

THE LAND OF ZION.

(CONTINUED)

A Lecture, Delivered in Logan Temple,
July 30th, 1887.

BY ELDER LYMAN ONKER LITTLEFIELD.

At the close of my first lecture on the "Land of Zion," it was announced that your humble friend would continue the subject before this intelligent body, commencing with the discovery of the American continent by Christopher Columbus. He now asks your kind attention, and hopes to be successful in carrying out his promise in an acceptable manner.

Very much more might be said upon this interesting subject, than the usual limits of a few lectures will admit of. It grasps a scope, so far as territory is concerned, almost without limit; and as to people, it embraces many Indian tribes—concerning which we shall have something to say on some future occasion—and at least three civilized and enlightened nations. Two of the latter class were treated in our first lecture—the Jaredite and Nephite nations—and the third claims our present attention. No more than a cursory glance at a history so vast and events so numerous can reasonably be expected in an effort of this kind. To make such a history complete the speaker would be required to continue his labors until volume were piled upon volume, and his incompetency for such a task is here confessed.

Please, good friends,
"Be to my faults a little blind;
But to my virtues very kind."

It is claimed, no doubt correctly, that the northern portion of this continent was discovered in the year 980, by the Norsemen. But this discovery did not attain to much notoriety, and was almost forgotten until Columbus, himself, just at sunrise, on the morning of October 12th, 1492, "stepped ashore, shook out the royal banner of Baste in the presence of the wondering natives and named the island San Salvador." But he did not succeed in discovering the continent proper until his third voyage was made, when he was successful in finding the mainland of South America near the mouth of Orinoco. Soon after, like many other men of enterprise, genius and destiny, who have been the world's benefactors, Columbus became a victim to the plottings of aspiring men, and when he returned to Spain, in 1496, instead of being greeted with the plaudits so lavish after his first voyage, he was doomed to stem the tide of "bitter jealousies and suspicions." The remainder of his days were passed under a cloud. He was even imprisoned. "The good Isabella was dead, and the great discoverer found himself at last a friendless and despised old man tottering into the grave. Death came and fame afterward." But the greatest wrong done to Columbus was by Amerigo Vespucci, who reached the eastern coast of South America in 1499, and by his subsequent subtle diplomacy, rolled Columbus off the name of the new continent.

Columbus was born at Genoa, in Western Italy, in A. D. 1453. He was educated, and turned his attention to the sea. A desire to reach the Indies by crossing the Atlantic, became the ruling passion and motive that shaped all his actions. He met with no encouragement from the reigning monarchs, until the noble and sympathetic Isabella, Queen of Castile, came nobly to his aid and furnished the necessary means and fleets for the execution of his plans. The historic page says: "Be it never forgotten that to the faith, and insight, and decision of a woman the final success of Columbus must be attributed." And we all may say: First to God, then to the man Columbus, and the woman Isabella, fifty five million of freemen upon this broad continent are today indebted for a knowledge of the land where their glorious nationality is built; and he who ever knows the end from the beginning has already revealed some of his grand designs in bringing this Land of Zion once more to the knowledge of the nations. The inspired Saint who, by the revelations of the Gospel, has been made acquainted with a few of the purposes which Jehovah, in His great and wise economy, has decreed to bring to pass upon this western hemisphere, cannot fail to comprehend a few of the reasons why Columbus was inspired with such intense premonitions with regard to the Indies, and the rich islands to be discovered by sailing westward. So it was that, at the proper age of the world, and when the nations of the earth were in a suitable condition, He raised up this man to bring about this result, that the precious inheritance of the house of Israel might once more be rescued from its seclusion and the loneliness of ages, and the promised seed of the patriarchal fathers be gathered upon it in fulfillment of prophetic predictions. Yet Columbus was ignorant of the source of his inspirations. He did not comprehend that the Lord was using him as an instrument to accomplish events of such vast magnitude to the nations, and destined to eventuate the culminating glories of the children of promise, whose abodes had been scattered upon the face of the earth, where they had dwelt as strangers and pilgrims. The Lord made use of him, he was in the hands of his Heavenly Father and knew it, not; but in that peaceful realm, where his spirit has gathered and found rest, he has doubtless long since learned

concerning his earthly mission and the reasons why he was led to importune at the courts of monarchs for aid and protection to prosecute the projects which appeared so feasible and consistent to his understanding, while almost all who had influence and wealth, except the generous Queen of Castile, looked upon his propositions as visionary and presumptuous. Columbus—like others of earth's benefactors who have stemmed the tide of opposition to bring benefits to mankind—will have his full reward. Where his spirit now is, the Gospel is being preached; for the door to that mighty missionary field was unlocked by the Redeemer of the living and the dead, who, between the hours of His crucifixion and resurrection, entered there and preached the Gospel to the "spirits in prison," that they might have the privilege of accepting it and being "judged according to men in the flesh and live according to God in the spirit."

If we go back to the days of Adam and trace the page of history down to the present, we will find that there has been almost everywhere, in some form, such a thing as religion. It was with the patriarchs and prophets down to the meridian of time when Christ and His apostles preached it in purity; and although after their day, the purity of the Gospel was corrupted, yet some of the forms of religion have descended through the ages. With the Christians in the Valleys of the Alps, many of the apostolic principles of the Gospel were entertained. Catholic Rome had a form of godliness that they called religion, but their energies were absorbed in contest and the extension of political dominion. The pope was called the lord vicegerent, but he was a tyrant, and the habiliments of his church were dyed in the blood of thousands who believed the Bible to be the word of God. Christianity was professed in France; but there the Huguenots counted their victims by the thousands, because they also believed the Bible. And in dear old England, many noble men and women were stretched upon the rack, and perished at the stake, because they also believed in the inspired Scriptures. These martyrdoms continued there, at least, to the middle of the fifteenth century.

As late as the forepart of the sixteenth century, a small religious body of people dwelt in the north of England. It is important that for a short time we give to them our special attention, as their history and career is closely identified with our subject. Rldpath, the historian, says: "Politically, they were patriotic subjects of the English king; religiously, they were rebels against the authority of the English church. Their religion, however, only extended to the declaration that every man has a right to discover and apply the truth as revealed in the Scriptures, without the interposition of any power other than his own reason and conscience. Such a doctrine was very repugnant to the Church of England. Queen Elizabeth, herself, declared such teachings to be subversive of the principles on which her monarchy was founded. King James was not more tolerant; and from time to time violent persecutions broke out against the feeble and dispersed Christians of the North."

Unwilling longer to endure these persecutions from the hands of their countrymen, these Puritans went into exile and took upon themselves the name of Pilgrims. Unable to content themselves in Holland they would gladly have returned to England, had they a warrant that they could have lived their religion in peace. It is but natural that they loved their own country; but as religious freedom was denied them there, they chose to deprive themselves of the endearments the land of their nativity naturally afforded them, and preferred, instead, no home or resting place, so that they could but worship their Creator outside of prison walls in that way that seemed right to them. No such asylum being afforded them at that time in that land, they turned their faces westward in the direction of the New World, as it was sometimes called, no doubt, in consequence of the vastness of its territory. They sent agents to England to ask permission to settle in America. The powers that were could not be induced to negotiate terms with heretics, except that "King James made an informal promise to let the Pilgrims alone in America." To be let alone was what they sighed for, and preparations for removal were made as rapidly as possible.

On the 9th of November, the Mayflower was anchored in a bay on the American shore. "Then a meeting was held on board, and the colony organized under a solemn compact. In the charter which they there made for themselves the emigrants declared their loyalty to the English crown, and covenanted together to live in peace and harmony, with equal rights to all, obedient to just laws made for the common good. Such was the simple and sublime constitution of the oldest New England State. A nobler document is not to be found among the records of the world. To this instrument all the heads of families, forty-one in number, solemnly set their names. An election was held, in which all had an equal voice, and John Carver was unanimously chosen governor of the colony." "The next day being the Sabbath," continues Mr. Rldpath, "was spent in religious devotions, and on Monday, the 11th of December, Old Style, 1620, the Pilgrim Fathers landed on the Rock of Plymouth."

The election that was held on board the Mayflower was the first held upon these shores, characterized by any of

the elements of freedom or republican principles. All the companies previously sent by authority of King James, had their officers appointed by that monarch, who were to hold office or be dismissed at his royal pleasure. Not a single principle of self government was tolerated by him. He seemed determined that nothing but monarchical principles and forms of government should gain a foothold here. In fact, about all the companies that landed upon these shores previous to the Puritans, came as fortune hunters or land monopolists, and all the settlements founded by them were governed by the might of absolute rule—the authority being derived from some of the thrones of Europe. It was a blessing to the Pilgrim Fathers that they could obtain no grants or concessions from the English king; for in that event they would have been in honor bound to be governed by his dictation while endeavoring to build for themselves happy homes and found a government with liberal principles to sway the sceptre of liberty over this boundless domain. These noble fathers were not for conquest. Their desires were simple and unostentatious. Their most ardent hopes were the privilege of living in peace and worshiping at the shrine of religion according to the promptings of unsullied consciences. This begat within them longing desires for pure and tolerant government, to achieve which they and their descendants nobly battled for a time in the political arena, to lodge the governmental authority in the representative action of the people, and eliminate all rule from the despotic exercise of foreign kings. More than this; when the necessity came, they were ready to step down from the forums of logical discussion and brave the dangers of war, to strike away the chains of bondage from freemen which despots beyond the ruthless Atlantic waves were forging for them.

To convey a perfect understanding of the hardships and exposures to which this intrepid infant colony was subjected during their first winter, we will give one more brief extract:

"It was now the dead of winter. There was an incessant storm of sleet and snow, and the houseless immigrants, already enfeebled by their sufferings, fell a-dying of hunger, cold and exposure. After a few days spent in explorations about the coast, a site was selected near the first landing, some trees were felled, the snow-drifts cleared away, and on the 9th of January the heroic toilers began to build New Plymouth. Every man took upon himself the work of making his own house; but the ravages of disease grew daily worse, strong arms fell powerless, lung fevers and consumption wasted every family. At one time, only seven men were able to work on the sheds which were building for shelter from the storms; and if an early spring had not brought relief, the colony must have perished to a man. Such were the privations and griefs of that terrible winter when New England began to be."

Imagine yourselves, my friends, in their condition, and then you may understand how feeble is the pen to depict the sufferings to which that noble little band of patient men, women and children were subjected during those terrible winter months. If any of you have passed a winter in the New England States, such will have a more complete conception than those who have spent their days in milder latitudes. They had one source of comfort, however—a sweet consoling boon—that they had never before enjoyed: There were no prisons or chains there, nor dreary dungeons, to shut out the pure air, the balmy zephyrs, which they knew the dear springtime would bring them. Their evening and morning orisons could ascend with full voice to the throne of Divine Grace, and no bigoted tyrants were near to send them to the scaffold or the burning stake, because they believed in the existence of the true and living God. The Holy Scriptures—for the vending of which such vast numbers in the Old World had lost their lives—could lay securely in their rude cabins, and their growing offspring could be taught the sublime truths which they ever inculcate. Though the storms were bitter without and the snow drifted deep, yet inside of their rude habitations, with the parents and the prattling children, a real heaven on earth was enjoyed; for the machinations of ambitious and misguided men in power could not break the peace so sacred there as it is everywhere in the retirements of domestic life.

This band of humble pilgrims was really the first that had fled because of religious persecution. Had they been wicked at heart, had they entertained no conscientious scruples concerning the worship of the Supreme Being, had they made no profession of religion, they need not have fled from the land of their nativity; then they might have remained in the country where so many hearts had been broken by the ruthless separation of husbands from wives and children; where the glittering axe of the guillotine decapitated so many noble heads, and the bright hopes of plighted love and conjugal fidelity had been interdicted and destroyed by the edicts of the arbitrary bigots who held the tenure of life or death within their grasp.

Space will not admit of much further reference to other colonies that had been founded under the auspices and patronage of foreign monarchs. It was the general practice with them to select a favorite, make a grant of a large tract of country, appoint him governor over the same; fit out fleets of ships and man them with a sufficient

number of emigrants to found settlements strong enough to protect themselves against the Indian tribes which everywhere filled the American wilderness.

In 1760, the population of the thirteen colonies amounted to one million six hundred and ninety-five thousand souls. Four of these were situated in New England—Massachusetts, Rhode Island, Connecticut, New Hampshire; four middle colonies—New York, New Jersey, Pennsylvania, Delaware; five southern—Maryland, Virginia, North Carolina, South Carolina and Georgia. By this time the people, on many questions, began to think for themselves and they soon began to speak for themselves also. They were strong and prosperous, and why should they longer pay tribute to a foreign dominating aristocracy? Taxation without representation was among the things to which many took exception.

"By the middle of the eighteenth century the people of the American colonies had to a certain extent assumed a national character. In New England, especially in Massachusetts and Connecticut, the principles and practices of Puritanism still held universal sway. In matters of education, New England took the lead. Her system of free schools extended everywhere from the Hudson to the Penobscot. Every village furnished facilities for the acquirement of knowledge. So complete and universal were the means of instruction that in the times preceding the revolution there was not to be found in all New England an adult, born in the country, who could not read and write. Splendid achievement of Puritanism!"

Matters of education were nowhere neglected in the colonies; but in some sections the facilities for learning were superior to other and newer localities.

"Especially in Philadelphia did the illustrious Franklin scatter the light of learning. Institutions of learning sprang up, scarcely inferior to those of the Eastern provinces, or even of Europe."

Many men—Scottish reformers, Irish liberals, and French patriots—despising the bigotry and intolerance of their countrymen, fled for refuge to the New World; and there by the banks of the Housatonic, the Hudson, the Delaware, the Potomac, the Ashley, and the Savannah, taught the lore of books and the lesson of liberty to the rugged boys of the American wilderness.

Previous to the revolution nine colleges worthy of the name had been established in the colonies. These were Harvard, William and Mary, Yale, Princeton, King's (now called Columbia), Brown, Queen's (afterward called Rutgers), Dartmouth and Hampden and Sydney. In 1764, the first medical college was founded at Philadelphia. Of the printing press, that other great agent and forerunner of civilization, the work was already effective. As early as 1704, the Boston News-Letter, the first of periodicals in the New World, was published in the city of the Puritans; but fifteen years elapsed before another experiment of the same sort was made. In 1721, the New England Courant, a little sheet devoted to free thought and the extinction of rascality, was published at Boston by the two Franklins—James and Benjamin. In 1740, New York had but one periodical; Virginia one, and South Carolina one; and at the close of the French and Indian war, there were no more than ten newspapers published in the colonies. The chief obstacles to such publications were the absence of great cities and the difficulty of communication between distant sections of the country.

But notwithstanding this barrenness of books and general poverty of the resources of knowledge, it was no unusual thing to find at the foot of the Virginia mountains, in the quiet precincts of Philadelphia, by the bank of the Hudson, or in the valleys of New England, a man of great and solid learning. Such a man was Thomas Jefferson; such were Franklin, and Livingston and the Adamsons—men of profound scholarship, bold in thought, ready with the pen, skillful in judgment, studious, witty and eloquent."

These were among the noble men who were to operate in the great intellectual, moral and political fields now open to the thirteen American colonies, which had through poverty, peril and blood, struggled for emancipation from foreign bondage; and who were to lead in formulating a system of free institutions for the benefit of all who loved liberty better than the aristocracies which gave to tyrants the power to enslave and shackle the physical and intellectual faculties of their fellow beings. These were among those bold patriots who dared to think, to speak and write their principles independent and fearless of censure from the lips of royalty, or the kindly edicts that sought to perpetuate and extend the reign of absolute empire over the soil of America, which nature and nature's God had created and consecrated for the establishment of institutions of broad and eternal freedom. These men, aided by the native and sparkling eloquence of many more such men as Patrick Henry, lit the regenerative fires of free and independent thought through the colonies, and ripened the people for the bold and perilous steps necessary to be taken to break off the British yoke and erect in its stead the fair and glorious republic, whose independence is today recognized by the crowned heads of every land where the winds waft the symbols of civilization.

In connection with these illustrious champions, and these stupendous

achievements, we must not fail to associate the father of our country, the noble, the valorous, the self-sacrificing and dignified patriot—George Washington. He was conspicuous in all the perils of war, and shone resplendent in the civic councils where wisdom, justice and moderation were indispensable elements of success.

At two o'clock on the afternoon of the Fourth of July, 1776, Congress adopted the Declaration of Independence, by a unanimous vote. Everywhere throughout the colonies this action was received with enthusiastic applause. Thus America became a free and independent nation; and from that day the British Lion has been displaced by the glorious Stars and Stripes.

On the 30th of April, 1789, George Washington was duly inaugurated first President of the United States. If every successor to that responsible and dignified position, and every leading statesman and soldier will imitate his examples in the civic rule and the tented field, there will be good hope for the perpetuity of liberty, and America will continue to be the great asylum to which the downtrodden of the already crumbling monarchies can turn for shelter from the final crash of nations already tottering in the light of republican principles.

This subject will be resumed again, commencing with the coming forth and translation of the Book of Mormon. Thanks for your attention.

WORTH KNOWING.

Mr. W. H. Morgan, merchant, Lake City, Fla., was taken with a severe cold, attended with a distressing cough and running into Consumption in its first stages. He tried many so-called popular cough remedies and steadily grew worse. Was reduced in flesh, had difficulty in breathing and was unable to sleep. Finally tried Dr. King's New Discovery for Consumption and found immediate relief, and after using about a half dozen bottles found himself well and has had no return of the disease. No other remedy can show so grand a record of cures, as Dr. King's New Discovery for Consumption. Guaranteed to do just what is claimed for it.—Trial bottle free at A. C. Smith & Co's Drug Store. (4)

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I HAVE IN MY POSSESSION:

One red HEIFER, two years old, brand resembling E on right ribs also T on

left thigh and crop off left ear. If damage and costs on said animal be not paid within ten days from date of this notice, it will be sold to the highest cash bidder at the estray pound, Wallisburgh, at 2 o'clock, on the 19th day of April, 1888. Dated at Wallisburgh precinct No. 3, Utah, this 9th day of April, 1888.

D. H. GREER,
Fountainkeeper of said Precinct.