

THE House Committee on Terri-  
tories have agreed, by a strict party  
vote, to report favorably the bill  
providing for the disfranchisement  
of the Latter-day Saints of Utah.

Mr. Saunders, of the Utah Com-  
mittee, when he appeared before  
the committee, made a blistering  
speech. It was to the effect that  
the need for this additional legisla-  
tion was in the fact that the  
Edmunds-Tucker statute failed to  
produce a serious result in the Ter-  
ritory. It was hoped the "Mor-  
mon" would break up politically  
and vote largely with the "Liberals."  
Instead of doing this they voted al-  
most solidly together. In order to  
win on such a disintegrating element  
of opposition more effective legisla-  
tion was needed. The wholesale  
enactment was the need, the dis-  
franchisement of a law that would ex-  
tinguish the entire vote of the  
"Mormons."

That is about the substance of Mr.  
Saunders' plea. It is an astounding  
one. It is a new theory in the poli-  
tics of a republic. When the vote  
of a party becomes treacherous to  
the majority, the majority should  
disfranchise it. The gentleman told  
the truth as to the reason for the pro-  
posed law, but in doing so he  
admitted that there was something  
wrong with the present law.

In its report on the measure it  
states that the committee, recom-  
mending its passage, urged as a rea-  
son that "No religious right is in-  
volved in the bill."

In the light of the proceedings of  
the committee nothing could be  
more shamefully false or exhibit  
more dishonesty than such a story  
claim. This can readily be shown  
by the treatment accorded an  
amendment on this point offered by  
Mr. Springer. It was as follows:

"Resolved, that a person shall be  
deprived of the right to vote, hold  
office or sit on a jury on account of  
his religious belief or opinions."

Adverse are more forcible than  
words, therefore the language of the  
report made by the committee dis-  
claiming an invasion of religious  
rights is so much humbug, when  
placed alongside of the fact of the  
resulting of the committee's pro-  
ceedings and the result on the  
right of religion in the measure it-  
self.

"No constitutional objection can  
be urged to the passage," is another  
paradoxical of the committee. That  
is a most unphilosophical way of  
getting rid of an important political  
problem. Perhaps the assertion may  
be considered correct accord-  
ing to the recently announced  
status of the constitution as defined  
by a distinguished senator—the  
will of the majority. Take the in-  
struction as it stands, however, and  
no measure that could ever be effec-  
tively opposed to a constitutional  
ground. The inhibition against  
the application of religious tests to  
decide qualifications for holding  
office is strong, sound, and  
sufficiently weighty to grind the bill  
to atoms if it were directed against  
it. But it is getting common-  
place to regard the constitution as a  
refuge of antiquity that might be  
disregarded or placed in a museum  
as a relic of barbarism to old times  
which need not concern us now  
as we frame an organic act that  
when acted upon, preserve for the  
future the freedom and rights of the  
people against the onslaughts of ty-  
ranny.

If those intrusions of the funda-  
mental law of the country continue  
the nation will soon be in the posi-  
tion of the corruptive patient who  
suffers from the question, "How is  
your condition?" replied "It is  
worse than I'm getting along the  
best I can on my legs."

THOMAS AND WEST.

The following paragraph appears  
in the last column of the chief  
of "Liberals" in this morning's  
edition:

"Now he is unmasked," says the  
editorial, "the man who has been  
attacking the bill in disguise. If he  
had been honest it would have  
been 'And Delano Caine unmasked  
him' for another Governor Thomas  
was Governor West were heard from  
at all. The following bill of the  
Latter-day Saints' bill (Delano Caine  
unmasked him) is a masterpiece of  
the apostle."

Whether this is the blustering  
editorial of a self-proclaimed lib-  
eral, or the unscrupulous attempt at  
concealing the truth, or an attempt  
at house effecting made because  
conclusion of the facts is no longer  
possible, each reader may judge for  
himself. In either case, it contains  
an unmitigated falsehood, in con-  
trast with the confession of the  
real attitude of Thomas and  
West. We refer to the statement  
that neither of them had been heard  
from relative to the disfranchise-  
ment bill until Delegate Caine  
served their opinions. DeLoe had  
heard from them before Mr. Caine  
and the names of Governor Thomas  
and West were heard from about  
the stripping from their faces of the  
mask they had been wearing; and  
the record is such as sustains the  
belief that from the moment they  
set foot in Washington their time  
and efforts were divided between  
the business they were ostensibly  
engaged in and the secret further-  
ance of the disfranchisement  
scheme.

Every success which the oppo-  
nents of the "Mormon" people have  
gained for many years past have  
been accomplished by the aid of  
humane and methods unknown to  
honorable warfare, and of a charac-  
ter which honest men despise and  
shudder. If the passage of the dis-  
franchisement bill shall be accom-  
plished, it will be an exception to  
this rule.

DEVELOPMENTS of an interesting  
character are forthcoming in the  
press dispatches from Austria to-  
day.

CATTLE INSPECTORS.

A JOURNALIST of the peace writes and  
asks if it is his duty to act as cattle  
inspector under Sec. 226 of the  
Compiled laws of 1893, which placed  
that duty upon poundkeepers.

He is led to ask this question by the  
fact that certain other functions formerly  
required of poundkeepers, are  
placed upon justices of the peace, by  
the new entry law, which abolishes  
the office of poundkeeper entirely.

The answer is, No. Sec. 13 of the  
new entry law, "all laws providing  
for poundkeepers and  
providing their duties."

Again, Sec. 226 of the Compiled  
Laws of 1893 is, by explicit mention  
by number, repealed by Sec. 2 of an  
act in relation to branding and  
herding cattle, approved March 3,  
1899. Hence cattle inspectors and  
their duties are entirely abolished.

ABORIGINAL TRADITIONS.

ENLIGHTENED in this issue is given  
an account of a tradition said to  
have been handed down to the  
aborigines of Guatemala, one of the  
states of Central America. The  
manner in which the story found its  
way into print is not explained, and  
it is reproduced in these columns as  
a specimen of curious lore, rather  
than on account of any authenticity  
attaching to it.

The evidence that the aborigines  
of this continent were of Israelitic  
origin accumulates as fast as a  
knowledge of their traditions comes to  
light. As American archaeology  
advances the mass of proof in sup-  
port of this proposition will be ad-  
ding.

AN APPEAL PROVIDED FOR.

THE legislation enacted by Con-  
gress from time to time, intended to  
operate for the suppression of the  
religion of the Latter-day Saints, has  
as far been characterized by a  
feature which may be regarded as  
remarkable. The way has been  
left open for an appeal to the Su-  
preme Court of the United States.  
It has thus happened that appeals  
have been carried from the Utah  
courts to that exalted tribunal in-  
volving questions that could not  
have been appealed beyond the  
jurisdiction of State courts had the  
cause originated in a State. The  
Customs Disfranchisement bill now  
pending in Congress, will, if it  
shall pass, no constitution, be an  
exception to this rule. Any person  
convicted of perjury in taking the  
registration oath prescribed in it,  
may appeal to the United States  
Supreme Court on questions of law  
or fact.

The Supreme Court, under whose  
providence religious liberty was  
provided for in the organic law of  
this Republic, seems to have de-  
signed that, in the assaults made  
upon this provision of the Constitu-  
tion, there shall be a record of ac-  
tion from the legislative, execu-  
tive and judicial departments of the  
government, and that all three shall  
stand or fall together, in their  
contact with this principle.

So for the three branches of  
power have shown a satisfactory  
degree of unity in co-operating for  
the attainment of the end sought.  
All of them have seemed to be act-  
ing by the idea that the safety of  
the national fabric depended upon  
the expedition with which a hand-  
ful of religiousists in this mountain  
region could be converted from their  
theological views and compelled to  
abandon certain religious observances.

No doubt it is best that these  
departments of government in respect  
to religious liberty. The com-  
monplace of attacks upon it will  
be made apparent all the sooner, and  
the way will be the more quickly  
and thoroughly prepared for a radical  
change of policy relating to this  
subject, when the time shall come  
to make that change. Disfranchis-  
ing political opponents under a re-  
gular test is a policy which will  
certainly lead to a crisis before it  
is played very long.

DESTRUCTIVE STORMS.

THE hailstorm which swept over  
a portion of Maryland on Sunday,  
doing extensive damage to property  
and inflicting injury upon men and  
animals, was phenomenal in its  
fury and in the size of the ice chunks.  
Many of the people were stricken  
with terror. Some of them reached  
treble on the doors of their houses  
on which they were traveling.  
Others who were riding in ordi-  
nary conveyances leaped from them  
and dashed into contiguous build-  
ings for shelter.

Every close observer must be  
struck with the frequency with  
which sudden spells of unseason-  
able weather have of late years been  
precipitated over vast tracts of our  
continent. Among these peculiarities  
and transients of the state of the  
atmosphere is the production of  
hailstorms by a rapid change of  
temperature, in the advanced sum-  
mer, from heat to cold.

All the phenomenal freaks of the  
elements which are now becoming  
common, were predicted by Joseph  
Smith the Prophet, whose claims to  
Divine calling and inspiration have  
been repudiated by the world. He  
foretold, by the power of inspiration,  
the commotions that would agitate  
the world both in a popular and  
elemental sense, and which would  
continue and produce partial de-  
population of the earth, until the  
Son of Man should come and  
establish the fulness of His govern-  
ment among men.

One of the predicted events of the  
future is in the form of a hailstorm  
which will be so extensive that it  
will cover almost if not quite the  
entire habitable globe. This  
necessarily be its scope on account  
of the immediate effect of which  
it will be productive. The hail  
will be a great hailstorm sent forth to  
destroy the crops of the earth.  
Nothing short of a storm of the  
magnitude stated could create so  
broad a devastating result.

When that great natural phenom-  
enon shall burst upon the dwellers  
on earth, the consternation of the  
people will be awful. The fear  
will not only be immediate but also  
prospective. The inhabitants of the  
globe will be confronted with a  
tameness so complete and appalling  
that no adequate present conception  
could be formed regarding it. This  
disturbing and destructive storm  
will, owing to the effect it will have,  
necessarily be precipitated at a time  
when not expected—when the crops  
are mature or have matured.

It is not expected that any con-  
siderable number of people will give  
heed to or believe the prophetic  
declarations on this as well as many

TRADITIONS OF A LOST RACE.

The Israelites of Guatemala.

(From the New York Times.)

Whether the inhabitants of the  
Yucatan Peninsula, to whose  
ancestors the mysterious  
temples and carved gods of that new  
world are attributed, were au-  
thentic 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 legends have never  
been thoroughly explored, but such  
research as has been made only  
demonstrates the depth of the mys-  
tery. The complexity of the prob-  
lem that is presented to the in-  
telligence of this later day for solu-  
tion. The archaeological remains  
are unlike those of any race or  
place on earth—they are peculiar to  
Yucatan; and there have not yet  
been found any evidence of a litera-  
ture or of a history, or of an archi-  
tecture which in the remotest  
manner identify these people with  
any of the known races.

An almost universal predisposi-  
tion to accept the Mosiac record  
of the origin and descent of man as  
conclusive, coupled with the diffi-  
culty of accounting for his origin in  
any other manner than descended  
from Adam, has prompted certain  
persons to jump prematurely to the  
conclusion that these ancient Yucatan-  
ians were but the descendants of  
one of the Semitic races. There is  
nothing in the monumental remains  
of these prehistoric Yucatanians to  
bear out the hypothesis of an Asian  
origin. Even the fragment of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

This interesting people no re-  
cords, no monuments remain except  
their few crumbling stone houses  
and protected settlements. Unlike  
the race inhabiting or once inhabit-  
ing the continent of America, they  
had no written language, and ac-  
cordingly history, and left no  
inscribed tablets or monuments,  
no sculptures, and no hieroglyphic  
inscriptions that have ever been dis-  
covered. Their buildings give evi-  
dence of no such progress in archi-  
tecture as the ruins of the Aztecs,  
Yucatanians, and there were no  
monuments of a fervent idolatry  
and religious belief, as the pyramids  
and temples of the Egyptians, the  
temples of the Aztecs, and the  
temples of the Incas. The only  
evidence of their existence is the  
fragment of tradition that has sur-  
vived the vandalism of the centuries,  
and which relates to the title of  
"Indians" called by themselves, the  
Quiches—a semi-civilized, semi-  
barbaric people, who lived, when  
the Spaniards found possession of a  
fertile region in the southern Yucatan,  
with fortified cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.

One of the fragments of tradi-  
tion that has survived the vandalism  
of the centuries, and which relates  
to the title of "Indians" called by  
themselves, the Quiches—a semi-  
civilized, semi-barbaric people, who  
lived, when the Spaniards found  
possession of a fertile region in the  
southern Yucatan, with fortified  
cities and towns.