

of carrying into effect the foregoing provisions; and provided also, that no further appropriation for said Sioux Indians shall hereafter be made until semestipulation, agreement or arrangement shall have been entered into by said Indians with the President of the United States, which is calculated and designed to enable said Indians to become self-supporting. Provided, further, that the Secretary of the Interior may use of the foregoing amounts the sum of \$25,000 for the removal of the Poncas to the Indian Territory and providing them a home therein, with the consent of said band."

It will be seen from the above, that Congress has expressed its determination to appropriate nothing further for the subsistence of these Sioux Indians, represented directly or indirectly in the treaty of 1868, unless they shall agree—

1st. To relinquish all right and claim to any country outside the boundaries of the permanent reservation, established by the treaty of 1868.

2nd. To relinquish all right and claim to so much of that said permanent reservation as lies west of the 103d meridian of longitude.

3rd. To grant right of way over the permanent reservation to that part thereof which lies west of the 103d meridian of longitude for wagon and other roads from convenient and accessible points on the Missouri river, not exceeding three in number.

4th. To receive all such supplies as are provided for by said act and by said treaty of 1868 at such points and places on their said reservation and in the vicinity of the Missouri river as the President may designate.

5th. To enter into such agreement or arrangement with the President of the United States as shall be calculated and designed to enable said Indians to become self-supporting.

The subjects of negotiations, with the exception of the last, are so clearly defined by the act as to render further elaboration on my part unnecessary.

One of the most important subjects of negotiation is that represented by the 5th clause; and the President is strongly impressed with the belief that the agreement which shall be best calculated to enable the Indians to become self-supporting is one which shall provide for their removal, at as early a day as possible, to the Indian Territory, and that the solution of the difficulties which now surround the "Sioux problem" can best be reached by such removal. Their main dependence for support must ultimately be the cultivation of the soil, and for this purpose their own country is utterly unsuited. The superior climate and soil of the Indian territory and the fact that that territory is forever secured to the Indian people, should be fairly and strongly presented to the Indians as inducements for them to enter into such an agreement. For the past three years they have been kept from starvation by large appropriations for their subsistence. These appropriations have been a matter not of obligation, but of charity, and the Indians should be made to understand distinctly that they can hope for continued appropriations only by full submission to the authority and wishes of the government, and upon full evidence of their disposition to undertake, in earnest, measures for their own advancement and support.

The considerations to be offered to the Indians in return for the cession proposed should in no case take the form of a cash annuity—not only because of the probable difficulty in making them realize the value of any consideration expressed in money, but also because experience with other tribes has abundantly shown that expenditures by the government will be of the best service to the Indians when made for them in providing subsistence, clothing, medical advice, agricultural implements, stock, houses and schools. It is believed that the government, in case of their removal to the Indian Territory, will willingly furnish them with the needed assistance of that character until they can care for themselves. If, however, they decline to agree to such removal they should be informed that they will be obliged to go to the Missouri river to receive such supplies as may be provided—in probably scanty and diminishing quantities—under future acts of Congress and the existing treaties with them.

If an agreement for the removal

of the Sioux to the Indian Territory cannot be obtained without first affording them an opportunity to visit that country, and you are of the opinion that such a visit would probably secure their assent to such removal, you are authorized to send under careful and competent direction, or if practicable, to take to said territory a delegation of the most influential chiefs and head men.

As the legislation under which you act contemplates the removal of the Poncas to the Indian Territory, you will take into consideration the propriety and expediency of locating some of the Sioux on that part of the reservation thus to be vacated, and you will be prepared to make recommendations to the President as to the points on the Missouri River at which such supplies as shall be provided for the Sioux may be distributed with the greatest economy and advantage.

If any agreement shall be concluded, you will impress upon the Indians the fact that it will be binding on neither party until it shall have received the approval of the President of the United States and Congress.

It is not expected that you will define any line of right of way for roads through the reservation; that should be left in the agreement to be designated by the President.

The commission is authorized to hold its session at such agencies and places as it may deem necessary or advisable.

The first meeting will be held at Omaha, Nebraska, on Monday the 28th inst.

The commission will make full report of their doing and of any agreement which shall be entered into with said Indians, and submit the same for the consideration of the department, with such recommendations as they may deem proper.

Hon. A. S. Gaylord, assistant attorney general, will act as the legal adviser of the commission and will represent the interior department.

Very respectfully,  
Your obedient servant,  
J. Q. SMITH,  
Commissioner.

Omaha Bee.

#### American Barbarism.

Æsop's fable of the cat which was changed to a woman, and subsequently betrayed its true nature by leaping up in pursuit of a mouse, contains more meaning than appears on its face. The savage nature of the cat underwent no change, although the body of the animal was metamorphosed into an image of beauty; and, therefore, when an opportunity offered, though the occasion was most inappropriate for the act, the true characteristics of savagery appeared. It mattered not that the animal had lost all semblance of its previous form, its barbarity and cruelty were unchanged, and though appropriate enough in the original shape of the cat, became singularly out of place and incongruous when united with another form.

In looking at the men of modern times, with a reference to the principle conveyed in Æsop's fable, it will be difficult for the philosopher to determine how much of our boasted civilization is a transformation of the nature, and how much is merely outside gilding. Upon any other hypothesis than that of the unchanged nature, it is a matter of exceeding difficulty to account for the strangely heinous crimes which occasionally shock an entire community; while on the other hand, the very horror felt at the commission of such atrocious murders as sometimes occur proves that, at least in the majority of cases, the repulsion is something more than mere surface feeling. Still, the fact that such crimes are possible is an evidence that all are not civilized, but that in the most refined communities are still to be found barbarians as black-hearted and as ready for the commission of unnatural crimes as any in Africa or among the Turcomans of Central Asia.

We have long been in the habit of blaming the Indians of this country with their barbarity, and in the recapitulations of their atrocities which from time to time appear in the public print, no acts are so much reprobated as the habit of mutilating the bodies of the slain. It has been the custom of the Indians to cut off the heads of their victims—to hack away the limbs and otherwise mutilate the

bodies, sometimes in the most shocking manner. Humanitarians who contended that Indian wars should be carried on not according to aboriginal practices, but in accordance with the rules of civilized warfare, have always been shocked at these things, and in various ways have attempted to palliate them by references to the ignorance of the Indians, their natural blood-thirstiness, and other none too desirable traits of character.

But scattered bits of news which every little while come from the Indian country indicate that on the part of some whites, at least, Indian warfare is conducted with no more reference to the amenities of civilization than is manifested by the Indians themselves. Some time ago we gave the account of an eye-witness to an Indian massacre, in which all the horrible barbarities which the savages were accustomed to practice on the whites were retaliated upon themselves, and this without the excuse of ignorance which has been urged in the case of the Indians. Within the last week we have had mention of two cases, in which the heads of Indians killed in the Sioux war have been cut off, preserved in alcohol, and kept as trophies—in one instance, at least, to be sent to Washington, and there preserved for the delectation of the curious.

If our government were conducted on the principles and with the customs of that of Turkey such an incident as this would be merely an everyday occurrence; but as we claim to be Christians, in a Christian land, and under the blaze of nineteenth-century civilization, it is well to know how such things can be permitted, even in deadly conflict with the worst savages who ever tested our arms or tried our patience. If the war with the Sioux is to be conducted on civilized principles all such acts as these should forever cease, and the bodies of the Sioux dead should at least be decently covered with earth, like those of our own soldiers. We owe it to our civilization that we should, in this matter, be superior to our savage foes, and that we should not in warfare pattern after them. They should be treated, not according to their deserts, but according to our own dignity and superior refinement, and the leaders of our army must remember that the majority of American people still regard beheading a fallen enemy, and preserving the head, a bloody trophy, as a relic of ancient and medieval barbarity not now for a moment to be tolerated.—St. Louis Globe-Democrat, Aug. 26.

**CREEK CIVILIZATION.**—The *Indian Journal*, representative of the Creek Nation, gives an interesting account of the graduating exercises at the Muskogee Institute, under the superintendence of Rev. J. M. Perryman, a full-blooded Creek Indian, and a clergyman of the Presbyterian church. The school was opened three years ago with an attendance of forty girls, the Creek National Council having appropriated \$2,500 for the support. On that great occasion the young Indian ladies were handsomely dressed, many of them being extremely pretty, and all comporting themselves in the best style of boarding school refinement.

It is not worth while for barbarous brutes among the whites to pretend that Indians are incapable of a perfect civilization. To be convinced of their capacities and disposition to improve under proper conditions, it will be only necessary to visit Umatilla Reservation in Oregon, where the handsome and accomplished daughter of the superintendent is keeping school, surrounded by a swarm of little brown face, sloe-eyed girls, smarter than a steel trap and riotous in their childish happiness. No one with the heart of common humanity can look into the faces of these pretty little girls, some of whom might be models for a sculptor, without shuddering at the horrid policy of extermination.—Oakland (Cal.) Daily Transcript.

The late Dr. — did not satisfy by his preaching the Calvinistic portion of his flock. "Why, sir," said the y. "we think you should tell us enough about renouncing our sin 'lightness.'" "Renouncing your sin 'lightness,'" vociferated the astonished doctor, "I never saw any ye had to renounce!"

"I'd like you to help me a little," said a tramp, poking his head into a country store. "Why don't you help yourself?" said the proprietor, angrily. "Thank you, I will," said the tramp, as he picked up a bottle of whiskey and two loaves of bread and disappeared.

**IS THE CLIMATE CHANGING?**—The weather we are experiencing in Yuma just now puzzles the oldest inhabitants. Among the American residents, even such a *viejazo* as Don Diego Yeager never knew of such weather in August, and he has been here twenty-seven years. Among our Mexican born citizens, men and women over one hundred years of age are perfectly astonished and think the world is turning upside down. About ten days ago there was a very perceptible change in the atmosphere. The nights and mornings became cool and they kept on getting cooler until it seems like November weather. The heat

of the sun has greatly abated, and in the warmest part of the day the mercury in our thermometer does not rise to 85. In fact the weather is glorious. None too warm in the day and cool and bracing in the night and morning. Truly the American people ought to be grateful to a kind Providence who seems to favor them wherever they go, as "Westward the Star of Empire takes its way."—Arizona Sentinel.

—The ladies bet high at Saratoga. A lady correspondent says that they "go on about the horses in a manner shameful to behold."

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