DESERET EVENING NEWS.

PUBLISHED DAILY, SUNDAYS EXCEPTED, AT 30 E. SOUTH STREET.

PRINTED AND PUBLISHED BY THE DESERET NEWS COMPANY.

CHARLES W. PENROSE, - EDITOR.

Saturday, - January 18, 1890.

FENCING THE POLITICAL PLOT.

PROBATE JUDGE BARTCH, of Salt Lake County, is credited with making a sweeping statement in the Chamber of Commerce last evening in the course of a discussion on the subject of education. It was to the effect that the jails and barns of this Territory are better than the school buildings.

The assertion is an absurd and wicked falsehood. We can conceive of no other object of his making it than the one common to the class to which the man who expressed it belongs—the creation of prejudice favorable to the robbing of the majority of the people of any voice in the management of educational matters. This is a point which the active and scheming politicians who have kept this Territory in a constant state of turmoil have been working to establish. They have succeeded in part, and will not be content with less than the misery of the majority of every vestige of control in public affairs.

Such statements as the one under consideration are intended to cause the belief to be established abroad that the "Mormon" people are a lot of semi-barbarians. Wherever such a scandalous and ridiculous assertion is believed, the desired effect is produced. It is an infamous libel for more reasons than its untruthfulness. For instance, the superiority the scandalous remark gives to jails over school buildings creates the impression that the community are more given to law-breaking than education. No one would suppose, in listening to such men as Judge Bartch, that the great majority of the people of this Territory—the "Mormons"—are the most law-abiding citizens within the domain of the Republic of America, which is nevertheless a fact susceptible of the strongest proof.

From such libels as perpetrated by this gentleman it would not be believed that, in the founding of settlements and towns—hundreds of which have been established and developed by them—one of the first movements of the "Mormons" has always been to erect a schoolhouse. It would not be taken as a fact also, if he were to be believed, that the percentage of illiteracy is lower in Utah than in any other of the Territories of the Union, while in educational advancement it is ahead of one-half the States; yet such is the truth.

All such statements as that made last evening are in line with the political scheme to reduce the majority of the people of Utah to the position of political nonentities. Such, for instance, was the object of the alleged investigation before Judge Anderson, which was presumed to be an inquiry into the eligibility of "Mormons" for admission to citizenship.

In that alleged inquisition, fragmentary remarks made by residents of this Territory thirty-five years ago were produced as proof that the "Mormons" are at present disloyal.

Evidence of similar texture and antiquity was offered to show that the "Mormons" were given to blood atonement for disobedience. A solitary instance of the practical application of this alleged doctrine was introduced, but the man who was, according to the anti-"Mormon" politicians, murdered in 1857, was discovered alive and well, living now a resident of Spanish Fork.

Testimony was taken to the effect that members of the community of Latter-day Saints had contributed to a defense fund in order to test the constitutionality of certain laws and the validity of their administration. The object was to show that in thus acting upon their constitutional right of defense, they were obstructors of the law, and consequently disloyal.

An attempt was made to further show the disloyalty of the Latter-day Saints by asserting that the endowment ceremony involves the taking of an obligation to avenge the blood of Joseph Smith and Hyrum Smith upon the American nation, notwithstanding that precisely the same rite existed many years before the Prophet and his brother were cruelly and wantonly assassinated, and that there is nothing and never was anything in the ceremony antagonistic to the government, the whole genius of the "Mormon" religion being to uphold it against the plotters and demagogues who are undermining its superstructure.

The reason why the lie factory has boiled and bubbled afresh during the last few months is that a municipal election is approaching which involves the public control of the city. The conspirators, knowing full well that they could not accomplish the plot by fair means, being far short of the requisite legitimate voting power, misrepresentation is needed for the purpose of fencing the notorious transaction. It is the business of the people to see that it falls short of consummation, notwithstanding the apologies that are made for it in advance, in the shape of untruthful and hyperbolic slanders against the majority of the citizens of Utah.

We commend to the traducers of the "Mormons" the striking parallel drawn by the incisive pen of "Junius," our Chicago correspondent. Poor, downtrodden Ireland suffered from similar treatment, to that now being accorded the Latter-day Saints, but the reaction has come in her behalf. The turning of the tables in favor of the majority in Utah will not be so long delayed. We venture to state, without fear of being mistaken, that it will come soon. It is even at the doors, comparatively speaking. God speed the day.

INDIAN SCHOOLS.

For a number of years the United States government has supported schools at Carlisle, Pa., and several other points in long settled portions of the country, for the exclusive benefit of Indian children. The pupils educated in these have been selected from the various tribes and reservations, and have been fed, clothed and taught at the public expense. In connection with the present agitation of the subject of educating the Indian, it is interesting to know how leading chiefs feel respecting these government boarding schools.

Some days ago the Commissioner of Indian Affairs had an interview with a number of Sioux chiefs upon this subject. The latter were much opposed to having boys and girls chosen from their tribe to be sent to the government schools in the east, and they urged some potent reasons in support of their objections. One of these is the high mortality which occurs among the pupils after they leave the schools and return to their tribes. The statement is made that from thirty to seventy per cent of the pupils die within four years of the time of leaving school and returning to their native haunts. The rate of mortality among them while they are attending school is not stated to be excessive, and it is uncertain why so many die after graduating. It is surmised that going back to the hills and the rude homes of their parents, living as the latter do after having enjoyed the comforts of civilization, is one great cause of the high death rate among Indian youths who have attended the eastern schools.

There is an element of pathos in another objection which the chiefs urged to the sending of their boys and girls to the cities of the east to be educated. They say that the children thus treated are impelled, by the education they receive and the influences which surround them while at school, to despise their parents and kinsmen, and that family ties are thus broken and the hearts of parents filled with grief. There is truth and a peculiar force in this objection. The Indian loves his offspring as much, in proportion to his intelligence, as the white man does, and when he sees that the sending of his child to an eastern school to be educated will result in making him an object of that child's contempt, and in the opening of a gap between them which makes each dead to the other, he will naturally hesitate to assent to having his child so educated.

It is suggested that Indian children should be instructed on their reservations, and that they should associate with their parents daily during their school life. The parents would thus imbibe some of the results of the teachings imparted to their children, both would be advanced and elevated, and family ties would not be broken, as is the case when an Indian child is taken from home, held in an eastern school three or four years, and then returned to his parents and tribe.

The agitation of the subject of the education of the Indian, and the measures being adopted to effect it, are signs of the times, and indicate that the Father is preparing that race to be used for the accomplishment of the great purposes He has formed concerning them.

UNSETTLED CREEDS.

THE creeds of Christendom are nearly all unsettled, and there is much uncertainty as to how long a time may elapse before they will either have to be revised or abandoned. The great, wealthy and intelligent denomination of Congregationalists seems hopelessly divided upon the subject of probation after death, and the Presbyterians are confronted by an imperative demand for the revision of their creed.

Dr. Lyman Abbott is one of the foremost preachers and religious writers in the United States. He is a Congregationalist and stands in the van of progressive Protestant thinkers and theologians. Day before yesterday he was installed, with notable pomp and solemnity, in the pulpit of Plymouth Church, Brooklyn, a position he has held temporarily nearly ever since the death of Henry Ward Beecher. A portion of the ceremonies of the occasion consisted in a confession, by the candidate, of his religious faith. It was given and is an indication of the state and trend of modern religious thought among men who think deeply upon religious subjects. Dr. Abbott was apparently frank in his definitions of his views, which were listened to with marked interest and curiosity by the assemblage. The latter was an unusual gathering and included a large number of clergymen and many notable persons.

Dr. Abbott's views as expressed by him, were, in several important respects, at variance with orthodoxy. One of his most noteworthy deviations therefrom was his belief regarding the Trinity. He said: "I do not think God is two distinct beings, mysteriously joined, but that God was tabernacled among men and entered into perfectly possessed human life by divine spirit." It thus appears that this celebrated divine has abandoned the theory that God is a being that can be correctly described as "one in three and three in one." In other words he has rejected the orthodox idea of God. He has taken a step in the right direction. And as it is with Dr. Abbott so it also is with multitudes of intelligent and reflecting men and women who believe in God. They are throwing aside venerable errors, and their minds are thus left more free to receive truth. Fortunately for them the truth is within their reach.

Police Items.

Yesterday afternoon Wm. Beaver was convicted of engaging in a lottery scheme, and was fined $50 and ordered imprisoned for thirty days. His is the establishment in which the young man named Fisher, from Bear Lake, was mulcted of $25, as noted in the NEWS a few days ago.

Today George Teimhall and Thomas Hughes were fined $5 each for being drunk.

Thomas Egan, charged with drunkenness and vagrancy, was assessed $10 on the first count, and will in due time receive attention on the other charge.

J. E. Gassett is in jail for getting drunk and breaking a window in the Investment real estate office.

George Fallon pleaded guilty today to burglarizing Miller's second-hand store. He was held to await the action of the grand jury, and in default of $1000 bail he was committed to the custody of the sheriff.

DEATHS.

COOK—In the Twelfth Ward, this city, January 17, of general debility, Sophia Kirar Cook, mother of Miss Mary E. and Ida L. Cook, and Mrs. Dr. Cavin; born April 5, 1820, at Lafayette, Onondaga Co., New York.

Funeral Sunday, January 19, at 11:30 a.m. from the residence of Dr. William Castle. Friends respectfully invited to attend.

Oswego and Syracuse papers please copy.

MORGAN—January 16th, at Provo, Clarissa Adelaide, wife of Daniel Morgan; born August 22, 1843.

Deceased was the mother of eleven children, nine of whom survive her, the young est being only four months old. She was a loving wife, a fond mother and a friend to all. She died in full faith.—[Cor.

REMARKS

BY

PRESIDENT GEORGE Q. CANNON,

AT THE

Tabernacle, Salt Lake City, January 12, 1890.

If there were any evidences needed concerning the common origin of the people of New Zealand and those of the Sandwich Islands, the similarity in the language would be sufficient to prove that they were identical in their origin. One who understands the language of the Hawaiians can understand most of that of the New Zealanders, a great many words being the same in both languages; and no doubt the tradition that they have concerning their emigration from the Sandwich Islands is a correct one. And the same thing would apply to all the Polynesian group. On the Marquesas Islands, on the Society Islands, on the Navigator Islands, the people all speak kindred dialects. And, one who is acquainted with the language of one group can easily make himself understood to the inhabitants of another group, and he can understand them also, there being so many words in common.

I have never heard the Maori language spoken until this afternoon [Elder George Romney, Jr., who preceded President Cannon in addressing the congregation, and who recently returned from a three years' mission to New Zealand, at the close of his remarks, was requested to speak a short time in the Maori tongue, which he did] and I have no doubt that all the missionaries who have been on the Sandwich Islands, who are present, will be struck, as I was, with the great similarity between the Maori language, as spoken by Elder Romney, and that of the Hawaiians.

One of the most remarkable features connected with the preaching of the Gospel at the present time, and one which impresses me very much, as I have no doubt it does you, is the disinclination of the races and nationalities from which we are descended to listen to the Gospel to the Son of God. It seems as though the words of the Lord were being fulfilled concerning the withdrawal of His Holy Spirit from the Gentile nations, and the near approach for the command to be given to His servants to turn to the Jews.

In the early revelations given to this church through the Prophet Joseph, it was clearly intimated by the Lord that the time would come when the elders of this Church would be required to go to the descendants of the house of Israel. We were commanded to go first to the Gentiles. In ancient days the command to the servants of God was to go to the Jews; and after the house of Israel rejected the Gospel they were commanded to go to the Gentiles. You remember how Paul and Barnabas testified concerning this. And when they were rejected by their own countrymen, they declared that God now required them to go to the Gentiles; that they had finished their mission to the Jews. In the last days this was not to be case. The Lord had said the first should be last, and the last should be first. That is, the house of Israel was first to hear the Gospel in the days of the Savior, and the Gentile nations the last; but in the last days they were to be the first to hear the gospel, and after it had been proclaimed to them and rejected by them, it was to be preached to the house of Israel.

For nearly sixty years the Elders of this Church have been laboring among the Gentile nations, of which we who are here today are a part. We are designated Gentiles in the record which God has given unto us, the Book of Mormon. And it is predicted in that book that the Gentiles would receive the Gospel, that is, some of them, and that they would be the means in the hands of God of carrying this record, the Book of Mormon, to the descendants of the house of Israel, who should be in darkness at the time this record should come forth.

I will read a prediction concerning this found in the book of Nephi, 30th chapter, 2nd book:

For behold I say unto you that as many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cast off; for the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of Israel.

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out of Jerusalem; and that they are descendants of the Jews.

And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ, and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, and shall become a delightsome people.

And it shall come to pass that the Lord God shall commence His work among all nations, kinds, tongues and people, the bring about the restoration of his people upon the earth.

And with righteousness shall the Lord judge the poor, and reprove with equity for the meek of the earth. And He shall smite the earth with the rod of his mouth and with the breath of His lips shall He slay the wicked.

For the time speedily cometh that the Lord God shall cause a great division among the people; and the wicked will He destroy; and He will spare His people, yea, if it be but as a remnant, He will preserve them.

This prediction plainly foreshadows that which is now taking place, and which has been taking place for some years. "As many of the Gentiles as will repent," the prophet says, "are the covenant people of the Lord." By virtue of this promise which God has made, we are His covenant people. Though of Gentile descent, and numbered among the Gentile nations, by and through our obedience to the Gospel of the Son of God we become incorporated, so to speak, among His covenant people and are numbered with them. We say frequently that we are descendants of the house of Israel. This is undoubtedly true. It is clear to any close observer that this people are Hebraic in their character and in their characteristics. We have the peculiarities of the Hebraic character. Our ancestors were of the house of Israel but they mingled with the Gentiles and became lost, that is, they became lost so far as being recognized as of the house of Israel, and the blood of our forefathers was mingled with the blood of the Gentile nations. We have been gathered out from these nations by the preaching of the gospel of the Son of God. The Lord has made precious promises unto us, that every blessing, and every gift, and every power necessary for salvation and for exaltation to His Kingdom shall be given unto us in common with those who are more particularly known as the covenant people of the Lord.

Now this prediction that I have read was published in the winter of 1829-30, before the Church was organized. I take great delight in dwelling upon these things and in bringing forth proofs of the divinity of the mission of the Prophet Joseph Smith, for the evidences of the divinity of his mission are so abundant that we have only to reflect upon them; and that which he has done and said and have only to be examined by those who are dispassionate and willing to accept evidence, in order to remove all doubt as to the divinity of his mission. In this Second, the translation of which God gave to his servant Joseph, it is clearly stated that the Gentiles, or a portion of them, would receive the Gospel of the Son of God. There were a few at that time who had been baptized; Joseph and Oliver were baptized in May, 1829, and a few others were baptized shortly afterwards. But with these exceptions not a Gentile had received the message of life and salvation. Yet in this record it is plainly stated that they would receive it, and that after they had received it the record says, "there shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed;" that is, to the remnant of the house of Israel that occupy this land. How completely, yet how wonderfully, this prediction has been fulfilled. I myself, upwards of thirty years ago, translated this book into the language of the Sandwich Islanders. Since that time it has been translated into the language of the Maoris of New Zealand. It is now circulated among them as it has been circulated among the Sandwich Islanders. As Elder Romney has said, their tradition clearly points to their origin, that their fathers came from this land and peopled the Islands of the Pacific Ocean. Their traditions, their customs, everything, in fact, connected with them indicates and leaves no room to doubt that the Polynesian nations are descendants of the house of Israel. Many of the laws of Moses were observed among them when they were found by the whites—laws which have come down through numberless generations from the days of that prophet. And no one who is not completely prejudiced and darkened through unbelief can doubt the common origin of the Polynesian nations with the inhabitants of this land, the Indians of North America. And there is this peculiarity about them—every one of them is a natural Latter-day Saint. I never yet knew a native with whom I could converse for any length of time but what would admit that the doctrines we believed in and taught were of God; and in every instance nearly where access could be obtained to them they were ready for baptism. However, there are other influences at work among them as there are among the Gentile races. But they are a people ready to believe the Gospel, and render obedience to it, and there is this peculiarity about them that is not about our race, when they become convinced of the truth if they commit sin and have to be excommunicated from the Church, I never knew them to become an enemy to the work, and to be bitter in their feelings against it. With our race it is different. When Gentiles turn away from the truth, when they commit sin after receiving the truth and the light, it seems as though the adversary has great power over them, and they become bitter enemies to the work of God and to the servants of God. I have no doubt this is the case with the Maoris of New Zealand as well as the Hawaiians of the Sandwich Islands, although I have not inquired as to it. But I believe this of those people, and it certainly is the case with the people of our own land. Go where you will among the Indian tribes, as Elders of this Church, and have access to them and converse with them in their own tongue, speaking their language perfectly—as every Elder ought to do who carries the gospel to any foreign nation; for he should seek by the power of God to obtain the gift of tongues to enable him to speak clearly and to the understanding of the people he is sent to labor amongst—and if he does this among the Indian tribes the same results will follow his labors among that people as among the Polynesian races and the Sandwich Islanders. And it is a remarkable peculiarity that wherever the Elders of this Church go carrying the gospel among the descendants of the house of Israel they find friends; they find those who are ready to do every thing for them they can—to receive them, just as the seed of Israel scattered among the nations has done. When the Elders first went to Great Britain there was a certain class of the English people who were ready to open their doors to entertain them, and do all they could for them to promote their ministerial labors. All such were natural Latter-day Saints. It seemed to them when they heard the Gospel first as though it was something they had almost known but which had faded from their memory. It was as natural for them to believe the gospel as it was for them to believe anything they knew absolutely. This was the case throughout Great Britain and Ireland, and it has been the case throughout the Scandinavian nations; it has been the case among the Germanic races that have heard the preaching of the Gospel by our Elders. It has been the case in every land and among every people wherever the Elders of this Church have gone carrying this message of life and salvation this Gospel of the Son of God; they have been recognized as Gentiles, but their readiness to receive the Gospel when it saluted their ears, bears witness of the fact that they are of Israel.

This, as I have said, has been peculiarly among the Polynesian races. It has been the case, and is the case today throughout all the Indian tribes—a natural affinity existing between them and us; and hence the great jealousy that has arisen in the minds of many people concerning our designs among the Indians. We have been accused of entering into secret compacts with them, and of having base designs against the government and people of the United States because of the friendliness of the Indians to us, while the fact is, we have been all the day long laboring with the Indians to live at peace one with another, and bury the hatchet; and not only do it with regard to their own nation, to have peace between the tribes, but to dwell at peace with the white man, and not to shed blood; teaching them that this is a great sin, and that they should cease that practice and live friendly with all men. But as I have said, the very fact that we have been able to succeed in doing such things with the Indian tribes has been seized upon by our enemies and construed into evidence that there was some secret understanding between them and us, some improper compact, and that we are only using them to accomplish certain ends antagonistic to the people of the United States, or the people outside of our own community.

All this can be accounted for by reading the record which God has given unto us. In this record in many places, besides what I have read to you, it is clearly set forth that these results would follow the translation of this record into our language. And it undoubtedly is the case, wherever the Elders of this Church go bearing this message, and they find those of the house of Israel, they find a people prepared to receive the Gospel; their hearts are open to receive the testimony of the servants of God. They open their houses and bid them welcome to their abodes; they feed and clothe those Elders, who travel without purse or scrip, and by this the Lord said in the early revelations, you can know my disciples. They are His disciples who did this, His chosen people. His elect who are to be gathered from the four quarters of the earth, as we are told in the Scriptures; and such people our Elders have found wherever they have gone. But it seems at the present time as though the work among the Gentiles was rapidly drawing to a close. Reports from Elders tell us of States that have to be withdrawn from. The Elders cannot find any who are willing to listen to their message. They give us an account of the number of nights they sleep out of doors—a thing that Elders who traveled in former days did not have to endure, but now it is a common occurrence for Elders to sleep without any covering, in fields or under fences, or wherever they can find shelter while carrying the Gospel of salvation and laboring purely for the salvation of their fellow man. I heard of one Elder who reported that he had a large and respectable congregation; the congregation consisted of one large black man—which was the large part of the congregation; and the respectable part was the Elder himself. They have traveled and are traveling and laboring diligently to carry the Gospel to the people; but doors are closed against them, and people's hearts are hardened. Formerly it was not an unheard of thing to baptize scores and hundreds where now not one is baptized. It is a common thing for Elders returning from the States and from Great Britain, where the Gospel has been long preached, to report having baptized not more than half a dozen adult persons; and if they baptize twenty it is regarded as a great work. In the same length of time in former years hundreds were baptized. Groups of people in one locality have been known to receive the Gospel, and the Elders would baptize on the right and on the left, until they would number hundreds, and they would be gathered out. I can recall many such localities in the United States, and no doubt you can. When the Gospel was heralded there, there seemed to be whole neighborhoods of people all ready to receive it; and after they withdrew themselves and gathered out to cast their lot with the people of God, it seemed there was no room in the minds of those who remained to receive any more of the testimonies of the servants of God, as though they had gathered out everything that could be gathered, and that there was no disposition on the part of those who remained to pay any regard whatever to the testimonies of the servants of God. This is true to a great extent also as to Great Britain. The Elders write of the hard-heartedness of the people and of the indifference about testimonies some to them; their disinclination to investigate or in any manner show a willingness to receive the word of God—not only indifference about receiving it, but indifference concerning its investigation, their hearts seemingly becoming impenetrable.

This condition of affairs the Lord said would take place; He told us this would be the case, years and years ago, and we have been looking for this, and we have been declaring that the time would come when the Spirit of the Lord would withdraw itself from the nations of the earth. It will therefore become the duty of the Elders to go forth and bear solemn testimony concerning the judgments of God about to be poured out upon the wicked.

There were two duties imposed upon us in early days; one was to seek to gather out the honest, to do all in our power to gather out the people who loved and received the Gospel, and to be diligent in our labors doing all in our power to find them. We were sent out as fishers, we were sent as hunters, we were sent everywhere carrying this Gospel, seeking out the Israel of God scattered among the Gentiles. This was one duty. Then there was another duty, to warn the people, to warn all men in the most solemn manner that the hour of God's judgment was near at hand, to declare to the inhabitants of the earth that the approach of our Lord was near, that the Lord Jesus Christ was about to descend from heaven, and that vengeance and anger and judgment were about to be poured out upon the nations of the earth.

This was the message given unto us, and every Elder who went forth filled with the spirit of his mission was filled with an intense desire to leave no stone unturned to reach the people they were sent among, and to warn every man, woman and child concerning the message that God had given.

The Elders of this Church have now travelled for sixty years in this manner; they have labored with all the energy of their souls, doing all in their power to persuade men and to warn them concerning these affairs. The result is, a great many people are left without excuse. The Elders of this Church can stand before the Judgment seat of the Lord Jesus Christ with their garments unspotted with the blood of this generation. They have been instant in season and out of season. They have labored with exceeding great diligence, doing all in their power to inform mankind of the events about to take place. And they will stand as the judges of this generation; they will stand as swift witnesses against the peoples who have rejected them, treated them with indifference and ridicule, and persecuted and driven them out of their midst, leaving the inhabitants of the earth without excuse. And not only have the Elders done this, but the Church as a whole stands today like a city on a hill. We have been observed by all people, and our labors are before the world. Notwithstanding the falsehoods concerning us there has gone forth a testimony from this people that it is hard for the world to disprove—a testimony against vice; a testimony of great deeds; a testimony of Godly lives; a testimony of a people living lives of unexampled purity in the midst of a wicked and perverse generation; a testimony of a people willing to endure all things for the Gospel sake. These testimonies have been borne by this people in addition to the other testimonies concerning which I have spoken. The testimony of imprisonment; the testimony of robbings; the testimony of the burning of houses and the destruction of property; the testimony of expulsion from the bounds of civilization; the testimony of the laying the foundation of a great commonwealth in the midst of a desert; the testimony of patience and fortitude and endurance. These testimonies stand out before the world as living monuments of the faith and sincerity of this people, and they cannot be ignored or explained away; neither can they plead ignorance concerning the work of God or that it was hidden from view.

Now, in what direction shall the Elders go from this time forward? If the Gentiles reject this testimony we must do as our fellow-apostles did in ancient days—turn from the Gentile and go to the Jew, carrying the Gospel of the Son of God to the house of Israel and fulfilling the predictions concerning them as contained in this book—the Book of Mormon. I will read another extract, which will be found in the 29th chapter of III Nephi:

"And after that ye were blessed, then fulfilleth the Father the covenant which He made with Abraham, saying, in by seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my Gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father.

And I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together in mine own time, that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them.

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Then shall their break forth into joy—sing together ye waste places of Jerusalem, for the Lord hath comforted His people, he hath redeemed Jerusalem."

These are the words of the Savior. He declared that there is much more in the same connection, showing that the time would come when the Gospel would be preached to the Jews and that time is high at hand, it is right at our doors and it is as the unmistakable sign that God is pouring out His Holy Spirit in power upon the descendants of his ancient covenant people. There is a movement at the present time among the Jews at the present time causing them to turn their attention to the land of Jerusalem, and the way is being made plain for the gathering of that people to the land of their fathers; and changes will take place from time to time in the government of Palestine that will enable the Jews to fulfill all that has been predicted concerning their return to the Land of Promise. And at the same time the Spirit is moving upon the descendants of the house of Israel, dwelling upon this land; and His Spirit is being poured out upon the inhabitants of the Islands of the sea, and it is thus preparing them for the reception of the Gospel.

Letters from Samoa, formerly known as the Navigator Islands, come to us filled with good cheer, filling our hearts with joy. The Elders there are calling for more help. The President of the mission wrote last week that he wanted fifty Elders, that the missionary field was extending. He suggests that the Elders now preaching among the Gentiles who are ill treated and rejected, be sent to Samoa, as there is room for their labors among the natives of those islands. This is encouraging news, and it fills us with gladness to know that the work of God is spreading among the covenant people of God in fulfilment of words that have been spoken concerning them thousands of years ago. And every word that God has spoken by His own voice, by the voice of His Son, by the voice of holy angels or by the voice of inspired prophets will be fulfilled, concerning the great work of the last days. We may think and feel that we are surrounded by difficulties, that we are enveloped by obstacles, and that our future prospects are most discouraging. But, says the Lord, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." He does remember Zion, and the promises he has made to Zion will be fulfilled, and there is no power on earth nor in hell that can prevent their fulfillment. God has said, and it will be fulfilled, that this work will go forth from land to land, and from island to island, from one end of the earth to the other, until all His purposes are accomplished. His elect will be gathered from the four quarters of the earth; Zion will be built up and become a great power in the land; and there is no power on the earth or in hell that can prevent it. You may set that down as true, for it will come to pass. Every word thus far has been fulfilled. The Lord is working by His Holy Spirit, and by His ministering servants in various places. Agencies that are unseen to us, that are invisible to the mortal eye are working with us, and His word is being fulfilled. Who can think of it without having their hearts filled with gladness? Who can think of the promises God has made without being encouraged and strengthened and stimulated to go forward in this glorious work? We ought to rejoice in the privilege of laboring in the cause of our God, and in seeing His work roll forth as it is. And you will see that this work will continue to roll forth notwithstanding the efforts of the wicked who are arrayed against it; and you will see the schemes of conspiring men overruled for the good of Zion, and they themselves crumble in the dust and perish unless they repent; for it is destined of God to go forward. See the forces that have been arrayed against it, and the combined efforts of strong men that have been put forth to destroy it; but notwithstanding all that has been done and all that is being done, and all that will yet be done, its march is onward and will be irresistable; its progress is not, neither will it be retarded in the least; for God has decreed that His purposes shall be accomplished and His word fulfilled.

All that we have to do, my brethren and sisters, is to be faithful ourselves in keeping His commandments, living upright lives, and putting our trust in Him. God grant that we may do this, in the name of Jesus. Amen.

CHICAGO LETTER.

An Apt Comparison and Scathing Denunciation.—Wanted, A Champion of Human Rights.

CHICAGO, Jan. 14, 1890. [Special Correspondence of the DESERET NEWS.]—A few moments ago, while glancing over the pages of Tullidge's "History of Salt Lake City," my eye rested on a sketch of the history of the Salt Lake *Tribune*. This sketch suggested a train of thought which for the moment completely took possession of my whole soul. I note that after a chequered existence of some fourteen years the *Tribune* at last fell into the hands of Mr. Patrick H. Lannan, under whom it became a success both financially and politically. The historian does not say whether this success is attributed to superior business talents on the part of Mr. Lannan, or to a change in the environments of the *Tribune*.

One of the charges most frequently preferred against Irishmen is, that they are absolutely unfitted for any kind of business except that of saloon-keeping or of manipulating ward politics. Here is a most emphatic contradiction to this charge. Mr. Lannan, a pure type of the aboriginal Irishman, has made a success of a journalistic enterprise in which Englishmen, Scotchmen and Americans failed. It may be urged that the Gentile journalism of Utah is beneath the standard of legitimate newspaper morality, and that is why the superior intellects of Tullidge and Sawyer failed in what Lannan made a success. If that is so, a hickory conscience, and a petrified soul has more to do with journalistic success than an educated mind, a comprehensive intellect, and an exalted morality.

But it is not with this special province of journalism that I wish to deal. From Mr. Lannan the mind naturally turns to Mr. Morrison, of Arizona. This latter gentleman, it appears, is also a success, but in that special line for which critics say he is adapted—politics. To make the triangle, another name comes to mind, that of Mr. Lynch, foreman of the grand inquisition which indicted a dead bishop for whistling "Down went McGinty to the bottom of the sea." Mr. Lynch may not be a native of Ireland, but you may as well try to dissociate the moors of Connemara from the geography of Ireland as to disconnect the name of Lynch from Irish history. In fact, it was a mayor of Galway of that name who gave us the well-known phrase "Lynch-law." It is true there is a very prominent gentleman in the South named Lynch, but his color is too pronounced to be of Celtic origin, though his heart may be whiter than that of his namesake.

Don't think for a minute that I am about to enter into the cheap wit and stale satire usually indulged in about natives of Ireland. Don't think that I am one of those who gloat over the faults, errors and misfortunes of Irishmen. On the contrary, I am one of the few that believe the very name of Ireland sacred, and that if she had her proper meed she would indeed be the first gem of the sea. That grand high priest of poetry, Lord Byron, said of one of Ireland's sons, the great Sheridan:

When the loud cry of trampled Hindostan
Arose to Heaven, in her appeal to man,
He was the thunder—His the avenging rod;
The wrath—the delegated voice of God,
Which shook the nations through his glow and blood.
Yet vanquished foemen trembled as they praised.

It was another of Ireland's sons, the glorious Henry Grattan, who uttered in an invective against Flood the following words:

With regard to the liberties of America, which were inseparable from ours, I will suppose this gentleman to have been an enemy, decided and unreserved: that he voted against her liberty and total, moreover, for an address to send 4000 Irish troops to cut the throats of the Americans; that he has called these brethren "armed negotiators," and stood with a sneer in his mouth, and a bribe in his pocket, a champion against the rights of America, the only hope of Ireland and the only refuge of the liberties of mankind.

Flood was a degenerate, debauched Irishman, who ran British legislator accepted bribes to help to send an army of his countrymen to fight against George Washington. Mr. Grattan was not slow in characterizing the viper Flood; in the proper manner, and, remember, at this time (110 years ago) to say a word in England favorable to America was about equal in our time to raise a voice in favor of fair-play for the "Mormons." Yes, it was an Irishman who proclaimed in the teeth of British tories that America was "the only refuge of the liberties of mankind," and the only hope of unfortunate Ireland. To the honor of Ireland's men of genius, we invariably find them on the right side—always fighting against tyranny and oppression.

Unfortunately we find too many of Ireland's sons on the wrong side. But they are the offal of the Irish race. Every man in the Irish police force is a native Irishman, and instances have been frequent where they shot down their own relatives and kinsmen for the paltry two shillings a day given by the British government. The two most despicable characters in Great Britain today are two genuine Roman Catholic Irishmen. The one is Captain O'Shea, the other Peter O'Brien, recently appointed Lord Chief Justice of Ireland by Balfour, because he packed juries to convict Gladstonites. The last gentleman is known as "Peter the Packer" from his dexterity in packing juries.

As to the other, the English language has no word forcible enough to define his baseness. I know of but one word in any language to fit him, and that is in the Mexican-Spanish "Gerroso."

As we have seen that Ireland embraces all shades of humanity, from the lowest to the highest, how is it that in the minds of English and Indeed American writers, the average Irishman is invariably associated with all that is vile and wicked in humanity? This is very easily accounted for. It was first started by a gang of unscrupulous preachers and politicians who wanted to make Ireland a farm for their own benefit, and sent the most dreadful accounts of the country across to England. It soon became common in England that no law was too severe for Ireland, and Englishmen honestly believed that Ireland was savage.

An Englishman who took it into his head to investigate for himself, actually crossed the channel to see Ireland. The result of his experiences he embodied in a little poem, and placed it before his own countrymen. For the edification of the triangle—Lynch, Lannan and Morrison, I cheerfully submit the Saxon's poem. It is entitled "The Native Irishman." Here it is:

Before I came across the sea
To this delightful place,
I thought the native Irish were
A funny sort of race;
I thought they lived in shanties rough,
And that they always said:
"Sick boss, accushla, faix an crack,
Begorra," and "bedad!"

I thought they sported crownless hats
With shamrocks in the rim;
I thought they wore long trailing coats
And knickerbockers trim;
I thought they went about the place
As light as they could get;
And that they always had a fight
With everyone they met.

I thought their noses all turned up
Just like a crushed pea;
I thought their mouths six inches wide
And always on the grin;
I thought their heads were made of stuff
As hard as any nuts;
I half suspected that they wore
Possessed of little guts.

. . . . . .

But when I came into the land
Of which I heard so much,
I found that the inhabitants
Were not entirely such;
I found their manners were not ill
Exactly like baboons;
I found that some were lawyers,
And some had patrimonies.

I found their teeth were quite as small
As Europeans' are,
And that their ears, in point of size,
Were not peculiar.
I even saw a face or two
Which might be handsome called;
And by their very largest foot
I was not much appalled.

I found them sober, now and then,
And even in the street,
It seems they do not have a fight
Will every day they meet.
I even heard some honest men
Among the poorer sort,
And I have heard some sentiments
Which did not end with "snort."

It seems that praties in their skins
Are not their only food,
And that they have a house or two
Which is not built of mud;
In fact, they're not all brutes or fools,
And I suspect that when
They rule themselves they'll be as good,
Almost, as Englishmen!

This is an actual experience. The poem was recently published in a Chicago journal for which Mr. Morrison of New Mexico once corresponded. This Englishman went to Ireland firmly believing that he would find Mr. Morrison's grandfather decorated with a tail. He also thought to find Mr. Lannan's progenitor a facsimile of an orang-outang the Mayor Lynch of Galway was supposed to be minus pantaloons, adorned with a turbified nose, graced with a mouth from ear to ear, and with teeth like the tusk of a wild boar. No such thing; the Englishman found the Lynches, the Lannans, and Morrisons much the same as the rest of humanity all the world over.

Oh! shades of Sheridan, Burke and Grattan! If from your seats in the heavens tonight you can behold what is transpiring in America, the country you so gallantly upheld in the face of royalty, treachery and knavery, inspire with your heavenly spirit some earthly form to proclaim and denounce the vileness, the meanness and depravity of a few of your country men in Utah who are engaged in villifying honest men and virtuous women, as did the carpet-baggers of Ireland one hundred years ago. Inspire with your sacred soul some American orator to denounce the system of spoliation, misrepresentation and political disfranchisement now going on in the Great Republic of Washington, Jefferson and Adams. JUNIUS.

"I have been occasionally troubled with coughs, and in each case have used Brown's Bronchial Troches, which have never failed, and I must say they are second to none in the world."—*Peter A. May, Cashier, St. Paul, Minn.*

The proprietors of Ely's Cream Balm do not claim it to be a cure all, but a sure remedy for catarrh, cold in the head and hay fever. It is not a liquid or a snuff, but is easily applied into the nostrils. It gives relief at once.

ELY'S Cream Balm Cleanses the Nasal Passages. Allays Pain & Inflammation. Heals the Sores. Restores the Senses of Taste and Smell.

CATARRH

Try the Cure. HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail, registered, 60 cents. ELY BROT