

The Republican convention will meet June 16 in St. Louis. The Democratic convention will meet July 7, in Chicago. The Populist convention will meet July 22 in Chicago.

THE DOWNTRODDEN JEW.

The American Israelite in a recent number calls attention to the fact that no race of men has been so much abused, persecuted and wronged as the descendants of Abraham. Hardly had they emerged from Egypt before they faced Amalek and other enemies ready to cast off the faint and the weak. The same conditions obtained when the sons of Judah returned from the Babylonian captivity under Zerubabel, Ezra and Nehemiah. Haman planned the destruction of the whole people, as did Antiochus Epiphanes later, and by Vespasian, Titus and Hadrian the destruction was nearly completed. Then followed a long era of storm, darkness and devastation. The pharaohs of Europe went on and on, condemning, ostracizing, torturing and slaying the seed of Abraham—the work of the Crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the first born by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the pharaohs are now the mere shadows of former autocrats. Liberty to some extent followed the new state of affairs, but it did not last long. A reaction set in and different forms of Judaism was the result. It took the form of stupid and malicious anti-Semitism in one place, in smooth-faced bigotry in another and in social ostracism elsewhere. Yet the race remains as numerous and vigorous as ever and their optimism is unalloyed.

"How do you account for that, philosopher of history?" the American Israelite asks and then refers to Scripture for a reply. In Leviticus 24: 44, it is stated:

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and so break my covenant with them; for I am the Lord thy God, but I will for their sake remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen.

Jeremiah speaking of the same subject has this declaration:

Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure. Jer. 46: 28.

From these and similar utterances it is plain that the past sufferings as well as the miraculous preservation of the Jewish race are due to a special providence. The covenant by their fathers, by which the land of Palestine was given to them as an eternal inheritance is not broken. Mighty nations, the oppressors of Israel, have passed away, but not the seed of Abraham. They still have a mission to perform among the nations of the earth; their future will be more glorious than the past,

when once established in the land of their fathers.

To all the faithful children of Abraham it should be important to notice, however, that the means by which their restoration is to be accomplished are as well defined in their sacred records as are the reasons why they became outcasts among the nations temporarily. Thus Moses says:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. It any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee, and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers. Deut. 30: 1-5.

There is a marked tendency among modern Hebrews to depart from the doctrines of their fathers, yielding to views and sentiments not founded in the word of the God of Abraham, Isaac and Jacob. Undoubtedly this is done in a liberal spirit and with the intentions of being in touch with the advancement of the age. But from the Scriptures in which they believe, it should be clear that only in conformity to the covenant made with their fathers and in obedience to the voice of the Almighty is their deliverance possible. The Jewish religion was founded on a peculiar relation of the people to Jehovah. The restoration of that relation is their salvation and with theirs, the exaltation of the human race.

AS TO THE EXPOSITION.

It is presumable that the Utah Legislature, now in session, knows what it wants and equally positively knows what it does not want. If this presumption be accepted, the adverse report in the State Senate yesterday, with reference to the Utah semi-centennial exposition in 1897, ought to be accepted as final. That distinguished body fairly pulverized the great inter-mountain event to which so many thousands of people in this and other Rocky Mountain states have been anxiously looking forward. More than that, its committee advanced reasons; and these, forsooth, are that Nebraska is going to have an exposition, and Texas is going to have an exposition—ergo, Utah must not venture into the field. Something was also said about the lack of funds; but inasmuch as it is proposed to appropriate \$5,000 for a State fair, we cannot suppose that the economy argument was seriously intended. Great is the wisdom of the legislators, and especially profound their logic!

Now if the public-spirited people of this great new State desire to go ahead with their semi-centennial, regardless of the report on the resolutions in the

Legislature, will the latter body be kind enough to permit them to do so? Of course nobody wants to treat the people's representatives with disrespect or contempt, yet there is a mighty strong feeling in favor of holding this exposition, notwithstanding the legislative report opposing it. There is no such poverty-stricken wall to be heard from the people at large, as the upper house of the Legislature seems to think it has heard. There are ways and means, honorable enough, too, which can be safely and with certainty relied upon and applied in carrying out an enterprise such as is alluded to. From conversations with many wealthy and energetic citizens we are informed of a dozen different plans by which the expenses of the affair can be met and the welfare of the State and its resources and people enormously promoted. But before going too far in the matter, it is but natural that the men behind the project should desire to be informed whether or not the State senate will kindly permit them to do so.

Before leaving the subject we may be permitted to suggest that this is Utah's first semi-centenary, and no such opportunity for a celebration will come again to the present generation; there will be none when a living Pioneer may be brought to mortal view. Even if every other state or territory declined to take part, still Utah should celebrate its semi-centennial in fitting style. The advice given to the legislature that there is not sufficient time is not the advice of a friend to Utah. There is time, if made good use of, though there is not much to spare. An ordinary State fair will not fill the bill; such a proceeding would not be reasonable except late in the autumn. The semi-centennial celebration must include Pioneer Day, July 24th, to be worth anything at all; and an exhibition begun prior to or on that date might readily culminate in the characteristics of a State fair in October. The suggestion of merely an ordinary fair for the fiftieth anniversary of the entrance of the Pioneers into the Great Salt Lake valley is unworthy the occasion, and we believe that on further consideration the legislators will endorse this view.

"THE MORMONS' EXAMPLE."

The Chicago Chronicle, of Monday, the 16th inst., in its review of the church sermons of the day previous, makes copious notes of a discourse delivered by Rev. Dr. John Rusk, at the Militant church, on "The Example of the Mormons." A former resident of Utah, now residing in Chicago, invites attention to the address, of which we herewith give a synopsis:

The introduction of a new principle in the world creates new actions. When Christ enters men's hearts they attend to the poor, so the divine word says, "no man lacketh anything." The two great thoughts walked side by side, the spirit-filled man and the well-fed man. These are the two great doctors in our career. George Eliot says in Felix Holt, "A man's share in what is going on in the world is not a dog's share nor a hog's share, but a man's share." How shall he get a man's share? By getting a home. The Mormons settled that in a superb way. They