

out of four, and would not appoint a "Mormon" under any consideration.

Then again, if the Justices of the Peace refused to do their duty, why were they not mandamus'd by the "Liberals," who had the county treasury in their control and did not scruple to use it when they wished?

The more this new fabrication is sifted the more absurd it appears. And the author of it says this was told him "in substance" by Theodore Burmester. We do not believe that Mr. Burmester ever committed himself to any such stuff as that. We happen to know something about that gentleman's connection with the election affairs of 1878 in Tooele which renders this story about his making such a statement next to impossible. "In substance" is the saving clause by which the same clumsy hand that forged the story about the one hundred and fifty "Liberal" votes, on the alleged authority of "a reliable old woman"—no, not that, this time—"a gentleman from Tooele"—seeks to protect himself lest he find he is under another "misapprehension."

He always puts his foot in it when he comes to give specifications, names, dates or proofs of any kind. His forte is mendacious generalities. He is more in the mud now than he was in the mire when attempting to substantiate his one hundred and fifty "Liberal" votes fiction. As to his blackguardism of the News, that is so stale that it does not count at all. He long ago exhausted his stock of expletives. He could not say anything worse of us than some of his own party say of him. And we repeat, that if all the lies told about the People's Party in Tooele were true, it would be no justification of the "Liberal" frauds, for which all his nonsense is a miserable apology.

#### SEEKING DETAILED INFORMATION ABOUT THE INDIANS.

AMONG those who have sought systematically to obtain reliable information regarding the present movement among the Indians, is Capt. R. H. Pratt, Superintendent of the Government Training School at Carlisle, Pa. He naturally takes a deep interest in the subject, as many of the students under his charge are the children of Indians affected by the wide-spread religious enthusiasm. Captain Pratt recently applied for intelligence on the subject from what he deemed

authoritative sources. He framed a series of questions and forwarded them to J. H. Seeger, who for many years has lived among the Cheyennes, and Arapahoes. By him they were sent to Major John D. Miles, who has for several years been agent for those two tribes. Following are Capt. Pratt's interrogatories:

First—Its origin and the tribes involved.

Second—The mission of this new Savior.

Third—Its effect upon the tribe.

Fourth—The candor and effect upon the Indians in the acceptance of the supposed new religion.

Fifth—Do the educated Indians believe in it?

Sixth—What gave rise to the new belief?

Seventh—Was it a misapplication or misconstruction of religious Bible truths imperfectly taught by inexperienced teachers or missionaries?

Eighth—Give your own opinion.

In answer, Captain Pratt received a letter from Mr. Seeger, written by Major Miles, which has appeared in the New York Times, and is as follows:

"In response to your inquiry in regard to the religious excitement among the Indians, will say that I have waited some time before answering, in hopes that I might gain information that would enable me to give intelligent answers to your questions, but as there is nothing intelligent or reasonable about this fanaticism, my account of it will have to be as absurd as the religious belief that I am trying to write about.

"The belief that Christ has come upon the earth to re-establish the Indians in their old ways and to check the white man in his efforts to civilize them originated, according to the best information I can gain, at Shoshone Agency, Wyoming. The first information I got in regard to it was from some of my Indians, who had been to Darlington and had returned bringing the word that White Buffalo, a returned Carlisle student, had been to visit the Northern Cheyennes and had brought back the report that Jesus had come down upon the earth again and had appeared to the Indians; that He was discovered by two Indians, who had found Him by following a light in the sky during eighteen days' travel over a country destitute of water, yet at each camping place they were supplied with water from a little pool that came out of the ground and furnished just enough for their needs, and no more.

"At the end of the eighteen days' journey they came to a secluded place near a mountain and there they saw Jesus, and saw where white men had driven nails in His hands and where they had pierced His side. Jesus told them that He had come to save the white men and they had crucified Him, and this time he had appeared to the Indians, and they should go back and tell the Indians what they had seen.

"The two Indians were then borne up in a cloud and in a very short time were set down at their home, where they related what they had seen; whereupon the Indians picked out three other Indians to go and substantiate the report of the other two, as it was hinted they were not as reliable

as they might be. I have not heard whether the last party ever made a report or not. When White Buffalo left the north they had not returned, yet the report that White Buffalo brought awakened a great deal of interest. It was talked over by old men, and we soon began to hear a very great deal about it.

"At first it was claimed that the Jesus that these Indians saw was exactly like the pictures of him in the Bible. This seemed to establish the identity beyond a doubt. There was a great deal of stress put on the fact that he wore long hair. It soon became current that Christ would wipe out the white people and bring the dead to life among the Indians.

"It is to be expected that Jesus will gather all the Indians together in one place where he is, and when they start to go to this place if any white man tries to stop them they (the white men) will drop dead. Others claim that when they start to go where Jesus is, that if the soldiers kill them to prevent them from going, it will not matter, for their souls will go right on.

"After a while it seemed to occur to some that there might be some mistake about the report that White Buffalo brought back. There were some letters written making inquiries of the Northern Cheyennes and Arapahoes. Soon after I heard that letters had been received confirming the report. The following is a copy of one of them:

"PINE RIDGE AGENCY, Dak.

"Dear Brother:—Yes, it is so about Jesus and all Indians talking about it now the heaven come to save the Indians with long hair first then the white men Jesus came to save Indians. It is to far up in sky where he was, it is not half so far where he is now you may come to him and all the Indians Jesus gives some berries some black and some red I ate two. How you all getting along in Darlington. Please send me some money and tell Red Necks wife to send money too. From your brother,  
OCHOKED NOKS.

"Last winter the Arapahoes raised about \$180 and sent Washeba, Sergeant of Scouts, and Black Coyote, Captain of Police, up North to see whether the story is true or not. They returned and the Indians congregated to hear the report. A delegation came up from the Kiowas and Comanches and from the Caddoes and Wichitas. The report was to the effect that they did not go to where Jesus was, but they saw Indians who said it was true that he had come, and, as they believed this, they came back.

"Since then Little Chief, returned Florida prisoner, has made a trip north to learn about it, and came back with only hearsay evidence. Yet all the camp Indians that I have met believe in it more or less, and there are very few school children who will say that they do not believe it.

In answer to Captain Pratt's list of questions Major Miles wrote:

"1. The belief originated somewhere near Pine Ridge Agency, and all the tribes are involved in it that have heard about it.

"2. The mission of this new Savior is to restore the Indians and to remove the aggressive white man from the country where the Indians live; in other words, date the Indians back about 400 years.

"3. Its effect upon these tribes (Cheyennes and Arapahoes) is to cause them to neglect their work and to lose interest in their own progress and advancement and to spend a good part of their time in talking over the expected change which this Christ is about to make in their circumstances and surroundings.