"I know them 'Mormons' throws

"I know them 'Mormons' throws something on folks that makes 'em love 'em so, and foller 'em. I wouldn't have 'em in my house for anything."

Before I close, I wish to call the attention of the young men of Zion to a matter which I know, as a missionary of four months' experience, is of

SOME IMPORTANCE.

Shakspeare said "Masic hath charms to soothe the savage breast." Now in connection with this I will say, that nothing will win the hearts of the Southerners so quickly as the "Mornon" hymns. Every night, almost, the request, "Give us a song," is made. This request of one hymn is only a modest way for asking tor from four or five to ten or twelve. The people are delighted with our hymns, both words and tunes. Therefore, it is evident that, if a young man desires to fill a successful mission, some preparation and practice in singing while at home will assist him very much in getting among the people. Two or three hymn books will help him. I give this advice for what it is worth.

J. S. Bramwell.

THE LOST TRIBES.

Editor Deserct News:

Ever since the ten-tribed kingdom of Israel was taken captive by the Assyrians, and have been to all outward appearances "lost," it has been an historical enigma as to what course these tribes pursued or where they located. In every period since the "revival of tearning," this subject has come in for its share of attention; so that at the present time there are a great many theories and hypotheses concerning them, some of which border on the ridiculous.

the ridiculous.
Perhaps at no time has the subject so excited the curiosity of the public, and the attention of biblical scholars, as at the present time. It is one of the leading topics in English and American educational circles, and is discussed with a vigor of progressive thought that has never before characterized the subject.

The situation and course of the Lost Tribes has been more of a mystery

The situation and course of the Lost Tribes has been more of a mystery than to account for the tremeudous hordes that overran Europe in early times, filling it with new ideas, laws and institutions. Hence an "identity" between the two is supposed to exist. Mr. Wilson in 1840 published a book on "Our Israclitish Origin," which showed such protound research and ingenuity that it has been the parent of almost all explanations since.

the parent of almost all explanations since.

The idea now is to make history tread the line of prophecy concerning this "lost" kingdom. English scholars hold that England, is the place of the "lost" tribes, and use the word "identity" as a short term for "the identification of the Anglo-Saxon people with lost tribes of Israel." American divines not satisfied with "identity," have coincd a new word "Saxonia" as the noun indicating the theory that the lost tribes, added to which is that Great Britaih and the American Republic fulfil the numerous prophecies prolic fulfil the numerous prophecies pro-nounced upon the head of Ephralm and

nounced upon the head of Eparaim and Manassch, the former representing Ephraim and the latter Manassch.

Built up by the hopes that "identity" and "Saxonia" are true, a sermon is occasionally given involving these theories. A noted divine of Canada in one of these sermons says that the Hungarians are descendal to oil Lot, the Turks of Esan and Ishmael, and hence naturally fall into the prophetic line. "This heigh so, it is no wonder the Hungarians and Turks should sympathize, nor that England should have a liking for the Turks, England being the ten Lost Trices of Israel." [This]is "English" identity, but not "Saxonia." "Mount Zion is now where stands the Mosque of Omer, from which is yet to go forth of Omar, from which is yet to go forth

To the Latter-day Saints who follow these scholars in their "identifications," it is at once amusing and instructive, amusing to see what extremes men will go to in order to fulfil premature prophecy, instructive to note how powerless the wisdom of man is to annul "the more sure word of prophecy" as revealed to "Joseph Smith concerning, these lost tribes. After all, they only prove the prophetics stand taken by the Latter-day Saints for the last fifty years—that Ephraim has mixed himself with the nations with others who fell by the way in that long journey seen by Esdras, and that the great latter-day Emission is to gather this scattered blood. For the belief that these divines to a certain extent are proving, the Latter-day Saints have met the sneers of the ungodly, and contempt of the nutbluking for the last fifty years. The discoveries are like the "latest views" of progressive Christian thought—what the Saints have aught for years. How true it is, "Every knee shall bow, and every toagne confess that Jesus is the Christ." And I add that so-called Mormonism is no less than the Gospel of Jesus Christ.

LATIVE TO MARRIAGE, ETC.

LACLLE DE SOTO, NO. 2, City of Mexico, Nov. 9, 1886.

Editor Deseret News:

The following sensible article which appeared in a recentissue of the Correct News:

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The following sensible article which appeared in a To the Latter-day Saints who follownese scholars in their "identifica-

THE WOMAN'S HOME.

THE ASSOCIATION IN A QUANDARY ABOUT THE APPROPRIATION.

At a meeting of the Woman's Home Association, held yesterday, the president, Mrs. Ferry, made the following address:

To the members of the Woman's In-dustrial Bome Association:

unthished business. At our meeting Oct. 5th, a committee was appointed to confer with the Board of Control regarding the appropriations made by Congress in aid of the Industrial Home, and to arrange, with the concurrence of that board, for such action as would speedily realize the benefits

currence of that board, for such action as would speedly realize the benefits proposed by the grant.

This committee, after such conference, reported that a difference of opinion existed with the gentlemen composing that Board of Control, as to the true meaning and intent of the Act appropriating the grant—partied-larly so as to so much thereof as related to aid in establishing the organization we represent.

lated to aid in catablishing the organization we represent.

The determination of the matter was to be referred to the Attorney-General of the United States for his construction of the Act of Congress and such instructions as would remove all doubt and uncertainty. This reference was all once to be made by the Board of Control to the Attorney-General, and a speedy reply was confidently expected.

It was, however, signified to the committee, that a temporary lease of a building, and snitable invulture, and such expenditure as was necessary to render it it for occupancy, also the engagement of a matron, would be approved by the Board of Control—pending this decision.

This association at their meeting,

duties.

The committee on site are ready to make their report, but unless we are authorized to act upon that report at this time it may not be advisable to make that report public.

I understand from that committee that an acceptance or rejection of propropositions from owners of property is limited to on or before December 1st, 1886. In case no reply from the Attorney General has to this date been received, it will be necessary not only to withhold the report of the committee on site, etc., for the present, but to request said committee to solicit a necessary extension of time for acceptance or rejection of the propositions.

I cannot close without urging the necessity of as prompt endeavor as is

necessity of as prompt endeavor as is possible to make effective the object of our Association."

A committee of flye, composed of Dr. McNiece, Secretary Thomas, Miss Locke, Mrs. Zane, Miss Dickey, and Mrs. Ferry were appointed to explain to the board of control of the industrial home wby further action was suspended for the present.

As the board of control have already rented a building, the report of the committee on site, referred to in the address, will probably be passed by.

It is understood that the papers containing the luquiries made of the Attorney General were not forwarded to Washington until yesterday.

MEXICAN LAW.

PROVISIONS OF THE PENAL CODE RE-LATIVE TO MARRIAGE, ETC.

now in force in this republic:

"Article 820.—Criminal proceedings cannot be instituted against any person for adultery, except ou the complaint of the conjugal partner of the offender.

Article 825.—When the person oftended pardons the accused and they agree to live together again, all proceedings that may be pending shall cease. And if the accused has already been condemned, the sentence snall not be executed; it shall be of noneffect."

effect."
Following is the article referred to:
"The Two Republics has several times raised the cry of alarm over the coming to Mexico of the 'Mormous, who are persecuted in the United States, and compelled to seek here an asylum of rest. It has painted in

"This meeting is called to consider strong colors the evils that may result that the Tabernacle Choir and Theatre from the residence in this country of the Latter-day Saints, as they call themselves, indicating that if they cannot be tolerated in the United States their presence here would be even more detrimental.

even more detrimental.

Admitting that our American cotemporary may be right, we do not see how the government can impede their coming into the country. It could expel them by virtue of Article 33 of the Constitution, by declaring them to be pernicious strangers, but this power does not appear to be sufficient to prevent them from entering the country. Nather can their religious belief be made a cause for their expulsion; because the State has no religion and consequently tolerates all, inasmuch as their doctrines and dogmas do not violate the laws in force. It, for example, there were to come, to establish themselves i then country, a religious sect who pactiree the offering of

glous sect who pactire the offering of buman sacrifice; we understand that the State would proceed against them for homicide, and not for their religlous belief

grous belief.

Among the doctrines and practices of the "Mormons" we find polygamy, which consists of the marriage of one man with more than one woman, a doctrine which is practiced by only a part of those who profess Mormonism. In the United States marriage is considered valid when performed by a minister of any established religion, and concubinage is prohibited. It is clear, then, that when a class of individuals organize to disober the laws of a nation, they may be legally proceeded against and punished without cessation until reduced to obedience to the laws, or forced to abandon the country.

This has been the case with the Mormons. In deciding to maintain the institutions of the contraction.

mg this decision.

This association at their meeting, October 14th, concluded, however, to await the decision of the Attorney-General, as any other course might further complicate the matter, and because the use of any portion of the appropriation might, involve the acceptance of a construction of the intention of the grant in anticipation of the construction sought for from the Attorney-General.

Pending a reply a matron was selected and engaged by the association; a committee on site was appointed to examine and report upon the advisability of renting or purchasing a sultable property, and to solicit proposate regarding the several properties deemed suitable.

It is now desirable to ascertain whether a reply from the Attorney General has been received.

The matron engaged, will at any time, upon notification, assume her duties.

The committee on site are ready to make their report, but unless we are authorized to act upon that report at this time it may not be advisable to make that report public.

I understand from that committee that an acceptance or rejection of pro-

But in Mexico they are free from such prosecutions, because only those marriages are considered legal that are solemnized with certain formalities before the judge of the Civil Registry, and the "Mormons" marry or "seal" as they express it—by means of cer-tain ceremonies which are performed in a temple, and in which the judge of the Civil State has no right to inter-fere, and consequently it would not be bigamy for many women to be scaled" to one man.

Neither would a process for concu-blinge lie in such a case as the penal code prohibits it only to those who are code promises it only to those who are married by the civil judge of the State, and then only under certain conditions. The "Mormons" not being married with the intervention of the civil judge of the State are free from all process for bigamy, adultery and containings.

cubinage.

To expel them from Mexican territory it would not be sufficient to say they were violating the laws, for they are not violating them; neither can they be expelled for their religious beliefs, for we are living in an age of liberty of thought and in a country of religious tolerance.

liefs, for we are living in an age of liberty of thought and in a country of religious tolerance.

And we marvel exceedingly to hear members of the Angio-Saxon race, who so soverely attack, criticise, and censure the Spaniards of the 16th century who fought during the reign of Charles I and Philip II, make utterances today which so clearly justify the sayings of D. Luis Vidart in his biographical sketch of the Duke of Alba which he puts into the mouth of that hero in answer to the censures of which he had been the object, and with which we conclude:

"They accused me of being a Catholic, a fanatic and a cruel governor, but in thrusting these accusations at me they forget the state of religious conscience and theories of government which prevalled in my time. If we Catholics of the 16th century believed that, in defending our faith we were serving God, our enemies, the Lutherlans, had the same belief. Much is now said of the respect due to the liberty of conscience that if there should appear a sections.

same belief. Much is now said of the respect duc to the liberty of conscience but if there should appear a sect that, in the name of their religious faith, should pretend to establish human sacrifiees as part of the worship of their God, and seek to substitute polygamy for the actual form of the family, it is certain that the tolerant sons of the ninete-ath century would employ fire and sword against those who thus believed, if they, like the Fleming sect of Luther, should arise in arms to destroy the public power that would not consent to the propagation of their heretical doctrines.

Respectfully, HORACE CUMMINGS.

CONGREGATIONAL SINGING.

Editor Descret News:

that the Tabernacle Choir and Theatre Orchestra are contemplating giving another concert, being encouraged thereto by the big success of their late combined efforts at Nephi, and on the occasion of Giles' benefit.

A recent letter in the Herald, add your editorial of the 13th inst. about "Music in Divine Worship," and comments the reon relating to congregational singing, has set me wondering if it

al singing, has set me wondering if it is not possible to devise some means by which the large number of our peo-

is not possible to devise some means by which the large number of our people, who can sing, may have an opportunity regularly accorded them of giving expression to their devotional feelings, by joining in that exercise in our public assemblies.

It is positively a matter of regret to many hundreds of Latter-day Saints, who have been for years accustomed to "sing the songs of Zion while far in distant lands," to find that congregational singing is exceptional in meetings here. I imagine it might have the effect of a "revival" among the people if they again had the privilege of standing np and unitedly joining in singing one hymn, at least, at each meeting. I would not favor dispensing with the services of tchoirs; by all means let them continue their labor of love and make melody for us. Let the choirs be regarded as the leading singers of the congregation, and be encouraged to cultivate their talents to the end that their music may be of the most sublime character, pleasing to the heavenly host and all fisteners; the most sublime character, pleasing to the heavenly host and all listeners; but there is no good reason why their voices only should be heard in songs of

tout heaventy nost and all listeners; tout there is no good reason why their voices only should be heard in songs of rejoicing, spraise, thanksgiving or supplication.

The children and teachers of our Sunday schools take great delight in the singing which properly constitutes a prominent portion of the services therein, but there it ends. When they attend meetings, they sit and listen to the choir, and, though they may admire the sweet sounds, and long to join in singing, they have to smother their laudable desire to participate in that feature of worship. The heavenly gift possessed by so many is not exercised, except by the few extra italeuted ones who constitute the choir. I think that among the other matters in which there is need for reform, this should be one.

Congregational singing has always been a leading feature of the religious services of the Latter-day Saint meetings in other countries, and it is always marked with au inspiring influence upon the speakers and congregations, an evidence that the Holy Spirit is bestowed upon those who make singing a part of their worship. In former days, in Utah, singing by the congregation was much more frequent than of late years, and I can not comprehend why it has been allowed to become almost obsolcte. It there was no good in it I would not be very sorry to see it discontinued, but that there is a considerable degree of spiritual benefit to be derived therefrom can be abundantly tastifud to be continued abundantly tastifud to be derived therefrom can be abundantly tastifud to be continued to be derived therefrom can be abundantly tastifud to be continued to be derived therefrom can be abundantly tastifud to be continued. is a considerable degree of spiritual benefit to be derived therefrom can be abundantly testified to by thousands whose personal experience tests the

abundantly testified to by thousands whose personal experience tests the fact.

The people, for lack of practice, have almost forgotten the inspiring words and tunes that used to make their hearts glad, and, before they can, effectively, resume singing in meetings, it will be almost necessary for them to refresh their memories by rehearsals. I presume that most of the ward choir leaders would cheerfully assist in trying at the constitution of the can sing, in their respective wards, once a month or oftener, and spend an evening in a "Service of Song," at which such pieces could be rehearsed as may be distrable. I have reason to believe that brother E. Beesley, leader of the Tabernacle choir, would also gladly aid in this matter, by meeting with a congregation of singers once a month in the Assembly Hall or any other saitable place that could be obtained, to sing in the Tabernacle. The grand organ in that building would prove a splendid auxiliary to congregational singing, its powerful tones would keep the thousands of voices in time and splendid auxiliary to congregational singing, its powerful tones would keep the thousands of voices in time and great volume of sublime harmony. I nave been informed that a Psalmody is now being compiled by one of our most efficient musicians, embracing all the foundance of the foundance of the factories of the now being compiled by one of our most efficient musicians, embracing all the favorite hymns and tunes with which

favorite hymns and tunes with which the Latter day Saints are most familiar; this book will be an excellent means of enabling the congregations to sing correctly, "with the spirit and the understanding."

I will not attempt to dilate on the heavenly character of music, and its appropriate employment in divine worship; its benign beauty, spiritual, elevating tendency and inspiring effects have furnished themes for scores of time writers. My purpose in addressing you is of a practical nature. I want to see something done towards ministering to the worthy desire of the mulatering to the worthy desire of the great numbers, who would like to have the good, although old-fashioned, practice of congregational singing permanently re-established in our meetings.

ZION'S CHORAL UNION.

THE INAUGURAL MEETING HELD LAST EVENING.

The first meeting of this musical organization was held last evening.

The exercises were opened singing the familiar hymn: "Now let us rejoice in the day of salvation."

Prayer by Brother Jos. R. Morgan. Singing: "Oh say what is truth."

Professor Careless stated that Bishop Whitney was present by invitation to address the meeting.

Bishop Whitney: It gives me joy and satisfaction to meet with so many on this occasion, an anspicious one for the cause of musical culture. We have lived long enough to know that our efforts are in vain unless directed by the spirit of God, the music of the Gospel, the great harmonizer of human discord. Musical prople were not naturally more envious or quarrel-some than others, but they were more easily wounded than many because their feelings were fluer, and they resented quickly because they felt keenly what others let pass with indifference? Artistic souls would feel an unkind word or angry look as others would feel the cut of a knife. They should therefore study to control themselves the more. All that would prevent this society being shipwrecked would be the possession of the Holy Spirit by its members. The speaker had predicted to Brother Careless some time ago, that the Lord had a great work for him to perform, if he took the Holy Spirit for his guide, and devoted his talents to the service of the Lord. This meeting was a part fullilment of his words, but there would be a more complete fullilment hereafter. He looked upon this as the germ from which ought to spring great results. It was the admonition of Paul to Timothy: "Neglect not the gift that is within thee." Music is not a peculiar gift of the Gospel, but certainly it is a glif from God, who is the friend and champlon of every movement toward refluement and true civilization. We owed it as a duty to Him and to each other to develop the talents with which we are endowed. The speaker had had but little to do with the musical history of the community, but was a great lover of music. The man or woman who did not love musle, was not to be envied, but pitied. He quoted from Shakspeare and Byron, tonching the divine art. Some people might not cherish the same opinion, but he regarded the organization of this society as an important one. Small beginnings of the heaven. All music was sacred. There was no music that was profane, unassociated with false scrit



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