

EDITORIALS.

NOTHING "FRESH" ABOUT IT.

THE *Denver Inter-Ocean* continues to talk twaddle about the "Mormons" and polygamy, and feels considerably riled because the *DESERET NEWS* has invited it to say "something fresh," instead of harping upon the old strings that have been twanged all over the country, until they are so thin and withal discordant that the sound falls worse upon the public ear than "Old Dog Tray" ground out of a dilapidated barrel organ.

The *Inter-Ocean* sent a special correspondent to this city that it might be able to enlighten its readers on Utah affairs. But he was either like the man that "went down to Jericho" and has repeated what he heard in the company that he "fell among," or he has just rehearsed the old pabulum that has been dealt out, warmed over and dished around for years. And the editor has added remarks on these matters as though they were something new and startling, while they have been preached about in *Denver* by mendicant Methodists and coin-collecting Presbyterians, and desecrated upon time and time again in different papers published in the Colorado capital as well as in every prominent place in the country.

The *Inter-Ocean* says it is not ambitious to say anything fresh on this subject, and yet gives the following, as three points that are so "fresh" that "the East is becoming excited over them." Indeed, the editor thinks they are so very "fresh" that he calls our attention, "and the attention of the world to them," here they are:

"1. Polygamy; instead of dying out is growing. The Mormon missionaries are still bringing over whole cargoes of ignorant proselytes, who come under the promise that they will find a land of milk and honey. They are too ignorant to think for themselves, and they accept the teachings of a corrupt faith. It is the duty of the Government to stop that importation of dupes."

"2. The Edmunds law is a total failure, as all other efforts at such law-making have been failures. It disfranchises polygamists, but permits Mormons whose sympathies are with polygamists, to vote. The Territory of Utah therefore remains under the control of the polygamous crew, and its laws are framed to aid plural marriages. The Mormon Church is sending East the claim that the Edmunds law is fulfilling its aim and suppressing polygamy. This is a falsehood, and we are sending East "something fresh" in the assertion that the law is a failure. It does not aid in punishing the crime, but rather aids in protecting the criminals."

"3. The Mormon Church, driven from open defiance, is resorting to the cunning of the serpent. It is spreading its line of colonies with a view to gaining political power throughout the Rocky Mountain region. We propose to continue calling attention to this bit of strategy. It means that the voters of Colorado are to meet the question of polygamy at the ballot-box."

Now let us see how "fresh" they are. No. 1 has been going the rounds of the press for, no one can tell definitely how many years. We have referred to just such statements for the last thirteen years at least, during which time we have had special occasion to note the spirit and letter of the press on "Mormon" affairs. Previous to that time we frequently read similar remarks in eastern journals and smiled at the nonsense. The cargoes of proselytes that "Mormon missionaries are still bringing over," have been coming ever since Utah was first settled by the "Mormons," but they do not come under any such promises, nor are they unable to give good and substantial reasons for their change of residence and acceptance of a faith which has more force in it than any thing else called religion that is taught on the face of the earth. This charge that the "Mormons" are ignorant and that promises are made to them of a "land flowing with milk and honey" is as old as it is untrue. And the duty of the Government to stop "Mormon" immigration was harped upon so much by the press years ago, that Secretary Evarts issued his silly circular to the Consuls abroad in response to the old cry which the

Denver Inter-Ocean thinks is "something fresh."

Now for No. 2. The statement that the Edmunds law was a failure was made last November, after the election for Delegate to Congress, and has appeared almost every day in one paper or another, East or West. Is it news to the world that the Edmunds law disfranchises polygamists but permits "Mormons" who are not practical polygamists to vote? The law was passed March 22nd, 1882, and was published in full in numerous papers, while every journal of prominence gave a summary of its provisions. Wonderfully fresh, is it not? The falsehood that the laws of Utah "are framed to aid plural marriages" has been told over and over again for twenty-five years, and led to the clause in the anti-bigamy Act of Congress of 1882, annulling all such laws. It didn't have any effect in that regard, because the statement on which it was based was an error, but it serves to show the age of the "fresh" untruth.

No. 3 is an old story too. We could give quotations from no end of papers and sermons telling the same tale, if we had space for the stuff, but we have replied to it scores of times. The last sentence in No. 3 is not new, it has been uttered by other *Denver* papers, but it is superlatively stupid. The question of polygamy will not have to be met at the ballot box in Colorado, for the very simple reason that it does not concern the citizens there. The "Mormon" colonists of Colorado do not contract plural marriages, or break any of the laws in that State, but are quiet agriculturists, minding their own business and conforming to the local statutes. And the question of "Mormon" marriage does not belong to the ballot box anywhere, friend *Inter-Ocean*. It is a matter of religion, and should be outside of politics altogether.

Now who can discover anything "fresh" in these wonderful three points? Even the intimation that "Mormons whose sympathies are with polygamists" ought not to be permitted to vote is not new or original. It has been expressed many times by writers for the press who have no principle and who care not a jot for constitutional freedom nor the rights of citizens, so long as the "Mormons" can be exterminated.

The *Inter-Ocean* says it does "not believe in any persecution for religion." That is an old story too. Preachers and editors said that over forty years ago, when at the same time they encouraged the mobbing of the "Mormons," and that was long before "polygamy" could be made the excuse for the outrages perpetrated. If citizens were deprived of the franchise simply on account of their sympathies for or against a doctrine or practice, call it religious or otherwise, would not that be persecution? Can a paper which advocates such an anti-republican, anti-democratic, anti-American idea truthfully boast of its support of the "utmost freedom of worship?" Pshaw! The *Inter-Ocean* is just like many of its tribe and will boast of its tolerance with one breath, and with another, call for the punishment of citizens for unorthodox belief or sympathy.

It is the old, old story and is not even told in a new style. It is stale, feeble, flat and sour, and unworthy of a journal that aims to be lively, snappy and vigorous. On this subject the *Inter-Ocean* is not "fresh" by any means, unless that word is used in its modern slangy sense, and then it is pointedly and singularly applicable.

THE RETURN TO PALESTINE

WE publish to-day an article from the New York *Herald* in relation to Palestine, the land of the Hebrews, the place of their past glory and destined greatness, which is to exceed all former prosperity, and cast into the shade the magnificence of the days of Solomon and the power of the ancient Kings of Israel and of Judah.

At the present time there are a great many Jews who laugh to scorn the return to Palestine. They think it would do well enough for refugees and the poorer classes of their race, but that the prosperous Hebrews of the great commercial countries will see no reason for changing their homes and gathering to a spot offering no such opportunities for business and the acquisition of wealth as they find in Europe and the Uni-

ted States. To relinquish flourishing prospects for a sentiment, does not appear to them very much in accordance with Jewish worldly wisdom, and so they do not take much stock in the new nationality that has been so largely talked of in latter days.

But there is a Power which the people and nations of modern times do not take into account in the march of events and the revolutions of the age. It is a Power in whose hands all the Great Powers of the world are as small dust. Jehovah lives and rules on high, and the destinies of nations as of individuals lies within his control. He declared centuries ago "My people shall be willing in the day of my power." Through His Prophets He foretold the scattering of the race that descended from the loins of Jacob, and every word has been fulfilled. By the same agency He predicted that which He decreed of old, namely that His people should be gathered home again.

The Power that smote Israel and made them "a hiss and a byword among all nations" has declared that He will bring the dispersed of Judah from the four corners of the earth, with the remnants of Israel, and make of them one nation in the land of their fathers. He never breaks His word. He is "not slack concerning his promises as some men count slackness," but in His own time He will bring about the fulfillment of every word spoken by the holy prophets.

The signs of the times indicate the near approach of Israel's latter-day power and glory, and as sure as the curse came upon their fathers, so sure will the blessing come upon the sons, and when the Spirit from on high is poured out upon them they will come gladly from all lands with their wealth and power and re-establish the throne of David and be made ready for the coming and reign of Messiah.

TAKE YOUR CHOICE.

THE anti-Chinese people were in great wrath a few days ago over the Boston decision ruling that only subjects of the Chinese Empire were excluded from landing in the United States by the law of 1882. But now a New York Court has rendered a decision that the law applies to all Chinese laborers irrespective of their citizenship. The free people of this great country can take their choice of these two opposite rulings. They serve to show the fallibility of Courts and the liability to err of tribunals as well as individuals. The latter decision should act as oil cast upon the troubled waters of anti-Mongolianism, and will be a bar in the way of that influx of pig-tailed heathen which some have feared as a consequence of the Boston opinion. A final declaration from the Supreme Court of the United States is now in order, and we rather think that when it is obtained, it will sustain the attitude of the Massachusetts Court, for that appears to us to be in harmony with the intent of the law which was framed in accordance with a treaty entered into between this government and the Chinese Empire, and relates only to the subjects of that power. We shall see.

THE GREAT POWERS AND PALESTINE.

EVENTS SHOWING THE APPROACHING FULFILLMENT OF THE PROPHESED RESTORATION.

We live in a fast age, and even history is manufactured at a greater speed. Wars used to last decades of years; civilization advanced slowly; communication between nations and consequent mutual benefit proceeded correspondingly tardily. Now the map of a continent is changed in a week; what is invented in one country is known forthwith thousands of miles away, and the whole world can profit simultaneously by the invention. Notably in politics is the spirit of haste evident. Statesmen's schemes once required generations for completion; now the boldest plans are carried out by the planners. If Peter the Great were alive to-day Constantinople would be Russia to-morrow. How quickly events march and history is created is evident with special clearness in the magnetic Eastern question. For England to have appropriated Egypt years ago as easily as she has done in the

last few months would have been impossible. Some power would have turned her out and would never let the conquest be completed, even as England actually treated Napoleon I, and his "annexation." For the same power to have "acquired" Cyprus so swiftly would also have been impossible a few years ago. Long negotiations followed by a war would have resulted. How to account for this is difficult. The powers are just as jealous and watchful of each other as ever. It is explained, however, on one supposition which indeed finds favor with careful historical students. This supposition is that there is a tacit understanding as to which part of the Turkish Empire shall be appropriated by each of the great Powers interested in Turkey's destruction. These are chiefly Russia and Austria—both desirous of ports or outlets for their commerce—France, especially just now burning with fever for acquisition and adorning such traditions as harmonize with "partant pour la Syrie," and England, fearful for India's safety.

In the very midst of the scene of conflicting interests lies Palestine—dear to Jew, Christian and Mohammedan. The statesman says it is the key to the position; and looking to his countrymen's advantage he declares that in view of its wonderful fertility, which of old supported millions; its grand possibilities for commerce, which in former days made its seaports scenes of activity and wealth, which have rendered Tyre and Sidon proverbial to this day; in view of its being at the junction of Europe and Asia, and in location, therefore, most admirable, the possession of Palestine is to his patriotic heart most desirable. The historian says the first international episode on record was the invasion of Palestine; from that day to this it has been a centre of interest; therefore he on his part is concerned for Palestine's future. The religionist cannot find words to express the interest which he from his point of view takes in what he calls the Holy Land; for him every stone is an epic, every tree a prophet.

The shrewd commercial man notes that when the Asian railway system is built up, as built up it will be as soon as stable government is established, the geographical position of Palestine will make it the State to which the great railway lines will converge to carry the productions of Asia to European and American markets and vice versa; for as the commerce of three continents met in its borders in the days of Solomon, so will the future commerce of the same, continent flow again to that favored spot. Nor will he abate his hopes in the least degree because their realization seems distant. Remembering the swift growth of a Chicago or a San Francisco, the rapid turning of wastes into populous states, he simply remarks, "Events follow quickly now-a-days," and waits.

While, however, the great Christian Powers stand with mail-clad hands to grasp the coveted and tempting bit when the moribund Turk lets go his hold, a historic figure steps forward and declares, "The land is mine!" And when the Powers turn to look at the Speaker they recognize the Jew—the child of the patriarch who lived in Palestine when it was first invaded and who would himself fain be present to receive it as his own when its possession is disputed thirty-six centuries after!

What a wonderful coincidence! "Not so," says the Jew; it is not a coincidence, it is my destiny." Let us now briefly glance at the position of the Jew in this question of the future of Palestine. Nations are born from ideas. From the idea of German unity grew the German Empire in actual fact, proclaimed to the world in Versailles, with French cannon to answer amen to German prayer for its welfare. From the cry of "Italia irridenta" was born the new Italy of to-day whose thunder will again wake Mediterranean shores. From the tradition of ancient Greece the modern Greece was created. So Christians understand how the long cherished aspirations of the Jew may yet be realized; and while they fully concede that while to the Jew above all belongs to Palestine, while he above all is specially qualified to develop the future of that teeming country, while his possession of it would solve the fears of the jealous Powers, the establishment of the Jew in it would be an act of justice, and a worthy atonement for the fearful wrongs perpetrated upon him—the martyr of history.

As for the Jews themselves, to say how they long for restoration is hardly necessary. On the day commemorated last Sunday, the 9th of their month Ab, they fasted for the destruction of their temples and the national calamities attending those events. There is not a morning or evening but what they pray, "Gather us together from the four corners of the earth." "Restore our people as of old;" "Dwell thou in the midst of Jerusalem," and these words are uttered in every city where the Jew is found—that means throughout the world. Such constancy is almost beyond belief. Their patriotism is beyond all bounds, and to this day the Spanish Jews in all lands (even in this distant country) put some of the dust of Palestine or "tierra santa," as they call it, on the eyes of their dead—a poetic and pathetic evidence of their love for the sacred soil.

"When the railway reaches Jerusalem, Messiah comes" alludes to Isaiah, lxvi, 20, where the prophet in his vision sees the exiles returning by all manner of conveyance among them what he calls "min-roth." The English version translates it "swift beasts," which is of course too indefinite, or "dromedaries," which is certainly incorrect. Philologists are not wanting who derive the word from kar, "a furnace," and karkar "to sway"—asserting that the prophet sought thus to coin a word for what was shown him in his vision, a train in rapid motion. "When Nicholas reigns redemption comes" is in allusion to Isaiah lxviii, 4, from which verse Hebrews evolve, by what they term "Rashe Keboth," the sentence, "All Judah, shall hear and behold the fall of Nicholas, Emperor of Moscow, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Tishbite prophet." These and such as these are important inasmuch as they indicate Jewish thought.—N. Y. Herald.

THE TRIBULATIONS OF THE LATTER DAYS.

THE great catastrophe in Java, particulars of which have appeared in our dispatches, is one of the most terrible disasters of modern times. It is estimated that seventy-five thousand human beings perished in the devastation caused by fire and flood, falling buildings and the sinking earth. Not only did the numerous volcanoes of the doomed island belch forth streams of molten lava, and eject rocks, ashes and scalding vapor, but the sea lifted itself in high waves and submerged the land, while mountains sank out of sight and villages disappeared and the angry sea rushed in and covered the spot where they stood. The course of rivers was changed and adjacent islands were swallowed up.

The Island of Java is not the largest but is the most important island in the East Indian Archipelago, and lies between latitude 5° N and 8° 40' south, and longitude 101° 11' and 114° 35' east. A chain of small islands lies to the eastward and the Indian Ocean is on the south; Borneo is directly north; Sumatra north-west and Celebes to the north-east. These three islands are larger but not of so much commercial importance as Java.

Java is 666 miles in length, and its width ranges from 56 to 136 miles, its area being about 49,197 square miles. It is supposed to be of volcanic origin, and has two ranges of mountains with peaks some of which are as high as 12,000 feet above sea level. The southern range contains the volcanoes which have been the most active in the recent disasters. Gunung Tenjer is 8,000 feet high, and contains the most extensive crater in the world, with the exception of Kilauea, on the Hawaiian Islands. The crater is 1,000 feet below the extreme top of the mountain, and is of an elliptical shape being four and a half by three and a half miles in diameter. Tenjer is situated in the east part of the island. The surface of the crater is composed of a fine sand, and is called by the natives Laut Pasir, or "sandy sea." Three cones, each about 100 feet in height, rise from the surface of sand, one of which is in a constantly active state.

Papandayang is also in the southern range, and has inflicted considerable damage at former eruptions. In 1772 it destroyed 40 native villages and 8,000 people, spreading ashes and scorches over a radius of