

ent and future—we say, under these circumstances he becomes a prophet of God, and his disclosures are divine revelations, if they refer to the past and present; they are predictions or prophecies if they refer to the future.

Prophets of God have this distinguishing mark: that the knowledge they impart is given them from a divine source. This they claim and this their utterances must prove themselves to be. Mohammed and Swedenborg were prophets. They held communion with the unseen world and were influenced by spirits. But they were evidently misguided in many instances and led astray, thus proving that they were not prophets of God, in the true sense of the word. Others there have been and are probably now in the world, who are inspired by the Prince of darkness. Even such may through their faculty of pre-perception receive impressions of the future, although mixed with falsehood and error. But a prophet of God holds communion with the Almighty and receives from Him light and truth and understanding according to the purposes of the Lord for the good of His people.

This leads us to consider the possibility of communicating with unseen beings, a subject which will be presented in a subsequent article.

NOT THE RIGHT STRIPE.

A STORY has been going the rounds of the press to the effect that fifteen converts to "Mormonism" secretly returned from Utah to Pennsylvania, ragged, poverty-stricken and disgusted and with woeful tales about having to live in a narrow spot between high mountains where the sun rarely penetrated, and similar strange conditions. We know nothing about the individuals said to have suffered this experience nor of their coming or their departure. They may be myths of some ingenious newspaper reporter, and may be discontented and unreliable realities. The New York Evening Sun does not seem to take much stock in their kind, and thus expresses its opinion concerning them:

"The grit and toil that have gone to the creation of Utah by the Mormons are attested by the return, ragged and penniless, of fifteen Pennsylvanians who removed thither less than a year ago. The land, they say, was fertile, but they couldn't stand it all the same. The Mormons that triumphed over nature were made of sterner stuff."

THE INDIAN MOVEMENT.

CHICAGO, Nov. 17. — General Miles has received from the post adjutant at Fort Custer, Mont., the report of Lieutenant Robertson, who carefully investigated the new religious craze at the Cheyenne Agency. His talks were principally with Porcupine, the apostle of the new religion among the Cheyennes, and with Big Beaver, who accompanied Porcupine on his visit to the new Christ at Walker Lake, Nevada, last year. Porcupine told him that there were several hundred Indians at Walker Lake at the time, including representatives of the Cheyennes, Sioux, Arapahoes, Gros Ventres, Utes, Navajoes, Sheep Eaters, Bannocks and other tribes that he didn't know.

Porcupine first heard of this new Christ at the Arapahoe Agency, Wyoming, where he and some other Cheyennes visited last fall. An Arapahoe who had been to the southwestern country in 1888 told them. Porcupine and the others were much interested and determined to see the new Messiah. They went on from point to point, traveling sometimes by railroad and sometimes by ponies or wagons. Porcupine insists that the teachings of the new Christ were in the interests of peace and good order and industry on the part of the Indians.

Lieutenant Robertson asked him how it was then that certain Indian tribes had made this new doctrine a basis for neglecting their crops, indulging in demoralizing dances and even in violence.

Porcupine replied that nearly all the Indians who had gone to hear this new Christ with him had gone hoping to hear Him preach some incendiary doctrine. They were disappointed at hearing that the new Christ required them to simply work and behave themselves, and concluded on their return home not to relate strictly what had been told them, but to preach doctrines more agreeable to the Indians. "These men," said Porcupine to the lieutenant, "are all liars, and they are responsible for any trouble that has occurred, and not the new Messiah."

Porcupine cited one case in point of a Sioux warrior, whom he heard of but did not know. This man preached that the new Christ told them that belief in his religion gave the Indians a charmed life against the whites. From this arose insolence and trouble.

Lieutenant Robertson obtained from Henry Reed, an Arapahoe interpreter, an intelligent halfbreed, information which, if true, would establish the identity of the so-called new Messiah. Reed says he is a Piute Indian named John Johnson, a very intelligent but not educated man. This man lives on the Walker Lake Reservation, where other Indians claim to have seen the new Christ. Reed reports the Arapahoes much excited over the new doctrine and that many of them have even torn down their houses and sold the logs. Reed

says the agent and Indian police have entirely lost control of them.

From all that Lieutenant Robertson could learn Porcupine's influence was constantly exerted for good and in the line of what he claimed the new Messiah told him, in contradiction to the preaching of the other redskin missionaries.

Appended to the lieutenant's statement is the statement of Porcupine, as written down by Robertson with the aid of an interpreter. It is a lengthy one, telling in detail how he first heard of the new Christ and various stages of the journey of himself and companions to meet him. He said the people at the point where the new Christ was seemed all good people, although of many tribes. There was no fighting or drinking. The chiefs of the home tribe brought word from the Messiah to remain fourteen days in camp, when he would come to see them. He sent them something to eat like a big white nut. Finally one morning hundreds of people gathered near Walker's Lake agency in a great ring, and just before sundown more people came dressed in white men's clothes, although mostly Indians, and the Christ was with them. He was not so dark as an Indian nor so light as a white man. He had no beard, but very heavy eyebrows. He was dressed like a white man, excepting that he had on moccasins. "He commenced our dance, everybody joining in and the Christ singing. We danced till late at night, when he told us we had had enough.

"I had heard that Christ had been crucified," said Porcupine, "and I saw a scar on the man's wrist and on his face. The next evening we assembled again; he sung; then trembled violently, and then lay down, apparently dead, while we danced all night. The next morning he sat down among us and talked with us, saying: 'I am the man who made everything you see around you. I have been to heaven and seen your dead friends and have seen my own father and mother. In the beginning, after God made the earth, they sent me back to teach the people, but the people were afraid of me badly. This is what they did to me. [showing his scars.] I found that my children were bad. So I went back to heaven and left them. I tell them that in so many hundred years I would come back to see them. My father told me that the earth was getting old and worn out and the people getting bad and that I was to renew everything as it used to be and make it better.'"

Porcupine added that the Christ said all the dead were to be resurrected; that they were all to come back to earth and that it was too small for all. Now he would do away with heaven, and make earth itself enough to contain all. "He spoke to us about fighting and said that was bad and that we must keep from it; that the earth was to be all good hereafter; that we must be friends with one another. He told us not to quarrel, or strike, or fight, or shoot one another, the