

certain times to "bull" the produce market by withholding their products until the prices should be to them satisfactory. When that point was reached the members could insist upon depositing at the warehouses and pocketing eighty per cent of the value in notes that would be as good for most purposes as ordinary currency. It would be wrong on the part of the government to hold the products after receiving them while the people were in distress. They would be dumped upon the market and the depositors might readily be enabled to repurchase their own wares at a much less price than the eighty per cent they had already obtained for them. Hence the government, which really means the people at large, would sustain ruinous losses, while but one class would be benefited.

If such measures were enacted in favor of the grangers, other classes would clamor for enactments to relieve them from the financial troubles encompassing them, and chaos would be the result. Doubtless the farmers in different sections of the country are ground down under unbearable burdens and suffer much injustice. But such conditions of wrong cannot be remedied by increasing the bulk of that which constitutes the cause of complaint.

RELIGIOUS PERSECUTION.

AS THE story of the massacre of Indians at Wounded Knee is developed, it becomes more and more certain that the troops engaged in it chased fleeing squaws and paposes as well as bucks, and shot them down wherever found. A dispatch dated Pine Ridge, Jan. 19, contains this paragraph:

"This afternoon one of the Indian police discovered the bodies of four dead Indians in the creek of Wounded Knee, a boy, two girls and an old squaw. They were evidently victims of the Wounded Knee battle."

This is but one incident of a large number that have been published. They all go to establish what we said when the news of the slaughter was first received.

Apropos of the views we have expressed on the error and injustice of attempting to suppress the Indian dances, which are religious exercises and injure no one unless it be the Indians engaged in them, we find the following in a very interesting correspondence from Adaton, Nebraska, to the Salt Lake Herald, dated January 15th.

"I must here relate an incident of this Messiah campaign. Last fall and a few days before Colonel Gallagher was relieved as Indian Agent at Pine Ridge Agency, the following choice conversation took place between him and a chief of a band of Brules who were carrying on the ghost dance:

Colonel Gallagher—Why not stop your dancing? Do you not know that your medicine men are misinforming you and that this Messiah business is false?

"Chief—Why does not the white man kill off his preachers? These men talk from a book. They never saw the Messiah. They only read about Him. The Messiah came to us in the mountains. We saw Him. We talked with Him. He told us just what will come. We have as much right to believe our Messiah, whom we saw with our very eyes, as you to believe your preacher, whose only knowledge comes from a big book.

This unexpected logic somewhat turned the tables of argument in the wrong direction, and it more than convinced Colonel Gallagher that the Indians were indeed imbued with the idea that his Messiah outranked the one of the Bible."

FULL TEXT OF THE FREE COINAGE SILVER BILL.

THE following is the full text of the Silver bill, which passed the Senate last Wednesday, the 14th instant:

"Section 1. That from and after the date of the passage of this act the unit of value in the United States shall be the dollar, and the same may be coined of 412½ grains of standard silver or of 25 8-10 grains of standard gold; and the said coins shall be legal tender for all debts, public and private; that thereafter any owner of silver or gold bullion may deposit the same at any mint of the United States to be formed into standard dollars or bars for his benefit, and without charge; but it shall be lawful to refuse any deposit of less value than \$100, or any bullion so base as to be unsuitable for the operations of the mint.

Sec. 2. That the provisions of section 8 of an act to authorize the coinage of the standard silver dollar and to restore its legal-tender character which became a law February 28, 1878, are hereby made applicable to the coinage in this act provided for.

Sec. 3. That the certificates provided for in the second section of this act and all silver and gold certificates already issued shall be of denominations of not less than \$1 or more than \$100; and such certificates shall be redeemable in coin of standard value. A sufficient sum to carry out the provisions of this act is hereby appropriated out of money in the Treasury not otherwise appropriated. The provision in section 1 of the act of February 28, 1878, entitled "An act to authorize the coinage of the standard silver dollar and to restore its legal-tender character," which requires the Secretary of the Treasury to purchase at the market price thereof not less than \$2,000,000 worth of silver bullion per month, nor more than \$4,000,000 worth per month of such bullion, is hereby repealed.

Sec. 4. That the certificates provided for in this act and all silver and gold certificates already issued shall be receivable for all taxes and dues to the United States of every description, and shall be a legal tender for the payment of all debts, public and private.

Sec. 5. That owners of bullion deposited for coinage shall have the option to receive coin or its equivalent in the certificates provided for in this act, and such bullion shall be subsequently coined.

Sec. 6. That upon the passage of this act the balances standing with the Treasurer of the United States to the respective credits of national banks for deposits made to redeem the circulating notes of such banks and all deposits thereafter received for like purpose shall be covered into the Treasury as a miscellaneous receipt, and the Treasurer of the United

States shall redeem from the general cash in the Treasury the circulating notes of said banks which may come into his possession, subject to redemption; and upon the certificate of the Comptroller of the Currency that such notes have been received by him, and that they have been destroyed, and that no new notes will be issued in their place, reimbursement of their amount shall be made to the Treasurer, under such regulations as the Secretary of the Treasury may provide.

THEY DO NOT WANT THE TRUTH.

A FEW weeks ago a letter was addressed to a lady in this city who is thoroughly qualified for the task, requesting her to write a series of articles for an eastern journal, the publisher of which offered liberal terms for the work. The lady responded and expressed her willingness to do what was desired. But having made known her connection with the "Mormon" faith a change came over the mind of the publisher.

The next letter brought different tidings. The writer said:

"I was, strange to say, not aware of your position on the Mormon question. It would hardly be wise to run a series of articles on Mormonism from your point of argument, no matter how strong and true your doctrines might be the people of the United States would condemn us for giving them place in our columns. You possibly know as well as we do that people are hard to reason with. What the ——— desires is to publish a series of four articles, four columns each, with illustrations on Mormonism as it is at present. You might be prejudiced, so I have decided to have the articles written up by a newspaper man of our own city and staff."

This is a frank statement of the position occupied by the publishers and journalists in this country. They want articles on "Mormonism," but they do not want them truthful. "No matter how strong and true" a candid statement, might be, it would not do for the columns of a paper that wants "a series of articles on 'Mormonism' as it is at present." Why? Because the publishers are afraid it would not suit the people. Money being the object, something must be made up to catch the popular taste, no matter how false and puerile the stuff may be.

What a spectacle this publisher makes of himself in this amusing correspondence! He wants articles on "Mormonism" as it is, and applies, as he supposes to an anti-"Mormon" for the information who would be sure to present "Mormonism" as it is not. Discovering that the lady is a "Mormon" and able and willing to describe "Mormonism" as it really is at present, he declines to receive what he pretended to want, for fear she might be "prejudiced." And in order to get the information straight, he determines to employ a newspaper man who knows nothing of the subject, and who will