

fun as much as they did. I think they manufactured the knife themselves.

When they want rain they have a big dance, they had one a few days ago, and yesterday it rained unmercifully, giving us a good soaking in journeying here. They think their dance brought the rain, if so, I would have preferred their waiting a day or two and thereby saved us a soaking.

There are only three white men located in the place, Mr. Benley, the government officer as well as Presbyterian minister or missionary; he keeps a school here which he tells me is very poorly attended by the children, and religiously they have not been able to make any impression upon them.

One of the Indians asked me if I was a "Mormon." I told him, yes. He seemed pleased, held out his hand, said he was a "Mormon," and that Ammon Tinney baptized him. This is the place where so many were healed of the smallpox under the ministrations of Elder Harris, and they entertain a kind feeling towards our people, in spite of all the influences brought to bear against us. The other white men keep a store here and trade with the Indians.

This tribe is harmless, have never been known to interfere with anyone, and have never received any support from the government, except keeping a school here for their benefit. Perhaps if they had killed a number of whites and cost the government half a million of dollars to whip them into subjection, they would have been paid, like other tribes, to keep them quiet. They are entirely self-sustaining, and believe in keeping three years' bread on hand, and I am told that some of them have this much supply on hand at present. They are very hospitable—a gentleman who has resided here three years, says, when horse-racing, running or dancing I have never known them to quarrel; their troubles are submitted to a council to decide.

In haste, AMRAM.

## Correspondence.

KANOSH, Millard County,  
August 11, 1881.

Editor Deseret News:

It is always a pleasure to note progress in any direction amongst our people. But there are other and less pleasing duties which demand the attention of every citizen who desires the advancement of public morals. And as an individual I ask your assistance to put down a growing evil in our midst.

We have frequently of late had to witness the disgrace of drunken Indians on our streets. Notwithstanding our worthy Bishop has publicly offered ten dollars to any person who would give information as to who furnished them the whisky. It is well known that there are men(?) here who are constantly sliding off to the saloon with the Indians' money to purchase whisky, and then either handing them the bottle or placing it where they readily find it.

Persons who can give this information are reluctant to do so, because an informer would be so unpopular. I am aware that this is a humiliating admission, but it is true and I feel determined to ventilate this wrong, as we have had another disgusting Indian outrage here to-day, resulting from selling the Indians an article called cider which makes them very drunk. To-day's drunkenness ended in a fight, in which one or more Indians were severely stabbed.

But I will confine myself to what I saw. Whilst at the Co-op store I heard of the fight, and saw going across the Public Square, from the direction thereof, four Indians all riding on one poor horse. I rode home, and in a few moments my attention was called to a wagon halted in front of my house, the teamster wishing to give a chum a good look of his precious cargo, I walked out and a more revolting spectacle I never witnessed. There upon the bottom of the wagon, with the endgate out, sat two drunken Indians, one was partly covered with an old shirt, the other entirely naked (with the exception of a rag about as big as a man's hand), his head in a bandage saturated with blood which was streaming down his naked body, and his breast appeared to be gashed in several places. As I drew near to the wagon the young man drove off with a grin, as though his charge was too precious for my scrutiny. This is the result of playing the Indians with cid-

er which some of our neighbors think there is no harm in. And those who do seem afraid to condemn it, when it is a disgusting fact that this cider makes the Indians just as drunk and dangerous as whiskey does. Whether this is the result of the worm or a stick in it, I do not pretend to say, but I do think some law ought to be found to restrain men from selling any kind of stuff that will transform peaceable Indians into raving savages.

I believe that a lax and biased administration of the law is about as bad as no law at all, for it engenders contempt for law, and its advocates are looked upon as "restrainers of our liberties." The sight I witnessed to-day is liable to be repeated unless this traffic with the Indians is stopped.

Most of our men are either gone or going to the railroad to work, so that there will be only the women, the cider merchants and the Indians left; not a very pleasant prospect I think, as our energetic Bishop is away from home just now and anticipates leaving again shortly for the railroad.

I have not given you any names as that might be considered an evidence of pique. I have no axe to grind in the matter, but as a citizen desire the progress and welfare of all in our settlement, neither do I wish to cover my identity with a *nom de plume*, but am

Yours very respectfully,  
GEO. CRANE.

Oregon Short Line, Its Management and Mismanagement.

GRANGER, August 4th, 1881.

Editor Deseret News:

With mingled feelings of pity and regret, I will give you a brief history of this railroad, from its beginning to the present time. Early this spring Messrs. Collins and Stevens, with no other capital or virtues to recommend them than that they were Sidney Dillon's nephews, came to Utah and Wyoming, and with much pomposity and huge promises, induced enterprising numbsculls to take contracts, each having the promise of all they could do. All the way from 10 to 50 miles each, was a common bait. Men and teams were hurried on to the road, only to find no road surveyed, but a store at granger, and one at the tunnel site, were the poor duped "Mormons" could draw from, and have it taken out of their contract.

You can give a guess about what each got out of \$75,000, when the store at the tunnel alone had \$57,000 standing against the people. This store is owned by Mr. Collins and a Mick, who knows how to take advantage. Chrismon and Weller claimed to have shipped 500 to me; H. J. Faust, 325, besides his whole band of horses; Thomas Jessup about one hundred teams; Corrie Bros. 100; about 100 from Nebraska, and it could be safely said that 100 teams came from Bear Lake, making in all something over 1,200 teams. And when all were on the ground, we found that the contractors received from 12 to 13 cents per yard for hill, dale and swamps the subs or those that did the work, 9, 10, 11 and 12c. per yard (grain at 3 1/2 cents per lb.); Collins & Stevens, 16c. How is that for being U. P. nephews? Half of all the teams have left, many leaving the sub-contractors to foot the bill and in debt, and all would go if they were even. A contractor said, in my hearing, that it would take him all summer with all his teams to get even on his losses.

Now it seems to me that it is a pity that the U. P. should suffer from too much nephew, as it always has dealt honorably with the "Mormon" people. But I can tell them now that if they want Utah people to build the Oregon road, they must pay the money direct to those that do the work. And one word of advice to those now at home: Go to any other road rather than come here, as it is well known that there is plenty of railroad work all around now, and we need not work for U. P. nephews for nothing and board ourselves. As for me, I am cocked and primed and liable to go off at any time.

Yours truly,  
ONE SCRAPER.

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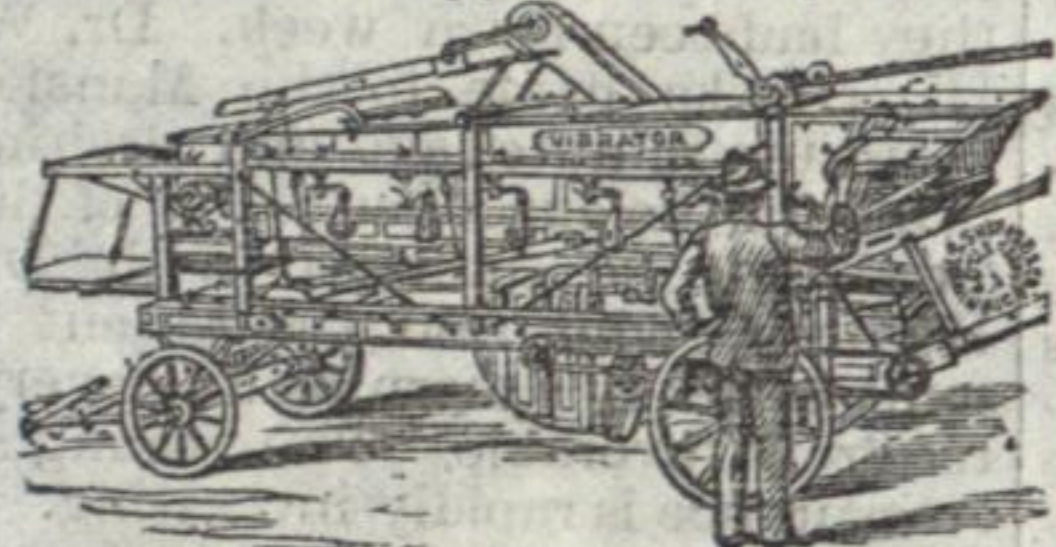
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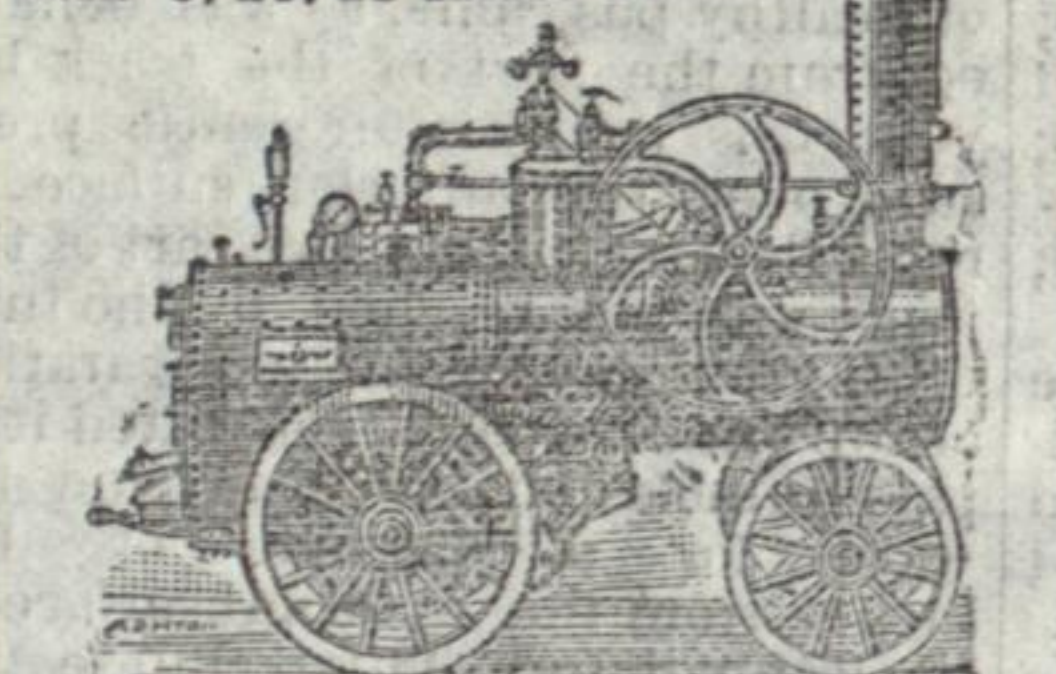
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