

UNVEILED.

The Great Peralta-Reavis Fraud Exposed.

Founded Alone on Awkward Forgery.

Recent Discoveries of Fraud Among Mexican Archives.

A Seal Which Had Been Out of Date a Hundred Years—Flight of Reavis From Spain.

The cloud of the Peralta-Reavis claim which has been hanging over the plains, valleys and mountains of South Central Arizona has practically drifted away. It was not much of a cloud but sufficient to create apprehension and to some extent deter capital from entering beneath its shadow.

What has always been suspected, that the claim is wholly fraudulent, is now known, and the knowledge is solidly based on recently discovered evidence.

On his recent trip to Albuquerque, Judge Joseph Campbell met United States Attorney Matt G. Reynolds and Associate Justice Thos. C. Fuller at Elmore and traveled with them as far as Albuquerque. They were returning from Guadalupe, where they had gone to examine records relating to the Peralta-Reavis claim. Mr. Reynolds told Judge Campbell that he had obtained indisputable evidence of the fraudulent character of the claim. The documents at Guadalupe bore unmistakable marks of forgery which had not even the merit of having been skillfully done. They had been inserted in the books of record between leaves in the most bungling manner. The pages immediately preceding and following the interpolated records numbered consecutively had been unchanged, showing the interpolation. Another interesting discovery was made, disclosing another of the series of blunders made in the construction of this monumental fraud. The Spanish seal with which the documents were stamped was found to have been out of use for more than one hundred years previous to the date of the document.

It was learned also that similar frauds had been attempted and partially accomplished by Reavis while in Spain. The same interpolation of the records was in progress when the fraud was discovered and Reavis was compelled to flee the country. By a law peculiar to the Spanish government it is said the Reavis records were annulled. Mr. Reynolds will shortly visit Spain to collect further evidence of the fraud. He has not, he says, the slightest doubt in the world that when the matter comes up for hearing the long talked of Peralta-Reavis claim will be forever dissipated. It will not likely be heard for two years but Mr. Reynolds gives assurance that the claim is as invalid now as it will be shown to be when it is heard.

Two opinions have been held by settlers and others regarding the claim. One opinion or rather fear was that it might have a blighting genuineness. The other opinion was that though it was invalid it was based on something. The discovery above described, however, proves beyond a doubt that it is utterly without any other foundation than the baldest forgery.

DONE IN HIS ABSENCE.

The Evil Consequences of Staying Away from Church.

A gentleman, a member of one of the leading churches of the city, absented himself last Sunday, which, by the way, happened to be the day on which a collection was going to be taken to meet a special burden of expense. None of his friends imagine that he was impelled by the circumstance of the collection but even if he had been so unworthily influenced he would have gained nothing, for the collection did not take place. It was superseded by a subscription and the subscriber was the absent gentleman's brother. He began with a generous subscription on his own account and after that made equally generous subscriptions for other members absent and present. The absent brother was put down for \$10, a sum which went beyond his wildest dreams in the event of a collection. He has been figuring on how many cattle and turkeys he will have to sell to overcome the effect of his brother's liberality.

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BETTING ON ELECTIONS.

Not a Disqualifying Offense in Arizona.

There is an impression here that to bet on an election disqualifies the bettor from voting. Threats have even been made that voters who are known to have been engaged in betting will be challenged today. This popular construction of the law is based on the fact that it is the law in most states. Here, however, a bettor can vote with impunity and in spite of the challenger. The law, paragraph 84 of the criminal code is as follows:

"Every person who makes, offers or accepts any bet or wager on the result of any election or upon the success or failure of any person or candidate, or upon the number of votes to be cast, either in the aggregate or for any particular candidate or upon the vote to be cast by any person is guilty of a misdemeanor." That's all there is of it.

AFRICAN CUSTOMS.

Episodes Which a Traveler Saw in the Yoruba Country.

Jean Hess, a French-African traveler, gives in Le Figaro of recent date an unaccustomed view of the savage negro. He pictures her as having a beauty of her own befitting the climate and vegetation of tropical Africa. That, however, might be a matter of taste, and, perhaps, most writers would find it hard to discover, with M. Hess, in the naked negress a "living bronze, of unimpeachable lines," a creature whose pride and dignity suggest "what ancient poets tell of Athenian priestesses and Roman empresses."

Matter of fact and not of taste, however, is to be found in the account M. Hess gives of love and marriage among some of the savage African tribes. In the country of the Yoruba, extending from the Gulf of Benin to the Niger, M. Hess saw a young negro who, after sacrificing a pigeon upon the end of a stream, threw its plumage upon the water, and chanted a prayer to Imoya, protector of the bottom of the sea. Imoya is a white genius that lives at the bottom of the stream. He has power to inspire virgins with love of the young men that implore his aid. Prayer is made to Imoya in secret place, with the sacrifice of honey cakes and white doves. Here is a love chant that is sung to Imoya:

"There is in the house of the chief a beautiful virgin, Rere by name, the loveliest of all. She has large hips as those of a heifer; she has arms as strong as a warrior's; she has eyes as sweet as the antelope's; her voice is a chant gayer than those of the birds; her dancing is light and a pleasure to see; she is supple and undulous as the sacred serpent; she is lovelier than may be told. I would like her well for a wife. She would honor me in my house and she would give me beautiful children. But she is proud and mocking. She will laugh at me when I would buy her, and I shall not be able to conduct her to my house. Imoya, give her to me!"

The girls also have their chants, fetiches and ceremonies to obtain husbands. In a village of Yoruba, M. Hess saw a group of young negroes performing these rites about a great baobab tree. They carried jars of oil, and sang, moving slowly, with naked bosoms, with measured cadence and harmonious balancing. As they danced they affixed white bits of cloth to the tree. The observer saw nothing grotesque or laughable in the scene.

M. Hess says that the savage negress has her coquetties, and asserts that she submits to painful tattooing that she may seem more beautiful to men. The marriage of a rich man of the Egbas to the daughter of a chief was a notable ceremony. The maiden's consent having been obtained, the future husband paid her father the agreed price. As the newly married couple journeyed homeward people along the way laid down branches and flowers, saying:

"The geni give thee a beautiful spouse; forget not that she is more precious than all thy riches. The virgin whom thou takest was the charm of the house, the charm of the city. Thou desired her. When thou hast given us all thy treasures thou shalt not have paid enough."

Feeding Wheat to Pigs.

Mr. J. C. Hutton, the well-known English bacon curer, gives many valuable hints, and points out that, with pigs running about, the hams did not develop as they would do if penned up. Then, again, it has been a disadvantage for small and large pigs to feed together, naturally the former being very much "elbowed" out of the troughs. In recent wheat-feeding trials, at first raw wheat was merely thrown on the bare ground, involving a certain amount of waste. After a week or two wheat was steeped in cold water and put into wooden troughs. Now he considers it a great economy to crush the wheat.

Feed the Young Stock.

Lambs, colts and calves should be kept continuously growing, whether they are to be kept over winter or sold in the fall. When they go into winter quarters the observer should be able to note their sleek, fine, healthy, robust condition. Such growth can only be obtained by judicious management and attention. Good pasture, pure water, perhaps a little grain during the droughty season and frequent salting are needed.

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