

seeking day by day to prevail with him to direct you in your enterprise, and to so mould your minds and circumstances to things with which we are surrounded, that we may be preserved from evil and be enabled to do his will on earth, as angels do it in heaven. "Thy Kingdom come." Why; that thy will may be done on the earth, as it is done in heaven. This is what God expects of us; and if we do seek to do the will of God, all will be right; but if we do not, all will be wrong.

Now, I will tell you about your election, of which a good deal has been said. What would you do? If I were a man living here, I would consult my teachers: "how about this voting?" If my teacher could not satisfy me, I would go to my bishop; and if my bishop did not know, I would go to the president of the stake, and if he did not know, and the matter was one of importance, I would go to the Twelve, and if the Twelve did not know I would go to God. That is the way I would trace the matter out. That is my religion and my policy on that point. And if we all take such a course in all matters pertaining to the building up of the Kingdom of God upon the earth, seeking at the same time to purge ourselves from every thing that is evil, from covetousness and pride and hypocrisy and from sin and corruption, and cleave to God, he will bless us, and Zion will arise and shine and the power of God will rise upon her; and there is no power on this side of hell, nor the other side either, that can hinder the rolling forth of this work; but it will go forth whether you and I do right or not. The Kingdom of God is onward, and God has decreed that it will continue its onward march until the kingdoms of this world—what? until the kingdoms of this world shall become the Kingdom of our God and his Christ. And it will never stop until every creature in heaven and on the earth and under the earth will be heard to say, Blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might, and majesty and dominion be ascribed to him that setteth upon the throne and the Lamb forever. And the Saints will inherit the earth, and reign therein forever; and the Twelve and the various authorities will hold their position there, and God will be at their head. Amen.

[For the DESERT NEWS.]

ARE WE OF ISRAEL?

BY ELDER GEO. REYNOLDS.

CHAPTER V.

The origin of the Anglo-Saxons—Derivation of the word Saxon—The Goths and Vandals—Overthrow of the Roman empire—The mythology of the Ancient Scandinavians—Baldur—Their Early Literature—Polygamy.

As the question "What became of the ten tribes?" still remains to the world an unanswered historical enigma, so also is the question unanswered "whence originated the vast hosts of so-called barbarians who, descending from the fringed regions of Scandinavia, filled Europe with new races, new laws, new ideas, new languages and new institutions?" Some have traced a connection between the loss of the one people and the advent of the other, and one author of repute—Mr. Sharon Turner—extensively quoted in this connection, claims that the original home of the Anglo-Saxons was in the very country where Israel is historically lost, and further states that these people commenced their migration therefrom about the same time as the tribes of Jacob must have taken their journey northward.

Mr. Turner, in his valuable history of the Anglo-Saxons, whilst discussing the Teutonic descent of many of the nations of modern Europe, says:

"It is peculiarly interesting to us, because, from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards and Franks have all sprung from that great fountain of the human race, which we have distinguished by the terms, Scythian, German or Gothic. The first appearance of the

Scythian tribes in Europe, may be placed, according to Strobe and Homer, about the eighth, or according to Herodotus, in the seventh century, before the Christian era. The first scenes of their civil existence, and of their progressive power were in Asia to the east of the Araxes. Here they multiplied and extended their territorial limits for some centuries, unknown to Europe." With regard to the Saxons, Mr. Turner writes, "they were a German or Teutonic, that is a Gothic or Scythian Tribe; and of the various Scythian nations which have been recorded, the Sakai or Sacae are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They were so celebrated that the Persians called all the Scythians by the name of Sacae. * * * That some of the divisions of this people were really called Sakasuna (from which we have our word Saxon or Sacson) is obvious from Pliny; for he says, that the Sakai who settled in Armenia, were named Sacassani which is but Saka-suna, spelt by a person who was unacquainted with the meaning of the combined words; and the name Sacasina, which they gave to that part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, who resided near the Baltic Sea, by the name of Saxones."

Mr. Turner, if we mistake not, was not advocating the Israelitish ancestry of the Saxons, hence those who believe in that theory put the greater stress on his two most important statements. That the forefathers of this race dwell in the region east of the Araxes, the exact spot to which Israel was carried captive, and that they began to spread out therefrom some six or seven hundred years before Christ answering to the very period that the children of Jacob dwelt captives in that country. One author has assumed a very unique derivation for the word Saxon. He says: "We suppose it is derived from Isaac, by which, we find from Amos, this house of Israel had begun to denominate itself, just before the captivity. It was usual to contract the commencement of the name, especially when they combined it with any other word, or when it came to be familiarly applied. Saxon is, literally or fully expressed, the son of Isaac." Just as Dickson in modern English was abbreviated to Dixon.* Such abbreviations, we may remark in passing, in familiar talk are also common with our neighbors, the Shoshones, also a remnant of the seed of Jacob. One writer on this portion of the subject sees in this explanation of the word Saxon a fulfillment of the promise made to our father Abraham, "In Isaac shall thy seed be called," and goes as far as to advance the argument that Cossack is another expression of this same idea, or that a Don Cossack is literally and truly a son of Isaac, of the tribe of Dan.

The ferocity of the northern races who overthrow the Roman empire is thought by some to argue against their Israelitish origin. But we must recollect that the pictures of the Goths and Vandals, which have been handed down to us, were painted by their enemies. Nor would the argument, however true, have any weight with us were the rest proven. If they were of Israel they had been wandering, fighting and colonizing for a thousand years since they left Palestine before they overwhelmed Rome. And as far as ferocity is concerned they cannot equal the seed of Joseph on this continent, who but three hundred years after the fulness of the gospel was proclaimed to their fathers by the crucified Redeemer, committed atrocities that no Goth or Vandal ever exceeded. A very pretty theory has been advocated in connection with this portion of their history, to the effect that as the Roman empire was used by the Lord to destroy the House of Judah and slay millions of that devoted race, so the Lord used a portion of the House of Israel (unknown to both themselves and their enemies) to destroy the Gentile rulers of the world, who had slain and scattered their brother's house.

The mythology of the northern races of Europe may also be noticed in connection with these inquiries. Those learned in the mythologies of ancient Rome and Greece say that it bears no likeness to them; its peculiarities would rather tend

to the idea that it was of Persian origin (British Encyclopedia). Some of the early Christian fathers have fancied a great resemblance between one of their deities, named Baldur or Balder, and our Savior.† This god is represented as the son of Odin and Frigga, youthful, beautiful and benignant, the dispenser of kindness, the bringer of joy and blessing, who loves to dwell with men, and whom all men love. But he is killed by the wicked. (The manner of his death is surrounded with mythological nonsense.) All men mourn the loss of their friend, and search through the world for some remedy to bring him to life; but in vain; stern Death has taken him away to the realms of the dead and he cannot come back. His wife Nanna, that she may not be separated from him, has gone to dwell with him there. At last Frigga, his mother, sends a messenger to obtain his release. He leaps the gate of the gloomy world, sees Baldur, and speaks with him, but no, Baldur cannot be released. There he must remain, and his wife Nanna must dwell with him for ever.

From some of the details not here inserted we incline somewhat to the opinion that the above narration is a confused tradition of the way death was brought into the world through the transgression of Adam and Eve rather than that it bears relation to the life of the Savior. We draw attention to the way Baldur's death was brought about. The tradition runs (American Cyclopaedia) Baldur having long been troubled by dreams and evil omens, indicating danger to his life, his mother traveled through the whole universe, eliciting from every created thing a promise not to injure the god. But she neglected to ask from the apparently harmless mistletoe Loki, the most deceitful among the gods, an enemy of Baldur, noticed this omission and cut from the mistletoe a piece for the point of a dart. The other gods, surrounding Baldur, made proof of his invulnerability in sport, by casting at him their weapons, with stones, etc.; but nothing injured him. Loki approached and induced the blind god Hodur to throw the dart he had made from the forgotten mistletoe. Baldur was pierced by it and killed." In this tradition Loki takes the place of Satan, Hodur typifies the serpent and the mistletoe that of the tree of knowledge of good and evil. It is also noticeable that they represent, in this tradition, that man could do nothing, of himself, to overcome the power of death.

The very earliest literature of the Scandinavian people, preserved on the Island of Iceland, adds many testimonies to the Scandinavians' Israelitish origin. On this point the Encyclopedia Britannica says: "On entering on these ancient books, we are immediately struck with the corroborative evidence which they furnish of the eastern origin of the Goths, the fathers of the Scandinavians. As all languages, so all mythologies run in lines, which converge in one common centre * * * Central Asia. And little as we might expect it, no sooner do we open the ancient religious books of Scandinavia, than we are carried back thither. Our northern people are a people of eastern origin. Odin and his Asar, are Asiatics, declared themselves to be from the great Svithiod, a country which appears to have been the present Circassia, lying between the Black and Caspian Seas. The whole of their memories abounded with the proofs of it. They brought with them abundant eastern customs, those of burning the dead, and burying under mounds. They practiced polygamy, looked back with imperishable affection to the great Svithiod, to the primitive district of Asgard and the city of Gudahem, or the home of the gods. They transferred a religion bearing the primal features of those of Persia, India and Greece, to the snowy mountains of Scandinavia."

In reading the above we were strongly impressed with the geographical idea there expressed. Without any great stretch of the imagination we could easily consider the traditions regarding the great Svithiod, to refer to Media, the primitive district of Asgard, to be the dim remembrance of their first home in the land of promise, and Gudahem, the home of the gods, to be Jerusalem, the city of the great King. The parallel we consider to be very significant.

* It is claimed by some that the word Brahmin is an abbreviation of Abraham,

in fact that the god Brahma is the patriarch himself deified.

† The Early Saxons. American S. S. Union, Philadelphia.
* Rev. A. B. Grimaldi, M. A., states: "The Saxon kings traced themselves back to Odin, who was traced back in his descent from David, as may be seen in a very ancient MSS. in the Herald's College, London, and in Sharon Turner."

(To be continued.)

Capturing a Grampus.

Thursday last an unprecedented arrival in our harbor (St. Johns, N. F.) took place. Two grampuses of large size were observed spouting with great vigor and dashing about in a frantic, bewildered manner in the waters of the harbor. They had probably been tempted to pass the narrow entrance of the harbor while in pursuit of caplain, which are now around the coast in enormous shoals. After a time one of them escaped, and made its way to sea, but the other, being pursued by a boat's crew from her Majesty's steamship *Sirius*, with a view to capture it, headed for the western side of the harbor, and at length got entangled in some piles, and became completely powerless, its tail having become fast between two stakes. Ropes were passed around it, and it was dragged ashore, where it soon died. It proved to be a full-sized grampus, twenty-five feet and four inches in length, and fifteen feet in girth at its thickest part. Its mouth, when opened, disclosed an array of powerful teeth, 44 in number, large, conical, and somewhat hooked, those furthest back being flattened at the summit. The tail is seven feet in width, and forms a very powerful propeller. The head is short and round, the lower jaw somewhat bent upward. It has three fins—two pectorals, large and oval, and a dorsal nearly on the middle of the body. The color of the skin on the back is a deep black, the sides and abdomen being white. Over the eye is a large white patch.

Thus it will be seen that the grampus is a formidable animal, nearly half the size of the Greenland whale. It is seldom seen around these shores, its favorite resort being Greenland and Davis' Straits. It is sometimes seen in small herds in the British seas, but is rarely captured. It is on record that one was captured in the Thames in 1759, which was 24 feet in length; two more in 1772, and another in 1793, which measured 31 feet in length. One was taken in Lynn harbor in 1829, and was dispatched with much difficulty by a crowd of boatmen. One of those taken in the Thames in 1772, was pierced with three harpoons, and pulled the attached boat twice from Blackwall to Greenwich at the rate of eight miles an hour against the tide. So long as it was alive no boat could venture to approach it, and the dying efforts of this formidable creature were very terrible. It was finally killed off Greenwich Hospital. Had it not been that its tail was caught in the way I have described, between two posts near a wharf, this specimen would have escaped, as there were no appliances ready for its capture.

The grampus is a voracious and warlike creature, devouring immense quantities of cod, herring, halibut and skate. It attacks the porpoises and the dolphins, and makes fierce war on seals. It is said that a small herd of them frequently attack a true whale, tearing huge mouthfuls of its flesh with their powerful teeth, like so many mastiffs around a wild bull, and covering it with blood and wounds, till the great giant of the deep succumbs to its more agile foes.—*Toronto Globe*.

A Story of a Trail.

She was a tall, stout individual, and sprung out of the wagon as lightly as a spring chicken after a grasshopper. He was a little, withered, dried up weazle, and followed slowly, bringing a basket of eggs with him. They entered one of our stores, and she asked, "What are you givin' for eggs?" "Eight cents," was the reply of the counter-jumper. "Well, here are three dozen," said the fat party, "and I'll take it in calico." "But I want some yarn to mend my socks," put in the old man. "The weather is warm," replied the fat party, "and you can go without socks." "But my boots hurt my feet," insisted the old man.

"Go barefooted," said she, rather sharply. Then turning to the clerk she changed her tune and remarked: "Young man, please count them eggs, and give me four yards of calico to match this 'eredress.'" "But—" the old man was going to continue, when she raised her index finger and said: "Henry Winter Davis Spriggings, them 'ere eggs are mine; the hens that laid 'em are mine; the corn what fed 'em was mine, and I 'se goin' to have a trail on this 'ere dress as long as Betsy Gowen's if every toe on your feet turn into gum-biles. Now shut. And you, youngster, yank off four yards of that 'ere calico, or you will hear a bumble-bee buzzing."

The old man shut, and the clerk yanked off the calico. — *Catskill Valley Monitor*.

Fashionable mother—"Mari, I'm almost discouraged; how many times have I told you not to say tater, but per-tater."

"How old are you?" asked a conductor of a little girl who was trying to ride on half fare. "I am nine at home, but in the cars I am only six and a half."

A quack in a neighboring village is so proud when a patient does not die that he takes him out and exhibits him to the astonished and admiring multitude. Of course, his exhibitions are few compared with the processions of his undertaker.

A four-year-old Hackensack boy asked his mother, "What are we made of, ma?" She replied, "Dirt, my child." The little fellow paused a moment, then said, "What road did we come off o?"

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