

ed on the 9th inst., and is supposed to have been stolen by some gypsies who had been in the neighborhood. No clue has been found to his whereabouts and his parents are in the deepest grief, while hundreds of people have joined in an unavailing search for him. Philadelphia will soon be called the city of kidnappers instead of the "city of brotherly love."

Lightning rod men will be mad when they read this note. Some French farmers at Tarbes have been experimenting with bundles of straw tied to long sticks or broom handles and placed upright on roofs of houses. The trial of this simple expedient was so satisfactory that eighteen communes of the district provided all the houses with the apparatus, and not an accident has since occurred in the neighborhood from lightning. The device may not be very ornamental, but its usefulness might be widely tried, with little trouble and no expense.

The *Medical Record* mentions a remedy used by Dr. S. A. Brown, of the United States Navy, in cases of suffering from poison ivy or poison oak. It is bromine which he has used with unvarying success. He uses the drug dissolved in olive oil, cosmoline or glycerine, in the strength of from ten to twenty drops of bromine to the ounce of oil, and rubs the mixture gently on the affected parts three or four times a day. The bromine is so volatile that the solution should be renewed within twenty-four hours from its preparation. The eruption never extends after its first thorough application, and it promptly disappears within twenty-four hours, if the application is persisted in, and the patient is entirely cured.

A citizen of Detroit has invented a machine for the prevention of damage from sparks and cinders arising from locomotive smoke stacks. This will prove very valuable if effective. The *Free Press* gives the following description of the apparatus: "It is placed in the rear of the smoke-stacks and attached to it, and consists in the main of a revolving drum or wheel of about two feet in diameter and 30-inch face. The surface of this wheel is kept constantly wet by means of a spray-pipe running horizontally along the whole width of its face, and is placed directly in line of the out-flowing sparks and cinders, which, coming in contact with the wet surface, are arrested, extinguished, and carried around by the wheel, from which they are removed by a scraper, and conveyed by a pipe to the road bed, or to the furnaces if desired. The amount of water used is so small that no additional reservoir need be provided. The spray-pipe is supplied with water direct from the boiler, the pressure therefrom being ample, and can be regulated at will as to quantity, hot water and steam combined being the most effectual extinguishers. The entire apparatus is neat, compact, and easily attached to any locomotive at a trifling expense."

[For the DESERET NEWS.]

ARE WE OF ISRAEL?

BY ELDER GEORGE REYNOLDS.

CHAPTER VI.

The numerous identifications considered—Religion and Laws of the Ancient Northern Races—Free Masonry Language.

It would almost be impossible to enumerate the multitude of likenesses that have been found, by authors predisposed in that direction, between the habits, manners, customs, personal appearance, etc., of the Israelites and Anglo-Saxons. To give even a cursory glance at these "identifications" would occupy more space than we feel would be desirable. We will simply mention a few that have been advanced by various writers, and then proceed to a short consideration of their laws. It may be observed, however, that some of their identifications are very remarkable, whilst others, in our opinion, are puerile, and would be advanced by none but zealots. Great similarity has been claimed between the form of the Jewish and Saxon heads, and the great beauty of both races has been advanced as a proof of common ancestry. The style of dress of the early northern Euro-

pean nations has also been claimed to be distinctively Israelitish. The care with which both people kept their records or chronicles has also been largely commented upon. One author claims connection between the two in the manner that they mustered their forces in battle, and their love of distinctive or tribal banners, giving rise in Europe to the system of heraldry and the development of chivalry. Their division of the people into tithings, hundreds and thousands, has been a strong argument in favor of the Saxon's Jewish descent. The three great yearly convocations of the people are also said to have taken place on the same dates as the three great feasts of the Jews. The Saxon's marriage ceremonies, their respect for women, and the great misfortune which the latter esteemed it to be without children, are also averted to as links in the chain of evidence. One author (Mr. Ed. Hine) pursues a different line of argument and makes the history of the English nation, its constitution, laws, insular position, &c., fulfil the varied prophecies of the ancient servants of God with regard to the Ten Tribes. To our mind, however, these fulfillments of ancient prophecy are often strained and frequently untenable.

In the religion of the ancient Scandinavians, terrible and blood-thirsty as were many of its rites, students have found striking analogies to the religion of ancient Israel, so much so that it is considered one of the strongest proofs of the ancestry of this people in Jacob. And it is claimed that the further we trace the matter back through the centuries, the greater does the likeness become. Least we should be considered as straining this point we will quote the language of another.

"They (the Anglo-Saxons and their brethren of the north of Europe) are described as having been acquainted with the great doctrine of one supreme Deity; the author of everything that existeth; the eternal, the living, the ancient, the living and awful Being; the searcher into concealed things; the being that never changeth; who liveth and governeth during the ages; directeth everything that is high, and everything that is low, of this glorious being, they had an extremely esteemed it impious to make any visible representation, or to imagine it possible that he could be confined within the walls of a temple. These great truths, the same as we know, were taught to Israel, had in a great measure become lost or obscured before the peoples' coming into Britain. But this very obscuration itself, speaks of their origin; it having chiefly taken place, it is said, in consequence of their receiving a mighty conqueror from the east as their god in human nature, correspondent to the expectation of Israel with regard to the Messiah. This supposed God incarnate, is thought to have presented himself among these people about the same time as the true Messiah appeared among the Jews." (Is it probable that tidings of Jesus' visit to the ten tribes could have been conveyed to them or have reached them in a vague or adulterated form?) "The name of this pretender was Odin, or Woden; and he was esteemed the great dispenser of happiness to his followers, as well as fury to his enemies. When Woden was removed from them they placed his image in their most holy place, where was a kind of raised place or ark, as if in imitation of that at Jerusalem, where, between the Cherubim, the divine presence was supposed to abide."

"* * * Before this elevation or ark, in this most holy place on which the symbols of their worship were placed, they had an altar, on which the holy fire burned continually; and near it was a vase for receiving the blood of the victims, and a brush for sprinkling the blood upon the people; reminding us again of what was done in ancient Israel. They had generally one great temple for the whole nation, and in one of these, it is particularly noticed, they had 12 priests, presided over by a high priest, and having under their charge the religious concerns of the whole people. This temple is said to have been of the most splendid description—of incredible grandeur and magnificence. It was at Upsala, Sweden."

As nearly related to this branch of our subject, it has been remarked that free masonry was first known in Europe amongst these people, a fact that will have its weight

amongst Latter-day Saints. In the middle ages these lodges of free masons built the cathedrals of Europe, and it is asserted that "the English cathedrals appear to have been built after the fashion of the temples that they frequented previous to their conversion to Christianity. And these cathedrals, it has been observed, seem evidently to be built after the design of the temple at Jerusalem. Like this, they have their most holy place, the altar, and their holy place, the choir; and the court outward from thence for the body of the people." It is also somewhat remarkable that the only Gentile people of old, amongst whom anything like free masonry was found, were the Ionians, for whom we stated in a previous chapter some claim an Israelitish ancestry. Their temples, dedicated to Bacchus and other hethen deities, were built by lodges, who had secret signs, etc., and conducted their affairs much after the manner of the masons of the middle ages.

But the strongest of all the supposed identifications of the two races, stronger even than the religious phases of the subject, is the peculiar Mosaic tendency of the ancient Norseman's laws. So great is the similarity that most writers on this subject have been greatly puzzled to account therefor. "To those who have attentively studied the institutions of Moses, and compared them with the Saxon, there must appear a similarity as will be apt to lead to the conclusion that the Saxon commonwealth was thus framed, after their becoming acquainted with Christianity. This, however, does not appear to have been the case. They brought these institutions with them into England, and left similar institutions among the people in the north of Europe, with whom they had been from time immemorial." "Limited monarchy, constitutional law, and representative government, an efficient civil police, and trial by jury, are among the most important legacies left the English nation, by their Anglo-Saxon forefathers, and these may all be easily traced to an Israelitish origin. And to this origin they have been traced * * * even by those who were obliged, in rather an unphilosophical way, to account for the connection."

Among the Anglo-Saxons the theory of their constitution seems to have been, that every ten men or heads of families, should choose one from among them, to act for them in the council of their little community, consisting generally of ten such compartments or wards. Ten of these wards formed a tything or parish. And ten of these tythings formed a hundred, the elders of which, thus chosen, were supposed to meet for the management of matters belonging to the ten tythings in general; whilst each tything took charge of the affairs that especially belonged to itself. The county which was still more extensive, corresponded to the tribe in Israel. The word, county, or comite seems to be derived from the Hebrew word signifying to rise up, to stand—and refers to the rod or ensign, of the tribe to which they congregated themselves, in the larger assemblies of the people * * * The nation of Israel we have seen, were, at an early period of their history, given proper rules for their association, such as were equally adapted for a small society or for a large one. The people were given to have a mutual oversight of each other in tens; each ten had one who represented and acted for them. See 1st Chap. Deuteronomy: "So I (Moses) took the chief of your tribes, wise men and known, and made them heads over you, captains over thousands, and captains over fifties and captains over tens, and officers among your tribes."

The law of primogeniture, so prevalent in different degrees amongst the nations overrun by the Goths and Vandals and their kinsmen, strikes us as being a relic of Mosaic law. According to the Hebrew law, the first-born son received a double portion in his father's estate. The English law greatly resembles this. It would almost appear that this double portion was conferred, amongst the Hebrews, on the eldest male child to compensate in some degree for the loss of the priesthood held by him of right in patriarchal days, but under the Mosaic dispensation vested in the house of Aaron.

With a certain class of scientists, the language of a people has great weight in determining its origin.

This test has been applied to the language of the Anglo-Saxons, and it has been found that a number of Hebrew words exist almost unaltered in our modern English tongue. On this point, the author of "Our Israelitish Origin" writes: "As to language, it is granted that this, of itself, could not identify a people, or distinguish Israel, for example, from the Canaanites. * * * Still it may be expected that a sufficiency would remain of the Hebrew to tell of this people (the Saxon's) acquaintance therewith; and such is the case. It has been observed by linguists, that a very great deal of the ancient language of Israel exists in the modern languages of Europe, and that it is through a Gothic medium that this plentiful supply of Hebrew has come. So much have these languages been thrown into a Hebrew mould, that a French abbe has lately proposed to make use of the Hebrew as a grand key to these languages."

Another writer, referring to Mr. Wilson's statements, remarks: "There is no reason to doubt that in common with the wave of nations speaking the Indo-Germanic dialects, which overflowed Europe on the breaking up of the Roman Empire, the Anglo-Saxons came from the Zend-speaking districts of Asia. And while Mr. Wilson adduces reasons from the language of the Anglo-Saxons and Danes, for believing that a long and intimate association had existed between these people and the Persians before the former moved westwards, he also proves the existence of a large admixture of Hebrew words in the language of the Anglo-Saxons, and not the least in the Scottish branch of that people. In this he sees a proof of the descent of these people from the Israelitish tribes that were removed by the kings of Nineveh, from their native land and planted in the cities of Media and Persia. They had retained, in their new abode, much of their Hebrew mother-tongue, while gradually adopting the Zend as the body of their new language. An additional and most important confirmation of Mr. Wilson's idea has been supplied by Prof. C. P. Smyth. This is seen in the circumstance that the Anglo-Saxons possessed a metrology corresponding exactly so far as it extended, with the metrology common to the Temple of Jerusalem and the great Pyramid." By way of illustration, we extract from Hine's "Forty-seven Identifications," a few Hebrew words with their English form:

ENGLISH.	HEBREW.
Sever, - - - - -	Shaver,
Sabbath, - - - - -	Shabbath,
Kitten, - - - - -	Qui To N,
Gum - - - - -	Gam,
Light - - - - -	La HT,
Tar - - - - -	Ta R,
Balsam - - - - -	Ba Sam,
Crocus - - - - -	CRoCum.

*Ethnic Inspiration by Rev. J. T. Goodrich.
[To be continued.]

Iced Tea.

At twilight, the other evening, a thirsty citizen entered a new restaurant on Gratiot Avenue, and inquired for iced tea. He was handed a glass of liquid which tasted like tea, but was almost warm enough for the table.

"I inquired for iced tea," he said, as he put down the glasses.

"And you've got it," was the reply.

"Do you call this tea cold?" indignantly exclaimed the citizen.

The man tasted, smacked his lips, tasted again, and said:

"Well, it isn't very cold, but I can't afford to ice my tea every 15 minutes, can I? I melted up at least 10 pounds of ice and poured it into that jar at noon, and I don't see what ails it. Stand back and let me fan the tumbler with my hat!"

—Detroit Press.

Going to church in his alpaca coat, the President scandalized fashionable Washington, but he was probably pretty tolerably comfortable, and was enabled to think more of the Lord and less of the thermometer.

A little girl was reproved for playing out doors with boys, and informed that, being seven years old, she was "too old for that now." But with all imaginable innocence, she replied, "Why the bigger we grow the better we like 'em."

Correspondence.

Hail Storm—Boddy Recovered, etc.

BRIGHAM CITY, Aug. 19, 1878.

Editors Deseret News:

At 8 p. m., yesterday, a heavy rain prevailed here, which ended in a hail storm, lasting about eight minutes, which was so unusually heavy that quite an amount of window glass was broken by it, and a number of chickens were killed. It was heavy on the corn and the cane also, but we have not heard of any serious damage done to such crops.

The body of Jens Peter Christensen, who was drowned in Bear River, last Thursday, was found and buried here yesterday. Hans Peter Christensen, who was swimming with the deceased at the fatal hour, came near losing his life in trying to rescue his friend. He tried to swim him to the bank by a short piece of rope, but the end of it which he held was soon reached by the drowning boy, who took a firm hold of his rescuer, and both were precipitated to the bottom of the river. Deceased was not a swimmer, and had a lack of caution or of knowledge as to the depth and nature of the stream wherein he was bathing.

A. C.

The Fatal Accident at Farmington.

FARMINGTON,
August 20th, 1878.

Editors Deseret News:

With much grief I request the insertion of the following:

Last evening, about 8.30 p. m., my son Calvin, having arrived late from Salt Lake City, and taken his supper, lay on the porch to rest. My daughter Adelaide, 11 years old the 21st of May last, took the lamp to light her sister to bed, and passing from the kitchen across the porch, she stumbled over her brother. The lamp, striking the side of the house, burst, and the burning oil flew over her head, face and clothes, and she fell with her hands, face and breast in the burning oil that spread over the floor, inhaled the flames and was fatally burned. Her mother endeavored to smother the flames with her own clothes. Tearing her away, I threw my daughter on the grass, rolled her over, and, with the aid of some carpet, extinguished the flames. Her clothes were mostly burned off. She lived about eight hours, suffering much, and expired at about 4.40 this morning.

My hands are badly burned, and my son Calvin is considerably burned on his side.

Funeral to-morrow, 21st, at my residence.

Respectfully,
WM. O. MAYFIELD.

Meetings at Morgan.

MORGAN CITY, Utah,
August 20th, 1878.

Editors Deseret News:

The people of this Stake have had a genuine intellectual feast during our Quarterly Conference, held Saturday and Sunday last. Brothers D. H. Wells, Joseph F. Smith, Junius F. Wells and Milton H. Hardy were the speakers. Brother Wells and Hardy being here for the purpose of perfecting the organization of the Y. M. M. I. Associations in this Stake, electing W. G. Brough President, and W. B. Parkinson secretary for the Stake. Sisters E. R. Snow, Horne and Davis are also here in behalf of the F. R. Societies and Y. L. M. I. Societies. Sister Lidia Rich and Sarah L. Rawle have been elected presidents for these societies; councilors and secretaries have yet to be chosen. A good spirit having prevailed in all our gatherings, we have been truly blessed by their instructions. Respectfully, etc.,

When Adam was half through naming his descendants, he got tired, and said, "Let's quit and call the rest Smith."

A Whitehall man went out a few nights ago for the purpose of committing suicide. Just then a streak of lightning, accompanied by a loud peal of thunder, passed directly over his head, and if ever an individual took to his heels and got under shelter, it was that would-be suicide. — Whitehall Times.