DESERET EVENING NEWS.

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CHARLES W. PENROSE, - EDITOR

Friday, - January 24, 1890.

HOBGOBLINS.

THE brain of the chairman of the "Liberal" committee seems to be seriously affected with bolgoblin hallucinations. Yesterday we quoted from his speech at Armory Hall, made on Wednesday evening, this product of a superheated imagination:

"The Saints are becoming so afraid of the name of Scott that they look under their beds at night to see if he is there, and try to frighten refractory children into silence by telling them George M. Scott is coming."

Now he has set up a scare-crow for the benefit of his own clan, as will be seen by this, from a report of a speech made by him last night:

The judge also stated that the Mormon leaders were boasting on the street that they had a large number of Pinkerton detectives in the city looking after the Liberals. He trusted that no Liberal would be frightened by any of these attempts to intimidate.

The only individual we have heard of having talked about Pinkerton detectives was "Bee Sting" Nichols. It is devoutly to be hoped, for the sake of the "Mormon" Church, that he is not a "Mormon" leader."

A SENSIBLE VIEW.

THE Swedish *Herald* (Svenska Herolden) has in this week's issue the following editorial on the People's political work:

"The election is near at hand, and we may therefore expect to see the People's ticket published within a few days. No one knows yet who the gentlemen are that will be on the ticket, but we can assure our readers of this; they will be men who have the confidence of the people, are respected in the community, and capable of performing what will be required of them when elected. We believe, or at least hope, that a Scandinavian will be on the ticket—one who has the respect of his countrymen and others; but we do not care whether he is a Swede, a Dane, or a Norwegian. Of course people frequently differ from each other in estimating a man's ability, but under all circumstances all should be contented with the result of the convention.

Last Monday evening primaries were held in all the school districts of the city and delegates were elected to the convention. This convention will meet in a few days and prepare a ticket, and those whom this convention, by a majority of votes, place on the ticket are the People's choice by representation, no matter as to the nationality of the citizens who shall be candidates. The City Council is simply composed of representatives of the people, their servants in managing the affairs of the city for the welfare of the inhabitants at large, without regard to nationality, religious belief or political views. What we want to say is, that we would not wish a man put in the City Council solely on account of his being a Scandinavian; but because he is as a citizen of Salt Lake, qualified for the position, we are opposed to any such steps; neither should we like to see a man objected to on account of being a Scandinavian, if he is able to fill the position. But the People's Party is just, and free from such narrow-mindedness, which is so conspicuous in the so-called "Liberal" party.

We hope that everybody understands that it is the majority of the people in a city or community that controls its affairs, and not the majority of any society or nationality. Therefore the ticket that the convention prepares is the ticket that every Scandinavian voter of the People's Party will vote, whether there is a Scandinavian on it or not. But if there is one on it, the *Herolden* will be proud of the fact, there being men among the Scandinavians high of standing in the community.

SCHOOL COMMISSIONER'S REPORT.

THE Territorial School Commissioner of Utah is a standing illustration of a piece of gross injustice and a flagrant breach of American customs, perpetrated at the expense of the people of the Territory. He is an officer foisted upon them without their consent, but whose salary, etc., they are compelled to pay. Were the office filled by a man who desired to serve the best interests of the whole people, and pursued just and intelligent methods for the accomplishment of that end, the objectionable manner in which he is constituted an officer might be made less offensive to the American citizens over whose public interests he exerts an influence. But when the character of the incumbent corresponds with the methods by which he is made such, both are rendered more obnoxious.

The report made to the Legislative Assembly on Wednesday last, by Hon. Jacob S. Boreman, the present Territorial School Commissioner, is in harmony with the manner of his appointment to office. In other words, it is unjust and un-American in spirit, inconsistent with the truth, and aims to accomplish a purpose through the use of unfair means. Only a few of its inconsistencies with truth and with itself will be noted here. It gives the following statistics:

"The following churches have schools in the Territory, viz.: Presbyterian, 23; Congregational (New West schools), 24; Methodist Episcopal, 22; Roman Catholic, 6; Protestant Episcopal, 5; Evangelical Lutheran, 1; Baptist, 2; and Mormon, 4. The total number of children in these schools, so far as I have been able to learn, is about 9,000 in non-Mormon schools and about 1,500 in Mormon schools. The full reports are not made by the schools and consequently the schedules do not show the full number. From most of the denominational schools no report is made as to whether the children are of non-Mormon or Mormon parentage. Therefore, although it is not strictly correct, I class all in these denominational schools (excepting Mormon schools) as non-Mormon and those in Mormon schools as of Mormon parentage."

The popular claim is that a large proportion of the children in sectarian schools other than "Mormon" are of "Mormon" parentage. But accepting the Commissioner's classification as correct, we have 8000 non-"Mormon" and 1500 "Mormon" children attending religious schools in the Territory. It will be remembered that, according to the Commissioner, no considerable portion of the 8000 are being taught in sectarian schools for the purpose of alienating them from "Mormonism," they not being from "Mormon" families. It will also be noted that he gives a total of 93 religious schools in the Territory, exclusive of "Mormon" schools.

After making this showing, he insists upon what he alleges to be the "antagonism of the Mormon leaders to the district schools," and quotes President Woodruff as follows:

"We feel that the time has arrived when the education of our children should be taken in hand by us as a people. Religious training is practically excluded from our district schools. The perusal of books that we value as divine records is forbidden. Our children, left to the training they receive in these schools, will grow up entirely ignorant of these principles of salvation, for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal."

He pursues at some length his criticism of the "Mormon" Church for establishing Stake schools, charges that, by so doing, it is crippling the district schools, and urges that in order to check its success, the latter should be made free.

All this censure of the "Mormon" Church is called forth by its having established six religious schools. But the Presbyterians, who have thirty-three such schools, have done nothing to depopulate nor antagonize the district schools. There is no word of censure for the Congregationalists who have twenty-four, nor for the Methodists who have twenty-one sectarian schools. By the way, the censurer is himself a Methodist, and while Judge of the Second District Court at Beaver occasionally occupied the pulpit in the absence of the preacher, besides carrying his Methodistical prejudices on to the bench, thus occupying the central position of a religio-judicial tester board. There is no "antagonism towards the district schools" in the ninety-three institutions which different denominations have established in Utah for the religious training of *their* youth, in connection with secular instruction; but in the *six* schools which the "Mormons" have established for a like purpose is seen a deadly menace to the public school system, which calls for radical legislation.

Have not the "Mormons" the same right that other sects have to impart moral and religious instruction to their children? What sense or justice is there in saying that the "Mormons" are opposed to the welfare and progress of the public school system, because they favor the establishment of private institutions in which their children may be taught religious truths? If the doing of this by the "Mormons" weakens the public schools, is not the result the same when it is done by the Presbyterians or Methodists?

Do not the reasons assigned by President Woodruff why the "Mormons" favor religious schools exactly correspond with those which would be assigned by almost any religionist? They certainly do, and he had a perfect right to enunciate them, and lose upon them advice to his co-worshippers. Any attempt based upon that advice, to make it appear that he is an opponent of the public schools, would be equally applicable to leaders of other religious bodies, and is illogical and unjust.

PARADE TOMORROW NIGHT.

It will be seen by reference to our local columns that the People's Party will parade tomorrow evening. To accomodate those members of the party who may be somewhat detained, the time has been delayed one hour.

The success of the parade depends, of course, largely upon the numbers present. The fear has been expressed that many men will be prevented from participating because of the late hour of closing at business houses, but we believe we can safely say in behalf of at least the People's party employers that no straw will be thrown in the way of the success of the parade and that they will close their places of business to accommodate their employes. Let this parade make the other seem like a rehearsal.

TODAY'S TELEGRAMS.

In a Critical Condition.

LONDON, Jan. 24.—Judge Manisty, of the Queen's Bench division high court of justice, was stricken with paralysis while sitting on the bench today. His condition is serious.

Nellie Bly Bound Eastward.

CHICAGO, Jan. 24.—Nellie Bly arrived at 8 this morning on a special train, and left at 10:30 on the regular Pennsylvania. She should arrive in New York at 4 p. m. tomorrow.

Delagoa Bay Railway.

LONDON, Jan. 24.—The Delagoa Bay Railway has been completed to the frontier of the Transcontinental.

Spurgeon's Health.

LONDON, Jan. 24.—Advices from Mentone say there has been a further improvement in the case of Mr. Spurgeon, and that he is now able to leave that place.

"Kicked, Cuffed, and Spit Upon."

PARIS, Jan. 24.—General Boulanger has sent a telegram to M. Paul Deroulede and his colleagues in the Chamber of Deputies who led the recent revolt in that body, when M. Jeffrin attempted to speak, congratulating them upon showing themselves to be real defenders of universal suffrage.

Martinean, a member of the Chamber of Deputies who recently seceded from the Boulangist party, entered a meeting of Boulangists held here last night. He was immediately attacked, kicked, cuffed, and spit upon and compelled to sign a resignation of his seat in the chamber.

Death of Riddleberger.

WINCHESTER, Va., Jan. 24.—Ex-Senator Riddleberger died at two-thirty o'clock this morning.

A Deputy Sheriff's Suicide.

LAMAR, Mo., Jan. 24.—Joseph Garrett, deputy sheriff and jailer, shot himself through the heart yesterday. He has left a wife and seven children. The only motive was despondency, caused by the unfounded rumor that he had connived at the recent escape of some prisoners.

Look Out England.

LISBON, Jan. 24.—A large meeting was held in the Trinity theatre last night to start a fund for the national defense. The Duke of Palmes presided. A committee of one hundred and twenty, consisting of leading citizens and naval and military officers, was appointed to solicit subscriptions to the fund. A number of speeches were made in which England was bitterly assailed for the course she has followed in the dispute with Portugal, and the French and Spanish were lauded for their sympathy with the Portuguese.

Pears' Soap is the most elegant toilet adjunct.

OUR CHICAGO LETTER.

The "Mormon" Doctrine Preached by Moody, the Evangelist.

CHICAGO, Jan. 21, 1890.—(Special Correspondence of the DESERET NEWS.)—Last Sunday the famous evangelist, Mr. Moody, preached a sermon in this city which has raised a commotion in religious communities. He preached on the second coming of Christ. His language has no equivocation or ambiguity about it. Orthodox preachers are aleaving him, and strict sectarians are calling him a "Mormon," a follower of Joseph Smith, etc.; and really his sermon is well worth perusing, especially by Utah citizens. Inasmuch as this sermon was delivered to a vast and attentive congregation, it is a good index of what is coming, and will show to Latter-day Saints that fight is breaking. On several occasions heretofore I have stated that Mr. Moody was borrowing largely from "Mormon" doctrine and "Mormon" discipline. His Bible Institute is now completed and in full working order. He is training 600 students, male and female, for evangelical work. This Institute is simply a "Mormon" Sunday school on a large scale. The work, teaching, discipline and doctrine he has taken bodily from the "Mormon" Church, and some day he will perhaps say so. As his sermon of last Sunday makes much better reading than that about price-fighting or baseball playing, I cannot do better than submit a lengthened extract from it, as published in one of our local papers, and one too especially inimical to Latter-day Saints and to Utah. Here it is:

"I have announced that I will preach this morning upon 'Christ Returned,'" said Mr. Moody in beginning the sermon. "It is called a controverted subject. I don't propose to take it up in that way. Christian people are all agreed that the Lord will return. The time of His coming is alone in doubt. The pre-millenialists say that Christ will return to reign over the world and set up His Kingdom among us for a thousand years. The post-millenialists say that the world will grow better and better until Christ will be drawn right down here from Heaven. I believe that Christ is coming to reign here on earth. Man will have his day and then Christ will come and reign. What if our watches do not agree as to the time? Take that grand old First Corinthians. 'Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye.' Paul believed that not all of us should die. In the fourteenth chapter of John Christ says 'For I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you with myself.'

BIBLE PROPHECIES OF CHRIST'S RETURN.

'Notice this thing: that we have the same authority that Christ will come again that was given to the world of His first coming. When the disciples stood looking up into heaven at the time of His ascension there appeared two angels, who said unto them: 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go to heaven.'

"Of the five great sermons in the Gospel of St. Matthew we have in the last, the sermon on Mount Olivet, the promise of His return, but He gives no time. In the twenty-fourth chapter, thirty-fifth verse of Matthew, he says: 'Heaven and earth shall pass away, but My word shall not pass away.' Now, nineteen hundred years almost have passed away, and at no time has the world known Him so well. The Bible is just coming in. You have heard what the moon did when the dog barked at it. It just kept on shining. The infidels can keep on barking at Christ. He will come again, perhaps, when He is most expected. The world will be busy making money and won't be ready. Chicago won't be ready. Chicago will be reading the Sunday newspapers. Therefore be ye also ready.' What a stir it will make in Chicago. 'For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.'

"The first portion of the New Testament was written on the second coming of Christ. Before Matthew, Luke, Mark and John, before the Acts and the other epistles, Paul wrote his first letter to the Thessalonians. 'For of me believe that Christ died and rose again, even so them also that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven. Then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord.'

NO SIGN WILL BE GIVEN.

'Isn't that glorious. Then say it is too wonderful to be true, too glorious and grand. But it is not half so wonderful as His first coming. 'Take ye heed, watch and pray: for ye know not when the time is.'

"In those verses Christ tells you to watch, watch. In Luke xxi, 34, we find the same principle: " " " and so that day come upon you unawares.' As long as Chicago spends $30,000,000 a year for whisky she will not be ready. She is overcharged with whisky. He does not tell you to watch for the rebuilding of Jerusalem, but for His return. The true attitude of the Christian is watching for Christ, 'and to wait for His Son from Heaven.' The true attitude of every son of Adam since the fall has been one of waiting, waiting for Christ, except the thirty-three years He was here on earth.

"He may come before I get through this sermon. Now don't go off and say that Brother Moody said that Christ was going to come this morning. I said He might come. What He will do when He comes none of us know. Some people believe it will be like a lightning in the east, and that He will do things like a whirlwind."

Mr. Moody then began reading a poem entitled "Coming," founded upon the thirty-fifth verse of Mark xiii: "At even, or at midnight, or at the cock-crowing, or in the morning."

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the setting sun.

Mr. Moody's voice became husky and faltered. He stopped and applied his handkerchief to his eyes and then turned to Mr. Torrey.

"Won't you please finish it," he said, and then sat down and buried his face in his handkerchief, overcome by his emotion.

Sensitive women allowed the tears to trickle down their faces, the men huskily cleared their throats to control their manly sympathies. Mr. Torrey finished the poem, which ended:

It may be at the morning,
When the world is hushed and still
To hear the voice of Jesus say,
"Come, child, I will."

Then the poem went on:

I left my bed to watch the door, and ask
If He is come;
And the angel answers sweetly,
In my dream:
"Only a few more shadows
And He will come."

On Sunday night Mr. Moody spoke a second time to a still greater audience, aisles, galleries and stairways being crowded with people standing on tiptoe to hear the great evangelist. Here is an extract from what he said:

"Be not deceived, God is not mocked. Whatsoever a man soweth, that also shall he reap," was the text for Mr. Moody's sermon. Like the laws of the Medes and Persians it is unchangeable, he said. It applied to Adam in Eden to Cain down to it, and has stood 6,000 years since "I gave out that text in Connecticut once," said Mr. Moody, "and a man in the audience spoke aloud and said he didn't believe it. He didn't want to believe it. When the meeting was over the sheriff arrested him on a charge of stealing. That was why he didn't want to believe it. He was hurt by it. You hear men crying out against preachers and the Gospel. They have been hurt. There are four facts I want to place before you.

1. Man expects to reap when he sows.
2. He expects to reap the same kind he sows.
3. He will reap more than he sows.
4. Ignorance of the kind of seed he is sowing makes no difference in the harvest."

REAPING THE SEEDS OF EVIL.

Mr. Moody then elaborated these four heads. Saints and sinners alike, you have got to reap what you sow. If you curse and swear your children will curse and swear. You will reap the same kind of seed you sow. There is not a man on earth who can afford to sell liquor, because if you sell my son liquor somebody will sell your son liquor. That's the law. Is there a rum-seller here tonight? I want to ask him if he can find a man who has been in the business twenty years who has not got the curse in his own family? I don't ask him to sell out his business. Take an ax and let the stuff run into the sewer. You say you will starve then. Think of it—a manyr in the nineteenth century! Grand! A man starved to death because he wouldn't sell liquor! I'd see that last martyr go a mountain higher than any in the land.

Mr. Moody then told the stories of Jacob and of David to point the moral that a man will reap more than he sows. "I've been building up a Christian character for thirty-five years," he said, "but I could blast it in thirty minutes." He told a number of apposite stories, and concluded with an appeal to young men.

Here Mr. Moody hits the nail on the head, and accounts for the opposition to "Mormonism." The Thieves and Cut-throats oppose it because, to them, the truth is bitter. In fact Salt Lake Gentiles might peruse this sermon with profit, and that Kingdom which they fear so much may be nearer at hand than they fancy. It is not the fact that Mr. Moody preaches so boldly and openly that means everything; but it is the fact that thousands are already prepared to hear with tearful emotion, in Chicago, doctrine that sets judges, juries, sheriffs, and legislators grinding out penal laws in Utah. It is this fact which means much, and which should dispose Latter-day Saints to maintain their position with dignity, decorum, fortitude, and faith in God.

JUNIUS.

LETTER FROM PALESTINE.

An Interesting Journey From Jaffa to Haifa.

HAIFA, December, 29th, 1889. (Special correspondence of the DESERET NEWS.)—In taking a glance at the map of the Holy Land it is found that the road from Jaffa to Haifa passes for the greater part over the celebrated Plain of Sharon. This plain, which extends from Jaffa to Cesarea, and from the mountains of Judea and Samaria to the Mediterranean, was anciently famed for its fertility and suitability for pasturage. Here the rose of Sharon, which furnished Solomon with one of his grandest poetical figures of speech, is supposed to have grown (Songs of Solomon, ii. 1). Over this flowery plain Prophets and Apostles have often trod. Myriads of Crusaders have here felt their hearts swell with wild enthusiasm. As the great plain is today it reminds one of the word of God: "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness" (Isaiah 33, 9.) But in seeing this, how joyful it is to remember, at the same time, that there still is hope for the desolate places. "The wilderness and the solitary place shall be glad; the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." (Isaiah xxxv, 1, 2).

I was contemplating these truths as I rode out from Jaffa in company with Brother Smart one day at the beginning of this moth, in order to visit Haifa. On the route between these two cities but few objects of interest are found to commin tourists except what remains of the once celebrated town of Cesarea. Our drives through the thrifty little German colony of Sarona, and then, after a little while, crosses the largest river on the plain. At this time of the year, owing to an unusual scarcity of rain, one could cross the river on foot, jumping from rock to rock. But in the late spring, when river and brooks are full of water, it is quite deep. However, the donkeys, horses and camels usually wade it, with riders in the saddles.

A great object of interest to me was the Jewish colony, a little farther on, called *Mebesch Tekvah*, "the Door of Hope." We halted at this place for an hour and a half, and had a good opportunity to look round the streets, though a falling shower of rain did not contribute to the pleasure. Like the rest of the Jewish colonies, this "Door of Hope" presented an inviting appearance. A great well or cistern in the entrance to the colony, from the interior of which water was constantly drawn by a blindfolded mule, working an ingenious but rudely constructed pump, was a prominent feature of the establishment. The water was good, and even the surrounding Bedouins, whose tents were seen in picturesque groups at a distance on the plains, seemed to appreciate its qualities. I conclude this from the fact that dark, bare-armed damsels were constantly seen coming to fill their big jars at the well; and it was interesting to see representatives of the two brother nations, the Jews and the Arabs, in unity and peace, enjoy the refreshing gift of Nature. Water always was, and probably always will be, a precious thing in Palestine.

From *Mebesch Tekvah* we drove on over the plain, passing the ruins of Arsuf, an interesting edifice, imposing even in its destroyed condition. From the explanations given by the driver, who, by the way, was a young Jew from Jaffa, I gathered that this is the place by Josephus mentioned as Apollonia. The driver told me that here was fought the last battle between the Jews and the Romans, but he evidently mixed history up a little, referring rather to the battle between the armies of Saladin and Coeur de Lion, in the year 1191. Round these ruins Bedouins swarm, ignorant, probably, of the fact that they are treading on the dust of immortal heroes. Buffaloes are seen feeding in the adjacent marshes.

Now the road continues through a fertile land. We pass several villages, all quite diminutive. The boys congregate as our vehicle approaches, and a shower of rocks and pebbles are thrown at us. Some of these missiles hit the wagon, and make our friend the Jew feel like pronouncing a blessing upon the little sinners. One of my fellow passengers, an Arab, jumps out and offers to take up the battle single-handed against the whole mob. He advances a few steps with rapid strides, and sends a few rocks into the ranks of the attacking army. A panic ensues. The said army, barefoot, etc., runs howling, each man his own way, to find shelter in the village. Our valiant defender, the Arab, resumes his seat in the wagon and triumphantly we, that is our horses, tradged along. Never was a more uneven battle fought except at Thermopyle. The battle of Narva—where each Swede fought against ten Russians—was nothing compared to this.

The place of interest on this road is, as already intimated, Cesarea, now called Kalasiyeh. Its vast ruins now serve mainly as quarries. Building rocks are constantly carried away from here and used for building in other places. Thus, many of the elegant new edifices of Jaffa are made up of rocks from the fallen palaces of the Herodian city.

Cesarea was built by Herod the Great, who spared no pains nor expense in its erection. This monarch is celebrated for his great architectural enterprises. In Jerusalem he built a theatre, an amphitheatre, a royal palace and commenced the restoration of the temple. The old capital of the kingdom of the ten tribes, Samaria, he reconstructed and gave it a new name, Sebaste, and Tyre, Sidon, Beirouth, Damascus, Antioch, and even Athens, were by him ornamented with monumental edifices. Cesarea was an important city on the road between Egypt and Phoenicia. A Herod, with an eye open to the advantages of the situation, did all he could to secure its prosperity, and succeeded so well that some time after his death, Cesarea was the chief town in Palestine. It was the residence of Festus and Felix, and other Roman governors, but since the time of the crusades the place has gradually sunk into insignificance and ruin. Its inhabitants at present consist chiefly of a small number of Bosnians, who have made their home here and built a few small houses.

What a subject for reflection is here! A traveler may conjure up before his mind the pomp and splendor of the Roman city in its days of glory, when port and streets were alive with commerce, and its temples and palaces gay with festivity, its citadel filled with invincibles, its legions of the proud Roman army—and now see ruins upon ruins! *Sic transit gloria mundi.*

In the New Testament, Cesarea is often referred to. Paul once, in order to escape the perfections of the Jews in Damascus, was let down by the brethern from a wall and "barried off to Cesarea, where he found a vessel to take him to his native town, Tarsus, (Acts 9, 30.) Here dwelt Cornelius the Roman centurion, who together with his family was the first heathen convert to Christianity, and who would not have been baptized at all, unless God had taught Peter in a vision not to count any man unclean on account of his birth (Acts 10 11). Here dwelt Philip the Evangelist, who was the father of four daughters, all virgins, who had the gift of prophesying (Acts 21: 8-16). Again we find Paul here, guarded by two hundred soldiers, and "horsemen three-score-and-ten and spear men two hundred," come here in order to be tried before Felix, the governor, on a charge, no doubt, of being a conspirator against the State (Acts 23). And here on this occasion the great Apostle preached his memorable sermon to Felix, on righteousness, temperance, and judgment, at which the governor trembled in his very soul; a fact easily understood if we remember that, according to Josephus, this same governor who was to try a righteous servant of God, was himself living in adultery with Drusilla, the wife of the late King of Edessa. But, is not the world always like itself?

But I must come back again to our journey. We had left Jaffa at 7 o'clock a.m. We arrived in Samarin at 10 o'clock p. m., our resting place for the night.

Samarin is another Jewish colony, founded by "the Baron," as Rothschild is here generally called by the Jews. I was told that this colony now has about five hundred inhabitants, and although it is only six years old, the progress is everywhere visible, and its future prosperity seems secured. It is true the colony has still to be supported from the outside, and the baron is sending every month the wherewithal to cultivate soil, build houses and make general improvements. The people have been employed in agriculture to a great extent, but as this is deemed less profitable than the culture of the vine, this will now be the chief employment of the colonists. One feature is well worth mentioning. The baron has erected agricultural schools, where young men receive scientific instruction pertaining to agriculture particularly. Recently the best instructed young men, seven in number, were selected in one of these schools, and assisted to found a colony of their own a couple of hours from Samarin. I had the pleasure of conversing with one of these young men, and it was gratifying to note the expressions of patriotism and confidence in the work he expressed as he pointed to a little group of neat houses between some hills, saying: "That is our own colony."

It has been very pleasing to me to note as 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. Our 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. These things are reversed; but the same Divine wisdom superintends the work here and there.

J. M. S.

GRAND OPERA HOUSE

W. J. DUNCAN, Manager.

Utah's Great Dramatic Festival

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January 28th, Virginius.
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" 31st, Hamlet.
Matinee Feb. 1, Ingomar.
February 1st, Richard III.

Season Tickets, Good for entire Six Performances, $5.00

NOTICE.

Z. C. M. I.,

Salt Lake City, January 20th, 1890.

THE PATRONS OF Z. C. M. I. will please remember that the several departments of the institution will be closed for the day on Friday, January 31st, for the purpose of stocktaking.

T. G. WEBBER, Supt.

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CESSPOOLS, VAULTS AND CLOSETS Emptied, Cesspools and Vaults Cleaned Out, and Ashes, Garbage, Dead Animals, etc., removed on the shortest notice and most reasonable terms. Satisfaction guaranteed.

Special rates to householders for good by week.

Orders may be left at the Marshal's office, City Hall, or with the Sanitary Inspector, or a postal card addressed to Box 410, will receive prompt attention.

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REDUCTION SALE!

WE LEAD IN LOW PRICES.

	This Week.	Last Week.
Ladies' All Wool Hose,	19c. pair,	35c.
Ladies' All Wool Hose,	25c. "	45c.
Gent's Fine All Wool 1-2 Hose,	19c. "	35c.
Gent's Merino 1-2 Hose,	23c. "	45c.
Tapestry Table Covers,	49c.	75c.
Tapestry Table Covers,	84c.	1.25
Fancy Table Scarfs,	74c.	1.25
Fancy Table Scarfs,	65c.	1.00
Six Glass Goblets,	35c.	50c.
Six Glass Engraved Tumblers,	49c.	75c.
Dowel Water Pails,	23c.	35c.
Horse Pails,	30c.	50c.
Set Plain Knives and Forks,	59c.	90c.
Set Extra Knives and Forks,	89c.	1.25
Set White Celluloid Hand'd K. & F.	3.75	7.00
Set Rogers' Triple-plated Sil. Fks.	1.99	3.00

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GILT FRAMES,

22 x 36 inches, $1.79; former price, $3.00

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The Choicest Meats the market affords are furnished from our Refrigerator. Family trade solicited. Prompt delivery and satisfaction guaranteed. Our Prices are as Cheap as the Cheapest. Home-cured HAMS and PURE UTAH LARD a Specialty.

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Prime Beef, in Sides, at 5. Second Quality Beef, in Sides, at 4½. Hind-quarters Beef, 8½ to 9. Mutton Carcasses, at 8.

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Extend a cordial invitation to Utah's bright Law Makers to visit our Spacious Establishment. We frankly assure this request is not based upon a commercial standpoint, but simply to point with pride the progress of energetic business men who dwell in the Giant Territory you represent. Ever since in the early 60's we carried on a successful and gradually increasing business, and today we can boast of being proprietors of one of the Largest Establishments in the West. Our 4-story model building not alone contains more stock found under one roof in the booming West, but also as a Retail Structure it donates a feature to Salt Lake City, while as a Wholesale House, THE ATTRACTION OF UTAH, one which any deserving representative of this Territory can safely boast of and point out with pride.

This week we'll endeavor to explain sound facts of the modern epidemic and dreadful disease,

"La Grippe" or "Influenza."

La Grippe, from the French, and Influenza, from Italian, when translated, mean Epidemic Catarrh. Medical science recognizes Catarrh not as a contagious, but a contracting disease, a mere development of a severe cold, hence La Grippe is preventible by avoiding your free circulating blood to any attack of cold. Therefore, take our advice and look out.

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Patentees of the only "ANGOLA" Underwear and Hosiery, bearing their signature. We are direct importers of these renowned makes, and willingly recommend them to the public.

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We are special agents for their Famous Productions, such as Natural Wool Underwear and Hosiery. Their SANITARY WOOL SHIRTS and TROUSERS stand without a peer.

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The English Derby Ribbed. | Imported Worsted.

None Better, Cashmere Knit, | The Popular Merino, In all Shades and Patterns.

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