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## Stray Thoughts

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**Abstract:** Notes the ill treatment and antagonistic attitude of the white people toward the Indians. According to the Book of Mormon the Indians have a glorious destiny and the LDS are urged to treat them with consideration.

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Since then Nellie and Susan have gained many prizes, among which may be mentioned the prizes of honest, God-fearing husbands, and bright-eyed little prattlers have clustered around them; yet they have not forgotten those first prizes so nobly won in their early days.

Should this little sketch meet the eyes of "Susie" or "Nellie," it is to be hoped they will pardon any inaccuracies which it may possibly contain.

### STRAY THOUGHTS.

BY W. J.

WE live in a peculiar world. The human family has become curiously classified. It has its lower stratum, its upper stratum, its middle stratum, and many other strata not easily enumerated. One class seems to be in the way of another. And what a glorious time we would have upon the earth if certain classes were removed from it for our special accommodation! If there were no Irish to bother the English, how nice it would be! But then the Irish would like to exterminate the English. And here we will not stop, for the English and Irish are offensive to others who would be pleased to know that they had ceased to exist; and these others are terribly in the way of other parties; and what a state affairs would be in if the Lord would allow each party in turn to remove an offensive party out of the way!

When the writer was a small boy, he first noticed this disposition manifested towards the Gypsies. They appeared to be in the way. "Move on!" seemed to be society's standing order in regard to them. The following crude lines show this:

"Pack and be out of this forthwith!  
D'you know you have no business here?  
'No; we ha'int got,' said Samuel Smith.  
'No business to be anywhere.'  
So wearily they went away,  
And soon they laughed as wild and gay,  
And soon the kettle boiled again."

But this gayety was liable to interruption at any moment by the order to "move on," and the kettle must temporarily cease to boil.

A few years later and the Latter-day Saints, nick-named "Mormons," drew the writer's attention. They also seemed in the way. And if they, designedly or otherwise, got out of the way of one party, they seemed to get into the way of another. This reminds me of an incident in the life of Thomas H. Clark, Sen., once Bishop of Grantsville. He had been preaching the faith which removes mountains to some very pious sectarians in England, and they pointed out to him a big hill, or a little mountain, and desired him to remove it by faith. He readily consented to do this providing they would find him a place to remove it to. This put their righteous souls in a quandary, for there was no place adjacent where it possibly could be put without trespassing on some one's estate. But the Latter-day Saints are here to stay, and they will always be more or less in somebody's way until his satanic majesty is securely bound for a thousand years.

Still later, the writer noticed that the Indians, the primal owners of all this vast continent, appeared to be quite an obstacle in the way of the pale-faces. White men crowded

them, drove them, shot them down as they would wild beasts, took possession of their lands frequently without remunerating them, and thought they had but little right to live anywhere on this broad land. In the eyes of the government neither the Indians nor their rights were held in very high esteem; and it has been thought that God cared nothing, or but very little for the hunted, despised and degraded Indian race—the red man was the legitimate prey of the pale-face, and he must go to the wall, uncared for by man and unprotected by heaven. The following is the sentiment held and expressed concerning these aboriginal of this continent:

"Lo, the lean Indian, whose untutored mind,  
Sees naught of God in either cloud or wind;  
His soul proud science never taught to stray—  
It stayed itself, and now has lost its way.  
Simple nature to his hope has given,  
Behind some cloud-capped hill a sensual heaven;  
Some place where toil can never force its way,  
Nor science cast within one feeble ray;  
No whites torment, nor Christian's 'stablished law  
But he can loaf himself and work his squaw.  
To loaf contents his natural desire—  
He asks no angel wings to get up higher;  
And if he did no angel from the sky,  
Would *think* of taking 'Lo' up very high.  
But grant the burden of his idle song—  
Go where he likes and take his dog along."

But has the Lord forgotten the Indian? Is he uncared for and unprotected by heaven? Verily, no! God "hath made of one blood *all* nations of men for to dwell on *all* the face of the earth." The Indians are a portion of Israel's covenant seed. The Lord is remembering His covenant with their fathers, and His promises fail not. He promised their fathers that their seed "should never perish as long as the earth should stand;" therefore, their enemies will never be able to realize their desires to entirely destroy them. He also declared through Nephi, nearly twenty-five centuries ago: "And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightful-people." These promises have been renewed in these last days. In the year 1830, the Lord said: "And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive your teachings, you shall cause my church to be established among them;" and further: "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose."

Last year the leaders in Israel were urged by the Lord to labor with greater zeal, earnestness and power, to redeem this retrograded branch of the house of Israel. New life, better organization and an increase of the power of God are the forces now at work for their salvation. The spirit of truth is preparing their hearts for a restoration to the knowledge and blessings of their ancient fathers, whose prayers are now being answered upon the heads of their posterity. Therefore, let no man or nation consider them in the way of civilization, and justifiably food for powder. Let no man or nation rob them of their property or their rights, for a day of reckoning will surely come for common men and mighty rulers of nations;

and the degraded, the hunted, the despoiled and the murdered Indian race will be present at the time of judging "according to the deeds done in the body;" and all men and nations who have cruelly wronged and murdered them will stand condemned before God. Therefore, let all men be considerate with them in their ignorance, treat them honorably, fairly and kindly. Try by precept and example to raise them to a higher plane, and thus secure the confidence of the Indian, and the favor and blessings of the Indian's God.

POETRY FOR PRIZE MUSIC.

SALT LAKE CITY,  
June 1st, 1883.

To the General Superintendency of the Deseret Sunday School Union:

DEAR BRETHREN.—As there were a number of poetical pieces sent to the Union without music, during the period of the late competition for prizes, some of which are of considerable merit, your committee suggest that certain pieces be published in the JUVENILE INSTRUCTOR, and that prizes be offered for the most suitable and meritorious music set to these words, under the following rules:

1st. There must be at least five competing pieces for each song or hymn, otherwise the committee will award at discretion.

2nd. Each piece is to be signed with a fictitious name, accompanied with sealed envelope containing real name and address, and forwarded to Brother Geo. Goddard, Salt Lake City.

3rd. No music heretofore published is open for competition.

4th. The same author is permitted to send more than one piece in competition for each prize.

5th. All pieces sent in, whether they receive a prize or not, become the property of the Union.

6th. No member of the awarding committee shall compete for prizes.

7th. Three months from the date of publication of the JUVENILE INSTRUCTOR in which each piece appears shall be allowed competitors to forward the music to such piece.

8th. The prizes shall be—first prize, \$5; second prize, \$3.

Respectfully,

GEO. REYNOLDS,

In behalf of the Publication Committee.

The above suggestions were adopted by the Sunday School Union.

SONG FOR CHILDREN.

BY JOHN LYON.

Thy people when oppress'd, O Lord,  
Still hope and trust in Thee,  
For Thou hast pledged Thy faithful word  
Their safeguard still to be.  
And tho' the threatening clouds may low'r,  
And darkness shroud the earth,  
They know there is a coming hour—  
An endless day of mirth  
Awaiting all the Saints of God  
Who bore the persecutors' rod.

They then shall see the glorious sun  
Again in splendor rise;  
They'll be all those who lived and won  
The Saints' immortal prize.  
The meek, the loving and the just,  
Th' forgiving and the pure,  
Who put in God their only trust  
For patience to endure;  
These shall enjoy thro' endless years  
Rewards for losses, blood, and tears.

ZION'S RECRUITS.

BY JOHN BURROWS.

We're a numerous band throughout fair Utah's land  
And we live in the midst of the mountains;  
We are learning the truth in the days of our youth  
As it flows from its heavenly fountains.  
Tho' scorn may be hurled by the wise of the world  
While they pander to popular clamor,  
God's laws we revere as sacred and dear,  
While virtue's inscribed on our banner.

CHORUS:

We're Zion's recruits,  
And we'll show by our fruits  
That the knowledge of God is extending.  
Our motto is Right  
And we'll ever delight  
In the faith of our fathers defending.

Our birthright appears, among prophets and seers,  
Whom we honor with much veneration.  
To the rich and the poor they have opened the door  
Of salvation in this generation;  
Their acts and their lives in heaven's archives  
Will remain while eternity's rolling.  
Our praises and songs with ten thousand tongues  
Shall unite with the angels extolling.

Jehovah's our friend and He will defend  
Our cause, by His power displaying;  
In Him we will trust while down to the dust  
Earthly empires are slowly decaying.  
We'll welcome the day when justice shall sway  
Her sceptre o'er every nation;  
When sin shall be slain, and the righteous shall reign  
With Messiah on this fair creation.

GUILT.—Guilt and shame (says the allegory) were at first companions, and in the beginning of their journey inseparably kept together. But their union was soon found to be disagreeable and inconvenient to both: guilt gave shame frequent uneasiness, and shame often betrayed the secret conspiracies of guilt. After a long disagreement, therefore, they at length consented to part for ever. Guilt boldly walked forward alone, to overtake fate, that went before in the shape of an executioner; but shame, being naturally timorous, returned back to keep company with virtue, which in the beginning of their journey had been left behind. Thus, my children, after men have traveled through a few stages in vice, shame forsakes them, and returns back to wait upon the few virtues they have still remaining.