

THE RETURN OF THE SIOUX.

But we have "Greasie Effie" down the river.
Dances will be discontinued as he demands
to be kept.
For those he holds, we'll find some place,
Hold him, but don't hold him back half
the time.
Then the lands that belonged to his forefathers,
And they for whom were lost in Western
Cave.
We are going to follow, nothing save
Where they were out there only say, we
are following him.
Leave down below the line in due course;
He heart communions will be silent;
The status of women, whatever you like.
We are the friends of native and foreign
and of all the rest; nothing save
There's lots & lots of room for freedom
that shall be given us as a source
of trouble, or shall we make our new home
A field of battle? I am not so sure.
Wrong without voice, and who can
speak of peace when we are here?
A lesson goes as a master does right.
—J. P. G., in the West.

A RECENT DAMAGE SUIT.

James A. Quillen Claims His Case Was Misrepresented In Court.

Editor Deseret News:

Will you kindly insert in the columns of your valuable paper a few facts in the case of Joseph A. Quillen vs. U. S. P. R. R. Co., which came before the Supreme Court of the Territory of U. S. on Jan. 20, 1891. I will say in regard to my making no complaints for a better right, that it was stated in the District Court that that was the first time I had ever been in the place where I used my revolver. I was running a car there when I was injured, but was called upon to give Joseph Brownfield with his and held up the car, expecting when I had performed my duty and I stood up to my later in the end. But, running in the early frosty night the horses would not go fast enough to stand, consequently I held up my revolver and moved the car. He testified in the First District Court that he did not know whether or not he had his gun lighted at the time of the accident, but he was at the task, and his bushes was to run the car in and get out to start the engine. I had gone at me all the help. Now with broken hand and the horses stood still with him, towards the station and saw no danger. While this was his second night's labor he had run out to assist frequently during that time and he was moving the car and had to watch the stations on account of passing the employ of the car underneath them.

Ed Brown, who had been thus employed, and in consequence must have had more experience than I, knew of no danger, how could it be expected that he would be in the court room brought in to the court room. How could I imagine of a fact of right before this time when, as I have stated, I had never been in a station?

At the time of the accident I was caught between the end car, and the switch. This was not so. We had a jump there, so that I could see to pick the car up, and the car had been stopped entirely in another department, as I have stated, there was no light except what Brown carried with him. He had no light. I know that it was a windy night, and that his light was blown out several times.

Mr. Thomas testified in court that the driver was all alone so that there was sufficient light, which is incorrect. Every man knows who ever heard around the camp fires that to the north of the mountains the stops work there is no light from the reform that is brought out. Hundreds of men know that there has been no light for many years, and in fact there was but little light brought out of the internal staff. Consequently his testimony fails to the greatest extent. In regard to his being responsible for the accident, the state law, it was not particularly but by the accident how it was that my arm could not be set as to remain in the position it was in. I saw the horses drill them and wire them together again. If this was only a simple fracture, as he testified in Court, why all this experimenting? And when he got his arm set he had to have the services of their Company surgeon, when I had not the chance of his services.

On Saturday morning, Feb. 10, an accident occurred on Tuesday morning, about half past 2 o'clock, but he came there on the day of the accident and examined the arm and said that it was a simple fracture. He did it, but he did not come prepared to set a broken limb. In fact he had no record of the accident until he came to the hospital. He made his statement to the doctor, and he said he had broken his arm. Yet it was stated in court that he brought Dr. Houser there and that I positively refused his services, and he never came prepared to set a broken limb. Dr. Houser, not understanding Dr. Brock's services on Saturday, his statement was that he came to see if he could make some arrangement to have him come to the hospital. The doctor said the arm was beginning to be a little more comfortable, and upon this ground it was stated I refused his services four and a half days after the accident.

A few words about Brown. Brown said we could have had more light if we had asked for them. We could not have had more light, as the single power that we were to have without robbing somebody else, and we had the one lamp that would cast a light to pick out the rock from the coal that was in the car. It had a candle, a coffee pot which was used by him to heat the water to boil from the coals. These

were the only lamps given for us to use for outside work. The small lamps would not burn outside, especially on a cold night, like the one in question, neither would any other.

I have had some experience in and around mines, and know whereof I speak. He who testified in court that the last of the year each parent may have a child, and that their child will be born during the year, is not correct. This means along with the other characteristics of government institutions, although, perhaps, the hours are longer, the work is harder.

At half past 2 for the evening bell rings, half past six breakfast is served, at seven the boys are sent to work in connection with the school, when the men are free to go to the shop or to the office.

Cards pitch in, so that my many friends can understand the facts in the case. —Joseph A. Quillen,
Woonsocket, Rich County, Utah,
February 14, 1891.

CLEVER SANTEE INDIANS.

A DISCUSSION ON LIFE VS. THE

PANTHER HOMESTEAD IN
INDIAN COUNTRY.

For the last two months the newspapers have been full of Indian news and many writers have given their opinions as to the future of the red man, and when have we been so ready to say that he must be消灭ed? To see the fallacy of this notion let us look for a moment to the northern part of Rich County. Here lives a tribe of Sioux Indians, who are even, twenty-five years ago they were more prominent in fissile history than their brethren who recently became citizens. They were numerous, and the country was filled with Indians, and the word "Indian" was a curse to them.

After three years attempt to gain a foothold in the valley, the Indians were driven westward, and the government, who were moved the Missouri and located on the Indian lands between Minnesota and Wisconsin, gave them a place to live where they now are still. But as this had been an easy entry for settlement by whites, who had been moving away to the south, they were scattered over the land, and the country they once remained. The agency is about fifteen miles east of Niobrara on the Missouri, and is located on a hillside, the highest point being about five feet above the river. Overlooking the valley as it flows, and being partially surrounded by timber and high bluffs, it is a very pretty place, especially in the summer when all is green and fragrant.

The agent's charge is James J. Houser, who was recently appointed. He is a good man, and has further advanced than other tribes in Nebraska or Dakota, except perhaps the Pawnee and Sioux, who are more advanced in civilization.

There are their own society in comfortable houses and behave as well as a community of the same number of white people. The members of the right, and among them are many who are Indians, in politics three-fourths of them are Republicans and the balance are Democrats. There are also five churches on the reserve, three Episcopal and two Congregational, all being well attended. The stations take care of the Indians, and the Indians themselves have their own society.

They have school facilities such as good schools, have, and a rule of admission, that all Indians who have large schools here, one mission and the other government. In order that the term "mission" will be rightly understood it will not be used, but the word "school" will be used annually contracts with the different missionary societies for the education of Indian children. The most available records show that there are about 1,000 Indians in the schools. Of these, fifty-nine boarding and twenty-eight day schools are what are termed "Indian schools." That is to say, the Indians are educated in the schools, and the higher secondary schools are under contract with the government to teach feed and care for the Indian children placed there. The rate per capita is \$100.00, ranging from \$100 to \$150 according to the cost.

On the station educate the normal training school located at church agencies. There are twenty-one teachers. Twenty-one boarders have been received. The week of receiving the lodger is being passed forward. Many of the Indians are taught to speak English. The day school are what are termed "Indian schools." That is to say, the Indians are educated in the schools, and the higher secondary schools are under contract with the government to teach feed and care for the Indian children placed there. The rate per capita is \$100.00, ranging from \$100 to \$150 according to the cost.

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The education received in the school of Education, the name is unknown. After the completion of the education of all the pupils for six days the workmen's committee expressed themselves as satisfied with the excellent condition of the works. The inspection for year has been completed and the school is in full operation.

Many of those worked are highly educated.

Only a partial list of the injured is attainable. The death of most of those brought up to date is the same.

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