for apart from the practice of polygamy, they are a desirable class. They understand farming by irrigation, which is a method of farming that eastern immigrants, as a rule, know nothing about. There is no doubt that the Mormon colonists in the San Luis valley will set an example of good, practical farming. They will cultivate the soil in a skillful way. They will raise good crops, and thus will promote the prosperity of that part of the State."

Here is a fine opportunity for the "Liberal" advocate of "Mormon" total disfranchisement to get in a little of his favorite work and deal out some of his choicest epithets. "Scrub," "hired liar," "sorry knave" and "base-born slave" would be a few of the most select compliments wherewith to greet this paper that says "a good word for the 'Mormons,'" for, according to the *Tribune* theory, any man who does that is all that those terms imply and is "unfit to be called an American." All the same, what the *Republican* says is true, and Colorado has no better or more valuable citizens than the "Mormon" settlers in the San Luis Valley.