

The purport of the ceremonies places the question beyond doubt that the chief intent connected with the establishment of the sectarian institution referred to, is to oppose and, so far as practicable, break up the Church of Jesus Christ of Latter-day Saints. The logical conclusion inevitably resulting from these premises is that when its promoters solicited donations to support it on the basis of its non-religious, non-sectarian character, they were simply acting in opposition to the laws of God and man, which forbid the obtaining of money under false pretenses. Of course, as already stated, this also amounts to a charge of hypocrisy, but if the truth makes this exhibit, it is beyond our province to prevent it.

We hold that people who wish to have a perfect right to establish institutions of their own liking whose purposes do not conflict with the laws, and with the rights of others. No matter how much they oppose "Mormonism," that system cannot be impaired by their work or presence. But we do question the propriety and consistency of persons giving pecuniary aid and comfort to forces that are openly aimed at the demolition of the Church to which they belong. They partake of the wrong produced. Such a course is in the nature of religious suicide, and is one that has few if any parallels or examples outside of the Church of Jesus Christ of Latter-day Saints.

THE INDIAN MOVEMENT.

A SHORT time ago a number of articles appeared in the journals of the country, setting forth claims made by numbers of Indians that they had seen the Savior and received His personal teachings. The dispatches referred to were reproduced in the News and created no small degree of interest. It appears that Dr. King, an Indian by birth, and by profession a healer, has visited and conversed with Porcupine and others who have stated they had seen the Christ. The Doctor is an old resident of Manti. He was interviewed a few days ago by a representative of the *Register*, of Ephraim, and we here append the result, as appears in the columns of that paper:

"The reporter asked, 'Well, Doctor, have you read the papers, and seen the account of the Indian Porcupine?'"

"No, I have not, but I have seen Porcupine himself, I have been clear up into Idaho in order to see him, and hear what he had to say."

"How did you learn of his being there if you have not seen the accounts in papers?"

"Well, my uncle, who was one of the party of Indians who went to see the Savior, wrote to me to come up into Idaho and see him before he went back home, and also to see Porcupine, and I went."

"Well, Doctor, I have come to ask you a few questions about this matter, and if you will give me a statement of what you know about it, you will oblige me."

"All right," said the doctor, and he proceeded: A year ago last June, an Indian of the Sioux Nation named Oscar, had a dream that Christ had come on the earth, and he was to get the Indians and go out into Nevada and see Him at a certain time and place. He was quite startled at his dream, but did not make any effort to go on his mission. Two nights after he had the same dream, and this impressed itself on his mind, so much that he told it to others of his tribe, and tried to get them to go; but they would not listen to him. Again the third time he had the dream two days later and this time he succeeded in making the Indians believe him, and members of his tribe started on their pilgrimage.

"Scores of Indians, Cheyennes, Crows, and from many other tribes, joined them and they journeyed, as best they could, to their destination, suffering many privations and hardships while in route."

"Porcupine and my uncle, the latter from the Indian Territory, and the former from Idaho, were among the number. Porcupine had been a very bad Indian prior to this, having served a term in the guard house at the post for stealing."

"At the appointed time and place, the place being Walker Lake, Nevada, Indians were assembled from various nations, each tribe speaking their own dialect, and not being able to understand their neighbors. As night approached, they saw a personage coming from the east, and the Indians were satisfied from his appearance that he was indeed the Christ, and they saw him surrounded with a bright light. As he approached, the halo of light about his head shone brilliantly and made him appear to the untutored eyes of the savages, pre-eminently grand. During his stay at this time he said not a word, and after remaining with them a short time he left them, no one knew how or when. The next day he again appeared and spoke to them all day long, and in such a language that each one of the different tribes of Indians understood his meaning perfectly. He instructed the Indians and gave them a set of commandments and appointed Porcupine as one of His disciples to go forth and preach His sayings to all people, and instructed him not to add to or take from what he had heard. It was this that my uncle wrote, and then I went up north to see about it."

"Well, doctor, you met Porcupine, now what do you think of him, and of those statements?" asked the reporter.

"Well, I think they are all true. I believe Porcupine to be an inspired man of God; and here the doctor grew earnest. 'Why Porcupine was only an ignorant Indian, a very ignorant man, and bad in his ignorance; and now when he talks, he uses language that is good and becomes very eloquent. He will stand as if meditating for several minutes, and then raising his eyes and extending his arms towards heaven he will declare with great fervor the things he

has seen and heard and knows; and declaring to the people that they must repent. Why, among those Indians, who are very bad people, he has caused them to throw away their weapons and cease from their evil practices. It is not the Indians alone, but also many white people believe him."

"With what Indians was he when you met him, doctor?"

"He was with about five hundred Crow Indians, away up in the north-eastern part of Idaho. He does a great deal of healing by faith and the laying on of hands, as also does his followers. He says it is one of the gifts and blessings that Jesus bestowed upon him."

Doctor King seemed very earnest about all he said, and gave the impression of a man who was thoroughly convinced that what he said was true.

THE ELECTION CANVASS.

On August 15th the canvass of the returns of the August general election was commenced at the Utah Commission rooms in this city. There were present the five members of the canvassing board, Secretary Elijah Sells, Hon. W. W. Ritter, Judge J. W. Judd, Judge E. A. Smith and Hugh Anderson, Esq.; Secretary Sells being chairman.

The returns from Beaver County were taken up and examined. The count was completed, with the exception of Beaver and Star precincts, in which there were some slight irregularities, which could only be corrected by reference to the ballots. For this purpose the returns were laid over till the ballot boxes can be obtained.

Ogden Hiles appeared and stated to the canvassers that he desired to file a protest in behalf of Dan Hammer, candidate on the People's ticket for Recorder of Weber County, to the counting of the votes for his opponent until the investigation of certain alleged illegal acts could be had.

Judge Powers, on behalf of the "Liberal" party, objected to the filing of the protest. He said the board of canvassers had nothing to do with protests, and even if it had, the question could not come up till the county was reached.

The board decided that Mr. Hiles could file the protest, but that it would not be opened or read until the returns from Weber County were taken up to be canvassed.

The Box Elder County returns came next, and the first precinct taken up was that of Box Elder, or Brigham City. There were in attendance several lawyers, among them being "Kentucky" Smith, Arthur Brown, Judge Powers and A. R. Heywood. Col. Robertson, of the Utah Commission, was also present.

No sooner had the returns of Box Elder precinct been taken up than "Kentucky" Smith said he had a matter to lay before the board. He represented the "Liberal" party, which, by the vote of this precinct, had been defeated in the county. He had ascertained that there were two sets of returns from the precinct, made by two sets of Judges of elec-