

contend they belong, had it not been for the fact of being in the same locality as the Malays and the evident intermixing of the two races.

So great is the resemblance between the Polynesians and the American Indians that those who have sought to trace the Indian to an Asiatic origin have made out a very strong case on this feature alone. The long, black, shining, but coarse hair, paucity of beard, shape of mouth, size and color of eyes, high cheek bones, shape of nose, form of skull, and other points of resemblance present an array of facts not to be set aside or explained away. These show conclusively a close connection between the native American and many of the Polynesian peoples, each modified to some extent by the physical conditions of their respective abodes.

The failure to establish the theory of America being peopled by eastern Asiatics is owing to the fact that argument in that line necessarily indicates racial distinction between the Polynesian and the Malay, in which event the former could not be traced to an eastern origin. But on the proposition that the Maories, Samoans, Hawaiians and kindred people sprang from the same stock as the American aborigine, the ethnological argument is complete. The only apparent difficulty in the way is as to how they were led to cross such a broad expanse of ocean as is between the American continents and the islands of Polynesia.

This difficulty might be fully met by the suggestion that it was the same adventurous spirit which prompted the Northmen to visit the north Atlantic coast of America, and impelled the Genoese navigator to press onward over a trackless ocean until he arrived at San Salvador. But the history of ancient America records a more probable cause, as related in the sixty-third chapter of Alma, in the Book of Mormon. In the year 55 B. C., there was a great migration from the land of Zarahemla, in the northern part of South America, to a more northerly location, 5400 men, accompanied by their wives and children, making the journey in that year alone.

At this time there was considerable shipping and shipbuilding carried on by the people. With the movement, the demand for transportation was great, and one shipbuilder, Hagoth, who had his yards on the Pacific, on or near the isthmus of Panama, is spoken of as constructing some unusually large vessels especially for this traffic.

These ships of Hagoth carried many colonies to the land northward. Some of these vessels were eventually lost; at least they were never heard of again, having failed to reach their intended destination. It is quite probable that some of them were carried far out to sea by storms and finally drifted to some of the islands of the Pacific ocean, where their passengers found shelter and thus peopled the Hawaiian, Samoan and other islands.

Some have urged that these ships could not have drifted so far westward because of the currents and winds which travel in an easterly direction. But such a suggestion ignores the fact that the westerly trade winds are as steady and

constant at some seasons of the year as the easterly winds are at others; and further, that the Java current, which sweeps northward along the coast of Asia and crossing the ocean flows down the California coast, turns westward and completely recrosses the ocean past these islands; also that the south Atlantic current which wends its way up the Chilean coast is deflected to the west at Cape Blanco and sweeps westward directly to the Tonga and Samoan Islands.

The storm-driven ships of Hagoth, or of others, were as likely to come under the influence of these air and ocean currents in their westward flow as was the little fleet of Columbus when these mild but almost unvarying forces bore it steadily on toward the setting sun, until the companions of the great discoverer were dismayed by the persistency with which they were wafted beyond the bounds of the known world, and ascribed the unceasing east wind, which they supposed offered them no hope of return to their homes, to a device of the evil one. It is no uncommon thing for pieces of wreckage to drift, in either an easterly or westerly direction, from one continent to another, both over the Pacific and Atlantic oceans.

There is little or no basis for antagonizing the idea that the Hawaiians, Samoans, Maories, and others of the Pacific islands are of the same stock as the American Indians; the evidence all bears that way. But that the Malay proper is a distinct race can be abundantly proven. The latter belongs to the eastern Asiatics, while the native American is of Israelitish origin, where most of the Hawaiians, Samoans and other islanders in that part of the world, as well as the Maories of New Zealand, also should be classified.

SAN JUAN STAKE CONFERENCE.

The quarterly conference of the San Juan Stake of Zion was held at Bluff, San Juan county, Utah, Feb. 18th and 19th, 1893.

Besides the Presidency of the Stake, most of the High Councilors, Bishops and their counselors were present. The weather was beautiful and the meetings were well attended.

The Bishops' reports were encouraging, and showed that a majority of the Saints are doing better, and increasing in faith, tithes, offerings and good works, and that they are prospering financially as well as spiritually.

The teachings and instructions given at the conference were on the principles of forgiveness, humility and unity.

The Y. M. M. I. A., Relief and Primary associations held their respective conferences, which were well attended.

The general and local authorities were unanimously sustained.

The quarterly conferences are times of refreshing, and although some of the Saints travel a distance of over a hundred miles by team, they seem to be paid for the inconveniences they undergo in camping out and traveling through snow, mud and sand to reach and attend the conferences.

CHARLES E. WALTON,
Stake Clerk.

Saturday Talk

By an Ex-Editor.

It is a strange statement to make in the 19th century that falsehood has been the chief and the most effective and deadly weapon which the opponents of the Latter-day Saints have used in their warfare against them. Yet it is a true statement. By its means they have achieved their greatest triumphs and dealt their heaviest blows, and it has been the most difficult to meet and the hardest to ward off. By the liberal use of falsehood the application of other agencies has been made easy; for through it a public opinion has been created that has sustained and justified the most extreme and cruel acts of violence, the overriding of the law and the trampling down of all constitutional guarantees. If the evidence was not before our eyes it would be incredible, that in an age like ours and in a land of freedom such as America is, recourse to falsehood could be attended with such terrible results. Yet if all the circumstances be carefully considered, there is no disputing the fact that the great bulk of the charges which have been made the cause and justification of hostile action against the Latter-day Saints have had falsehood for their basis. And in the instances where charges have not been absolutely false, they have been so disguised and enveloped in a truth as to create the desired prejudice and antipathy. There is no end to illustrations of this kind.

It is true that a better and more general understanding prevails now concerning the true character of the Latter-day Saints; but even now there are widespread, and, in some instances, ridiculous misconceptions entertained about them and their religion; and these are almost entirely due to the lies which have been so persistently repeated and circulated. If an intelligent man who derived his ideas concerning the Mormon people from the reports of their opponents were thrown in their midst without knowing they were the people of whom he had heard so much, he would never suspect they were Mormons. Their characteristics would be in every respect so different from those he had been led to believe they possessed that he would not recognize them by a single feature. This is shown by the surprise so frequently expressed by strangers when they become acquainted for the first time with one or more Mormons. They can scarcely believe that the persons whom they thus meet are fair specimens of the people; and after the intimacy has progressed sufficiently to permit the liberty, the remark is often made: "If the rest of the Mormons were only like you, there would be no trouble with them;" or, perhaps, another remark is made: "I wonder how it is that an intelligent person like you can be a Mormon," etc.

It is a remarkable peculiarity of these falsehood-mongers that after they have told so many lies and kept the busi-