

question. The City Council claim that the contract was duly let to the lowest bidder, and that though members of the Council are stockholders in the company to which the contract was let, nothing unlawful or improper has been done in the transaction.

The silence of the City Council when Major Silva's communication on behalf of the protesting company was received, has caused much suspension and many unfavorable comments. And the pursuance of the policy on which the Council started out in this matter, in spite of the strong showing made by the objectors, added to the dissatisfaction which was felt by the Ogden people.

Perhaps when the case comes up fully on its merits, sufficient light and law will be evolved to put the "Liberal" Ogden officials in better form than that in which they now appear. And it is a nice legal question whether their association with a company, will sufficiently sink their identity as individuals to permit their doing business with themselves, as public officials on one hand and the members of a contracting company on the other. This, we suppose, is the real kernel of the legal nut that will soon have to be cracked in Ogden.

FREEDOM OF BELIEF.

The scheme to disfranchise the "Mormons," notwithstanding the fact that polygamy has become politically "a dead issue," is being revived by local strife-breeders and is attracting some attention again in the East. The Manchester, N. H., Union has a sensible editorial on the subject, from which we clip the following extracts. Speaking of the Declaration and its effects it says:

"This declaration has been accepted as sincere by the Federal officials of the Territory, and is generally admitted a great step in the right direction. If the Church has done this and in good faith the object sought has been attained. But it appears that certain politicians are not satisfied with this. They claim to see hope for the Republican party by the disfranchisement of all members of the Church and propose, in the hurry of the short session, to lobby their ideas through.

"The man in Utah is as much at liberty to worship according to the dictates of his conscience as is the man in New Hampshire, so long as his belief is consistent with law and good government. For that belief he should not be disfranchised nor persecuted. Freedom of belief is and should be accorded every citizen so long as he commits no overt act against the public peace and public morals. Certain it is that no political schemes should be allowed to abridge the rights of any

well-meaning and law-abiding citizen. Men are not encouraged to do right by oppression."

We believe these are the sentiments of the great masses of American citizens. Anything contrary to them is opposed to the spirit of republican institutions and antagonistic to that liberty to secure and perpetuate which this great government was founded. We cannot think that this country has yet reached to the point where prejudice against a religion will prevail to the destruction of the liberties of the citizen.

STATUS OF THE INDIAN QUESTION

THE assurance that there is no immediate danger of an Indian uprising unless the red men are goaded into revolt by the belligerent actions of unscrupulous white people, seems to be gaining ground. Statements to this effect are emanating from authoritative sources. Individuals who are probably interested in precipitating an Indian war are, however, endeavoring to break the force of these pacific assurances by spreading sensational reports about Indian depredations which have never occurred. For instance, a correspondent of the New York Sun writes thus:

"One man, who may prove to be as big a liar as the rest of the population of Pine Ridge, reports today that the school houses along Medicine Root Creek have been destroyed by the Indians."

The same correspondent also says:

"It seems probable that the terrible fear of the Indians has been construed here as a confession of hostility, but it is safe to say, that unless goaded into war there is no more fight in the Sioux of Pine Ridge and Rosebud than there is in the Senecas of New York State."

"The Rosebud Indians have again shifted their camp and are now said to be at the mouth of Wounded Knee Creek. Some of them have crossed White River, and the alarmists say the whole band is rushing to the Bad Lands, where it will make a fight."

"A lean white pony with a sore back, which is said to have been taken from their camp, was dragged up before Agent Royer and all the military last night. An examination, it was said, had revealed war paint on the haunches of the beast; but if there was any paint there it was probably the work of some young Sioux wag."

An Indian spy—Ghost Horse—was sent into the camps of Big Foot and Hump. On returning he stated that there were several educated Indians among them. These visited the towns and obtained copies of the papers which they read to their brethren. When the accounts of the alarm felt throughout the country by the whites was in this way communi-

cated to the Indians they lost their usual stoicism and indulged in hilarious laughter, and regarded these fears as an indication that the coming of Messiah was near.

The red men are in great apprehension lest an attempt be made to disarm them. Here is an extract from a *World* special on that point:

"It is reported by Frank Girard, Government scout, that the Rosebud Indians and Wounded Knee Creek will be in tomorrow. They are the last to come. The only chance for trouble is that if an attempt is made to disarm the Indians some young bucks will not tamely submit, and are liable to raise a disturbance. The cowboys on White River have gathered at Ben Tibbitts' ranch for protection, and are prepared to fight if necessary."

Mr. George Bird Grinnell, an adopted son of an Indian chief and an able and intelligent man, gives through the *New York Tribune*, a direct and sensible explanation of the situation. We here introduce an extract from it:

"There is good reason, however, for believing that there will be no uprising at all. In all times of expected trouble the Indians first of all look out for their women and children. The Indian braves are the most affectionate of men, and if trouble is apprehended the first thing they do is to place their women and children out of the reach of harm. There is now no place in the country, except in Arizona, which is not accessible to the whites as to the Indians, and that is too far away. The Indians know this as well as the whites. There is no great section of the country where there are not large settlements of whites, and where there are not lines of railway, affording quick transportation for troops. Of course, there is an element of danger in the spread of the Messiah doctrine, but unless the Indians all get an idea that they are going to be resurrected and become immortal, they will never start a fight."

"The Indians know perfectly well that they cannot stand a long fight, and the older and wiser heads among them can be relied upon to try to keep things quiet. Some old soreheads like Sitting Bull, the Sioux, may try to get the young men to revolt, but Sitting Bull's influence is on the wane, and he is not much believed in even in his own tribe. The greatest danger is that some settlers may kill a few Indians, and the spirit of revenge may cause an outbreak. There is a strong feeling among the older settlers against the Indians. I do not know so much about the feeling among the new settlers. There is a wide gulf between the settler who thinks the Indian is a coyote, and the only good Indian is a dead one, and the eastern sentimentalist who believes the Indian is an angel."

"As an example of the miracles, I will tell you that while I was at the Cheyenne Agency one of the prophets announced that on the day before he had been visited by people who had been dead for a long time, and who had brought him a piece of fat buffalo meat. Now the Indians love buffalo meat, but they have seen none of it for six or seven years. The prophet told the people that on the following night he would feed them with the buffalo meat that had been brought to