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THE INDIAN DIFFICULTIES.

The latest reports from the scene of Indian troubles in northwestern Wyoming give assurance of an early settlement of the difficulties which have existed. These reports, coming from authentic sources in the immediate vicinity of the disturbance, confirm the idea formerly expressed by the News that there was much exaggeration on the part of excited or designing white men, which tended to increase the alarm awakened by the real danger known to exist.

The situation as described in these accounts does not show that all trouble is past. There yet may be hostile demonstrations and even bloodshed if there be any rashness or inconsiderate action on the part of white settlers. At the same time the indications are that by the exercise of a moderate amount of caution and tact the whole business can be settled without the loss of another life. The Indians are very sore at what they conceive to be an injustice in driving them from hunting grounds they have enjoyed so long; they are imbued with a desire for vengeance upon those who have slain some of the aborigines, including squaws and papposes. But the Indians are drawing a distinction which formerly they did not make in cases of this kind; they are not seeking revenge upon any white person who may appear, but manifest a kindly disposition towards white settlers who are known not to have arranged themselves in opposition to the red man.

In this aspect of the case there is good reason to believe that the worst is past. The fact that the Indians have sent word to settlements that they need not be alarmed, as no harm is intended, cannot be construed as the rise of an enemy. In the situation there, it is an act of friendship which means that the officials, military or otherwise, will be able to hold consultations with the Indian chiefs, and no doubt will induce the hostiles to abandon the warpath. Home further news of an alarming character is merely a possibility; the probability is that white-winged peace will soon settle down in Jackson's Hole country and vicinity.

SPENCER AND BALFOUR.

Herbert Spencer in reply to Mr. Balfour's able plea for religion argues that the authority of science is greater than that of religion, and concludes that if reason has to abdicate in favor of authority, it is compelled to accept the former rather than the latter, when there is a conflict. Led by science, he says, mankind have progressed from boomerangs to 100-ton guns, from dugout canoes to Atlantic liners, from picture-writing on skins to morning journals printed twenty thousand per hour; and that over all the developed arts of life science now presides scarcely needs trying.

With the authority of science daily becoming greater, contrast, he adds, the opposed authority. Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Clearly, then, by the very nature of the relations of the arts and of the increasing efficiency and wider range of its guidance, science is gaining a greater and greater authority; at the same time that the authority of theology is being decreased by the discrediting of its statements and by its unsuccessful regulation of conduct.

Spencer is a keen logician, but he does not add to his force by the employment of this argument, since he takes no notice of the fact theology has played in the world but another and material progress is always. Wherefore, do scientists modify Deuteronomy Christian doctrine, and why are they in ascending by where the rays of their glory shine with the greatest brilliancy? How is it that the mellowed decay of religion was attended with the arrest of human progress, and that the revival of learning and subsequent strides onward only came after a religious revival? Why are not the Chinese today as far advanced as the Europeans, and why did the countries conquered by the Mohammedans retrograde from their position as standard bearers of civilization to one little better than barbarism? Why are not the Indians in this country and the Icelanders of Scandinavia as far advanced as their white neighbors? Is it not evident that an investigation of this subject would force the impartial inquirer to admit that science without religion is inadequate to lead mankind onward? And if so, why contrast the authority of one to that of another?

The fact is that the world has been temporarily blinded by the flood of light thrown upon it lately, and sometimes has been the result. But this effect is passing, and the discovery will follow, that truth is truth, whether flowing through the channels of science or religion, and that one is not the concubinage of the other. There are fundamental lines entirely outside the scope of science and yet essential to human knowledge. For this reason science is helpless without religion.

WOMAN UNDER DEATH SENTENCE.

The case of Maria Barberi, an Italian girl of New York, is causing much discussion in the Eastern press, because the murderer is a woman, the first of her sex condemned to suffer death in the electric chair. The particulars briefly stated are these: She was grossly deceived by her lover, whom she implored repeatedly to make her his wife. When he refused, and, according to her own story, only mocked her in her distress, she decided to kill him, which decision she finally carried out. She was tried, convicted of murder in the first degree and sentenced to death.

Public sympathy has naturally been aroused in her behalf, and expression is given to various shades of opinion. Some lift their voice for the entire abolishment of the death penalty; others protest against its application in the case of women, whom they on general principles consider partly irresponsible beings, the small children; others again hold that this particular woman, being young, ignorant and wronged, has peculiar claims on human mercy.

The fact appears to be that the unfortunate girl is as much responsible for her acts as any other man or woman in her circumstances. She knew perfectly well that murder is a crime even when the victim is a bad man, she was actuated by the same impulse that prompts a certain class of people to plunge the steel into the hearts of fellow beings to avenge wrongs. Whatever can be said, however, in mitigation of her unwomanly deed, it will not be denied that the authority of the law must be upheld against all violators, unless the safety of the society is to be sacrificed to minor considerations. The question of sex has nothing to do with the matter.

But for all that, the sentence should not be carried out, and nobody believes it will be. Even if the court of appeals confirms the verdict, the governor will undoubtedly exercise his prerogative in behalf of the murderess. The law itself has ample provisions for a case like the present, and should her death sentence be commuted to life imprisonment, human justice would be satisfied. And as for divine justice, that will always exact itself when the proper time comes, and then both Maria Barberi and the wretch whom she sent into eternity will face the same infallible Judge and to deal with according to their transgressions.

KEEPING A FAST.

A correspondent writing from Alva, Uinta county, Wyoming, under date of July 27, says:

I would like to ask you some questions regarding the mode of fasting, as some other some contended therewith. First, what is your opinion about Paul? When he was taken prisoner and was sailing toward Rome, it is mentioned by him that they fasted fourteen days without meat. Does this fasting include meats only, or does it include water also?

Now the reason this question is asked is that a schoolmaster in our neighborhood was contended therewith. First, that they fasted fourteen days without water. He claims physiology teaches this. Now there will be considered the case of David F. Kimball, who was helped on the schoolhouse, as David was exhausted for the want of water when the searching party reached him, and it will be remembered that he was not more than three days and a half in the wilderness.

Now I would like to know when the Latter-day Saints fast should it be without water as well as without food?

With regard to the first inquiry, we have no opinion to offer further than the statement of the record itself. As the sacred volume does not say whether or not the party refrained from water, and so abstention from drink is not required in every fast, it is quite possible that Paul and his companions partook of water while at the same time they refrained from meats. The question of fact is respect to the use of water by them is not disclosed by the record, and such a conclusion by an argument that applies any absolute rule of fasting would does not exist. We would suggest, however, that the statement in the note is not that they were fourteen days without meats, but they had "taken nothing."

As to the alleged physiological teaching that a person cannot live longer than three days without water, or the taking of liquid into the system by the process of drinking, that is a fallacy. There are numerous instances on record where persons have gone five to seven days without taking water internally, or having the opportunity to apply it externally, while the number is much greater who have covered that and longer periods, when they have had the privilege of frequent bathing. The three days limit would be sufficient to kill many individuals if they were compelled to undergo it on the hot, sandy deserts of Africa; while in a more climate and cold weather they would readily survive deprivation for double that time. Physiologically considered, the failure to take a drink of water does not immediately remove from the body all the water that is in it, or even prevent absorption of the liquid.

Regarding the inquiry as to whether, when the Latter-day Saints are called to fast, they should refrain from water as well as food, we may say that the occasional fasts designated are usually expected to be of that character. These do not continue for long, nor are they frequent. The fast requires a measure of sacrifice, and in the holiday, or the occasional half-day fasts appointed for the Saints there is not an appreciable amount of self denial to the requirement to refrain from food and drink.

That the term fasting has a wide scope in its meaning in the Scriptures, both ancient and modern, may be restored by reference thereto. For instance, it is said in Isaiah chapter 58, verses 5, 6 and 7:

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou sees the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

In the Doctrine and Covenants, section 59, with reference to the keeping of the Lord's day, it is said in verses 13 and 14:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words, that thy joy may be full. Verily, this is the fast and portion, or, in other words, fasting and prayer.

In these references a fact is inferred to that incorrect the partaking of food. There are other fasts which require abstention from food, all being appointed in their order and for special purposes as shall be given in the word of the Lord, by His voice and through the instructions of those whom He has appointed to declare His will to the people.

IN HONOLULU a rumor is current that when Congress meets in December a bill for the annexation of Hawaii will be introduced in the House of Representatives, which, it is said, will pass that body and will be favorably considered by the Senate. The move will come from the Republican side of the house, and it is said that every effort will be made to carry it through both branches of Congress. The annexation party in Hawaii is evidently cherishing the hope that the whole question can again be brought before the people of this country and under more favorable circumstances than formerly.

IF HALF of the crimes of which Holmes is accused were committed by him, he is a fiend incarnate, through whatever line he may derive his "kinship." His cruelty is equaled only by Blue-beard, the famous hero of Charles Perrault's blood-curdling story.

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