

July 2nd on the grounds for the purpose of laying and dedicating the corner stone. The base upon which the stone was laid and the south-east corner stone were placed in position by the masons, under the direction of Brother Nicholas Summers, who has been employed as master of the mason work. This being done, President George C. Parkinson stood upon the corner stone at 5:45 p.m. and offered the prayer of dedication, which was dictated by the inspiration of the Holy Spirit, as all present could feel the influence thereof; and we trust that the prayer offered will be fully realized in the erection of this much needed building.

Committees have been appointed in each ward to collect means and a generous feeling prevails in the hearts of the Saints toward the academy, all feeling that such an institution is needed very much in which to educate the youth of the Stake in the principles of the Gospel, and every branch of useful knowledge.

The plan of our academy was drawn by Church Architect D. C. Young. It is to be built of rock, will probably cost about twenty thousand dollars, and when completed will form a beautiful edifice, a credit to the Oneida Stake.

Respectfully,
M. F. COWLEY.

THE INDIAN CLAIM.

The following have appeared in the public journals in the form of press dispatches:

Fort Custer, Mont., July 3.—Early this morning a small squad of Cheyenne Indians appeared on the hill back of Fort Custer and sent word they wanted to come in. It was Porcupine, the apostle of the new Christ, and a few followers and believers in the new Messiah.

Porcupine's arrest had been ordered by General Brishin, but a respite had been obtained for him by Major Carroll and he now came to explain his religion and personal conduct.

All the officers in the field, including Major Carroll, had given Porcupine letters of recommendation. At 6 o'clock Porcupine and his followers went to the headquarters building for a conference with the white chief, Jules, a Seminole, acting as interpreter.

The apostle arose and, stretching forth his hands, prayed in silence for nearly five minutes. Suddenly his face lit up and he seemed filled with the Holy Spirit. He began speaking in low, modulated tones, which grew louder and faster as he proceeded until they reached a tempest of Indian eloquence.

He claimed Christ was on the earth and in the flesh, at Walker Lake, Nevada, and that he had seen him and talked with him face to face, and that Christ had sent him abroad to preach His gospel to all who would hear.

The man he had seen told him he had been on earth before, hundreds of years ago, when the people had

treated him badly and killed him. He showed scars on his hands and feet where he said the people had driven spikes, nailing him to a cross. He also had a bad wound in his side, where he said a spear had pierced his flesh.

He said he lived in heaven with his Father and had a mother who was a holy spirit. His Father had made the earth and everything that was upon it.

Porcupine is a splendid specimen of the Indian, over six feet tall, straight as an arrow, with a fine face and head. He is about 35 years old, and his large black eyes glow with the earnestness of his convictions.

He is modest and graceful as an orator. He refuses to bring the new Christ where the soldiers can capture him. This new religion is breeding trouble among the Cheyennes and gives the military much uneasiness.

Fort Custer, Mont., July 5.—The Indians on all the reservations in this section are in a state of excitement bordering on frenzy over the alleged coming of the Messiah. A few days ago Porcupine, the apostle of the new Christ, gave to an army officer the story of his meeting with the Messiah. Last evening he arrived here with a few followers and related his story with additional details. He spoke to the officers and ladies of the post for over an hour, and fully explained his religion, which closely resembles the Christian religion of the whites, except that Porcupine claims positively that Christ has come back to earth and was seen in the flesh near Walker Lake, Nevada. Porcupine did not know anything about the first Christ, but he says this Christ told him he had been on the earth hundreds of years ago, when he appeared to the white people, who used him roughly, and even killed him. Porcupine says he saw marks on the hands of the Christ, who said he had been nailed to a tree by the hands, and that spikes had also been driven through his feet and his side had been cut open.

The Christ did not show the scars on his feet as he did on his hands, nor did he show the wound in his side, but all knew what he told them was true. Porcupine said he did not believe in the Christ when he first heard of him, but no sooner did he see him than all doubt vanished from his mind and he knew that he was looking at God. He had never seen such a man before and never would unless he saw this man again, which he meant to do. It was evening when Christ came walking into the camp, and they all knew who he was without being told.

He described Christ as a large man with a noble carriage and face. Christ did not speak the first day. Porcupine saw him, but commenced talking the next day soon after sunrise and did not cease until the sun was near the western horizon.

Hundreds of Indians, representatives from scores of tribes, heard him and all understood him. He did not speak in Cheyenne, but Porcupine understood him perfectly, as did the other Cheyennes present.

He then repeated much of the Christ's sermons to the Indians, and its similarity to the first Christ's teachings was at times astounding. Christ said what grew on earth grew for all; and all were equally entitled to the earth's products. He said he could not repent in a day all Christ said, but these were some of the things he taught, and he believed in them, and the man he saw was the Son of God, and none other. Christ told the white people when they put Him to death He would come again, but not to them first, but to the Indian nations, whose red children, being poor and simple minded, would hear and believe Him. He commanded them to go forth and preach His doctrine, but to add nothing to it, and to hold nothing back. He said He could hear all they said wherever they were, "and," said Porcupine, "Christ is hearing me now and is here in the room."

The apostle stood with outstretched hands in silence for several minutes before he began speaking, and having become filled with the Holy Ghost broke forth like one inspired. There were commandments, too, such as "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not bear false witness."

Porcupine said Christ told them all wars were wrong and they must not kill anyone. He answered cheerfully all questions and said he told only what he saw.

Two of the Indians, with Porcupine, had been to Walker Lake, and when questioned by General Brishin, said what Porcupine had told was true, and that they had seen and heard the same themselves.

Porcupine is a fine looking Indian, with large, black, expressive eyes, and an abundance of silky, black hair. He is over six feet tall. He also preached to the Crow Indians on the "New Messiah."

PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11 a.m. today, July 5th, 1890. There were present on the stand, of the Stake Presidency, Joseph E. Taylor and Charles W. Penrose, of the Presiding Bishopric of the Church, William B. Preston and John R. Winder; of the Presidency of the High Priests' quorum of the Stake, Elias Morris and George B. Wallace; besides other High Priests and Elders.

All the wards of the Stake were properly represented, excepting the Fourth and Thirteenth wards of this city, and the Big Cottonwood, Sandy, Riverton, Herriman, West Jordan, North Jordan, Brighton, Hunter and Pleasant Green wards.

The usual business being dispatched, remarks were made as follows:—

COUNSELOR JOSEPH E. TAYLOR called attention to the prevailing mania for pleasure-seeking among the people, and the neglect of fast-meetings and other sacred gather-