

## NATIONAL POLITICAL MATTERS.

Everybody is talking politics today, and everybody seems to know who will be our next President. Though large numbers of our citizens are departing for St. Louis, yet the doings of the democratic party is not what concerns us most here. It is, Who will be the nominee of the republican party? That is the question both democrat and republican alike now ask.

For the vice-presidency on the democratic side Thurman seems to be much in favor. The Illinois men who are aspiring to the place are infernally jealous of each other, and the nomination of Thurman would sit on all of them, as well as on the Indiana man. These Illinois statesmen lost a United States senatorship a few years ago by this mean petty jealousy, and the chances are they will imperil the success of their party this fall. Of course Illinois goes republican anyhow, and if it is a question of "availability" rather than fitness for the place, perhaps it would be better to give an Indiana man the nomination. Thurman is very old, but he is a democrat, and there are few of the kind now.

It was hoped that with the point-blank refusal of Blaine to be further identified in any way with a presidential candidacy, a feeling of amity and brotherhood would develop among the different factions of the Republican party. This hope is now dispelled. The petty, grovelling self in man's lower and baser nature is showing itself among the chiefs of clans. Harrison of Indiana charges Gresham of Illinois with know-nothingism. The latter retaliates by charging Harrison with pro-Chinese legislation. The Blainites profess contempt for the mugwumps, and welcome is extended to Socialists, Anarchists, Laborites, Democrats, Prohibitionists, etc., but none for the Mugwump. The result of all this, the Chicago Tribune predicts, will be defeat for the party. It sees New York gone irretrievably. It ignores Burchard and says: "Practically New York has been not a doubtful but a Democratic State since 1880, for the Republicans have not carried it during that period. As against the Democrats Garfield is the only republican president who has carried New York since 1864."

It seems rather strange that no mention is made at present of Edmunds, Hawley, Cullom, and several others who at one time were considered statesmen. Poor fellows they have outlived themselves. What a satire on statesmanship, to see Jerry Rusk of Wisconsin looked upon as a possible nomination for a great party for President, and Senator Edmunds of Vermont at the same time regarded as an old crank endeavoring to sit upon Fuller.

It is conceded on all hands that with a united party Gresham could be elected. That is the rub! Unity, either in a party or in a people cannot exist except where there is a very fine moral nature, a very high culture, or a very good religious system. Where all these are absent, every Tommy Atkins considers himself a General Sheridan, and he can't be convinced to the contrary except with a shillelah, or a cowhide. That is what caused the disruption of the labor party, and what will also fix the republican party unless it appeals to its better self, since it has neither morality, culture or religion to appeal to. As the Tribune says: "Why not vote directly for Cleveland or the prohibition party, or stay at home?" JUNIUS.

## AT THE CONVENTION.

A Racy Letter from the "News" Special.—Junius Draws Some Graphic Pen Pictures and Makes Appropriate Comments.—Jottings by the Way.

St. Louis, June 5, 1888.

This morning about 7 o'clock I found myself moving slowly, in a railway train, across the mighty Mississippi. I could not help gazing into the majestic flood below, as it rolled peacefully but irresistibly, on its course to the south. It bore on its broad bosom trunks of trees, gnarled logs, charred timbers, and debris of every kind. The water looked muddy, and it was a sort of sombre satisfaction to one to think that perhaps at that moment, underneath me, was rolling by some memento of Bridgeport, Chicago, closely hugging a log from Wisconsin. This memento might have been the bristles of a hog, or the fragments of a divorce-court lawyer's brief, pumped with the liquid sediment at Bridgeport, to purify St. Louis. A minute or two more and I found myself in Jay Gould's

## UNION DEPOT AT ST. LOUIS.

What a depot! A series of sheds made of rusty iron, and of the rottenest kind of lumber, suggesting an extensive rope manufactory, with its accompanying walks and shelters, dust, cladders, smoke, boot, and in fact everything in the line of physical indecency and indecency that could be conceived, meets the eye, the ear and the nostril, here. It reminds one of Dante's first entrance to that infernal chamber where were the souls of persons who never did any good, in life, nor yet any harm—these indifferent, negative, happy-go-lucky people whose motto is "live as long as you can, die when you can't help it." St. Louis and its depot is just the place for such kind of people.

## LIVELY SCENES.

The throng here was simply horrible. Trains laden with passengers from every point of the Union are arriving this morning, adding to the immense concourse already in town. There are some 20 lines of road centering in this one depot and about 40 trains arrive between the hours of 6 and 10 every morning.

About 9 a. m. found me in the centre of St. Louis, mingling with the busy, bustling, maddened multitude. The streets presented the main features of a New Mexican pueblo, sun, sand, dust and wind. It was fearful. The hotels were crowded. Men with high plug hats, decorated with good sized roosters, and men in uniforms improvised for the occasion, men with badges, and men with nothing but very shabby apparel to distinguish them, all jostling each other in the streets and in the hotels. A peculiar feature of the British footman, or flunkey, is the "comb" which ornaments his shiny, silk chimney-pot. The American politician does a little better; he ornaments his gray or black stove-pipe with a full-fledged rooster, comb and all. Perhaps this is appropriate. The latter is virtually more of a footman, a flunkey, a tuft-hunter, to his political boss, than is the English footman to his industrial boss.

The names of Thurman, Black, Gray, Morrison, and several others were heard spoken everywhere. Thurman seems to be the most popular name of all. The central point of all this bustle and excitement is at Thirteenth and Olive streets. Here is situated the

## EXPOSITION BUILDING.

that marvel of architectural greatness, in the eyes of a St. Louis man. In truth it is a splendid building, and when a Chicago citizen admits so much, it says a good deal for St. Louis enterprise. Not that we bear any enmity to St. Louis, but we have such gigantic, colossal buildings in Chicago that we don't pretend to judge by relative size with our own buildings, but by considering the people we are talking about. We would consider a frame shanty among the Digger Indians an evidence of intelligence and enterprise, but would not think of comparing it with the Pullman building of Chicago. In this way I look at the St. Louis exposition building as compared with our own auditorium building now finished in Chicago.

## THE BENEFIT OF A BADGE.

The exposition building is where the convention meets. About 11 a. m. the appearance of the approaches to this building was wonderful. People crowded in from everywhere. Political bands and clubs, policemen, officials and politicians, all in one mad fury, as if the awful judgment day were close at hand. So insignificant did I begin to feel myself, that I determined on forgetting all about Chicago for the present.

The headquarters of the "Hendricks Association," a local political club, and the banner one of St. Louis, are across the street, in front of the Exposition. I worked my way across, and was happy to find an old school companion, an active official in the club. Notwithstanding his excitement, he found time to decorate my breast with a badge of his association, and I tell you, a badge makes one feel a little more important, especially on occasions like the present one. This Hendricks Association entertains the New York democracy at their headquarters during the convention. My badge secured me the right of way to the rooms, and I met many of the famed Tammany Hall braves, and also many of Dan Manning's county statesmen. As the hour of noon approached, the excitement became more intense. Now, came the great

## STRUGGLE FOR ADMISSION.

It was understood that the uniforms and badges of several clubs would secure admission regardless of tickets, but when the time came badge and uniform alike were worthless unless attended by the pasteboard of the committee. Then came walls and shrieks and long drawn sighs, and oaths and blasphemies and muttered threats. Many were loud in their condemnation of the "ring men." It appears that tickets were openly sold on the streets, and it was now alleged that the politicians in place of distributing their allotments of tickets sold them to brokers.

## RED, GRAY AND BLACK.

Just at 12 o'clock the hall was nearly full, and persons were straining their eyes to see Voorhees, Dougherty and some others of the great notables of the country. It was about this time English of California hoisted a bandana handkerchief, which was the signal for a great boom, extending to over a dozen states. It was in vain that Indiana pushed up a gray plug hat, as indicative of Indiana's favorite son, Mr. Gray. Illinois hoisted a black plug hat, for Gen. Black, but it appears plugs white or black don't cause much enthusiasm, unless ornamented with roosters.

Chairman Barnum called the convention to order at 12:35 p. m. Bishop Granberry of St. Louis opened the proceedings with prayer. In my humble opinion

## THIS PRAYER

is more important than all the platitudes, the intrigues and the wire-pullings of this great convention. By the citizens of Utah it ought to be very carefully and closely perused:

"Almighty God, our Heavenly Father, who art lifted far over all this turmoil, and yet

doest stoop to us in answer to our prayer. We adore Thee. We praise Thee. We give Thee thanks for Thy great goodness to the sons of men. Thou art our God, and we are the people of Thy providence and the work of Thy hand. We thank Thee for this great country which Thou hast given us for the increase of our population and our wealth and our power; for the diffusion of knowledge; for Thy word which giveth light for the church and for all Christian institutions. Forgive us our ingratitude, our forgetfulness of Thee; our disobedience according to the multitude of Thy favors in Christ. Grant, O Lord, to save us from pestilence, famine and war, from sectional strife and anarchy and disorder, from the reign of vice and crime and impiety. May the foundations of our prosperity be laid in faith and reverence and righteousness and love, and may the favor of our God be our defence and our glory. We beseech Thee, Almighty God, that Thou wilt bless the President of the United States and all that are in authority, and do Thou provide for us able men who fear God—men of truth, having covetousness—and may our people be led on by Thy wisdom and Thy power and goodness from height to height of material and intellectual and moral development. May these blessings be transmitted from generation to generation and extend to all nations, that all the earth may see the glory of our God. These prayers we offer in the name of Thy Son, Jesus Christ. Amen."

## COGENT COMMENTS.

If this prayer were uttered by a "Mormon" Elder, there would be nothing strange in it. It would be the natural verbal expression of his faith, his religion and his sincere belief. He believes in a God of revelation, a God of cognizance in mundane affairs, a God who directs, inspires, counsels and instructs. But, coming from the average Christian minister, who reviles theocracy, who denies revelation, who insists that God has nothing to do in secular matters, how can the grotesqueness of the prayer and the preacher be reconciled?

Is it not a fact that all the petitions in this prayer have been sent up to the Throne of Power, and in a measure they have been granted. "Sectional strife, anarchy, disorder, vice, crime, impiety," are not in existence among the God-believers of Utah. Have not able men, free from avarice, from covetousness, been raised up to Utah, men ready to sacrifice comfort, pleasure, and in fact all of these toys called human joys, for the good of their people? Can any man, Jew, Gentile, heathen or secularist, who reads and who knows the history of Utah, deny that according to this prayer the Latter-day Saints are the elect of God? They recognize this fact themselves, and that is why they build temples and tabernacles, colleges and schools, to carry on their great work and to acknowledge in a material way their thankfulness to the benign Almighty who watches over them. This is why the intellectual and moral development of the youth of Utah is so closely watched, guarded and nurtured.

Is it not a fact that the good works raised and constructed in recognition of the benefits granted by God to Utah, and for which Bishop Granberry prays, are now confiscated by our government; that they are to be swallowed and consumed by a litigation inspired of the evil one; that if completely in the hands of the government authorities, these grand structures would tomorrow be turned into bagnios, dram shops and assignation dens? I firmly believe this prayer will be heard, but will it be heeded as far as the temporal preacher is concerned? God is great, but He is just. He is Wisdom, and don't want to be trifled with as persons in asylums under insane delusions are often trifled with.

Bishop Granberry and all his brethren throughout this broad land should stop and ask themselves one or two serious questions. "Why do we deny a God of revelation and yet ask him to reveal to us?" "Why do we pray to God to send us statesmen, when we ridicule and ignore theocracy?"

## MISCELLANEOUS.

After the prayer Stephen M. White of California was introduced as chairman of the convention. In this all the political prophets got a set back. There is not a prominent man in the democratic party who was not said to be intriguing for both the chairs of the convention.

Mr. White read his address. The burden of it is the Chinese question. This will figure in campaign politics this fall.

Colorado presented a silver gavel. Some amusement was created by a flier who played "The Wearing of the Green," and by a Mr. Maginnis from Montana, who had some something to say, but forgot to bring it along.

Dakota democrats, the few there are of them, have a big fight on hand.

About 2 p. m. the convention adjourned, and the people who hustled and swore to get in, came out swearing worse. They saw nothing but Maginnis of Montana, and heard White on Chinese matters. They expected to hear Dougherty, Voorhees, Flower and several others.

## JUNIUS.

## GATHERING OF THE JEWS.

## Their Cruel Treatment in Russia.

The present murders, spoiliations and persecutions of the Jews in Russia may be the beginning of the end of all their troubles, and the time may be at hand for which they have so long fervently prayed and hoped.

I believe that the "seven times" predicted by the prophet Daniel are drawing to a close and that the "times of the Gentiles" are very nearly fulfilled.

The waters of the mystical Euphrates are drying up rapidly before our eyes, and now we hear of frightful persecutions of the chosen people in "holy" Russia, where more than two-thirds of them reside, and rumors of a second exodus, all of which may portend the end of this age, for we are told that immediately before this dispensation terminates, the chosen people will return to their old heritage in a time of unexampled trouble.

For some years back a yearning to return to Palestine has been manifested by the Jews, and as a consequence, a steady influx of the people into the country has been taking place. During the last ten years the Jewish population has doubled itself. Jerusalem is gradually becoming a centre of civilization and is assuming the appearance of a modern town. Villas are being erected in the neighborhood of the city, and there are no less than five Jewish building societies in operation. The Russian persecutions have now given such an impetus to Hebrew immigration into Palestine that money is all that is required in order to re-people the land, especially as the Sultan, who is a liberal minded and humane monarch, receives the Jews into his dominions with pleasure, and renders them whatever assistance he can. The Jews appreciate the kind treatment of the Sultan and Mussulmans, and they say that they find the Turks are more merciful to them than the members of the Greek church. Such an influx of Hebrews has not been known since the destruction of Jerusalem by Hadrian.

Whether this awakening of the Jews and this intense longing desire of thousands of Jewish families in Russia and elsewhere to settle in the land of their forefathers, is the beginning of the foretold Jewish restoration, time only can tell. The final restoration of the Hebrews to their ancient heritage will doubtless occupy a period of several years, and will take place, for the most part as Daniel says: "during a time of trouble such as never was since there was a nation."

Unfortunately this Jewish immigration has begun in bloodshed and persecution, and any observant person, looking at the present state of the nations of the European continent, would not be surprised any morning to hear of war breaking out, the magnitude of which would not be surpassed "since there was a nation."

We have conditions, then, at the present time, to remind us of the predictions of the prophets, even to the great maritime power, from the Isles of the Gentiles, rendering generous and willing assistance in money and ships to the Jews.

But besides all this, we are told that we are approaching the time when the final restoration of the Jews should take place.

The exact day or year is not stated in the Scriptures, but we can gather from Daniel that this great event, unspeakably important to Jew and Gentile, would occur in the "Time of the End." The "Time of the End" is or will be evidently the closing years of the "Times of the gentiles," or the time when Jerusalem will cease to be trodden down by the gentile powers. Although not expressly stated, it is strongly inferred in the Scriptures that the "Times of the gentiles" were to continue, in symbolic language, for "seven times," or seven years, whose days are years, i. e., 2520 years, according to the year-day interpretation. If we date this "seven times," the latter half of which period is often called "time, times and the dividing of time" from the reign of Nebuchadnezzar, "the golden head of the four-fold image," we shall find that the "times of the gentiles" are drawing to a close.

Many people believe that the final fall of the gentile power and consequently the end of this dispensation, will terminate with the end of the sixth thousandth year of the world, and that the beginning of the seventh thousandth year will usher in the millennium. The best chronology,—that of Prof. Delitzsch, of Leipzig, published in 1881—shows the 6000 years to end in 1891.

At the present time many wise and thoughtful people think they discern the clouds which portend the commencement of the storm, gathering in the distant horizon; and the way in which nations will arrange themselves in order to work out unconsciously the will of Him who knows the end from the beginning. Wars, which may prove to be the precursors of a new condition, may break out ere long, for Europe is in a state of unprecedented ferment, and little better than an armed camp, and moreover, the Eastern question is still unsolved. It is thought by many strategists that Palestine will some day be the great battlefield of the nations. A military writer describes the country as "the gateway between the East and West, or rather as the Barbican which commands the two avenues of the Euphrates and Red Sea line of communication."

In the conflict of nations in the "time of the end," it is believed that Russia will take a prominent part, for although she appears to be in a very tottering condition at the present time, it is in Judea that her power will probably be broken.

It is now largely believed that the Prophet Ezekiel in speaking of Gog, the chief prince of Meshech and Tubal, refers to the Czar of Russia and his dominions. The name and titles of the Northern King should be rendered "Gog of the land of Magog, Prince of Rosh, Meshech and Tubal."

ED. ISAACSON.

## FROM A MISSIONARY.

## A Characteristic Sketch of an Elder's Experience.

JERUSALEM, Davis Co., N. C.

May 25, 1888.

## Editor Deseret News:

On the 27th of June, 1887, I left my home in Southern Utah on a mission to the Southern States.

After spending a few days visiting relatives and friends in Provo and Salt Lake City, on the 6th of July I boarded the D. & R. G. and soon was speeding onward to my destination. After a pleasant trip through the beautiful scenery which this route affords; across the rolling prairies of Kansas, and through the timbered country of the more southern states, on the 16th I arrived at Chattanooga, Tennessee, headquarters of the Southern States Mission.

Here I received an appointment to labor in the

## CARROLL FIELD.

Virginia, with Elder S. L. Chipman, of American Fork.

I labored in this field until January, this year, when I was appointed by the conference, in company with Elder G. M. Tonks, to hunt up genealogy for a brother in Idaho, and if possible introduce the Gospel in this part.

Arriving in this county on the 28th of January, we immediately proceeded to make appointments in the free (?) schoolhouses, but we soon found that, if the houses were free for others to preach in, the rule could very easily be reversed when it came to the "Mormon" Elders. After making one or two appointments, the "wolves began to howl," and the doors of all the schoolhouses, with one or two exceptions, were closed against us. In one case, one of the committee was so fearful that we would get into the house that he nailed the door up. At another place they bored a hole through the door, and fastened it with chain and padlock. Understanding that the county court house had been free to all denominations to preach in, we called on the chairman of the county commissioners and requested the privilege of making an appointment. He inquired what denomination we represented? We told him "the Church of Jesus Christ of Latter-day Saints." "Certainly, gentlemen," he replied, "what time shall I have the doors opened?" We told him 7 p. m. would be a suitable time, but added, "Perhaps we would be better known by the name of 'Mormons.'" "Mormons!" he replied, "that name is so odious that I will have to consult the other commissioners."

## THE CONSEQUENCE

was, we did not speak in the court house. Thus some allow themselves to be used by "that wicked one," in vain endeavors to stay the progress of the work of the Lord. Indeed they will not enter in themselves and if possible they would not suffer others to enter into the kingdom.

As with the primitive Saints, so it is with the Saints to-day; they are "everywhere evil spoken against." Especially in opening a new field does an Elder get the full benefit of these false reports. If his life has been ever so circumspect, he suddenly finds himself represented as the lowest of criminals, and cries of "False teacher!" "Bad doctrine!" "Wicked delusion!" etc., are hurled at his devoted head. But as it always has been, there are a few honest seekers after truth, with whom these false reports have no weight; indeed they fly before the power of truth, as the chaff before the wind.

"Every blessing is predicated on law," were the words of the Lord through the latter-day Prophet. The necessity of giving this eternal principle thus plainly will be appreciated when it is understood that the teachings of the majority of the Christian world is to the effect that there is no particular virtue in the ordinances of the Gospel.

The increase of crime in this country is a matter that causes much uneasiness with the thinking people of the day. Gentlemen with whom I have conversed state that within three years it is very noticeable; and to add to the

## GLOOMY OUTLOOK.

is the powerlessness of courts and religious societies alike, to check their terrible state into which the people of our fair country are drifting.

One admirable feature of the Southern people is their hospitality. Nearly every family, no difference how poor, is provided with one or more spare beds, kept for company; and with what joy does the weary Elder, after a day's tramp, perhaps through mud and rain, when applying for entertainment, perchance at the doors of a humble cottage, listen to the simple, but expressive words—"Yes if you can put up with my poor fare."

After partaking of a plain but wholesome supper, the family are gathered around the fire of hickory logs, the evening is passed in pleasant conversation, singing and explaining the "laws of adoption." Bed time approaches, a chapter is read, the family kneel in prayer; after which we retire to rest, in one of those beds which seem to have been specially prepared for our use, and soon we are carried away in our dreams to the time when,

From east to west, from north to south,  
The Savior's kingdom shall extend,  
And every man in every place  
Shall meet a brother and a friend.

JAMES G. DUFFIN.