

## JUAB STAKE CONFERENCE.

The quarterly conference of Juab Stake of Zion was held at Nephi, July 20th and 21st, 1878.

On the stand were E. Snow, of the Twelve Apostles; Bishop Alex. C. Pyper, of Salt Lake City, and a full representation of the authorities of the Stake.

After singing and prayer, President Teasdale felt pleased to know that the people were willing to assist him and his fellow-laborers in their undertakings to forward the interests of the kingdom of God; called upon the Bishops for a report of their respective wards, which was very flattering, and they all felt that the good work was on the increase in their several wards.

Elder Andrew Love represented the High Priests and Seventies, and Sylus L. Jackson the Elders' quorum, all of which were doing the best they could to assist their brethren in the priesthood.

President Joel Grover then made a few remarks on the duties of the saints, and counseled them to be united in all things and have charity for each other.

President K. H. Brown was pleased to hear the reports of the several Bishops, and as he was traveling among them often, he could bear testimony that they spoke the truth. It is necessary for us to have the spirit of God so that when we are called upon to say any thing, that we can speak by the power of the Almighty. President Snow added a few remarks.

2 P. M.

The Statistical report of the Stake was read by the clerk. The President presented the different societies with the schools of the county, and commended the energy of the relief societies in looking after the poor.

Bishop A. C. Pyper then addressed the conference in a spirited manner on moral law.

A priesthood meeting in the evening was well attended, and excellent instructions were given by President E. Snow.

SUNDAY, July 21st, 10 a. m.

After the opening exercises, President E. Snow read from Gen. 25th chapter, from the 19th verse to the end of chapter, on Isaac's marriage with Rebecca, and the birth of Esau and Jacob, treating on priesthood and birthright, and of the past, present and future, and showed that it was necessary for us to come here to fit and prepare us for the future state.

Sunday 2 p. m.

After singing and prayer W. H. Warner gave a statement of the Sabbath school, which numbered 280 scholars, and called for more teachers.

D. K. Udall represented the Y. M. M. I. Association, which is in a good condition.

Joshua Midgley, Jr., being present, was called upon, who gave a statement of the condition of the Y. M. M. I. Association of the 12th Ward, Salt Lake City.

Elder Samuel Cleridge bore testimony to the work of the last days and showed the workings of the spirit of the Almighty among the nations of the earth.

President Teasdale presented the general Church authorities also the Stake authorities and all were sustained without a dissenting vote.

Conference adjourned. Singing. Benediction by Elder Erastus Snow.

JOHN PYPER,  
Clerk of Conference.

[For the DESERET NEWS.]

## ARE WE OF ISRAEL?

BY ELDER GEO. REYNOLDS.

## CHAPTER II.

*Israel a Maritime Nation—Tyre and Sidon—The Lacedemonians Claim Relationship with Israel—The Ionians, Elurians, Dan's, Juics, etc.—The Various Captivities of Israel and Judah—Media.*

The idea, though not widely diffused, that many of the races inhabiting Europe are impregnated with the blood of Israel, is by no means a new one. Many writers, in their researches into the early history of that continent, have been forcibly struck with the similarity that existed between the laws,

manners, customs, etc., of the ancient inhabitants of its northern and northwestern portions and those of ancient Israel. These writers have endeavored to account for this peculiarity in two ways. First, by the supposition that Israelitish colonies, for various causes, left the land of their inheritance and gradually worked themselves north and northwestward over Europe; and second, by the argument that remnants or branches of the lost ten tribes had emigrated from Media into Europe, and through the ignorance of historians, disguised under other names, they had remained unknown until the present, their habits, customs, traditions, etc., having in the meanwhile become so greatly changed by time and circumstance, as to render them unrecognizable at this late day.

We will take up the first of these ideas, and present a few of the arguments advanced by those who support it. It is asserted by them that Israel early became a maritime nation, that its location on the Mediterranean Sea admirably adapted its people for such a pursuit. By means of the Red Sea in its rear it also had undisturbed access to Africa, India and the isles beyond. As early as the day of the Judges (say B. C. 1,300) we find Deborah and Barak, in their song of triumph, complain that Dan came not up to the aid of Israel in the hour of need, but remained in his ships whilst his fellows were contending with Sisera and his hosts. "Why did Dan remain in ships?" (Judges v, verse xvii) is the exact question asked. This shows that thus early in Israel's history it had commenced to hold commercial relations with its neighbors.\* The tribes whose inheritances bordered on the Mediterranean—commencing at the north, were Asher, Manasseh, Ephraim, Dan and Simeon. Asher's inheritance lay contiguous to the great ports of Tyre and Sidon, whilst Simeon's bordered on Egypt, and contained within its confines other sea ports of the Philistines or Phoenicians, to whom, we think, profane writers have given credit for many of the commercial ventures undertaken by the Israelites.

It must not be supposed that these maritime tribes were the only ones that would be found spreading abroad. The members of the various tribes did not strictly confine themselves to the boundaries assigned their tribe by Joshua, but they intermingled for trade, etc., and many men of other tribes resided within the borders of Judah's inheritance and vice versa. We have a notable example of this (B. C. 600) in the case of Lehi and Laban, who were of the seed of Joseph, yet were residents of Jerusalem, and Nephi incidentally remarks that his father, Lehi, had dwelt in that city "all his days." The children of Ephraim, from their great enterprise and force of character, seem to have early spread, not only amongst other tribes, but also into foreign nations, notably to Egypt, and the anger of the Lord is repeatedly expressed through his prophets at his people's disregard of his law in mixing with the heathen. In Isaiah's time, Ephraim had, like a "silly dove," mingled himself among the people to the displeasure of his God.

But it was not only for trade and commerce that Israel spread abroad; her children were sometimes forced to foreign lands against their will. Two hundred years before Lehi left Jerusalem, the Lord upbraided Tyre and Sidon, through Joel His servant (Joel iii, 6.), telling them, amongst other things, "The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians [or Gentiles], that ye might remove them far from their border." Here we obtain a glimpse of the policy of these two cities; they sought to weaken Israel by deporting her children as captives to other nations afar off, and with true commercial instincts endeavored to make the transaction a profitable one. And if Judah and Jerusalem, at the other end of the land, thus suffered at the hands of Tyre and her sister city, is it not a certainty that other tribes, living nearer, would suffer from this same cause and probably more severely.

We are of the opinion that this wholesale slave trade of the Phoenicians is greatly underestimated.

\* We have seen a translation of an ancient Danish history, in which it is asserted that Angul of Issachar, a brother of Tola, who judge Israel about 1,225 years B. C., invaded England, and was assisted by Tola in so doing. In the name of Angul we find another derivation of the word Angleland (England).

as a factor in the diffusion of Israelitish blood throughout the world. So great were the number of slaves held by these people, that at one time, in their chief city the slaves exceeded the freemen in number, and their maritime enterprise was such that they established colonies or depots on all the islands of the Mediterranean Sea, in France, Spain, Italy, Britain and probably in Germany, the whole coast of northern Africa was studied with their colonies, which they carried south as far as Timbuctoo and the Niger, whilst by way of the Red Sea they reached Eastern Africa, Persia, India and some suppose China; in fact they traded with and established colonies all over the then known world.

It is also a remarkable fact that a few hundred years after Joel had delivered his message of condemnation to Tyre and Sidon that the people of one of these Grecian states, the Lacedemonians or Spartans claimed relationship with Israel, as children of Abraham, and had their claim allowed, and still more remarkable in the light of poetical justice, that these Lacedemonians were the ones used by Alexander the Great in the destruction of Tyre, and in the fulfilment of the words of the Lord through Joel. "Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head." (Joel 3 7.) It would appear that the sons destroyed the cities that had sold their fathers into captivity. The fact that these Lacedemonians did claim kindred with Israel, is narrated both by Josephus and the author of the First Book of Maccabees. The writers of both histories give a synopsis of the letter sent by Oreus, king of the Lacedemonians to Onias, the High Priest of Israel. The two accounts agree very closely. Josephus gives the opening clause of the king's letter in these terms: "We have met with a certain writing whereby we have discovered that both Jews and Lacedemonians are of one stock, and are derived from the kindred of Abraham." In the book of Maccabees it runs as follows: "It is found in writing that the Spartans and Jews are brethren, and come out of the generation of Abraham. (1. Mac. xii). The Jews admitted the relationship in a letter full of sentiments of friendship and brotherhood, sent by a special embassy to the Spartan Court. This letter is given in full in 1 Maccabees, chap. xii. In neither history is any hint given as to which branch of Abraham's family the records shewed that the Lacedemonians belonged, but from their rigid virtue and honesty, and their near approach to the United Order in their daily lives, it is presumable that they had not been long separate from a people in whose midst the law of the true God was known and observed.

It being thus admitted that the people of one Grecian state were of the family of Abraham, students of history have endeavored to trace Israel to other parts. The inhabitants of the Ionian Commonwealth one of the most enterprising communities of Ancient Greece, are claimed to have been of Israelitish stock, the most weighty argument used in the advocacy of this idea is the great similarity that existed between their laws and customs and those of the Jews. Attention is especially drawn to the fact that the Ionians were divided from choice, and not from the force of circumstances or geographical position, into twelve communities, corresponding with the twelve tribes of Israel. The same argument is advanced regarding the Etrurians who were amongst the earliest settlers in Italy and who, tradition states, emigrated from Tyre or its neighborhood. They also were divided into twelve communities or states, but all under one king. Admitting that these two nationalities were of the outcasts of Israel, there is no difficulty in understanding how the children of Jacob spread abroad over all the coasts of Europe and Northern Africa, as they were, (especially the Ionians,) renowned for enterprise at sea, the last named being the first people among the Greeks to undertake long voyages.

More than one author has advanced the idea that the Welsh are of the tribe of Manasseh, some vague traditions of that people being thought to point in that direction, it has also been asserted that the Irish are of that tribe. From this idea we differ. With greater show of reason it has been claimed that

Denmark was colonized by the tribe of Dan, (in Danish it is Danmark, or Dan's land, to this day,) so according to this a Dane is simply a Danite. Jutland, adjoining, is regarded as Judah's land, Jute being considered merely another form of the word Jew; whilst a little further north we find Gottland, Gothland, or Gad's land, as these writers believe, thus tracing in immediate proximity the homes of three prominent tribes through the names given to the regions they settled in.

There is another cause that many believe led to the migration of certain families of Israel and Judah. Before the final captivity of either kingdom was brought about there were several partial deportations of the people to Assyria and Babylon, or local captivities. Assyria commenced by carrying off the inhabitants nearest her dominions and gradually extended her incursions. The captivity of Judah was still later. In the interval, it is argued, that many Israelites, believing in the words of the prophets, and seeing the evils that were coming upon them, migrated to Egypt, Greece, or other convenient lands; some, doubtless, led, as were Lehi and the son of Zachariah, by the revelation and commandment of God, others simply following the inclinations of their own feelings.

That we may better understand the various partial and subsequent general captivities of Israel and Judah, the following short statement thereof is here inserted. The dates given are those of the commonly accepted chronology:

Pul, or Sardanapalus, imposed a tribute on Menahem, king of Israel about 770 B. C.

Tiglath Pileser carried away the tribes living east of the Jordan and in Galilee, B. C., 740.

Shalmaneser twice invaded the kingdom of Israel, took Samaria, after three year's siege, and carried the people captive to Assyria, B. C. 721.

Sennacherib (B. C. 713) is stated to have carried 200,000 captives into Assyria from the Jewish cities that he captured.

Nebuchadnezzar, in the first half of his reign, (B. C. 606-562) repeatedly invaded Judea, besieged Jerusalem and carried its inhabitants to Babylon.

The next question that presents itself is, to what portion of the land of Assyria were the Israelitish captives taken. Scripture has not left us in the dark on this point. Both the Book of Chronicles (1 Chro. v. 26) and the Book of Kings (2 Kings xxvii, 6) give us the needed information. In the latter book it is stated (and the statement in the Book of Chronicles is almost identical therewith,) that the king of Assyria "carried Israel away captive into Assyria, and placed them in Halah, and in Harbor, by the river of Gozan, and in the cities of the Medes."

Media, the land of the Medes, lay to the north of Assyria proper, embracing the country lying on the southern border of the Caspian Sea, as far west as the River Araxes. The exact location of Halah and Harbor has long since been lost sight of, and the only river that, today, in name, bears any affinity to the Gozan, is the Kuzal Ozan, which empties into the Caspian Sea to the southeast of the Araxes.

## Correspondence.

Demise, Etc.

COUNCIL BLUFFS,  
July 28th, 1878.

Editors Deseret News:

At the request of Sr. Barrow, of Columbus, Neb. I take the liberty of addressing this note to you, informing you of the death of Bro. John Barrow, who had been afflicted for a long time through a stroke. Bro Barrow was 58 years old last December, and when he died, left a family of one wife and seven children. He was born in Bolton, Lancashire, England, in the year 1819; emigrated to Nauvoo in 1845, went to Utah in Bro. Willard Richards' company, in 1848. He was a member of the 16th quorum of Seventies.

Brother Barrow was a man of pure life, and one who was much respected by all who knew him. His faith in the Church of Jesus Christ of Latter-day Saints and its leaders never wavered, and he has gone at last to rest from his labors that his works may follow him.

Yours, most respectfully,

JOHN G. MIDGLEY.

## DAVIS AND MORGAN COUNTIES CONVENTION.

KAYSVILLE, Davis County,  
U. T., July 30, 1878.

Editors Deseret News:

At the People's Convention for Davis County, all the precincts except one were represented, and after the usual preliminaries incident to a proper organization, the matter of nominating candidates to fill the several offices at the coming election, was taken into consideration.

A committee was appointed to confer with Morgan County Convention, in regard to nominating candidates as Representatives to the Legislature for Davis and Morgan counties, the result of which was to place the following names on the People's Ticket as candidates at the General August Election for 1878.

Commissioners to locate University Lands—John Rowberry, John Van Cott, Lewis S. Hills; Auditor of Public Accounts, William Clayton; Territorial Treasurer, James Jack; Representatives to the Legislative Assembly for Davis and Morgan Counties, John Fisher and Samuel Francis; Probate Judge, William R. Smith; Selectman, William Brown; County Surveyor, Joseph Barton; Prosecuting Attorney, William S. Lewis; Assessor and Collector, William Reeves.

John Gailey, Justice of the Peace, and John Bennett, Constable for Kaysville precinct.

Thomas F. Fisher, Justice of the Peace, and John Moss, Jr., Constable, for South precinct.

Levi Hammon, Justice of the Peace, and Alfred E. Manning, Constable, for Hooper precinct.

Elias Vanfleet, Constable for Farmington precinct.

Daniel C. Lee, Constable for West precinct.

The convention then appointed a County Central Committee for the ensuing year, apportioned throughout the county as follows: John Benson for South precinct; Hyrum S. Grant for West precinct; Chester Call for Bountiful precinct; Thomas J. Brandon for Centerville precinct; Jacob Miller for Farmington; Thomas F. Roueche and Joseph Barton for Kaysville precinct; Henry Gwilliams for Hooper; William P. Jones for South Weber.

Very respectfully,  
JOSEPH BARTON, Secy.

## TOOELE STAKE CONFERENCE.

July 27th, 10 a. m.

According to previous appointment, the Quarterly Conference of the Tooele Stake of Zion convened at Grantsville on the 27th and 28th of July.

Present on the stand, from Salt Lake City—Of the Twelve, Joseph F. Smith, and Bishop John Henry Smith; of the Stake, Pres. F. M. Lyman, James U. E., and a fair representation of the Priesthood of the different wards of the Stake.

Meeting was called to order by Pres. Lyman. After the usual opening services, the meeting was addressed by Bishop John H. Smith and Elder Joseph F. Smith.

At 2 p. m. the general authorities, as also the officers throughout the Stake, were presented, and all unanimously sustained in their several positions.

The statistical report of the Stake for the quarter ending June 30th, 1878, was read and accepted.

Elder Joseph F. Smith addressed the meeting.

7 p. m.

Patriarch Jno. Rowberry, D. H. Caldwell, Jno. Gillespie and Bishop Jno. H. Smith occupied the evening in speaking to the Saints and strangers assembled.

Sunday morning, 10 a. m.,

July 28th:

The meeting-house was filled to the extent of its capacity, many having to remain on the outside. Elder Jos. F. Smith and Bishop Jno. Henry Smith addressed the meeting.

2 p. m.

Elder S. F. Smith, Bishop Jno. H. Smith and President F. M. Lyman occupied the time.

Conference adjourned to meet at Tooele on the last Saturday of October, 1878. Much valuable information and instruction were imparted by the brethren. The band and the choir contributing to the interest of the occasion.

GEORGE ATKIN, Clerk