

any but the slightest degree, fill the place accorded in the prophecies to Ephraim and his fellows.

The fact that James the Apostle opens his epistle with the following words, has been adduced as an argument that the condition of the ten tribes was known to the early Christians: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are scattered abroad, greeting." But it would rather convey the idea to our mind that the epistle was addressed to those of the houses of Israel and Judah, who, for the various reasons before cited, and which by that time had multiplied, had wandered into Egypt, Greece, Rome, and other parts of the earth, and not to those whom God had hidden to fulfil more completely his promises to the patriarchs.

We have before stated that the Latter-day Saints believe that the ten tribes still exist, and that their home is in the far north. That they still exist is absolutely necessary to fulfil the unfulfilled promises of Jehovah to Israel, and to all mankind. The presence of the remnants of Judah, in every land to-day, is an uncontested testimony that the covenant made with Abraham has not been abrogated or annulled. The vitality of the Jewish race is proverbial, and can we reasonably expect that when one branch of a tree shows such native strength, that the other branches will not be proportionately vital. Is it not more consistent to believe that, as the Jewish race, under the curse of the Almighty, and suffering centuries of persecution, still survives, so it is with the rest of Jacob's seed, rather than that they, ages ago, were blotted out of national existence.

The belief that the Latter-day Saints hold that these tribes are residents of the northern regions of the earth, is sustained by a cloud of Scriptural witnesses of *ancient and modern days*, to whom we now appeal. Our first witness shall be the prophet Jeremiah. In the third chapter of his prophecies we find the Lord rebuking both Israel and Judah for their treachery and backsliding, yet still proclaiming his long-suffering and mercy to his covenant people. He then gives command to the prophet saying:

Go and proclaim these words towards the north, and say, return thou, backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful saith the Lord and I will not keep anger forever. * * * In those days (the latter days) the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to this land that I have given for an inheritance to your fathers.

Again, in speaking of the mighty works accompanying the final glorious restoration of the house of Jacob, the same prophet declares:

Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord lieth which brought up the children of Israel out of the land of Egypt, but the Lord lieth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land, (Jeremiah xxiii.) Again it is written, (Jeremiah xxxi.) For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye and say, O Lord save thy people, the remnant of Israel. Behold I will bring them from the north country and gather them from the coasts of the earth. * * * I am a father to Israel and Ephraim is my first-born.

We will turn for a moment from the Asiatic to the American continent. There we find Ether, the Jaredite, about 600 years B. C., prophesying of the latter days: "And then also cometh the Jerusalem of old; and the inhabitants thereof blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham."

But the most definite word on this subject, given by any of the ancient writers of the Asiatic continent, is contained in Esdras, a book of the Apocrypha (2 Esdras xlii). Therein is given a dream and its interpretation, showing forth the works and power of the Son of God. It is to him and his gathering

of the people together that the prophet refers. The verses more particularly bearing on our subject read as follows:

39. And whereas thou sawest that he gathered another peaceable people unto him.

40. Those are the ten tribes which were carried away captives out of their own land in the time of Oseas the king, whom Shalmaneser, the king of the Assyrians, took captive, and crossed them beyond the river; so were they brought into another land.

41. But they took this counsel to themselves, that they would leave the multitude of the heathen, and go forth unto a further country where never man dwelt.

42. That they might there keep their statutes, which they never kept in their own land.

43. And they entered in at the narrow passages of the River Euphrates.

44. For the Most High then showed them signs and stayed the springs of the flood till they were passed over.

45. For through the country there was great journey, even of a year and a half, and the same region is called Arsareth (or Ararath).

46. Then dwelt they there until the latter time, and when they come forth again.

47. The Most High shall hold still the springs of the river again, that they may go through; therefore sawest thou the multitude peaceable.

The statements of Esdras throw considerable light upon the reasons why the captives in Media preferred not to return to their ancient home in Canaan; supposing always that that privilege had been accorded to them as well as to the captives of the house of Judah. In their home of promise they had seldom kept the counsels and commandments of God, and if they returned it was probable they would not do any better, especially as the Assyrians had filled their land with heathen colonists, whose influence would not assist them to carry out their new resolutions. Hence they determined to go to a country "where never man dwelt," that they might be free from all contaminating influences. That country could only be found in the north. Southern Asia was already the seat of a comparatively ancient civilization. Egypt flourished in Northern Africa, and Southern Europe was rapidly filling with the future rulers of the world. They had, therefore, no choice but to turn their faces northward. The first portion of their journey was not however north; according to the account of Esdras, they appear to have at first moved in the direction of their old homes, and it is possible that they originally started with the intention of returning thereto, or probably in order to deceive the Assyrians they started as if to return to Canaan, and when they had crossed the Euphrates, and were out of danger from the hosts of the Medes and Persians, then they turned their journeying feet toward the polar star. Esdras states that they entered in at the narrow passage of the river Euphrates, the Lord staying the "springs of the flood" until they were passed over. The point on the river Euphrates at which they crossed would necessarily be in its upper portion, as lower down would be too far south for their purpose.

The upper course of the Euphrates lies amongst lofty mountains and near the village of Pastash, it plunges through a gorge formed by precipices more than a thousand feet in height and so narrow that if it is bridged at the top; it shortly afterwards enters the plains of Mesopotamia. How accurately this portion of the river answers the description of Esdras of the "narrow," where the Israelites crossed.

From the Euphrates the wandering hosts could take but one course in their journey northward, and that was along the back or eastern shore of the Black Sea. All other roads were impossible to them, as the Caucasian range of mountains, with only two or three passes throughout its whole extent, ran as a lofty barrier, from the Black to the Caspian Seas. To go east would take them back to Media, and a westward journey would carry them through Asia Minor to the coasts of the Mediterranean. Skirting along the Black Sea, they would pass the Caucasian range, cross the Kuban river, be prevented by the Sea of Azof from turning westward and would soon reach the present home of the Don Cossacks. It is asserted, on

good authority, that along this route, and for "an immense distance" northward, the country is full of tombs of great antiquity, the construction of which, the way in which the dead are buried therein, and the jewelry, curiosities, &c, found on opening them, prove that they were built by a people of similar habits to the Israelites. Dr. Clark, a well known traveler, states that he counted more than ninety such mounds at one view near the Kuban River.

We will here digress, and give some of the ideas of a writer on the Israelitish origin of the nations of modern Europe (Mr. J. Wilson) though in our own words. He endeavors to prove that Israel traveled northwestward from the neighborhood last spoken of, and claims that the names of all the principal rivers, in the regions round about, show that colonists from the holy land gave them. The Jordan was distinctively the River of Canaan as was the Nile of Egypt. The word Jordan is by some claimed to mean flowing, by others the river of Dan, and again the river of Eden. There was also the Dedan or Dan (el Leddan) flowing into it; which would lead to the supposition that the word Dan had some connection with Israelitish rivers not now understood. Suffice it, the exiles doubtless carried with them many hallowed recollections of their ancient river, which it was but natural they should seek to perpetuate as they journeyed farther and farther from its waters and from their long-cherished home. As a result we find in southeastern Europe the Dan, the Daniz or Donitz, the Daneiper and Daniester (now contracted to Dneiper and Dnester) and the Danube. The conclusions of the writer already referred to are that Israel gradually drifted westward to the region known to secular history as Moesia and Dacia, the one north and the other south of the Danube, and called by modern English speaking people, Roumania and Bulgaria. To further strengthen his theory he claims that Moesia means the land of Moses, and Dacia the land of David (after Israel's shepherd king,) and that the people of the latter kingdom were called the Davi. In this country dwelt also the Getæ (a latinized form of Gad) who some historians assert were the forefathers of the Goths, of whom we shall speak again hereafter. The historian Herodotus, in recounting the conquest of this people by Darius, states that the Getæ "believe themselves to be immortal; and whenever one dies, they believe that he is removed to the presence of their god Zamoxis (or Zalmoxis) * * *, and they sincerely believe that there is no other deity." He also states that this god left them the institutions of their religion in books. Mr. Wilson directs attention to this idea of only one God, so different to the Pantheism of the surrounding peoples, and that of man's immortality as tending to prove the Israelitish origin of the Getæ, particularly as in analyzing the word Zalmoxis he finds it to be composed of Za, el, Moxes—the God of Moses. If his facts are correct, his conclusions are warranted, but of his facts we express no opinion.

(To be continued.)

Infant Mortality.

(From the *Prairie Farmer*.)

Much has been said about the great mortality of infancy. Over one hundred thousand infants, who are less than five years of age, annually pass from these United States to the "city of pearly gates and golden streets." Intelligent physicians tell us that a large percentage of them are removed through the ignorance and carelessness of mothers; that over-feeding is the great cause of a large amount of this mortality and a much larger amount of infantile suffering. So we wish to say what we may to prevent this slaughtering of the innocents.

The reports of our larger cities show that one-third of all deaths are those of children under twelve months of life. Need this sad result occur? We think a work is yet to be done to prevent so much cruelty to infancy. The cause of all this cruelty to infancy is the kind of food these delicate creatures have and the way of giving it. The young mother is irresistibly inclined to stuff her little ones with food till illness and sufferings come, and

she unwittingly thus causes her infant's death.

No food is so well adapted to the special needs of infancy in all the stages of its growth as the mother's milk. And it should be given till time and changes in its development may fit its organs of digestion for other means of nourishment. This natural food for the earliest years of human life is wisely changed in its composition from month to month, so as to supply the wants and meet the needs of its continuous growth and activities. Its various organs need development and strength. Its muscles are mostly water, and its bones are soft and pliable. Nature nearly always does her duties well unless art interferes and throws her off the track. The physician and the mother, then, should watch her ways and try to follow her directions. The mother should not be led astray by names—maternal milk does not always mean food that is reliable in quantity or quality. Prenatal influences may alter its constitution, may change the character of its constituents in quality and in proportions, so that it is no better for infancy than the milk of other animals. The mother may have germs of certain constitutional diseases. These may be such as to deteriorate the lactic fluid no less than other secretions of the body. The various organs or various systems are mutually so dependent upon each other; if one suffers from disease all suffer. The mother may be generally weak and feeble, and so all the tissues may fail to do their duty. The many glands, as the liver, kidneys, pancreas and countless others, may fail to purify the blood and so compel the mammarys to secrete milk from impure and vitiated sources. The infant may have impure blood coursing through its arteries. This is often increased and fostered by vitiated milk. Often the intelligent physician desires to eradicate the morbid tendencies in the mother and to instill into the pliable and susceptible frame of the infant, atoms of matter that may form better and purer tissues than its immediate ancestors possessed.

All physicians know, and all mothers should know, that the nutritious value of food depends upon its composition, upon its constituents and their absorption and assimilation. Regarding the quality of maternal milk, it varies greatly. The water may be in excess and so less nutritious, or it may be diminished; the caseine may be increased and so digested with difficulty. Watery milk from ill-fed and anaemic women lacks butter. The butter of milk is not dissolved as are the caseine, sugar and salts, but float in the mass as fat globules. Butter is an important constituent of milk and aids the digestion of caseine. Removing the butter from the milk produces the same result as if caseine were in excess. The milkman who skims his milk renders it less digestible and nutritious. The plastic materials from milk are converted into the tissues of the body by the aid of fat—or fat is essential to the forming of new cells. Fat nourishes growing infants. So that if the fat globules or the butter are removed, the infant who takes the milk grows thin. The sugar contributes largely to producing heat. The heating power of sugar is one-half that of fat. As it passes through the body it is partly changed to fat. Sugar is apt to ferment in the mouth and food canal if long retained, and there is changed to acids that irritate the mucous membrane. The sore mouth of infants may be often traced to the excess of sugar added to their food. Nurses sometimes give infants, as a drink, molasses and water. It soon ferments, induces acidity, and the sore mouth so common among those who have been unwisely fed. Sugar is often useful. But let infants have the purest and freest from the principle of fermentation.

We have been led into this train of thought by the fact that the season is now upon us when we must expect a universal mortality in infancy. Infants are but tender buds, unable to stem the many adverse circumstances by which they are encircled. Many a mother may ask, What can we do to prevent the diseases peculiar to this season of the year? We reply, Keep them cool by washing them, specially the brain and spine, three or more times a day, with cold or warm water, as their constitution may require. Keep the nursery cool by closing the windows early enough to keep out the heated air. Make no changes in their food unless ab-

solutely necessary. Give them mullages before they suck or feed. Barley water is an excellent form, and may add weak borax water or tea made from the blackberry root, or from the wild geranium. Be careful not to overfeed. Acidity and indigestion may be checked by the borax water. Stop the looseness of the bowels at once. Delays are dangerous. A coffee made from oats, to which add milk, sugar and beef tea. Oat coffee is made by burning the oats as we do common coffee. Grind it coarsely. Add water and let it boil. Scotch mothers have great confidence in its power of checking diarrhoea. Allow us to repeat, Do not over-feed. If a child eructates its food, give it less next time.

SPRING PROSPECTS.

The cucumber graceth the festal board
Enshrouded in condiments rare,
And the epicure gleefully rubbeth his paunch
At the sight of the treasure there.
The doctor smileth a sad-like smile
And giveth a crocodile groan,
And the marble-man goeth out the while
And polisheth up a stone.
The undertaker mournfully asks
"What will his measure be?"
And the sexton marketh a spot "reserved"
All under the willow tree.
'Tis hard the times and 'tis scarce the cash—
And so with a zestful joy
We welcome waft to the fitful fruit
That giveth the folk employ.

Peeps at the Planets.

Neptune, the most remote of the planets in the solar system, is about 2,700,000,000 miles from the sun. It is supposed that Mercury has mountains higher than our Himalayas, and volcanoes in a state of activity.

Out of all the myriad lights in the heavens, the Earth is only visible to the Moon, Mars, Mercury and Venus.

The Earth is 749 times smaller than Saturn, and its mean distance from us is over 94,000,000 miles.

Uranus can never see us at all, as it is 1,753,000,000 miles from the Sun.

The temperature in Mercury is supposed to be seven times hotter than our torrid zone; therefore, if it is inhabited it must be by people very differently constituted from ourselves.

It is believed that Venus has an atmosphere much like ours, and mountain peaks five or six times higher than the Teneriffe, their sides bright with flowers and birds of brilliant plumage.

The moon never leaves our globe; therefore it is called our satellite. Though to us it appears larger than the stars, it is really smaller than any of them, but much nearer to us.

Astronomers have calculated that the mountains and extinct volcanoes in the moon are higher than on our earth.

If there were any one on the moon to see it, the earth would appear to them a magnificent ball. The planets and sun would move behind it in brilliant succession.

Our globe appears to Mars as the morning and evening star.

"I suppose," said little Five-years old, in her quiet, thoughtful way, "I suppose there are men under ground that push up the flowers, don't you, mamma?"—*Boston Transcript*.

Little Johnny ran into the house the other day while the mercury was hugging ninety-five degrees, with perspiration streaming from every pore, and shouted: "Mamma! mamma! fix me; I'm leaking all over."

"What's the matter, sonny?" said a man to a youngster who was tearfully rubbing the seat of his pantaloons as he walked along; "What's the matter, got on the wrong track?" "Yes" was the reply, "guess I did, why the old man switched me off jes now."

A settler.—Jones went to see Brown in his new house. "Yes," said Jones, after a critical inspection of the handsomely furnished dining-room, "Most complete, I must say; everything here but a dumb waiter; why don't you have one, eh?" "Why," said Brown, "fact is, you know, I don't find them answer." Jones asked no more questions.