

sent last winter to work ostensibly for material interests, and spent most of their time working up anti-"Mormon" feelings and measures. Paid nominally for one thing, they worked really for another.

We find, too, that the New York *Herald* has obtained information similar to that in the Chicago *Mail*, and we append the *Herald* dispatch that our readers may see it and form their own conclusions:

HERALD BUREAU, Corner Fifteenth and G Street, N. W.,

WASHINGTON, Nov. 20, 1890.

In the very face of the recent public renunciation of polygamy by the Mormon Church in Utah and the acknowledgment of allegiance to the laws of the United States, which would seem to place the Mormon vote of Utah beyond the legal reach of bitter Republican partisans, in their blind hatred of the Mormons, an attempt is to be made this winter by the Republicans to so far hedge in with partisan laws the exercise of the electoral franchise in Utah as to make that exercise almost impossible, and thereby change the whole political color of Utah.

"A strong lobby of Utah Republican politicians will arrive in Washington before the assembling of Congress, headed, it is said, by an ex-Governor of Utah, for the purpose of rushing through at the short session a bill disfranchising the Mormon voter. The disfranchisement of the Mormons will but be a step toward the achievement of a political end of far more importance which the Republicans will attempt, the next step being the admission of Utah as a State, whereby the Republicans hope to gain two more Senators. There is no doubt that this infamous scheme will be attempted. The Republicans feel the need of strengthening themselves in the new States, and they think they can carry the scheme through at the short session.

"There are now pending in Congress two bills providing disfranchisement for Mormons—one introduced in the House by Representative Struble, of Iowa, Chairman of the Committee on Territories, which committee has the bill under consideration, and one of a similar nature in the Senate, introduced by Senator Callom.

"These bills take away all the privileges of the franchise from any person who aids, abets or countenances polygamy, or who is attached to any institution that does, and who does not acknowledge the law of the land as supreme. A rigid test oath is prescribed to which every man must subscribe before voting. The same ex-Governor who is to engineer the lobby this session was here last session working in the interests of the scheme, which, however, failed to materialize.

"It will be urged by the lobby that the recent action of the Mormon Church was merely a bluff; that a Church hierarchy still exists in Utah, and that poor, bleeding Utah must be relieved from this burden. I am informed that the lobby will be a powerful one, and that every possible influence will be brought to bear to secure the end desired."

AMONG the visitors staying at the White House is Mr. D. D. Houtz, late city attorney of Salt Lake and who is now a resident at Provo.

A UTE TRADITION.

The present peculiar movement among the Indians is bringing to light numerous interesting statements regarding their traditions, among which is the following, clipped from the *Denver News*:

"Mr. S. H. Walker, who spent years among the Ute Indians in this State, and has made a careful study of their language and customs, is a visitor in the city. Last evening Mr. Walker related a remarkable legend which he heard from the lips of several of the Ute chiefs with whom he was upon terms of friendship. The legend is the common property of the Ute tribe, and is given below in the language in which it is told by Mr. Walker and in nearly the same phrases used by the Utes:

"All Indian tribes," said he, "have their legends, and superstitions. The Utes say that many years ago, long before the time of Montezuma, the God of the Pueblos, a Christ was born of one of the virgins of the tribe under the following circumstances: A certain young maiden of the tribe had been sent out by her parents with several companions to look for pinons—that is the nuts of the pinon tree—which the Indians used for the making of bread. These nuts were then and are now an important factor in the culinary department of every well regulated Ute household, except where Uncle Sam furnishes something more substantial, and at the same time something that is less trouble to hunt up and prepare.

"The particular young maiden of which the legend treats was lost from her companions and was unsuccessful in finding any nuts for the evening meal. Shortly after sundown, when she had despaired of finding her way back to the Indian town and just as she was sure of being devoured by the wild beasts that were howling around her, she saw an old man with long white hair and beard, in flowing robes of purest white, approaching her. The legend states that she could not have seen him at all but for the fact that he was surrounded by a halo of glory, or, as they put it, 'light of heaven.'

"When he came near he addressed her in the language of her tribe and told her who her parents were, who all her relatives were, and who was and had been chiefs of her tribe for ages back, all of which she knew to be true according to tradition. He then told her how she had been sent out, and how he had purposely caused her to stray away from her companions, and that he had employed his angels in picking all the nuts that lay in her path. He said she was to be much more than all the other women of the tribe. She was to be the mother of the savior of all the Utes, both of the north and the south, all over the world.

"To the Utes the world comprised what is now Colorado, Utah and New Mexico. He then gave her two pinon nuts, bidding her to swallow one of them at once and telling her that it would cause her to conceive and bear the Christ—the Savior of the Utes. He then told her that she should take the other nut home with her and drop it through the door of the house, which, according to the custom of those times, was in the roof—the house being adobe or sod. He told her that she would not find any one at home, as he had sent the family out to hunt for her, but that her friends would soon re-

turn, and when she saw them she must go to meet them at once and tell them all that had occurred, and what was to be expected, and also that there were plenty of nuts in the house.

"The stranger vanished in a blaze of light more brilliant than the sun in summer, and the maiden, upon looking around her, found that she was less than a mile from home and in a well-known path, although she had been lost for hours before. She proceeded to the village and sat down to await the arrival of the searching party. The party soon made itself known by the loud wailings of relatives, who had given up the search as fruitless, believing the maiden to have been devoured by wild beasts. Having heard her story the family, which, among the Utes, includes all that are even remotely connected, and the head men of the tribe, repaired to the house designated and lo, the floor was covered for more than a foot in depth with pinon nuts, the flavor of which far excelled any others ever before tasted, in that section of the country. In due time the child was born, and he, as well as his mother, were allowed to live, which is unusual among the Utes, as illegitimacy is a crime punishable by death. From this time on the story runs in the same line as that of Jesus Christ. At 5 years he was precocious, at 9 disputed with the medicine men and at 12 taught them Ute lore and Ute laws and customs in a manner that convinced them he was their god. If anyone doubted his authority he would perform miracles to prove that he was all that was claimed for him. Notwithstanding all this there were some in the tribe who thought he was an impostor and that he and his mother should be put to death. This faction, being headed by a strong political wire puller who wanted to be the high-muck-a-muck of the tribe, soon grew in numbers and eventually became so strong that the 'savior' thought best to leave the Southern Utes and visit the Northern Utes, to whom he was also sent.

Here, however, he was destined to meet with a phase of trouble to which he had hitherto been a stranger; for he had no more than introduced himself as the Ute God when a gay and charming Ute maiden, dressed in the latest style of bear's teeth necklaces and wristlets, and anklets made out of the rattles of rattlesnakes, and with the remainder of her wardrobe either forgotten or unluckily in the wash, fell in love with him and would not let him rest day or night on account of the greatness of that love. Among the Utes the stricken female may plead her own cause to the object of her affection, and show him how many blankets he will get and how many ponies he will be expected to bring forward to complete the marriage, which is usually soon settled where they are both in love, but in this case it was different.

"His thoughts were too high for the love of one, however beautiful. He, therefore, resolved to leave this new kind of persecution and go back to the Southern tribe. After traveling some days he arrived at the top of a high peak near what is now called Pagosa Springs, in Archuleta county, from which he had an extensive view of the surrounding country. From this point he saw that something was following him. His surprise and grief were unbounded when he found it to be the love-sick maiden. He mildly upbraided her and told her that it was no go, that he could not and would not marry her, that when he returned again he would not only redeem the