

utes. He told his people his story and asked that Porcupine be sent for to verify it. He returned with the same tales, and presumably all were convinced."

We have at hand a large number of extracts from different newspapers on the subject of the "Indian Christ," some of them claiming to embody the assertions of aborigines who state that they have seen the Messiah and heard him talk. Out of the mass of statements the following appear to be the central points urged by the leading believers in the genuine character of the new Indian belief: That a personage exhibiting supernatural powers has shown himself and stated that he was the same Christ who appeared to their "cousins across the great waters" many years ago, and that he was abused and killed by them by being nailed to a tree; that he showed the marks of spikes having been driven through his hands, and said he had similar marks on his feet, and the evidence of a spear-wound in his side. He had offered to save the whites and they refused to accept him, and now the day of the Indians, who had been greatly wronged, was about to come. He proposed to destroy the whites by covering them with earth, and save the Indians, who are to be restored to the ownership of the lands and have the privilege of associating with their dead kindred, who are to appear among them by being raised to life. He also taught them to be honest, peaceful and clean, and give up all bad habits. The restoration of the Indians is to begin, they assert, shortly after the grass begins to grow, next spring. This embodies the essence of what the followers of the new faith among the Indians claim, and, to say the least, it is a wonderful movement, and one is puzzled in endeavoring to account for it.

General Miles expresses the belief that the movement is attributable to the "Mormons," or, in other words, that the Indian Messiah is one of their Elders pretending to be the Savior. More than that, it seems that he expresses an opinion virtually to the effect that as the being whom the Indians claim to have seen and heard speaks numerous tribal languages, a number of Elders must be engaged in working this deception. A more foolish or unjust belief could scarcely be entertained, and bolder reasons for it could not be given than those alleged to have been enunciated by General Miles. One is that the "Mormons" have had missionaries

among the Indians. The same can be said of any other class of religionists. Another is that the Latter-day Saints themselves believe in spiritual manifestations. Why, it appears from the General's own statement that he believes that the claim of the Indians that supernatural powers have been exhibited by the person representing himself to be Christ is all nonsense. Therefore, from his own standpoint, what could this belief of the Saints have to do with this movement? Indeed, many "Mormons" are themselves conjecturing as to the meaning of the extraordinary agitation among the aborigines, and are puzzled to know what it means.

But the fallacious character of General Miles' belief is exhibited more strongly than in any other way by the fact that no "Mormon" would dare commit such a sacrilegious fraud as to personate the Savior of the world, in whom his hopes of salvation are vested. Further, any member or officer of the Church of Jesus Christ of Latter-day Saints who would be guilty of such a heinous crime would be cut off from the organization as soon as action could be taken in his case. There are no people on earth who have greater reverence for the Savior of the world, or more faith in Him than the "Mormons." To attribute to them such an act as that implied by General Miles must be prompted either by malice or is the result of ignorance. In this instance we believe it to originate in the latter cause. The emigrant soldier is evidently not informed in relation to the faith and genius of the religion of the Latter-day Saints.

NO HURRY ABOUT STATEHOOD.

We endorse the sentiments of the Salt Lake *Herald* on the Statehood question, which seems to strike terror to the soul of Goodwin. With his accustomed egotism, he evidently thinks that his crushing defeat has a national significance and that it portends Statehood for Utah—the great horror of his life.

The *Herald* thinks the next movement for the admission of Utah should originate in Washington. That is right. The people of this Territory have applied for the rights and privileges of State sovereignty times and times again, ever since 1849. They have been denied recognition, and the statements of false and conspiring politicians have been taken in place of the facts and claims the people have presented.

There is nobody that we know of who is agitated, pro or con, on this matter but the defeated candidate for Delegate. He is a howling fanatic on the "Mormon" question, and, desiring nothing so much as to see the "Mormon" people deprived of every right of citizenship, he sees in possible Statehood that political freedom for the "Mormons" which other citizens enjoy, and that drives him to the verge of desperation and idiosyncrasy.

If he only knew the facts and the real feelings of the "Mormon" people on this question he might rest his soul in peace, for they are less stirred up in relation to it to-day than they have been for forty years. But he will not pay any attention to this, though he might easily convince himself of its truth, but will go on waving his ridiculous warnings and uttering his stale diatribes, as though anybody but the innocents would take the least stock in his ravings.

Statehood is bound to come to Utah, when her claims to this position are properly understood and the cause of the villainous opposition to it is perceived. But the great body of her citizens are now in no hurry about it, and are not anxious to be treated again in the same manner as they have been, when they have repeatedly and respectfully sought that union with the States which justice and wisdom would have cheerfully accorded them.

Utah can afford to wait, if the country can afford to pay her expenses and do without her aid, but nothing can thwart her destiny, and she will shine brightly among the glittering stars of the Union when her malignant defamers lie in dark and forgotten graves.

THAT "FEMALE DETECTIVE."

OUR readers will remember the vain attempts of a person named Jennie Coulter, or Coulter, in New York, to hinder the passage of a number of "Mormon" immigrants on their way to Utah. This person represented herself to be a Presbyterian missionary who had spent two years in Utah, and pretended to know a great deal of the "Mormons," their customs and their doctrines. It was subsequently announced in the New York papers that she had been sent to Utah as a female detective.

It appears that she has reached her destination, and has already taken up the thread of her former actions, and is attempting to con-