

ness to the principles of the Gospel. This is the only place in the Cassia Stake where water is more plentiful than farming land. The valley is quite narrow and the land suitable for cultivation lies in narrow strips between the creeks and the foot of the mountains.

The smallest ward in the Cassia Stake consists of about twenty families of Saints residing in the Marsh Basin, in the immediate vicinity of Albion, the county seat, and is known as the Albion ward. Bishop Wm. T. Harper presides. The majority of the inhabitants of that section of country are non-"Mormons."

Throughout the Cassia Stake we found a spirit of union and peace prevailing among the Saints, as a general thing. They are mostly poor as regards this world's goods, having met with so many disappointments and hardships in their endeavors to bring these sterile wilds under cultivation. Most of the people are such as have been induced to leave the more thickly populated sections of Utah and seek elsewhere for "room where they may dwell."

Yesterday morning early Elder Kimball and myself took leave of the good people of Elba, and traveled by way of Raft River, Round Mountain Spring, Rice's Ranch and Pilot Springs to this place, where we arrived after dark, having traveled during the day about 55 miles. Soon after arriving here one of our horses, belonging to the B. C. M. & M. A. of Brigham City (the house which Elder Kimball represents), died, leaving us here in the midst of the wilderness unable to proceed any further until another animal can be secured, but we are in the meantime kindly entertained by Mr. Peter Gillespie, who has charge of the ranch here.

Houtz's Ranch is located in the Great Curlew Valley at the sink of Deep Creek, 21 miles northeast of Kelson (a station on the Central Pacific Ry.) It is a fine summer ranch, but we are told that the winters are very severe, and the snow fall is unusually great, compared with that in adjacent valleys.

ANDREW JENSON.

HOUTZ'S RANCH. Box Elder Co., Utah, April 25, 1890.

TRADITIONS OF A LOST RACE.

[From the New York Times.]

Whether the inhabitants of the Yucatan Peninsula, to whose architectural skill the mysterious temples and graven gods of that new old world are attributed, were autochthonous or were the offshoots of some one of the classified races of antiquity will probably never be determined until an interpretation is made of the records that are carved in hieroglyphics upon their historic stone tablets, monoliths, idols and temples.

These ancient heaps have never been thoroughly explored, but such research as has been made only demonstrates the depth of the mystery—the complexity of the historic problem that is presented to the in-

telligence of this later day for solution. The archeological remains are unlike those of any other race or place on earth—they are peculiar to Yucatan; and there have not yet been found any evidence of a literature or of methods and styles of architecture which in the remotest manner identify these people with any of the historic races.

An almost universal predisposition to accept the Mosaic record of the origin and descent of man as conclusive, coupled with the difficulty of accounting for his origin in any other manner than as descended from Adam, has prompted certain pedants to jump prematurely to the conclusion that those ancient Yucatecas were but the descendants of the "lost tribes of Israel" or of some one of the Semitic races. There is nothing in the monumental remains of these prehistoric Yucatecas to bear out the hypothesis of Asiatic origin. Even the fragment of tradition that has survived the vandalism of the Spanish invaders contradicts this hypothesis. It relates to the tribe of "Indians" called by themselves the Quiches—a semi-civilized, numerous and powerful tribe, whom the Spaniards found in possession of a fertile region in the present State of Guatemala, with fortified cities and towns.

Of this interesting people no records, no monuments remain except their fast-crumbing stone houses and protected settlements. Unlike the race inhabiting or once inhabiting the peninsula to the north of them, they had no method of recording history whatever, and left no inscribed tablets or monuments, no sculpture, and no symbolic inscriptions that have ever been discovered. Their buildings give evidence of no such progress in architecture as had been made by the Yucatecas, and there were no monuments of a fervent idolatry and sacrificial religion such as obtained among the Yucatecas—the builders of Uxmal, Palenque, Copan, Quirigua, and the many other once populous cities, of which there remain only the parts that were built of stone, and these only in broken heaps, all overgrown with the luxuriant vegetation of the tropics.

Unlike the others, furthermore, the Quiches handed down a consistent traditional history of their origin and progress to the time of their overthrow by the Spaniards. And this tradition, accepted for what it is worth, claims for them a descent from the house of Israel; but this same tradition says that they found the country already inhabited by several tribes of "Indians" when they invaded it and settled in it—thus testifying to the existence of a race older than themselves in the country, and whose origin is not accounted for. Their capital was Utatlan, a city built upon and around an artificial terrace of vast extent. It was situated in a fertile basin surrounded by snow-capped mountains. Its only highway of approach was protected by a fortress or stronghold in the mountain pass, which the Spanish invaders christened Santa Cruz del Quiche, and which was built of stone on the top of a triple

terrace, over 120 feet high, that was constructed of earth and was originally faced with masonry.

According to the tradition which has survived the destruction of the Quiches as a people, and which was of such exceptional interest that it was deemed worthy of survival even by the Spaniards, the Kings of Quiche and Kachiquel and their people descended from the Toltec Indians, who, when they came to the country, found it already inhabited by people of different nations, but of one race. The story that was handed down to them from father to son through the generations ascribed to the Toltecs a descent from the house of Israel. When they were released by Moses from the tyranny of Pharaoh in Egypt, and had reached safety in the wilderness across the Red Sea, they lapsed into idolatry. To avoid the reproaches of Moses, or from fear of chastisement, and being fully determined to adhere to their rites of human sacrifice—to the worship of Moloch—they separated from Moses and his people, and under the guidance of Tanub, their chief, passed through many vicissitudes and by continuous travel through many years toward the rising of the sun, from one continent to the other, to a place which they called the Seven Caverns, a part of the kingdom of Mexico, where they founded the great city of Tula.

From Tanub sprang the Toltecs and from the royal house of Toltec sprang the first Kings of Tula and Quiche. Nimaquiche, the fifth monarch of the Quiche line and the best beloved of his people, was directed by an oracle to leave Tula, with his people, who had greatly multiplied, and journey southward, beyond the kingdom of the Toltecs, to a land which should be given them for their own. The oracle pleased the people greatly, for the land was crowded and strife between the nations was becoming constantly more difficult to avert. They journeyed long, over a vast extent of country, until they arrived at the lake of Atitlan, near and around which they settled in a country they called Quiche. Here they became a prosperous and happy people, built cities, cultivated the fertile lands, and began to cultivate the arts of peace.

King Nimaquiche died and Axcopil, his son, succeeded him. Axcopil had two sons, and on a day when three suns were shining in the heavens he divided his kingdom in three parts, and established each of his sons king over a new kingdom. Before the death of Axcopil his two sons were at war. This was settled by his mediation, and there was peace for two generations. Then began war and bloodshed that did not cease for generations. The story of the beginning and progress of these wars bears a certain crude similarity to the homeric chronicles of the abduction of Helen and the Trojan war.

Basam Achan, fifth king of Quiche, had a lovely daughter, the Princess Ixconsocil, whose personal charms and sweetness of disposition endeared her to all who were fortunate enough to be admitted to her