

# THE DESERET NEWS.

TRUTH AND LIBERTY.

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GEO. Q. CANNON,

Editor and Publisher,

Salt Lake City, Utah Territory.

**Bishop WILLIAM BUDGE** is authorized to act as GENERAL AGENT for the DESERET NEWS throughout Cache County.

**Elder GEORGE FARNWORTH** of Mount Pleasant, is appointed GENERAL AGENT for the DESERET NEWS and JUVENILE INSTRUCTOR for Sanpete County.

## Special Notices.

**FLOWER-TALK.**—A proposal can be made in a choice bouquet, and Burnett's delicate perfume, "Florimel," resembles it. Let all beaux remember this.

**BURNETT'S COCAINE** needs only to be tried to be pronounced a superb hair dressing.

**BURNETT'S COLOGNE** is distilled from the choicest foreign flowers.

**BURNETT'S ORIENTAL TOOTH WASH** is an effectual detergent after smoking.

**ROSE COLD, HAY FEVER, &c.,** have met an antagonist in Whitcomb's Asthma Remedy.

Post masters and other persons throughout the country are in daily receipt of speciously worded circulars from Oroide Watch dealers in New York city, to invest, or to act as agents, for some so-called celebrated Oroide Watch. Our readers will save themselves, and perhaps their friends, from humbuggery in this matter, by remembering that Oroide is simply a high sounding word for brass, and that Oroide is brass—only brass and nothing more. The brass is tinctured with some preparation to prevent its coloring, and is called Oroide, but the value per pound is the same as the original brass. In a suit brought against a New York firm, by the National Watch Company, for advertising Elgin watches C. O. D., numerous Express agents throughout the country made affidavit as to the worthless character of most of the watches sold by C. O. D. advertisements, and of the numerous class of Oroide Watches sent out by Express from New York. The Agent at Madison, Wis., testified that "of all of that class of Watches that had passed through his hands, he had never known one to prove worth a five dollar note, and that the purchasers were invariably dissatisfied, and considered themselves swindled." Other Agents testified from practical observation to the same effect. In view of the light thus thrown upon the Oroide Watch business, we trust none of our readers may be taken in by those circulars. If a person is inclined to buy a watch, let him go to a dealer whom he knows, and can hold responsible, and buy a watch of known character and of value, such as those made at Elgin, Ill., Roxbury and Waltham, Mass., and by the best Swiss makers; they are all good and will last five times as long as the Oroide watches. It certainly is a better investment to pay twice as much, and get a valuable article, than it is to pay out money and have a piece of brass to show for it.

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**EDUCATIONAL BOOKS.**—Those desirous of purchasing standard educational works are referred to the advertisement of A. S. Barnes & Co., of William street, New York. Their series of books is very large and embraces every grade and department of education, from the rudiments to the classics.

## ESTRAY NOTICE!

I HAVE in my possession a 3 year old HEIFER, branded B on left shoulder and X on left hip and two figures five on left side, with both ears marked color pale Red. The owner is requested to come prove property, pay charges and take her away.

CHARLES NOWLON,

d197 s46 w24 1e Union, South Cottonwood

## SANDWICH ISLANDS JUBILEE.

A Grand Jubilee Festival has recently been held at Honolulu, Sandwich Islands, in honor of the landing of the first American Missionaries on those Islands in 1820. The entire native and foreign population of Honolulu and the adjacent districts, besides many from other islands, came to the celebration. A native by the name of Kuaea, and who is called by some the Daniel Webster of the Sandwich Islands, delivered the Jubilee sermon in native; and Mr. Damon, who passed through this city a few weeks ago, and who is the chaplain of the Seamen's Bethel in Honolulu, preached the Jubilee sermon to the whites. These were delivered on the Sunday previous to the day adopted as the celebration day.

The old stone church was selected as the place for the celebration of the anniversary, to which those who participated in the festival marched in procession. The Rev. Dr. Clark, Secretary of the American Board of Commissioners for Foreign Missions, had been sent out from Boston to represent that Society at the Jubilee. He, and a number of other prominent gentlemen, addressed the audience, among whom were the King and the ex-Queen Emma, the members of the Cabinet and the diplomatic representatives of America, England and France and the consular corps. But the persons who occupied the seats of honor on the occasion were two ladies—Mrs. Whitney and Mrs. Thurston—widows of two of the first missionaries, and the only ones living of the little band who went to those Islands in 1820. Our readers will be interested in knowing that Mrs. Whitney is a sister of Bro. Edward Partridge, deceased, the first Bishop of the Church of Jesus Christ of Latter-day Saints, whose family dwell in our midst, and whose name is familiar to every member of the Church.

Of course upon such an occasion contrasts would be drawn between the past and the present. The condition of the people and country fifty years ago was compared with the present situation and surroundings, and the conclusion was arrived at by the speakers that there was no nation on the face of the earth which had ever made such progress in so short a time. As proof of this it was asserted that the Hawaiians were a law-abiding, Sabbath-keeping people, and education was so general that it was extremely rare that a man or woman could be found who did not know how to read and write, while even in the United States there were thousands who could not do either. In relation to the keeping of the Sabbath contrasts were drawn between the quiet and decorum which prevailed on the Islands on that day, and the keeping open of shops for the sale of merchandise on the Sabbath in the city of London, and the casting of eight millions of ballots on that day recently in France.

It was very natural, under the circumstances which surrounded the speakers on that occasion, to indulge in considerable self-glorification; but of what use are all the benefits enumerated as having been brought to the Sandwich Islanders, in view of the terrible fact that they are dying out more rapidly than any nation in the world of which Christendom has any knowledge? Education, the observance of the Sabbath and a redemption from the evils of heathenism are all excellent; but there is room for question whether a little less education and a little more heathenism might not be better, if the nation could only be preserved from destruction thereby. The missionaries to that country have labored hard for long years to redeem the souls of the Islanders; but they have known very little about the proper manner of saving the bodies of their converts. Their whole system has been a kind of forcing process; they found a barbarous people entirely ignorant of what is called civilized life, and they laid themselves out to civilize them and bring them up to a certain standard in the shortest possible time. They have been partially successful; but their training has

been unnatural. Their wards are rapidly perishing; and unless there be a radical change of policy the prospect is that before many years pass away the nation "which has made greater progress than any other on the face of the earth," will be extinct.

## AN EXCITING RACE.

AN exciting steamboat race terminated on the fourth instant, between the steamboat *Robert L. Lee*, Capt. Cannon, and the steamboat *Natchez*, Capt. Leathers, the distance run being from New Orleans to St. Louis. Previous to the race the *Natchez* had made a very fine trip between the two points—making the fastest time that had ever been made. But the *Robert E. Lee*, in the race which was arranged between it and the *Natchez*, made the trip in three days, eighteen hours and fourteen minutes, beating the *Natchez* six hours thirty-seven minutes, and beating her former crack trip three hours and forty-four minutes, and the *James M. White's* famous time over the same distance in 1844, (a run which had never been equalled until the *Natchez* made her great trip) four hours and fifty-five minutes. It is claimed that no event in the West or South ever attracted so large a share of popular attention, or aroused such a pitch of popular excitement as this race. It is said that one million dollars have been lost and won on it; it may be added that not less than one million persons, first and last, saw it. The start off at New Orleans on Thursday afternoon, June 30th, was witnessed by nearly half the population of the city, who knew the race was to come off, and had collected on the bank and about the shipping all the way from the centre of the city to Carrollton to see the boats off. All along the plantations on the coast, below Natchez, at the river towns, villages and cities in Louisiana, Mississippi, Arkansas, Tennessee, Kentucky, Illinois and Missouri, could be seen from the deck of the *Lee* gatherings of persons, which made the passage of the boat seem to be through two almost unbroken ranks of living beings, for the whole twelve hundred miles.

At St. Louis it seemed as if the whole population of the city had congregated in the vicinity of the river, and the excitement was most intense. All the amusements, excursions, etc., incident to the national holiday were entirely forgotten in the absorbing interest of the steamboat race. The *Robert E. Lee* was built at New Albany, Ind., in the year 1866. She was built under the immediate supervision of her Captain, John W. Cannon. New Albany, Ind., is three miles below Louisville, and Louisville claims it as her boat yard, and boasts that it turns out the fleetest and best steamboats in the world. The *Natchez* was built at Cincinnati, in 1869, and is the pride of the boat builders of that city. In one sense the contest was a trial of skill between the two Ohio river cities, in which each heavily backed its favorite. It is said that Louisville will indemnify the *Lee* for the expenses of the race, and that Cincinnati will do the same for the *Natchez*.

## A HINDOO REFORMER.

KESHUB Chunder Sen, the Hindoo reformer, who is about to visit this country, is a remarkable man. He is on a tour of inspection of the institutions of the professedly Christian nations, and has created quite a sensation in England. He is native of Calcutta, where his wife and four children are awaiting his return. He is in his 33d year. A man of liberal, advanced ideas, he advocates the abolition of idolatry and of caste,—though himself belonging to the physician caste, the highest caste in India but one—and the adoption of a belief in one God, the everlasting Father and Friend of mankind. The English papers in commenting upon his visit to England say that it is a significant sign that at a time when the church of England is disquieted by the dissension of Ritualist and Rationalist, and when the Roman church is forging her thunderbolt-ana-

themas to hurl at all who doubt her infallibility, there should come a man from heathen India, the cradle of mythology, the land of caste, the home of superstition and fanaticism, to teach Europe, which claims to be enlightened, the virtue of toleration, the beauty of morality, the unity of truth, and the brotherhood of humanity. He desires to learn all that he can; for he aims to promote education, to get rid of caste and to imbue his countrymen with a higher moral life. But he acknowledges that the conflicting creeds and rites with which he meets among professed Christians, all basing their belief on the Bible, bewilder him. It is questionable whether his visit will inspire him with very high views or respect for so-called Christianity, or its morals, as he sees them exemplified in Christendom.

There is much about Keshub Chunder, Sens belief that is incorrect; but he has displayed wonderful zeal and enthusiasm in his endeavors to elevate his race, to have them forsake idolatry and to carry out in their lives the truth so far as they could comprehend it. His views of the Savior may be partly gathered from an extract taken from one of his addresses:

"Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified? (Applause.) Blessed Jesus, immortal child of God! For the world he lived and died! May the world appreciate Him and follow his precepts. [Applause.]"

Yet, like the Unitarians, he refuses to believe in the divinity of the Savior's person. At another time while speaking of Him he said:

"He (like all other prophets) is a God-man, an incarnation of God, not the divine nature in mortal form; but simply God manifest in humanity, not God made man, but God in man."

On this point he is evidently mixed, and he does not understand that Jesus is, in truth, "the immortal child of God," or he would comprehend that He was the Divine nature in mortal form. According to his view Jesus was a truly great and good prophet; but neither He nor His religion, according to Keshub Chunder Sen's ideas, embody all that is good. He thus discourses about the Hindoo and Mahomedan religions:

"But I must emphatically say it is wrong to set down Hinduism or Mohammedanism as nothing but a mass of lies and abominations, and worthy of being trampled under foot. Proscribe and eliminate all that is false therein, there remains a residue of truth and purity which you are bound to honor. You will find certain central truths in these systems, though surrounded by errors, which constitute their vitality; and which have preserved them for centuries in spite of opposition, and in which hundreds of good men have always found the bread of life. It is these which form even now the mighty pillars of Hinduism and Mohammedanism, and challenge universal admiration and respect. It is idle to suppose that such gigantic systems of faith will be swept away by the fervor of youthful excitement, or the violent fulminations of sectarian bigotry, so long as there is real power in them. All the onslaughts which are being leveled against them in this age of free inquiry and bold criticism will tend, not to destroy them, but to purify them and develop their true principles. The signs of the times already indicate this process of purification and development; and I believe this process will gradually bring Hinduism and Mohammedanism, hitherto so hostile to each other, into closer union, till the two ultimately harmonize to form the future church of India."

Keshub Chunder Sen will be likely to accomplish much good for his countrymen, should he persevere as he has begun. His visit to Christendom will probably have the effect to strengthen him in his own views and to make him more energetic in their propagation. There is very little that so-called Christianity has to offer to a man of his advanced thought. He will find himself bewildered whenever he attempts to reconcile its professions and fruits with the Book from which it asserts it derives its authority and doctrines; its inconsistencies will scarcely have any attraction for him.