Page, by marriage), to whom I already referred twice, testified; closely connected with Hiram travulactions and othhe being married to my w him at all times and unusiances to be true to my concerning the divinity a of Mormon."

SEPH SMITH, SR.

smith, Sr., was the next o the order in which the ar. I need not say any-thim except that he was a father, and was fulfiful every respect-one of n. He died on the 14th temen. He died on the 14th ber, 1840, as a result of the rs he had suffered in the Insourl.

HYRUM SMITH.

smith, a brother of the seeph and the father of our teamed president of the is martyred in Carthaga jail, 1814, far the testimony he gard to the Book of Mor-he truth of the gret latter-He was another of the sessen. We need only say he scaled his testimony with and that no one can pos-greater proof of sincerity that he is willing to die

EL HARRISON SMITH.

te may be said of Samuel me may be said of Samuer Smith, another brother of het, and one of the eight He, also, was persecuted and I may say that while his s not shed outright like that thers, Joseph and Hyrund, yet t weeks of the time that these targets in Carthage fail, he fell in Carthage jail. he a victim to persecution, he 30th of July, 1844, in of exposure while being

a mob. given you these data and my brethren and sisters that you may know that of who hore testimony to the i the Book of Marmon, and the plays, heard the voice clare that the book was true. saw the holy angels, not one ever went back on that testi-

EN BY INDIAN TRADITIONS.

after the Spaniards had dis-America, a most disgraceful and waged against the Indians o and elsewhere. We have, all read the lamentable story s, all read the lamentable story itezuma, and how Cortex des-all he possibly could in the of relics and records that he among Montezuma's peo-he conquerors of Mexico did k upon records in the light that now. It was apparently their to destroy anything and every-that could testify of the past, ling that could perpetusice size of the Tolters and Aztecs, he Spaniards called heathons. ns a great calamity that these ors should thus wantonly de-at which to us historians is valyond all price; yet, notwith-this destruction, some knowl-ed mostly upon the traditions theail natives, has come to us; h Spanish and English writers thered and preserved for us inm of very great importance, is source we learn that the Az-Mexico and the aborigines of and Central America were acd with the early history of the There were found among them different traits, customs, and certains which seemed identical ewish civilization. Thus these Americans practised the cero-law of Moses most faithfully. ed a great many Hebrew words speech, and there was everyinduce the Spanlards to induce the Spaniards (who among tham to Investigate their ions and customs) to conclude they perchance were a branch of ouse of Israel. In fact several have been written by different or who believe the American In-are the 10 lost tribes of Israel. Of we cannot accept this as a out there certainly was and is resemblance between these peoid the Jews that the early Spansplorers could not close their eyes he fact that they were Jewish in iraditions, Jewish in their Jehovah eat Spirit worship, Jewish in their nonini laws, and Jewish, in part, in language. Notwithstanding the

author of the work referred to was author of the work referred to was filed: wrong, It was not Saint Thomas, it was Christ Himself who visited the and and testruction that occurred at the film tinty of the crueificion. It is is that Christ appeared to the Nephites in the is and Bountiful, that Christ Himself spatke to them and revealed principles of etermil truth, also that He mucht them the gospel the same as He had dona on the castern hemisphere. If was Christ Himself- not Saint Thomas was thill of the of the Nephites in the and bountiful.

Lord Kingsborough's "Mexican Anti-outiles." These are a few of the very many works written in regard to the religion, enstoms, habits, and origin of the Am-erican Indians, which prove that they were not only of Jewish origin, but that they knew considerable about Christianity—all of which goes far in proving that the Book of Mormon is true. Lord Kingsborough, the author of the last work I mention, "Mexican Antiquities," sums up his findings in this language:

INDIANS OF HEBREW DESCENT.

"The first reason for concluding the Indian tribes to be of Hebrew descent is in their belief in the symbolical pur-ification of water. Th inhabitants of Yucatan gave to water, with which they baptized their children, the tille of the water of responsibility. The they baptized their children, the fille of the water of regeneration. The Indians of Yuratan invoked Him whom they belayed to be the living and true God, of whom they made no graven image. The ascond reason for telleving that the religions of the In-dians was Judaism is that they used circumcision. Third, that they used circumcision. Third, that they ex-pected a Messiah. Fourth, that many words connected with the celebration of their religious rites, were obviously of Hebrew extraction. Fifth, that Las Cossis, the bishop of Chiapa, who had the best means of verifying the fact, was of that opinion. Sixth, that the Juws themselves, including some of the most eminent Rabbis, such as Menassa Ben Israel, and Moniesinos, maintain-ed it both by verbal statement and in writing. Seventh, the dilemma in Een Israel, and Monteshos, maintain-ed it both by verbal statement and in writing. Seventh, the dilemma in which most of the Spanish writers, such as Acosta and Torquemada, have placed their renders, by leaving them no alternative, than to come to the de-cision, whether the Hebrews colonized America, and established their rites amongst the Indians, or whether the devil had counterfeited in the new world, the rites and ceremonies which God gave to His chosen people. The eighth is the resemblance which many ceremonies and rites of the Indians bear to those of the Jaws. Ninth, the similitude which existed between the Indians and Hebraw moral laws. Tenth, the knowledge which the Mex-ican and Peruvian traditions supplied, that the Indians possessed the history contained in the Pentateuch. Elev-enth, the Mexican tradition of the Teo-moxiti, or Divine Book of the Tol-tecs. Twelfth, the famous migration from Azilan, (Asia). Thirteenth, the traces of Jewish history, traditions, hws, customs, manners, which are found in Mexican paintings. Four-teenth, the frequency of sacrifice

tent. Now, how do we trace Jewish ori-gin so far away from America as that. Listen. The Book of Mormon gives us the key note. We find the following rethe key note. We find the following re-corded in the sixty-third chapter of Alma, fifth and eighth verses:

NEPHITE SHIPBUILDERS. 'And It came to pass that Hagath, he

them are washed ashers on the Islands of the sea."

REASONABLE CONCLUSIONS.

Now I reason like this: If a dead true, floating in the water, can be car-ried by the current and winds to the Hawalian group or other Islands in the great Pacific, how much easter would it not be for a ship, properly manned and supplied with rudder and sulls, to be carried before the trade winds and by catried before the trade winds and by the ocean currentis to these distant is-lands? The Polynesians undoubtedly belong to the same race of people as the American Indians, and are, like these, Jewish in their appearance, to a remarkable extent. We do not find much trace of Christi-unity or these lidends of the same but

anity on these islands of the sea, but we can easily account for that, as Hagath built the ships, that journeyed Indigital built ine sings, that journeyed to these islands, before the gospel was preached to the inhabitants in America. Hence, we find the Mosale law, and not Christianity, practised by the Polynesi-ans. Hagath's ships left the American shores nearly a hundred years before Christ appeared to the Nephites in the land Examplified is not this still more

and Bountifal. Is not this still more corroborative evidence that the theory of Hagath's ships is correct? We have still other proofs. As we as-sociate with the Hawalians, Maoris, or other Pacific Islanders, we find that they have traditions going way hack to very early days—traditions which have they have traditions going way hack to very early days—traditions which have been handed down by them for 50 or 60 generations—to the effect that their forefathers came from a great land to the eastward, where they lived before they came to Hawaii; and that before that time they came from a great coun-try still farther away. All of these tra-ditions in nor estimation correlevator Many other instances could be alluded to, but I what to refer to just one more before I close.

NO KINGS IN AMERICA.

In the Book of Mormon (II Nephi 10:

11, 12) we read: "And this (America) shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the gentiles, and I will fortify this land against all other nations."

Any of you, my brethren and sisters and friends, who are acquainted with the history of América and know some-thing of the Monroe doctrine and other American principles thing of the Monroe doctrine and other American principles can find many things in evidence of the Book of Mor-mon. You who are acquainted with the history of the Spaniards in Ameri-ca, know how they wrote their history in blood and desolation, and how they have finally lost all their American possessions. A number of at-temps have been made to give the lie to that part of the Book of Mormon which refers to the estab-lishing of kingdoms in America. Spain, as the discoverer of the western world, conquered many of the countries here and tried to exercise monarchial con-trol; but one section after another, and tried to exercise monarchial con-trol; but one section after another, as stated, revolted and set up repub-lics of their own. Brazil was to have been an exception to the rule. It was made a kingdom in 1815 under Portugal. When Brazil proclaimed its independ-ence in 1822. Dom Pedro, son of the first king, became constitutional em-peror. He was followed on the throne, in 1840, by his son, who succeeded in maintaining a monarchial form of gov-erument till 1883, when a republican form of government was proclaimed and has obtained ever since. A few other unsuccessful attempts to and has obtained ever since. A few other unsuccessful attempts to establish kingdoms on American soil have been made. Napoleon the Third, of France, for instance, offered Mexico to the Austrian Archduke Maximilian, who in 1862 was declared emperor, but after the withdrawal of the French troops from the country, the repub-lican troops under Juarez defeated the army of the emperor, who was taken army of the emperor, who was taken and shot in 1867.

a kingdom of their own. Strang or a aloguom of their own. Strang or gunized his church in Pittsburg, Pa. April 6, 1845, and established himself at Vorce, Michigan. He soun went further and declared he was going to get us a blocked by the soun went With this eet up a kingdom. With this in ha crossed over to Beaver Islan Lake Michigan, where he allowed

self to be crowned King of that but he did not last very bona capacity. Some of his associa-up against him and slew him in America! And if James J had had the least spark of truts and if he had remembered any. and if he had remembered an all in regard to the Book of he would not have attempt

the would not have attempti-up a kingdom, even of that free America. There will never be kings h ca, according to the belief of ter-day Saints, until Christ sa ns King of kings, and Lord and we certainly will have tion to His rule. God has the people in the western world should be a free people, and that this hand would be a choice land above all other lands.

A FRENCHMAN'S OPINION.

The Book of Mormon, as I said be The Book of Morniol, as I said de fore, is a most remarkable book. It conclusion I want to quote the lan guage of one of our own brechren, EJ der Louis A. Bertrand, a scholard Frenchman, who accepted the gospe when President John Taylor labored on president of Pronor in 1850. ED missionary in France in 1850. as a missionary in France in 1850. El-der Bertrand wrote a book in the French language, at a time when the publication of such a work would al-most seem impossible, among the pao-ple who had not accepted Mormonism, Elder Bertrand sums up his opinion of the Beach of Mormon in these words:

the Book of Mormon In these words: "Our conversion (to Mormonism) the fruit of a sincere and persisten the fruit of a sincere and persistent conviction, declares better than all we could say, our opinion upon the au-thenticity, the social and religious im-portance of this book. No other book, since the Koran, has given birth to a people. The Book of Mormon in the midst of the blaze of the 15th cen-ture to a second or consistent to a

the must of the onae of the role of a tury, has served as foundation to a new people in America. Who can ex-plain this strange social phenomenon of a religious novel accomplishing such a wonder, in presence of the unheard of progress of our age? Giv-ing hirth to a neople is not such a ing birth to a people is not such a common thing. From the time of Luther the interpreters of the Bible in both worlds have been able to crein both worlds have been and to both worlds at sects only, and the philosophers, only systems of philosophy; Joseph Smith is the only one who has laid the foundation of a new sockety. In the midst of the anarchy of opinions, sensible men of all parties must judge of a work not by its results." of a work only by its results."

PERSONAL TESTIMONY

In couclusion, I desire to bear my we testimony in regard to the Book own testimony in regard to the Book of Mormon. Perhaps I have had as much to do with the reading and studying of that book as most people in the Church. It has fallen to my lot on two different occasions to as-sist in revising the book in the lan-guage of my mother tongue. I have spent years and years, off and on, reading and revising it. The last time I did this, I habored in connec-tion with my esteemed brother and then with my esteemed brother and friend, President Anthon H. Lund. During a year and a half we spent our spare time in making a thorough revision of the book, so that it might be read in as good Danish as possible. In doing such a work, my brethren In doing such a work, my brethren and sisters, a man who is conscien-tions, a person who believes that man's eternal salvation depends upon the acceptance or rejection of the book, can not go through it in the manifer that we did without a prayer. the manner that we did without a prayer-ful heart. There are indeed many passages in the book that cause peo-ple to think most profoundly, and we can not read much of it before we come to the same conclusion that Wil-lard Richards came to, when he first read it in the early days of the Church. Said he: "Man never wrote this book. Either God or the devil produced it; men could not." That is the testimony that we bear, who have had so much to do with it. We can't do otherwise. can't do otherwise.

My dear brethren and sisters and friends, I testify to you in the name of Jesus Christ that I know the Book of Jeaus Christ that I know the Book of Mormon is true. I know this inde-pendent of the Three Witnesses, inde-pendent of the Eight Witnesses, inde-pendent of all the testimonies that have come to us from the Spanish world or the antiquities of America. I know this independent of what I learned in Polynesia and of every-thig else that I saw and heard while I circumnavigated the globe. I know, learned in Polynesia and of every-thig else that I saw and heard while I circumavigated the globe. I know, by the inspiration of Heaven, that the Book of Mormon is true. It was writ-ten by holy prophets and inspired men who lived on this continent. They wrote it as they were moved upon by the Splrit of God; and when their work was completed, they sealed up their records and hid them in the earth to come forth in the due time of the Lord. Eighty years ago today that sacred record was delivered into the hands of the Prophet Joseph Smith, that it might be translated and come forth in this dispensation. May the gospel of Jesus Christ and the grand and glorious truths contained in the Book of Mormon spread over the whole world, and may the knowi-edge of God finally cover the earth as the waters cover the mighty deep, is my prayer in the name of Jesus Christ, Amen.

Kaysville, Davis County, Utah, from the British mission, set apart June 27, 1805. Phenry James Boiling of Pairview, Oneida County, Idaho, from the Central States mission, set apart August E, 1995. Edwin R. Miles of Smithfield, Cachy County, Utah from the British mission, set apart July 11, 195.

Elizaboth C. McCuns. chairman gen-Decomber 5.-Joseph Frederick Corbatt of Dancroft, Bathook County, Idaho, from the Southern States mission, est apart Dac. 6, 1985 salogical committee of the Daughters

of the Pioneers, corner Main and First North streets, Salt Lake City, Utah, Those who desire to proute family genealogical information, pedigrees of "Therember 6 - Ernest E. Dixon af Pres-ton, Idaha from the Manifubn, Canada mission, set apart Dec. 18, 196, Incages, should correspond with the Genealogical Society of Utah, Anihon H. Land, president, Historian's office, Salt Lake City, Joseph F. Smith, Jr.,

r Tecember 7 - Francis Jensen of Pleasant, from the Scandingvian mis-net apart October 12, 1995.

Joseph H. Spencer of Furthers ward, Sait Lake City from the Swiss and Gro-man mission; set apart December 15, 100, F James A. Berry of Hitshard, Fremout County, Idalia from the British mission; 391 sport November 1, 1995.

"Roy Hosgiand of Ella, Canta Court Idaho, from the British mission, set apar October 11, 1995.

Pavid C. Ure of Forest Date, Salt Lake Cousty, from the British mission; Set spart October 4, 195.

Joseph Peterson of Richfield, Se Courty, from the Scandinavian missi et apart Navember 1, 1905.

PArvil Theodors Forsgreet of Dirigham City, Urab. from the Swedich mission, set apart August E. DO.

Jumes P. Christensen of Salem, Utah County, Utah, from the Scandin-viat mission; for apart October [1, 1965.

John L. Fachs of Paris, Bear La County, Jiaho, from the Swiss and G man mission, set spart October 12, 5 He was released on necessari of ill head Begr Lak

Jens Miller Christensen of Fifteenil wurd Sait Lake Uity, from the Scandin avian, mission, set apart March 21, 1935 During bis absence he presided over the Scandinavian mission. The work is pro-Scandinavian mission. The work is pros-pering everywhere, expectally in the elty of "Christiania.

/Carl E. Nelson of Greenville, Cache County, from the Swedish mission, set apart November 7, 1995.

Lewis C. Hemmingsen of South Jordan, Salt Lake County, from the Scandinkvian mission; set spart November 7, 1995.

Chris. F. Peterson of Moroni. Sampete County, from the Scandinavian mission; set apart November 7, 1005.

John N. White of SB Green street Salt Lake City, from the British mission set apart October H, 182. the path, and surely our feet should follow gladly after Him, The Daughters of the Ploneers are not numerous, nor strong, nor rich.

²⁷ Laron L. Quist of Boundon ward, Granite Stuke, Salt Lake County, from the Swedish mission, not apart October 10, 1905.

Jona P. Johrson of 201, East Second North, Logan Ulty, Cache County, from the Swedish mission; act sport August 15,

Joseph Carlson of Login. Caulte County from the Swedish mission; set apar October II, 1965.

Christian Mortensen of Cleveland, Rmery County, from the Seandinavian mission; set apart October II, 1965.

Robert Greenwood of Price, Carbo County, from the British mission; s apart November 7, 1985

Niels Jenson of Inducadence, Framon County, Idaho, from the Scandinavia mission; set apart November 7, 196.

Benjamin Brown of Eager, Apache bunty, Arizona, from the British mis-ton, set apart October 31, 1965.

J. George Midgley of Salt Lake City, from the British mission; set apart Sept-ember 11, 1905.

George R. Swainstrom of Whitney, Duelda County, Idaho, from the British mission; set apart October 11, 1965.

John W. Phillips of Brigham, Boxelder County, Utah from the British mission; set spart November 7, 198.

December & .- Thomas H. Sant of Clif-ton, Idaho, from the northwestern States mission; set apart October 21, 1995.

It may interest readers of the genes to see how wonderfully a prophecy at-tered by President Daniel H. Wells in 1877, in the hearing of the writer, was fulfilled in relation to the work for the dead. Preaching in the Fifteenth ward he urged the saints to greater di-the sector declared "the greatest respon-sibility in this world that God has laid upon us is to seek after our dead." (See sermon of Joseph Smith, Jr., April 6, 1844, in vol. 5-6 Times and Seasons.) President Wells said: "Go to the En-owment house and be baptized for your dead. Perhaps you will say 'f have only a few names, not enough to beine with.' I say if you have built half a dozen names, be baptized for them and you shall never want for Stephen D. Markham of Spanish Fork, Utah County, from the Netherlands mia-slon; set apart April 15, 1965. This struck me very forcibly. After joined the church, 27 years previously, i had written many time to my rela-dives in the east for information relative John M. Thacker of Daniel ward, Was-atch County, Utah, from the Central States mission; set apart October 10, 1905.

Willard Heaps of Escalante, Garfield County, Utab, from the Central States mission; set apart October 10, 1905.

December 12-Henry C. Gwilliam of Og-den City, Liah. from the British mis-sion; set apart November 3, 1905.

Guslave A. Hogland of 1998 South Eleventh East street, Salt Lake City, from the Swedish mission, set apart September 12, 1905.

December 12-Joseph P. Patterson of Bloomington, Bear Lake County, Idaho, from the Central States mission, set apart October 10, 1905. He presided over the Independence Conference, the latter

GENEALOGY.

ment should be addressed to Mrs.

CHRISTMAS SITUATION.

In common with other patriotic Daughters of America, the Daugh-ters of the Pioneers are vitally interfected in searching out the number

id attendant information concerning

a perfect generalogy which began with Adam and only lost its thread on Cal-vary with His undeclared after-gen-

vary with His undeclared after-gen-erations. Here again, the Master marks

The Daughters of the Ploneers are not numerous, nor strong, nor rich. Bat they are the King's daughters, and back to Hhn they will seek to carry their genealogy, trusting only in His love, His aid, and His perfect under-standing. The Star of Bethlehem is bright above the door of hope and trust.

The following incident will prove general interest to temple workers:

PROPHECY FULFILLED.

It may inferest readers of the gener

All communications for this depart-ment should be addressed to Mrs. Elizabeth C. McCune, chairman gen-salogical committee of the Daughters of the Flomeers, corner Main and First Narth streets, Saht Lake City, Utah. Those who desire to procure family genealogical information, pedigrees of invages, should correspond with the lemnalogical Society of Utah, Anthon L. Land, president, Historian's office, salt Lake City, Joseph F. Smith, Jr.

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Thus has the prophecy of President Wells been wonderfully and miracin-ously—as it seens to me-fulfilled. I know also others who have received

ously-as it seems to me-fulfilled.
I know also others who have received from persons often unknown by them, received of their dead kindred, some-times thousands of names at a time, which parties influenced by a holy impulse, had been led to gather and send to these who could perform a holy work for them.
If the Lord thus finds it needful to cause unbelievers to assist in the redempton of the dead, unwittingly in most cases how imperative is the oblights who desire to become saviors upon the Laiter-day Sabts who desire to become saviors upon Mount Zion to be different and constant in their labors in this holy work. Can we become such in any other manner? The Prophet Joseph Smith has declared "Baptian for the dead is the only way that men can sprear as saviors on Mount Zion." (See labored by the dealers that "these saints who escient in the best of their decased unities, do if at the peril of their decased unities, do if at the peril of their own subtrain." and attendant information concerning their ancestors. In common with other patriotic women, they have wought to discover to their associates the names of places which dead heroes and past events have set in history's nichs. No people ever were so skilled and divinely blended, so composite in hi-tionalities as are the seas and daugh-ters of men and women who found-ed Kirtland, Far West, Nauvoo, and later the great commonwealth of Utan. The Noteeman and the Irriton, the Touton and the Yankee all have united to form a race of sturdy and incell-Touton and the Yankee all have united to form a race of sturdy and intelli-gent Americans. To these apcentral streams we turn and frace back into the dim fountains of the past for the sources of our race. And these pro-menitors always respond to such labor with bistories and characters that are a pride and joy to those who have come after them. No character on the earth has ever had his earthly genealogy traced back in one unbroken line to Father Adam, except the Son, whose saving grace is our pavillon. For thousands of years the setthes were set to trace that wou-drous line of descent, that not one link should be left or flurred by mis-calculation. The Child was been into a perfect genealogy which began with "To those who profess to believe in To those who profess to believe in

the divine mission of Joseph Smith, prophet, seer and revelator, what more the be said? JAMES H. MARTINEAU,

Colonia Juarez, Chihuabua, Mexico.

Following are names of families of-ficiated for, in part, at least, in the Manii temple, Preserve these justs: Griffin family of England, Scotland and Wales, by Thomas Harward of Aurors

and Wates, by Thomas Harward of Aurora. Griffin family of England, Scotland and Wales, by Bro. Griffin of Kanarra. Gardner family, by Robert Gardner of St. George and Jordan. Hammond family of England, by W. W. Hammond of Toquerville. Harrington family of Massachusetts, but Mare Auror of Scoteveille.

Harrington family of Massachusetts, by Mary Avery of Springville. Hart family, by President Wilford Woodruff. (dead), of Salt Lake City. Hastings family of Massachusetts, by Warren S. Snow of Manti. Holden family, by Bro. Holden of Provo.

Holden family of Massachusetts, by

Holden family of Massachusetts, by M. F. Farnsworth of Manti. Hooper family, by Mrs. Mary H. Jennings of Salt Lake City. Hovey family, by Dr. Hovay, (dead), of Salt Lake City. How and Howe family of Massa-chusetts, by Young family of Salt Salt City.

Hollister family, by Mrs. J. H. Pat-

ten of Provo. Huntington family, by Zina D. H. Smith of Sait Lake City. Howell family, by E. W. Howell of

Fatrylew, Hinckley family of New England, by Ira N. Hinckley of Fillmore, Hendrickson family, by Jeremiah Stringham of Grass Valley. Hamilton family, by Agnes Hamilton

Hamilton family, by Mrs. Abm. Boswell of Nephi. Hall family, by Edward Hall of

Springville. Hales family of England, Scotland and Wales, by Geo. G. Hales of Spanish

Hales family, by Arost Hales and fro. of Grantsyville,

ro, of Grantsyville, Hancock family, by Lemuel Redd of Harmony

Hancock family, by Geo, and Chas. Hancock of Payson. Holt family, by Holt family of Hant-

Hoyt family, by Mrs. Allred of

Hoyt family, by Mrs. Alfred or Spring City. Hawley family, by Mrs. S. E. Pear-son of Pleasant Grove. Hoopes family, by Mrs. Mendenhall of Springville. Harvoy family of England, Scotland and Wales, by Sister Harvey of Farm-ington.

ngton. Harvey family of England, Scotland

and Wales, by James Harvey of Salr

ir language. Sir language. Notwithstanding the instruction wrought by Cortez and oth-5, there are such remains of an old itilization and such other evidences as a prove to us, as Latter-day Saints, hat the historical part of the Book of formon is true, so far as it speaks of a achig civilized people once occupying us land. And all who accept this book is being true can easily understand thy these people were so thoroughly rained in Hebrew ceremonies and cus-ops. Certainly they belonged to the

y these people were so throughly ined in Hebrew ceremonies and cus-as. Certainly they belonged to the use of Israel; they could hardly be lead Jews; the term Hebrew or Israel ald perhaps be better; we only use term to designate them. now desire to draw your attention to work published in London in 1833, then by C. Colton on the origin of the origan Indians. This book was pub-hed in London before any of our el-ter trad the soil of Great Britain. In a book it is stated that the Indians Mexico asserted that a book was to for the possession of their ancestors and the possession of their ancestors that to for their future events to their costors, that angels had talked with the that all the Indian tribes had de-inded from one mun who had 12 os. These Indian tribes also helieved at the spirit of prophecy and miraethe spirit of prophecy and mirac-interposition, once enjoyed by amcestors, would yet be restored em, and they would recover the , all of which had so long been

THRIST APPEARS TO THE NE-PHITES.

time ago I visited Logan and upon some of our Spanish-speakand upon some of our Spanlah-speaks-missionaries. Among others that islaed was our old friend James Z. wark, who filled a mission to Old the many years ago. He has a k in his possession, written in the ousb language and published in drid. Spain, in the year 1746, en-mit. "Idea De Una Neuva Historia wrat De La America Septentrional." we sure I did not pronounce all those dia right. However, in this book we d of the traditions of the Indiaus, m which it is apparent that the lo-us of the creation of the world, the er of Babel, the separation of the plo, their wanderings, after the di-on, through Asia, and their arrival be promised land; the preaching of latianity in America by Christ, etc. The promised land; the preaching of latianity in America by Christ, etc. this was written as Indian tradi-as, but the author of the work, who, i comember right, was a Spanish it of the Roman Catholic church, ar-é against the Indian theory of cist visiting America, and ambati-es St. Thomas as the probable per-side who crossed the great ocean i preached Christianity to the In-the legend telling of the wan-inges in Asia till the arrival in the world, which corroborates the ik of Mormon story given in the ok of Jared. When the Snaniards ught the Hithe to America, the In-fies match the the context of that is teminded them very much of their

teminded them very much of their ancient Bible or records. No. my brethren and sisters, is n as day-light to the Lattor-day its. The Indians were right: the



traces of Jewish history, traditions, haws, customs, manners, which are found in Mexican paintings. Four-teenth, the frequency of sacrifiae amongst the Indians, and the religious consecration of the blood and fat of the victims. Fifteenth, the style of the architecture of their temples. Sixteenth, the fringes which the Mex-kans wore fastened to their garments. Seventeenth, a similarity of the ners and customs of the Indian tribes far removed from the central mon-archies of Mexico and Peru, to those of the Jews, which writers who wero not Spanlards, have noticed—such as William Penn."

William Penn.

TONGAN ISLANDERS LEGENDS.

A few years ago I made a trip around the world, and among the Islands that I visited in the Pactuc ocean was the Tongan group. That group of islands has about as far away from America as one can get and still be in the Poly-aerian part of the great Pacha, Wo had missionaries in Tonga a few years ago, trying to introduce the gos-pol, but they were not successful. When I visited this people in 1895, I read the operience of a certain mis-sionary, the Rev. Fnomas West, who had spent several years among the had spent several years among the Tongans After he left the group he published a book entitled. "Ten Years in Eauth Central Polynesia," in which

in South Central Polynesia," in which by writes as follows: "There can be no doubt that the Ton-golds religion hore in several particu-lars a scriking resemblance to the rit-ual and economy of the Jewish cele-montal law. Indeed, this similarity prevails more or less in the various groups of Polynesia. Nor can it be de-nied that many of the inhabitantis have strongly marked Jewish features." A few of these points of resemblance may here be specified as a matter of interest:

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AMERICA A LAND OF LIBERTY.

America was set apart by the Al-mighty as a land of freedom; there is no room here for an emperor; there is no room for a king nor even a duke. The Spaniards lost their grip on this land; England had to give up the con-test to maintain her kingly rule here; and thus this has become a free coun-try. Canada today, ruled in one sense by England, is as free as any of the states of America. In this regard then the Book of Mormon is again proven true, no king has ever prospered in true; no king has ever prospered in America.

One peculiar circumstance, somewhat associated with our own people. I must refer to briefly. Perhaps some of you remember the story of James J. Strang. an apostate Marmon, who with other apostates tried to set up a church and





The following Elders have reported at he Historian's office their recent re-urn from the foreign mission field, all good health and spirits except where pted:

November 8, Charles William Taylor of Prayo, Itah County, from the North-ern states mission; set apart Oct. 17, 1905.

November 22. Lester N. Lambert of Balt Lake City, from the Netherland Belgium mission; set apart March 16, 1965.

November 26-Floyd A. Graham of Big Cottonwood ward, Murray, R. D. No. 2., from the Northern States mission; set apart May 1, 1906.

November 27.-Thomas G. Lambert o 1625 South Second West street. Salt Lake City, from the British mission; set apart Oct. 7. 1905.

Edward S. Rich of 717 South Third West. Salt Lake city, from the Britlah mission; set apart Sept. 9, 1965.

Bertram F. Reeves of 634 South Second West street, Sait Lake City. from the British mission; set apart Sept 2, 1986.

Arthur M. Fullmer of Harden, Fremoni County, Idaho., from the Western Stafes mission; set apart December 6, 1964. Ht. prostided over the Nebraska conference.

November 29. Amos W. Rockwood, a Iona, Bingham County, Idaho, from the Eastern States mission; set anart Dec 6, 1906.

November 20.-Luman A Shurtliff of Ogden. Utah. from the British mission, set apart October 11, 1995.

December 1. William T Litster of Cleveland, Emery County, Utab, from the Southern States mission; set apart Oct. 11, 1905.

Benjamin G. Lovell of Learnington, Mil-lard County, Utah. from the Southern States released and September 25, 1966. He was released at this time on account of ill health.

December 2.-James Bohert Price, of Heber City, Wassich County, from the British mission; set spart August 15, 1905. Thomas G. Richmon of Teton City, Jdaho, from the Eastern States mission; sof apart October 20, 1905.

George C. Turner of Morgan City, Utah, from the Eastern States mission; set apart October 26, 1865.

December & H. Summer Hatch of Logan. Utab. from the British mission, apr spart September & 1905

George A. Anderson of Logan. Cache County, Utab, from the British mission; set apart September 5, 1905.

December 4.-Lawrence C. Blood of

part of his mission Hans P. Folkersen of Salt Lake City, from the Scandinavian mission; set apart November 3, 1905.

December 14.—William J. Cartwright of Beaver City. Beaver County, Utah, from the Centeral States mission; set apart November 1, 1995.

Joseph Preston Welch, of Paradise, Cache County, Utab, from the Central States mission; set apers November 1, 1995.

December 15.-Lemuel W. Willis or Kanarra, Iron County, Utah, from the Southern States mission; set apart October 10, 1995,

Roy S. Porter of Granger, Sait Lake County, from the Southern States mis-sion; set apart June 8, 1905.

December 16 -- Jaase Willard Oldroyd of Glonwood, Severe County, Utab, from the Southern States mission; set apart October 10, 1995.

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Exmember abs pame-Doan's-and take no oth'?

tives in the east for information relative to my deceased kindred and ancestry, asking for dates of birth, death, etc., but they would not give me the least information. They said I had dis-graced the honorable family name by joining the Mormons, and utterly dis-owned me during all that period. But I believed the promise given by President Wells and was baptized by Elder Samuel H. B. Smith for eight names-all I could give any data for; and found afterwards that two of them were wrong, leaving only six that weres valid. Now see how wonderfully the promise was fulfiled. promise was fulfilled. Shortly after this a cousin, who had utterly ignored me, sent me a long list of names with dates of birth and death, saying perhaps I would like them. El-der B. F. Cummings at that time in New York City engaged in genealogical research, sent me several hundred names gleaned from records of births, marriages, wills, deaths, etc. of States Island near New York City, where my paternal ancesters first settied early in the seventeenth century. Then I receiv-

Lake City Harward family of England, Scot-land and Wales, by Thomas Harward

f Aurora. Heywood family, by Jos. L. Heywood of Panguite

Hardy family, by Samuel B. Hardy of St. George. Hubbard family, see Susa Y. Gates

Hubbard family, see Susa T. Gates of Sait Lake City. Howard family, by Mrs. E. J. Farns-worth of Manti. Hendricks family of United States, by W. C. Sampson of Glenwood. Humphrey family, by Labari Mor-rell family of Junction. Halenbeck family, by J. C. Withesk of Manti. paternal ancesters first settled sarly in the seventeenth century. Then I receiv-ed from a man in Michigan who claim-ed to be a cousin to my mother--a Mr. Newton Sprague-an unbroken record of names of the Sprague family (my material grandmother's name being Lois Sprague) back to the year 1,609, they being some of the first settlers of Massachusetts. And while upon a mission in England in 1880 my son, Hyrum R. Martineau, met in London a celebrated lawyer or barister, Mr. Basit Martineau, and from him obtained over 1,000 pames of the English branch of the family. To comptle this record Basit had expended over \$10,000, though born

CUMPANT

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HEBER J. GRANI

WE WILL

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