

him. The next night a circle was formed, and the prophet stepped into the centre with a wooden dish full of cooked meat. After a dance the dancers filed up, and to each one was given a piece of meat. Although the dancers were many and the pieces of meat few, the meat didn't give out. How was it done? Well, sleight of hand of some kind, I suppose, but I couldn't discover the trick."

The late special Census Agent for Nevada has communicated to the Acting Commissioner of Indian Affairs at Washington what he claims to have learned about the person named occasionally John Sides, and sometimes Johnson, but whose real name appears to be neither of these. He says:

"The prophet resides in Mason Valley, Esmeralda, Nev., close to the Walker River Reservation. His name is not John Sides at Reno but Captain Jack Wilson, known among all Indians by the Indian names of We-We-Kar and also Co-We-Jo, an intelligent, fine-looking Indian of about thirty-five years of age, who goes into trances, or seemingly so, from twelve to fourteen hours, in the presence of large numbers of Indians. Upon his recovery he relates to them what he has seen. He tells them he has been to heaven, and that the Messiah is coming to the earth again and will put the Indians in possession of this country; that he has seen in heaven a heap of Indians, some of which are dressed in the white man's clothes; he counsels the Indians not to disturb the white folks."

The same gentleman also says:

"The only fear the Nevada Indians have is that the government will interfere through the troops. I think if the Indians are left alone at the various agencies the whole thing will die away. All of the Indians here do not believe in the prophet, although Josephus, the chief at Walker Lake, thinks may be Co-We-Jo is a prophet, for the reason that he went twice to this prophet to consult about water, as there was no rain and Walker River was nearly dried up, and upon each occasion the prophet predicted rain, which really came and saved their crops; hence their belief in this prophet."

"Captain Dave of the Nevada Agency and Josephus of Walker River are better posted upon this Indian craze than any other Indians in Nevada. They are truthful, intelligent and reliable."

At a meeting of the American Folk Lore Society, a few days ago, the subject of the "Indian Messiah" was treated upon. A synopsis of the proceedings appeared in the N. Y. *Evening Sun*, the following being a portion of what it said in reference to a speech made by Dr. Brinton:

"More interesting, perhaps, was his mention that 'the Rev. Mr. Anthony, an Indian of the Delaware tribe, once told me [the speaker] that the word 'Lenape' used as the native name of the tribe, and generally translated 'the true man,' had an esoteric significance, 'the man will come,' and that this idea was in every Delaware Indian's mind when he engaged in the medicine dance.' The word medicine, it being understood, is used in the sense of sorcery; a dealing with occult

powers. It is interesting to know that the word 'Lenape' possessed a meaning beyond its familiar one, which was naturally assumed to themselves by these Indians as a tribal designation. But the esoteric meaning of 'Lenape' is not very different from that attributed to 'Adam,' thus the suggestion is started that this name, too, may not unnaturally have carried an equivalent esoteric significance, 'the man will come.'"

Then followed the reading of a paper by Alice B. Fletcher, an authority on the Dakotas, who treated upon the origin of the present religious excitement among the Indians. We again quote:

"It began, it appears, in the Cheyenne River country six or seven years ago, with a Christian convert who began to see visions. He beheld a hunting ground with herds of buffalo and a luminous path leading to it, by which approached a human figure. It threw aside its robe, disclosing the Christian Messiah, and pointing to the crucifixion said: 'Behold what the white men did to me. I come now to my Indian children, whom the white men have oppressed and despoiled.' From this first seer the delusion spread until others began having visions all through the Rocky Mountain country, and still others made pilgrimages to the places where the visions were seen, hoping for like revelations to themselves."

A SHAMEFUL PUBLIC DOCUMENT.

The report of the Utah Commission for 1890 is at last printed in pamphlet form and made public. It is dated August 22nd, and has therefore remained about three and a half months in comparative obscurity. But portions of it, carefully selected for the purpose, were culled and given to the Associated Press before the report was filed with the Secretary of the Interior. This was managed by the Commission before they left this city. The major portion of the report was published in the "Liberal" organ, omitting such parts as did not serve the purpose designed, and the dispatch flung in this city manipulated those portions that could be used to defame the "Mormon" Church, and they were widely published and commented upon by the papers.

It is too late to take up the report and deal with it in detail. Much of it is now dead matter. Notable omissions have occurred since the date of its compilation which render a great part of it pointless. The statistics and references to polygamy are of this character. The Declaration of President Woodruff and the action of the General Conference of the Church show that the Commission are not to be numbered among the prophets.

The only items in that part of

their report which touches on the polygamy question to which reference need be made, are a number of isolated sentences picked out from discourses by the Apostles and leading Elders, and the repetition of the speculations indulged in by unnamed registrars in regard to recent plural marriages.

The sentences and parts of sentences thus selected are quoted by the Commission as "illustrating the tenacity with which the Mormon Church adheres to all the tenets of the Church, including polygamy." The truth is that they have no reference whatever to the subject of polygamy. And comparison with the reports of the discourses from which the Commission culled these extracts, demonstrate the fact that plural marriage was not treated of, either directly or indirectly, and that the Commission have indulged in the most despicable and cowardly misrepresentation which, in our view, is a great deal worse than bold and deliberate falsehood.

As to the forty-one cases of alleged polygamous marriages, the statement about which was so industriously circulated throughout the country, they are simply this:

"The Commission is in receipt of reports from its registration officers which enumerate forty-one male persons who it is believed have entered into polygamic relations since the June revision of 1880."

Thus the whole story is nothing but rumor, the authority for which is not given, for even the registrars who are said to have made the report are not charged with holding this belief, and the whole thing is a mere bit of baseless gossip—as will be seen from the words we have italicized—which the Utah Commission ought to have had too much dignity to dilate and enlarge upon and publish as though it was of vital national importance.

The political part of the report calls for some comment from us, because reference is made therein to the DESERET NEWS and to the editor personally, that should not be passed by in silence. After giving some account of the controversy, last winter, over the conduct of the registration officers for the municipal election, who defrauded many of the People's party voters of their rights at the polls, and were duly whitewashed by the Commission, reference is made to some correspondence between the Commission and the editor of the DESERET NEWS. And the report