

# THE HERALD.

PLATTSMOUTH, NEBRASKA.

THURSDAY, MAY 8, 1875.

J. A. MACMURPHY, . . . . . EDITOR.

CORRESPONDENCE.

From all parts of the state and country respectively collected for the HERALD.

Agricentral notes and short articles detailing Farmer's experience particularly requested.

We do not publish anonymous letters and communicate the name and address of the writer in all cases indispensable as a guarantee of good faith.

## Splendid Chance.

We will send the HERALD and Democrat's Monthly, which is \$2.00 for one year, to any person who pays us \$3.50.

In addition to both Periodicals at the price named, we will send a list of extremely valuable books, and a list of periodicals to the Democrat's Monthly. Among these are a fine copy of Chrono Pictures (Falls of Niagara and Niagara Falls), worth \$10.; or a good stereoscope with a series of views; besides numerous other valuable premiums worth from two to ten dollars each.

The "boys" and girls' magazines, and the NEBRASKA HERALD at greatly reduced rates. We will send the NEBRASKA HERALD and DEMOCRAT'S YOUNG AMERICA, which is \$1.00 for one year, and the latter, who pays \$1.00 for a good Young America in exchange with entertaining Stories, Poems, Music, Pictures, Games, Travels, and other pleasant features profusely illustrated, and cannot fail to amuse, instruct, elevate, and assist to make the lives of youthful Americans useful, truthful and happy.

The Omaha REPUBLICAN says "Ex-Surveyor General, E. C. Cunningham, is in town." Since when did our friend become an Ex-Surveyor General?

A Scotland firm, Benj. Reid & Co., have made a present to our government of 30,000 feet of true Scotch fir or highland pine, for free distribution in the Western States.

The St. Joe HERALD is lamenting the early death of an old citizen of the town at 121 years. For 105 years he has used tobacco and whisky. For many years he ran a distillery of his own and drank his own whisky. It thinks that drinking strange whisky in his later days cut him down in the flower of his days.

The Beecher-Tilton scandal is at last published, in a letter or letters from Theodore Tilton, setting forth that Bowen had told him that Mr. Beecher had committed adultery at various times, and that he was unfit for a Christian minister. Afterwards Mr. (Bowen) desired Tilton to say nothing about these charges and when Tilton refused to acquiesce, Bowen removed him from the editorship of the *Union and Independent*.

## PRESIDENT GRANT IN NEBRASKA.

The severe storm of Wednesday last interfered most decidedly with the preparations which had been made for the reception of President Grant, and his party, both in Omaha and elsewhere.

Supt Slicks, met the party at Denver; Gov. Furnas and Auditor Weston at Kearney; Senator Hitchcock, at Grand Island; and Gens. Ord and Ruggles, Mayor Brewer, and several other notables of Omaha at Columbus.

Owing to the storm the train was some eight hours late and did not arrive in Omaha till 10.5 P. M. where it remained only long enough to make arrangements for crossing the river.

Of course all the arrangements for a parade and reception had to be abandoned and the President was allowed to go in his way rejoicing, which no doubt he did, at having escaped one of the innumerable receptions which must by this time have become "monotonous" decidedly.

The party consisted of the President and Mrs. Grant, Miss Nellie Grant; General Harney, St. Louis; and Miss Campbell, his adopted daughter; and Gen. Babcock, the President's private Secretary.

Their eastward route lay over the Chicago and Northwestern to Galena, as their immediate destination.

## SOME REMARKS ABOUT INDIANS

### Their Rights.

It is to be observed that the principal topic of the newspapers now-a-days is about Indians. There are a great many articles written to prove that all good Indians are dead Indians. There are others that carp and find fault with our Indian policy, but point out no remedy, unless the brutal one of extermination; by any latitude of language, be called a remedy; and still another humerous class seem desirous to throw all the blame on the white man, and especially on the Western white man, on the border or frontiersman, as he is often called.

Of these last, with rare exceptions, the writers are all from east of the Mississippi—many have never seen an Indian, and others only during some short lived Peace Conference, or on a pleasure trip west.

Many a good article, to read, and much profound wisdom, is gathered from the Indian Reports and documents at Washington, which, being spread broadcast over the land, help form public opinion, and to a very small extent, perhaps, influence the actions of even government officials.

These being all prepared, edited and published in the far east, safe from Indian depredations, and secure from raid, foray, or damage, from real Indians, suppose once for fun, (it would be too much to ask them to read our views in earnest), you read an idea or two and look at the Indian and his ways from

### A WESTERN STAND POINT,

a frontier look out, if you will, and the first thing dipped into our ears from childhood is the rights of the Indian, and the amount of land that the white man has swindled him out of. Many well meaning people East— and a very few in our own borders—think that all the Indian troubles spring from the fact that once upon a time, many years ago, the Indians claimed all the land in this country, and now we claim the same land and sometimes make the claim

good. Whatever might have been the case once, we are satisfied that as far as our present troubles are concerned, nothing is further from the fact.

To relieve any tender consciences and those whose "inherent love of justice" may have led them to become Indian enthusiasts let us for a moment examine the Indians' right to all those lands.

**THE NATURAL RIGHT OF PROPERTY** is and always has been a puzzle to philosophers and moralists, and there have been minds of no mean order in the world of brains, who held that there was no such thing as a natural right to any quantity of land; that is, to any more than a person could occupy, improve and cultivate, for the needs and necessities of himself and those depending on his exertions.

Locke's theory was that each man's limbs and labor are his own exclusively; by occupying a piece of ground becomes inseparably mixed his labor with it; by which means the piece of ground becomes thenceforward his own, as you cannot take it from him without depriving him of something that was indisputably his. This is, perhaps, the best and the only feasible theory of man's natural and inherent right to any property in land. Even Blackstone acknowledges that this is about all the excuse there is for man's natural ownership of the soil.

All other foundation for the right of ownership is the law of the land or country in which we live. Of that, more anon.

Measured by Locke's standard, and how much of the vast area dispossessed, could the Indian claim any natural right to?

This is a fair and average receipt of the millions upon millions of acres called theirs could they legitimately occupy? How indescribably smaller and narrower would become their domain, if only that portion of the soil with which their labor had become inseparably mixed, were to be set off as their portion?

Is the custom of four great nations, and the sanction of four hundred treaties made with Indians, as with other nations, to be thrown aside and trampled under foot, and the right to their lands denied them?

The HERALD is too small and lives too far from Washington to dictate a policy to the Government, as some of our larger contemporaries nearer sun-rise do. We only say:

When grave and profound thinkers call in question the natural or inherent right of any man to even a homestead, in Old England, and boldly declare that the only real right to soil is the law of the land, and thus cannot be amiss to remind our Indian enthusiasts that the title to vast tracts of unoccupied land on which the Indian never set foot, or which he could neither define nor bound, must be exceedingly doubtful, and the inference is that the enthusiast has claimed a great deal more for the Indian than Mr. Indian ever claimed for himself.

If it still is insisted upon that the Indian of yore has been wronged and defrauded of his rights; that the trouble commenced with the landing of the Pilgrim Fathers, and has kept growing until the present time, the burden of proof must lie with those making the assertion. We of the West think differently. Taking a common sense view of the matter, and casting aside all the nonsense and cant about their natural rights to our land, and two centuries of wrong, driving them forward to deeds of cruelty, it does strike us that whatever wrong our fathers did to the Indians, long years ago, has been settled and atoned for long ago, by many a hard fought battle and bloody massacre on both sides; and the whole account, be it for or against the whites, must be balanced and readjusted by the great ruler of the Universe, and has therefore no part nor parcel in the troubles of to-day.

It is not proposed to tell the sensible readers of this paper that Indians never kill anybody; on the contrary, we tell you very plainly that they will kill and scalp white men whenever a good opportunity occurs. Not because they instinctively hate the white man, but because the white man is the easiest subject for a cutaneous surgical operation, and has the most traps that bind him he had a right to, and has tacitly agreed to protect that right.

The few forays and acts of violence making the exception to this rule were made by desperadoes and adventurers, often direct from the east, and against the express remonstrances of *bona fide* settlers, and in this connection we would call attention to the fact that the people of Massachusetts and of New York and of Illinois are just as much responsible for the wrong, if any wrong there be, in pushing forward the march of civilization as we of the West.

They have a larger representation and more power to control the action of life Government than we of the few border States who get all the blame; and if it can be shown that it is morally or intrinsically wrong to deprive (as they call it) the Indian of his land, they should long ago have established the limit of the white man's bounds and sternly enforced it. On the contrary it is their money and their enterprise that has helped push railroads and settlers into every corner of the West; and they help to distribute pamphlet after pamphlet and paper after paper setting forth the fertility of these lands and urging poor men to buy them. On one side of their newspapers they advertise the rich harvest for the emigrant on the lands their money has helped to drive the Indian from, and on the other they sell and berate him for a thief and a robber because he has decimated the country they told him to go to, and in defence of which he has probably shot an Indian or two. John Smith and his family in Massachusetts or New York is good John Smith, going west to spread the march of civilization, and show the energy and pluck of the old puritan stock, when John Smith gets out to Cheyenne with half a wife, one lame son, a crippled child and the scars of an Indian tomahawk on his head, he is one of those miserable "Western cusses" who make all the Indian troubles.

His excuse for plundering his own people used to be the commands of the great spirit, his medicine man, or, plainer and simpler he had hunted long enough in one place, and wanted to hear another.

This Report echoes all over the land and is swallowed whole for gospel truth and the said Report forms the foundation for nearly all the Indian editorials now written.

One of these reasons served for a pretext, when one tribe sought to destroy another; why need to hunt up far-fetched excuses to account for his stampeding stock, or stealing bacon and flour from an emigrant, and there is none. By far the larger number of Indian wars grew out of some farce or rumpus, and without disrespect to either, we may point out why it is neither Commissioners or Regular army officers are always unbiased and unprejudiced witnesses on Indian affairs.

His excuse for plundering his own people used to be the commands of the great spirit, his medicine man, or, plainer and simpler he had hunted long enough in one place, and wanted to hear another.

your true Indian knows nought nor can he even comprehend of thrift, foresight, provision for the future.

From season to season as an animal sheds its coat or leaves its skin, the Indian sheds his blanket or leaves his sod home, in the spring, and when winter arrives he wants a new outfit. As nature does not grow longer hair nor new blankets he helps himself in the most natural way he knows of—i.e., from the nearest white settlement, or the first emigrant train that he can conquer. In so doing, he may happen to scalp a woman, brain a babe or tomahawk a white American citizen traveling westward to a home—on land, the title to which he has been assured by many a printed document and broad seal his government had a right to offer him—for all these things Indians do not, because they particularly hate white folks, but because they want the things white folks happen to have, and because human life is not regarded of much account—and scalps count up, and make a chief of a young brave now and then, just as votes do of many a white robber and Scalper among us.

If the white American citizen be despoiled of his whole family, and all his household goods, cattle, horses, and all, as too often happens, and he is ashamed and unable to return to the States completely skinned out, he sometimes stays the night of a Insane Asylum or Reserve closely guarded; and watched as the proper remedy.

We strongly suspect the Commissioners wrote that Report, and the Indians likes the pomp and circumstance of military surroundings, and fears and respects the big Colonel or General with huge shoulder straps and heap big sword.

More than any other class of men

now living in this land, he respects brain and muscle in an opponent.

Our officers and men are generally fine looking, commanding men; the Indian does not mind being bossed round by such men, there is some reason for it that appeals at once to his own customs and habits, but when a little round shoulder, soft voiced, mild mannered, and maybe eye-glassed agent is sent out by the great father to take care of him, he sets down the agent as a squaw and begins to think the great father is turning squaw too, or is best advised by squaw counsels.

Indiana should be made citizens as soon as they can read and write, and can take care of their own simple business accounts. The young half breeds and even braves who will learn English could be sent to West Point and educated as soldiers, they take a pride in that and would make good ones by best.

Make scouts and soldiers of all that can be trusted; guard well our frontiers and all Indian Reserves, and the Indian Question will settle itself like the Mormon Question in a few years without exterminating anybody.

Our Indian Population.

The following facts in relation to our Indian population, compiled from the nineteenth century, will be of general interest. The total number of Indians in the United States is 71,727, and the number 111,185 are in the Territories, and 27,327 in the Territories. The total number sustaining tribal relations is 357,981, out of tribal relations, 25,731. The number on reservations and at agencies is 96,366. The following table shows the number of Indians in each State and Territory.

STATES.	STATES.
Alabama.	98 Ohio.
Arkansas.	99 Oregon.
Connecticut.	20,023 Pennsylvania.
Delaware.	100 Rhode Island.
Florida.	101 Georgia.
Georgia.	102 Mississippi.
Illinois.	103 Texas.
Iowa.	104 Vermont.
Kentucky.	105 Connecticut.
Louisiana.	106 Wisconsin.
Maine.	107 Missouri.
Massachusetts.	108 Alaska.
Michigan.	109 Arizona.
Minnesota.	110 New Mexico.
Mississippi.	111 California.
Missouri.	112 Montana.
Nebraska.	113 Dakota.
New Hampshire.	114 Idaho.
New Jersey.	115 Wyoming.
New Mexico.	116 Montana.
New York.	117 North Dakota.
North Carolina.	118 South Dakota.
North Dakota.	119 Nebraska.
South Carolina.	120 Oklahoma.
Tennessee.	121 Kansas.
Texas.	122 Colorado.
Utah.	123 New Hampshire.
Vermont.	124 New Jersey.
Virginia.	125 Connecticut.
Washington.	126 Massachusetts.
West Virginia.	127 Maine.
Wisconsin.	128 New York.
Wyoming.	129 Rhode Island.
	130 Massachusetts.
	131 Connecticut.
	132 New York.
	133 Massachusetts.
	134 Connecticut.
	135 New York.
	136 Massachusetts.
	137 Connecticut.
	138 New York.
	139 Massachusetts.
	140 Connecticut.
	141 New York.
	142 Massachusetts.
	143 Connecticut.
	144 New York.
	145 Massachusetts.
	146 Connecticut.
	147 New York.
	148 Massachusetts.
	149 Connecticut.
	150 New York.
	151 Massachusetts.
	152 Connecticut.
	153 New York.
	154 Massachusetts.
	155 Connecticut.
	156 New York.
	157 Massachusetts.
	158 Connecticut.
	159 New York.
	160 Massachusetts.
	161 Connecticut.
	162 New York.
	163 Massachusetts.
	164 Connecticut.
	165 New York.
	166 Massachusetts.
	167 Connecticut.
	168 New York.
	169 Massachusetts.
	170 Connecticut.
	171 New York.
	172 Massachusetts.
	173 Connecticut.
	174 New York.
	175 Massachusetts.
	176 Connecticut.
	177 New York.
	178 Massachusetts.
	179 Connecticut.
	180 New York.
	181 Massachusetts.
	182 Connecticut.
	183 New York.
	184 Massachusetts.
	185 Connecticut.
	186 New York.
	187 Massachusetts.
	188 Connecticut.
	189 New York.
	190 Massachusetts.
	191 Connecticut.
	192 New York.
	193 Massachusetts.
	194 Connecticut.
	195 New York.
	196 Massachusetts.
	197 Connecticut.
	198 New York.
	199 Massachusetts.
	200 Connecticut.
	201 New York.
	202 Massachusetts.
	203 Connecticut.
	204 New York.
	205 Massachusetts.
	206 Connecticut.
	207 New York.
	208 Massachusetts.
	209 Connecticut.
	210 New York.
	211 Massachusetts.
	212 Connecticut.
	213 New York.
	214 Massachusetts.
	215 Connecticut.
	216 New York.