

EDITORIALS

"THE IMMORTALS."

WE have received a copy of *The Immortals*, the poem by Delegate Stephen W. Downey, of Wyoming, which he offered as an argument to the House of Representatives in support of his bill for the decoration of the Capitol with paintings illustrating the "birth, life, death and resurrection of our Savior." It makes a pamphlet of sixty pages, and is a dry and tedious composition, stilted in style and having but a remote relation to the subject at hand. We had previously seen the effort in the cheerful columns of the *Congressional Record*, and made an attempt to wade through it, but gave it up after a few pages. However, there is some merit in it as a literary production, and it is quite likely that its author will reap financial fruits from its publication, if not achieve that fame which he anticipated; for the curiosity of the public has been excited by the novelty of his bill and the singular manner of its attempted support, and the poem will sell. Perhaps this is really what the Downey Delegate had chiefly in view after all.

The publication of this rhymic effusion in the *Record* occasioned a great deal of comment. But why should not the Delegate from Wyoming have as much right and reason to print in that official paper a heavy poetical speech that he never spoke, as a Representative from any part of the Union has to print a ponderous prose address that he never uttered. If "leave to print" is given for the latter without delivery, why not for the former? The whole system is deceptive and absurd, and if Delegate Downey's lines lead to its abolition, he will have accomplished something for his country, even if different to what he intended. *The Immortals* we fear will not live forever, nor be remembered for many years after the sensation caused by the author's bill and audacity has subsided.

A PEN PICTURE OF PALESTINE.

FOLLOWING is a description of the present condition of the land once "flowing with milk and honey," but which under the divine displeasure has been cursed for centuries. It is destined in the near future to be restored to all its former beauty, fertility and grandeur, and under a divinely directed government outshine all its ancient glory and power:

"Nothing can well exceed the desolation of much of it. Treeless it is for 20 or 30 miles together, forests which did exist 30 years ago (e. g., on Mount Carmel and Mount Tabor) fast disappearing; rich plains of the finest garden soil asking to be cultivated, at best but scratched up a few inches deep in patches, with no hedges or boundaries; mountain terraces, natural or artificially formed, ready to be planted with vines, as the German colony are doing at the foot of Mount Carmel; the villages nothing but mud-huts, dust, dirt and squalor; the inhabitants with scarce clothing enough for decency, their houses—ovens; large tracts without a horse or cow, sheep or dog; no pretence at roads except from Jaffa to Jerusalem, and this like a cart road over a plowed field, the rest at best like sheepwalks on the Downs of Sussex, but for far the most part like the dry bed of the most rocky river, where amid blocks of stone each makes his way at a footpace as best he can, or on smooth, sloping rocks or over loose stones thrown down from the old walls on either side, which no one offers a finger to remove; nothing upon wheels, not so much as a barrow, to be met with in a ride of over three hundred miles.

Everything is taxed; every fruit tree, so none now are planted; every cow or horse, etc., every vegetable sold out of a private garden. Every eighth egg is not taxed, but taken by the government. In some places the taxes of the district are sold to the highest bidder. The farmer is unable to sell a measure of his corn till all has been collected into a heap and the tax collector has set his sum upon it, from which there is no appeal. Double taxes are expected

this year, because after three years of scarceness the harvest promises to be abundant.

Nothing like a small farmhouse is to be found far and near. If there were, the owner is liable to have soldiers or revenue officers quartered upon him to be boarded and lodged at his expense. The towns are filthy in the extreme, none more so than Jerusalem itself, where, however, taxes are levied from every house for lighting and cleaning the streets, while a sprained ankle or a splash into a hole of blackest dirt is sure to be the result of a momentary carelessness.

Nothing is done for the good or improvement of the people, or the land, by the government. Not only so, but every offer, and I heard of several made by private individuals or by companies, is at once refused, or refused unless a bribe be first given to the authorities. This is a picture, I believe, in no way overdrawn."

PERUVIAN HISTORY AND THE BOOK OF MORMON.

THE volume reviewed in last Saturday's issue of the *NEWS*, considers only the ancient races that inhabited North and Central America; had the author's labors extended into the southern continent, yet more remarkable confirmations of the truth of the Book of Mormon would undoubtedly have been found on its pages, as the Peruvians had in their traditions much clearer ideas of their origin and history than the descendants of the Aztecs or Mound Builders possessed of theirs. To sustain this statement we need simply refer to the history of Peru written by Fernando Montesinos.

Montesinos was a Spanish writer who went to South America on state business about a century after Pizarro's conquest of Peru. His duties took him to all parts of that country and he devoted fifteen years to learning the language of the people, gathering information and collecting old Peruvian documents. His manuscript has been translated into French, but we believe, not into English. It is admitted that its advantages for gaining trustworthy information on all the points to which he so zealously bent his energies and his intellect, have never been exceeded, if equalled, by later investigators.

Baldwin thus epitomizes his scheme of Peruvian history:

"According to Montesinos, there were three distinct periods in the history of Peru. First, there was a period which began with the origin of civilization, and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline and disorder, introduced by successful invasions from the east and south-east, during which the country was broken up into small states, and many of the arts of civilization were lost; this period lasted more than a thousand years. Third and last came the period of the Incas, who revived civilization and restored the empire. He discards the wonder stories told of Manco-Copac and Mama-Ocillo, and gives the Peruvian nation a beginning which is, at least, not incredible. It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."

In the second era we are told "The country, overrun by rude invaders, torn by civil war, and carried by many simultaneous tyrants, became semi-barbarous; all was found in great confusion; life and personal safety were endangered, and civil disturbances caused an entire loss of the use of letters." The art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdoms. A ruler in one of the states, "prohibited, under the severest penalties, the use of quellas for writing, and forbade also the invention of letters. Quella was a kind of parchment made of plantain leaves." It is asserted that one learned man who sought to restore the art of writing was put to death. Those who are familiar with the Book of Mormon, understand that

the Nephite colony from Palestine landed in South America, and that when their descendants moved northward, they found the north land covered with the remnants of an ancient race, with their mounds, monuments and ruined cities spread over the face of the land. In this colony were Laman, Lemuel, Sam and Nephi, four brothers, of whom Nephi was the youngest and who became their leader and the first of a line of rulers. These brothers divided in consequence of the rebellion and wickedness of Laman and Lemuel, and the darkness of skin that came upon their posterity was a curse from the Lord for their iniquity. They became that ruthless race that eventually stamped out the civilized Nephites, in consequence of the latter falling into transgression.

The art of writing and engraving was cultivated by the Nephites and it was a Nephite prophet and scribe who wrote the abridged record called the Book of Mormon. But the savage Lamanites sought diligently to destroy the Nephite records and were hostile to the art of inscription, just as related by the historian from whom we have quoted.

We venture to say in this connection that as the ancient history of South America is gradually developed, more and more evidences of the truth of the inspired record which is rejected by the professedly wise of this generation will be brought to light. And this will also be the case in regard to future discoveries and further disclosures in the great country of Mexico, whose ruined cities, temples, towers and other architectural remains, as well as the hieroglyphics on its stone tablets and the records in its museums, will speak as from the dead to the living, in confirmation and testimony of the truth of the Book which the Nephite angel Moroni revealed to the unlearned youth, who translated it by the gift and power of God, for the benefit of this generation of little faith. Make a note of it.

MOVEMENTS IN POLITICS.

THE latest "boom" in presidential politics seems to be strongly in favor of Blaine. A large number of delegates to the Chicago National Convention are instructed to vote for him, and the avowed intention of others, differently instructed, to pay no attention to the unit rule, squints in the direction of support to the man of Maine. By the term unit rule, is meant the instruction sometimes given in the local conventions that choose delegates to the National Convention, to cast their votes together for the same candidate. Notably in New York and Pennsylvania the rebellious spirit is manifested, and delegates instructed to vote as a unit for Grant have become divided, a number of them openly avowing their intention to break the unit rule and cast their ballots for Blaine. Former national conventions have sustained the individual freedom of delegates, and in all probability State machine politics will be thrown out of gear by the action of the coming convention at Chicago.

The third term movement is cooling off considerably. The anti-third terms are increasing in number and boldness, and most of them seem to have a preference for Blaine. This will provoke the supporters of the ex-President, failing his nomination, to combine against the Maine Senator and render his nomination impossible. Therefore, although Blaine's prospects are brighter to-day than at any time during the present campaign, it is quite likely he will suffer as great a defeat as when Hayes proved to be the dark horse in the fight of '76.

It looks now as though neither Grant nor Blaine will receive the nomination on the first ballot, and therefore, that a candidate now in the back ground will come rapidly to the front, and with the aid of most of the Grant delegates and many from the ranks of Blaine, his supporters will rush him to the head of the column.

The great anti-third term cry appears to us little but mere sound. No valid reasons have been offered that we have heard, why a man should not be elected to a third as lawfully and expediently as to a second term. There is no written rule against it. The Constitution is

silent on the subject. The country has never formally decided in its disfavor. The fact that no President has yet served for three terms is no argument either one way or the other. And it no more follows that a third-term ruler would insist upon a life-term than that a second-term President would make so unlikely a demand, or that the nation would submit to such an attempt.

We do not say this because we favor the re-election of General Grant. We are only considering the matter on general principles. We have already expressed our predilections for other candidates. But if the ex-President was really the best candidate; if he possessed more than any other the qualifications necessary for the exalted position to be filled; if the country would be likely to find in him a faithful Executive, with abilities and powers made pre-eminent by previous experience in the chief chair of State; we see no reason why his former occupancy of the seat should disqualify him for receiving it again, as many times as the voice of the people might elevate him to that height of authority.

The struggle promises to be violent and bitter. And the divisions in the Republican ranks and the animosities arising therefrom, are all so much strength to the Democratic party, which, if the New York factions can only harmonize, may yet win the battle and give to the nation for the first time in twenty-four years a Democratic President.

HOW SENTIMENTS CHANGE BY A CHANGE OF POSITION.

IT is remarkable how soon a change of condition and opportunities change the sentiments of men. The declaimer against the rights of property on acquiring wealth becomes the most conservative of property owners and the most anxious to punish the practical communist. The champion of "equality," if elevated to the ranks of upper-tendency, alters to a stickler for rank and precedence. The insubordinate servant is transformed to the tyrannical master, and the complainer of stinginess in the rich is turned by plenty into a miserable miser.

As a case in point, the following singular story was told during the stay of Prince Oscar of Sweden, in the gay French capital, concerning the objection his ancestor Bernadotte always had to being bled. His medical adviser, who was a disciple of Dr. Sangrado, insisted in vain that it was necessary for his health; the King was obstinate. At last a crisis came, and when Bernadotte heard that the doctor declined to answer for his life if he would not consent to bleeding, he gave way. But before baring his arm he made the operator promise that he would never divulge what was to be seen on it, and the doctor made a solemn vow, which he broke. A Phrygian cap, with the motto, "Death to Kings," was elaborately tattooed above the elbow. The dashing soldier when he pricked this regicide maxim into his skin never dreamed that one day he would come to be a King himself.

MORE WHITE ROBBERY OF THE REDS.

IT is very evident that the cry in Colorado, "The Utes must go," is uttered in earnest. News from that State shows that the Ute reservation is to be invaded by the whites, and that the land ceded to the Indians by the Government is to be taken from them by force. "Christian civilization" is moving upon the last possessions of aboriginal heathendom, and the "superior race" will steal that which is claimed to be necessary for the white man's uses, and will slaughter the receding reds who attempt to defend their rights and to stand up for the home of their ancestors for ages.

The rumors of the recent killing of miners and prospectors may be true. Quite likely they are manufactured for the purpose of forming an excuse for the unlawful occupation of Indian lands, by organized parties of white men, determined to seek for the mineral treasures supposed to be hid in the hills, and

locked up in the mountains within the boundaries of the Ute reservation.

The Black Hills infamy is about to be repeated. The Government will make a pretended show of enforcing the law against white encroachment on Indian ground, but it will be nothing but a farce. The performance, however, will change into tragedy. And the finale will be another robbery of the red man in the name of Christian progress and Caucasian advancement.

The various reports that are circulated by letter and by telegraph in regard to Ute gatherings and Ute outbreaks, are part of a scheme concocted in Denver for the seizure of the Ute country. An organization has been effected there, with members scattered through the region contiguous to the exploration and settlement of Gunnison and Eagle River Valleys which the Utes are now inhabiting. Fifteen hundred names are already enrolled, and each member is required to arm and equip himself for military service. They laugh at the alleged order for the arrest of trespassers upon the Ute reservation, and in their code of agreement, which has twenty-three articles, is found the following:

"We, the undersigned, being about to embark in an enterprise the very nature of which places us at the present time beyond the jurisdiction and protection of all courts of judiciary, and recognizing the importance and necessity of systematic organization for the security of our own rights, both as to person and property, as well as to those who may hereafter join us in the aforesaid enterprise, hereby covenant and agree with and to each other, that the following rules and regulations shall govern us until such time as the territory which we intend to explore and settle in shall be thrown open to actual settlement by the government and authorized tribunals be established therein. Believing that the earth and all that it contains was given to man by his Creator for his use and benefit, we here declare it to be our unalterable purpose to explore and develop the country known as the Ute Reservation, regardless of Eastern sentimentalism or circumlocution offices. The earth was given to man to subdue, and we intend to fulfil the scriptural injunction. At the same time, we declare our intention not to interfere with the vested rights of any man, aboriginal or Anglo-Saxon, nor will we respect the dog-in-the-manger occupancy of a few savages as against the indomitable pluck and perseverance of the nineteenth century. We are desperate, and mean business."

When the news comes of some terrible deed of vengeance by the savages, stirred up to fury by the invasion of their hunting grounds, the country will ring with the cry of "Another massacre by the red devils," and a demand will be made for an army to annihilate them. This has been the course pursued by the "Christian," scripture-quoting, gold-lusting and heaven-daring white thieves, who have provoked the wrath of the primal owners of the soil from the commencement of "Indian troubles" in the United States until to-day. "The earth and all it contains," say they, "was given to man by his Creator for his use and benefit," and, therefore, "if we Christians find any savages holding more of it than we think they ought to possess, we will combine and take it by force of arms, and fulfil the Scriptural injunction. But while we seize the Indian's land and kill every son or daughter of a red skin who attempts to prevent the theft, we will not interfere with any 'vested rights,' aboriginal or Anglo-Saxon."

By the same rule of reasoning, all the rights of property held to be sacred in civilized countries can be invaded. If one man possesses more land or money than another who considers himself superior thinks is necessary, the "dog-in-the-manger occupancy" or possession may be denounced, and the superior person, with "the indomitable pluck and perseverance of the nineteenth century," may proceed to take it by force and invoke the aid of the nation against the owner, if he with the help of men of his kind, resists the determined robber and assassin.

The Ute reservation belongs to the Ute Indians, by natural right and Government treaty, and they should be protected in their property by the Government which calls them its wards. But there is no probability that justice will enter into the treatment of the Utes any more than in the proceedings with