# DESERET EVENING NEWS.

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## UNWISE STRIKES.

It may be that in some occasions workmen are justified in going out on strikes. When they are imposed upon and can better their condition by leaving an employer's service and escaping the imposition, there may be wisdom in pursuing that course. But there certainly are some strikes in which great lack of judgment is displayed on the part of the workmen.

The strike of the stonecutters who were engaged on the city and county building appears to be of this unwise class. It is unfortunate that the course of the city officials in dealing with the men has been so vacillating as to exasperate them; but in quitting work they really place the whole deprivation on themselves. The municipality has not the money to meet its bills at present, but the pay for stonecutters was sure, as the men admit, though it was delayed beyond the time they thought it should be. The stonecutters were not, however, required to work entirely without immediate payment. The county's portion was forthcoming regularly, and was sufficient to enable the workmen to get along until such time as the city could meet its bills. If the stonecutters had remained at work they would have been drawing sufficient to live on, and in a comparatively short time would have received the balance of a snug little sum in back wages from the city. As it is, they shut off entirely their source of supply. The fact that the city did not come to time seems hardly a sufficient justification in this instance for workmen "cutting of their own noses to spite their neighbor's face."

The threatened strike at the Provo mills appears to have been even more ill-advised than the other. The employes at the mills were fully aware of the situation. They knew that the factory was counted to run only through the employes taking cloth and produce for their pay. That was understood when the mills came near closing last summer. The factory management kept its agreement. The demand of the strikers that cash be paid for wages was one that the factory management say, could not be complied with, and if insisted on work must have stopped. A portion of the employes did a wise and commendable thing when they refrained from joining in the demands. Fortunately for the strikers themselves they desisted from their position upon sober second thought.

The present is no time for strikes except on the most grievous provocation. Employes should exhibit a kindly feeling toward employers in a business depression like this, by having a fair degree of patience with business managers who are doing their best to keep things even. A little forbearance may enable a business man, by hard work to make both ends meet, when if pressed sharply, it would be would say, go to the wall.

## A CRISIS SURE ENOUGH.

Mr. L. H. Irvine, a grandson of Hon. Hadley D. Johnson, of this city, writes from Honolulu, on December 3rd and 4th respectively, two graphically interesting letters to the San Francisco Examiner (published in its issue of Wednesday, December 13), describing the tumult in Hawaii. The newspaper summary developed the letters, we also adorned with editorial comments made on the spot, showing the temper of the provisional government, Billings with said for fortifying palace, and of the palace itself with barricaded to resist assault either from the adherents of the queen or the U. S. marines, who, it was expected, would be landed to assist the revolutionists. There is also a probable solution of the last part of President Cleveland's much-talked-of letter of September 20th to President Dole, in which the latter is addressed as "Sirs and Good Friend," and as "Y ours Sincerely," concluding with the words, "May God have Your Ex-Money in His wise keeping" and signed, "Your Good Friend, Grover Cleveland."

The salient points of the Hawaiian news brought by this same mail have already been given in the telegraphic dispatches. The vividness of Mr. Irvine's descriptions, however, is necessarily impaired by abbreviation, and would to by any synopsis we could give. It will probably suffice to say that he depicts a scene of much confusion and uncertainty, townsfolk and there with flashes of lively indignation against the United States government, and with stiffening of grim determination on the part of the provisional government to resist foreign interference looking to the queen's reinstatement. The situation is extremely critical—that everyone must know by this time—and the consequency of service from the navy, coupled with the secretary of the authorities at Washington, only increases the anxiety. Writing for a paper that is decidedly opposed to Mr. Cleveland's policy, it is to be expected that the correspondent should report incidents in line with those views. Yet he seems to have described events with fairness, and, grave as is the crisis, there appears no reason to believe he has multiplied or exaggerated its measures.

## THE LOST TRIBES.

Where are the lost tribes of Israel? is a question that has often been asked since the attention of Bible readers was called to the promise made by the ancient prophets that Israel shall again be gathered and the history of the nation redeemed. Lately a New York paper commented favorably on the theory advanced by Lieutenant Totten, Professor Pliny Smyth and others, that the lost tribes are to be found in the Anglo-Saxon race. The paper referred to justly remarks, that it is a subject "replete with international interest and should be approached in a dignified discussion and candid consideration."

History accounts satisfactorily for a large part of the ten tribes, as will appear on consideration of the following facts:

When Israel formed an alliance with Syria against Judah, King Ahaz applied to the Assyrian ruler for assistance. He came and made the whole kingdom of Israel tributary and carried away to Media a great number of the two and a half tribes, whose inheritance had been given them east of Jordan. Ten years later Israel revolted from Assyria, relying upon Egypt for support. This brought down upon the kingdom the Assyrian king, Shalmaneser, with a large force. Samaria, the capital, fell. The country was annexed to Assyria. The rich and influential families were carried away captives and Israel was no more an independent country. This happened about the year 720 B. C.

The country thus almost depopulated was soon settled by immigrants from various parts of the Assyrian empire. These intermarried with the remaining Israelites and adopted much of their habits and customs, and even their religion. This mixed population became known as Samaritans, a few of whom still remain as an organized religious body in the Holy Land, watching carefully their old traditions and their very ancient version of the Pentateuch, there then is some of the blood of Israel to be found.

About the time the kingdom of the ten tribes was threatened with destruction, through the policy of apostacy followed by the rulers, many devout Israelites fled to Jerusalem and other cities of Judah. They became citizens of this kingdom and shared its fate. The name of one of these, Lehi, a descendant of the tribe of Manasseh, has been preserved in the Book of Mormon. Shortly before the great national calamity known as the Babylonian captivity occurred, inspired men left Jerusalem. Jeremiah, the Prophet, was one of them, but he was captured and imprisoned, but sent of treachery to his people. Lehi also left Jerusalem, with his family, having received a command to that effect from the Lord. After one of the most wonderful journeys on record, Lehi and his family reached this country. There they were blessed by God, and multiplied. Their descendants peopled not only this continent but also some of the islands of the Pacific. In the ancestors of these nations, then, we find another part of the ten tribes, chiefly of Ephraim and Manasseh.

The captives were taken to the interior of the Assyrian empire, Hosea, the King, died in the capital, Nineveh, and the rest became located mostly in Media. That they mixed with the population freely and partly lost their identity as a separate people was but a natural consequence of their previous neglect of their religion.

Assyria and Babylonia were for two great divisions of the same empire, with changing for the supremacy. Finally the Babylonians and Medes revolted and seized Nineveh and the seat of the east empire was transferred to Babylon. Nebuchadnezzar, the grandson of the Babylonian king, settled a large part of Judah into captivity. Israel and Judah, who had sojourned in Media and Assyria, now, or subsequently, in a strange land. But the Medes came to the throne of Babylon, the Persian conquerors, who allowed Daniel and many Israelites to return to Palestine.

This account found a gratification allusion to "all the people of Israel" in his decree, whether of Israel in Jerusalem should go up to Jerusalem should go up to Jerusalem, those who remained should assist them with gold, by way of contributions for the temple expense and for the rebuilding of the temple. As a result of this proclamation the chief of Judah and Benjamin formed companies to go back to Palestine. Among the returning captives were some of the lost tribes, for we read in Ezra that among the first company were several hundred souls who claimed to belong to Israel, but as they had lost their genealogical records, they were barred from receiving the Priesthood, until a prophet should arise, who through the aid of the Urim and Thummim should confirm their claim to membership among the chosen people. There, are perhaps other families, returned with the Jews to Canaan, and their return and assimilation with their brethren account for another part of the ten tribes.

After the dispersion of the people by the Romans, some still remained in Palestine. They mingled with the Samaritans and others and are actually still found among the Christians and so called Arabs, many of whom, if features are any indication of origin, have more of the blood of Israel than of Ishmael by their veins.

So far the fate of parts of the lost tribes is discernable on a clear, historical background. But the most considerable number of them who remained in the strange country to which we accompanied Lehi. Indeed, the ancient nations, themselves, are also of lost sight of in history for a long period. The country was overrun and conquered by stronger nations. The cities were razed and a whole civilization buried in oblivion. Migrations took place under these circumstances, especially northward. And those families who descended from Israel and took part in the migrations scattered the seed of the chosen race abroad. Much of it is found among the Anglo-Saxon and the Teutonic nations. This we know by revelation. For in these latter days the Lord has been pleased to raise up a Prophet, a descendant of Israel, Joseph Smith, for had that from ancient Ephraim, and through his seer gift this great truth was discovered. Not to point out the events by which these ancient became verifiable by the blood of Israel has not yet been given to any man. Let it, however, be remembered that history knows the course of several great nations, Goths, Vandals, and others, the origin of which remains a mystery. Perhaps in the migrations of these the key is to be found to the scattering of Israel to the north countries.

In the second book of Esdras, an apocryphal book of high antiquity, we are told that a number of the ten tribes in the captivity resolved to emigrate to an uninhabited place in order to serve the Lord. They crossed the Euphrates and journeyed for one year and a half to a region which the writer calls Arsareth, to dwell there until the latter times. This account, apocryphal though it be, is more than probable. But where this part of Israel now is, is not known with absolute certainty, except that they are in the "north countries." Doc. and Cov. 133:26. It has not been revealed. Conjectures and hypotheses are not scarce, but proofs in support of them are lacking.

However, all Israel will be gathered. This is the promise of the Lord through both ancient and modern prophets. And the work of gathering has commenced in the formation by the ordinance of the Lord of the Church of Jesus Christ of Latter-day Saints. The complete restoration of them is described in the Doctrine and Covenants, Sec. 133:26-35.

And they who are in the north countries shall come in remembrance before the Lord, and their prayers shall be heard, saying, Where is our God? Then the Lord shall lift up his voice unto them, and they shall know his voice, and he will make bare his arm in the sight of many nations, and they shall know that I am the Lord their God, and I will be their God.

And I will open a way for them that they may escape, that they may not be smitten; and I will go before them, and my fear shall be upon them, saith the Lord; and I will be a terrible unto my people, that they may repent.

And I will also be with them, even unto the ends of the earth, wherever they may be, saith the Lord their God.

And they shall be ashamed, and confounded, and vexed, and their seed shall be cut off, and their prayers I will not hear, saith the Lord, unto those that have transgressed against me.

And in the latter days I will bless them, nevertheless, if they bring forth fruits meet for my kingdom, I will bless them, saith the Lord, and there shall no power be given to the enemy upon them.

And I will gather them from their captivity, even from the four quarters of the earth, and bless them with my servants, and with the house of Israel, even the house of Ephraim.

And they shall be like unto a refreshing dew upon the earth, saith the Lord, and they shall be like unto a fruitful bough, even like unto a goodly olive tree, whose roots are not to be confounded, saith the Lord of Hosts, even the Father of Heaven and earth.

And I will make them a terror, and they shall be a terror unto my people, saith the Lord of Hosts, even the Father of Heaven and earth