

It has been very pleasing to me to note on my trips through the Holy Land the progress everywhere going on. Land is being cultivated, old vineyards are being cleared and planted, water cisterns and roads built. No wonder that the present movement in Palestine is causing universal attention.

The world fails to comprehend the movement that is going on. They see that this is a strange one, an event unlooked for. The believer has been looking out for it, and knows what it signifies. One thought has struck me forcibly during my stay among the Jews in Jerusalem, Hebron, and in other places. The Jews themselves need to be enlightened upon the subject of gathering. They come from almost all quarters of the globe. They are attracted to this land as to the land of the cradle of their nation, and many of them feel happy if they can drag their old tabernacles over continents and oceans and come and die here. But, in general, there seems to be no particular enlightenment on the subject of gathering. A mission to the Jews, therefore, the object of which would be to enlighten the scattered nation upon the subject of gathering, as foretold by their ancient prophets, would be a work of vast importance just at this time. But no "Christian" denomination need spend money on it. The quibbles of the Christians and their silk-lined priest are too thin. Their day is past with the superstitious ages that originated them. The Jews need messengers sent from the Lord, and they will have them; for the time is at hand.

While at this time "Bore" is having a fine time in Utah with snow, ice and winds, the farmers here have just commenced to plough and to put in their grain for the year. The grass is coming up nicely, to the great joy of cows, sheep and goats. Tiny flowers are peeping timidly up from their hiding places in the ground, just to see what is going on, and the bright-colored birds sing sweet melodies to cheer Nature once again to renewed efforts after the long hot season. Thus things are reversed; but the same Divine wisdom superintends the work here and there.

J. M. S.

HAIFA, December, 20th, 1889.

TRANSPORTATION OF THE NEGRO

With rapidly augmenting vehemence the race problem is demanding a solution, and the more thought is bestowed upon it the more formidable does it appear, and the farther away into the dim horizon of the future do all hoped for peaceful solutions recede. One class of publicists insist that the education of the colored race will solve the question. But doubters put forth the invulnerable reply, "You cannot educate a black skin into a white one." Another proposition is to diffuse the colored race thoroughly throughout all the States. The answer to this is

that there would then be a race problem in all the States, whereas it is now confined to the South.

The migration to Africa of all the negroes in the country, at the expense of the government, is urged by not a few journalists and public speakers who have put forth utterances upon the subject. Senator Morgan of Alabama favors this plan. Concerning it the New York *Herald* says:

"It occurs to us to point out to the colored people that while the negro in the eye of the law is just as good as the white man, he is no better. A proposition that the Federal government should pay the passage to western lands of the whites who live unwholesome lives in the overcrowded tenements and factories of our great cities would meet with only deserved ridicule. But why should the government do for the blacks what it would be absurd to ask for the whites?"

It is estimated that the sum of \$32,000,000 expended annually for ten years would pay the cost of transporting the entire negro race in America to Africa, and that the tax on tobacco alone would furnish sufficient revenue for this purpose. As an offset to the practicability of raising the money to pay the negroes' passage to Africa, the question is asked: Is he willing to go? The answer is, No. America is his country. For generations he has known no other. He is as strongly attached to it as are the progeny of the Puritans, or the descendants of the English settlers of Virginia. He will not leave it voluntarily. What, then, is to be done? The answer to this last question is intimated in the following ominous sentences contained in an editorial which appeared in a late issue of the Birmingham (Ala.) *Age-Herald*:

"The *Age-Herald* is not prepared to appear as a champion of the deportation scheme. A more practical plan may be devised for the separation of the races, but we have small patience with the flippant manner in which these small-bore great men and editors of like caliber affect to treat so grave a proposition. As for the Constitutional barriers in the way of such a movement, they may be more or less strong. But if the white people of America should come to a unanimous conclusion that the thing should be done, it would be. No parchment regulation made at a time when passion and mad fanaticism run riot could stand in the way. Desperate cases require desperate remedies. The race problem in America is a desperate case."

"No parchment regulation" "could stand in the way" if the whites should determine to rid the country of the blacks. It would be exile, or extermination by a more summary process. "No parchment regulation," in other words, no law will "stand in the way" when the crisis comes. More than once already,

within the borders of the United States, has the edict "exile or extermination" been enforced upon a class of citizens who were as strongly attached to American soil and institutions as any that lived. We refer to the "Mormons." "Parchment regulations," such as constitutional guarantees and legal inhibitions, were not permitted to "stand in the way." The general government did not interfere to prevent the great wrong, the seeds of which were deeply and widely sown, and have since been assiduously nurtured. A crop in proportion is therefore to be expected.

AT EVANSTON.

Apostle John H. Smith and Bishop O. F. Whitney returned January 28, from a trip to Evanston, Wyoming, whither they went on January 25, by request of the Presidency, for the purpose of attending the dedication of the new meeting-house erected by the Latter-day Saints of that place. On the outgoing train they were delayed a couple of hours just this side of Ogden, waiting for the south-bound passenger train, which had been hindered by snow-drifts.

Reaching Coalville on the Union Pacific, without further delay, they were there joined by President W. W. Cluff, Counselor Alma Eldredge, Elders Peterson, Branch, Allen and others from Summit Stake, of which the Evanston ward is a part. The party arrived at their destination a little after three o'clock in the afternoon. They were met at the station by Bishop James Brown and other local brethren, and after a cordial greeting, conducted through the rain and sleet and thaw and wind that was playing havoc with the heavy snow-drifts banked upon every hand, to comfortable quarters in various parts of the town.

On Sunday morning the Saints assembled at their new meeting-house, where services were held, beginning at half-past ten o'clock, the congregation, which was partly composed of the Almy ward—a few miles away—and a slight sprinkling of outsiders, being addressed in turn by President Cluff and Apostle Smith, whose interesting and instructive remarks were highly appreciated.

At half-past two in the afternoon the doors of the meeting house were closed upon an interior crowded to suffocation, the entire seating capacity being taken, many extra chairs filled, and people remaining standing in the aisles and near the front entrance. The steps leading to the platform of the pulpit were also similarly occupied.

Bishop James Brown requested the attention of the assembly and gave out the opening hymn:

This house we dedicate to Thee,
Our God, our fathers' God,

which was sweetly sung by the Evanston choir, led by Brother Thomas Parkinson. At its conclusion Apostle Smith took the stand