



Type: Magazine Article

The Lamanites (21 November 1874)

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Source: *Juvenile Instructor*, Vol. 9, No. 24 (21 November 1874), pp. 280–281

Published by: George Q. Cannon & Sons

Abstract: Discusses the prophecy that the Lamanites will become a "white and delightsome people," and conjectures that the Three Nephites are ministering to them.

very strong, so that considerable expense is saved in the boiling process. We can easily understand that much must depend on the weather in such a process, for moisture retards evaporation, wind carries away salt particles, and frost affects the chemical constituents of the brine, so as to interfere with the boiling process by the presence of chloride of magnesium. It is sufficient to say that a very large percentage of impurities can be removed by this simple percolation of brine through faggots of thorn built up like a wall, above which the brine is placed in troughs and allowed to trickle slowly, constantly increasing in strength and purity, until it is fit for boiling. Much sedimentary matter is accumulated in the brine troughs, which consists of a fine mud containing valuable fertilizers, etc.

The boiling process still further purifies; it consists of two distinct operations, evaporation and crystallization. When the clear brine is boiled, which is done in wide sheet iron pans, beneath which adequate flues pass so as to keep up rapid ebullition, as the water is removed by evaporation more brine is admitted. The scum that accumulates on the surface is raked off, and the boiling continues until crystals of salt begin to form on the surface. The fire is then lessened, and the salt continues to form. When the brine pan is kept at a high temperature the crystals are small (fine salt), a lower temperature gives a longer time for crystals to grow, hence they grow larger (coarse salt). The shape of the salt crystal is hopper-like (cubic, with pyramidal depressions on each face); the shape, however, is modified by the presence of other salts. The chloride of magnesium interferes with the operation by forming a hard surface salt that retards evaporation; by adding weaker brine containing sulphate of soda this evil is remedied. The salt as removed from the pan is drained on sloping boards, the brine running back into the pan. In England the very fine salt is put into conical baskets made of wicker work (basket salt). When the salt is dried it is packed ready for market.

Salt is a very important article to manufacture wherever it is abundant, as other industries are connected with it. Should a very superior table salt be made here, the world is open for a market; instead of which we are actually importing that article from beyond the sea. Pure chloride of sodium never attracts moisture from the air; moist salt contains more or less chloride of magnesium; impure salt, from other causes, when dissolved in pure water, reveals its impurities. Our Levan brethren are paying some attention to salt manufacture, and steps are being taken by them to supply the public with a marketable salt.

THE LAMANITES.

BY JOHN NICHOLSON.

LOOKING at the present condition of the Indians or Lamanites, it might seem next to impossible for them to ever become "a white and delightsome people," as predicted in the Second Book of Nephi, but that prophecy will surely be fulfilled, for the Lord has spoken it. They became a dark and loathsome people in the first place because the curse of God rested upon their fathers, descending to the children, on account of their great wickedness, and that being the effect produced by the curse of the Almighty, the effect of His blessing will be the opposite, making them, instead of "dark and loathsome," "white and delightsome," and the latter effect will commence to operate and continue as the scales of darkness fall from their eyes and they believe on Jesus Christ their Savior. Many of the readers of the INSTRUCTOR have,

doubtless, known instances wherein people who have been afflicted with disease have been healed by the power of God, through the administration of the Elders, and this is quite as marvelous as the converting of the Lamanites from their present condition to that of a respectable people.

Almost the first question asked of the Elders by those Lamanites who were baptized was, "What can we do to be independent? We wish to support ourselves and be like the white people." The Elders to whom this question was put gave them good counsel, which they showed the greatest willingness to adopt. They were told it was very wrong to drink "fire-water," or whisky, and many of them would not touch a drop of the stuff on any account. They were told it was better to wash their faces and keep them clean than to paint them, and many of them have ceased to use paint. The majority of them in that western part are probably more honest than the same number of white men. About a hundred and seventy of them have taken to farming, and they raise wheat, potatoes and other products, and the writer is informed that Elder E. Tadlock recently took up a tract of land a hundred and sixty acres in extent for them to cultivate and settle upon; it will be seen therefore that no sooner do the scales of darkness begin to fall from their eyes than the foundation is laid for their becoming "a white and delightsome people," an industrious and respectable people, and it will be seen from what has already been written of this article that a commencement has actually been made in that direction.

An account has been given in this article of three visitations of personages to the Goshute chief, Toobuka. Now the natural inquiry arising in the mind of the young reader will be as to who the beings were who paid him those visits. Of course the writer cannot say definitely who they were, but, basing his conclusions on the "Book of Mormon," he thinks there is good reason for believing that they were certain members of the quorum of the Twelve Apostles chosen and set apart among the Nephites on this continent by Jesus Christ, personally, when He visited them after His crucifixion and resurrection at Jerusalem. You who have read the New Testament probably remember that John, "the beloved apostle" of the Savior, asked of Jesus that he should be permitted never to taste of death until the Lord should come to the earth in His glory, and that that desire was granted to him. Well, there were three of the Nephite apostles who desired the same thing, and the Lord granted it to them. But it is probably best to give the passage in the Book of Mormon touching upon this matter, which will be found on page 488, 13th chapter of the Book of Nephi, par. 3 and the first three lines of par. 4:

"And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, what is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, what will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was

lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality: and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand: and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

"And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed."

(To be Continued.)

LAPLANDERS.

THE Laplanders are very lean in flesh, having thick heads, prominent foreheads, hollow and bleary eyes, short flat noses, and wide mouths. They are swift of foot and very strong, so that a bow which a Norwegian can scarcely half bend, they will draw to the full, the arrow reaching to the head. The usual exercises are running races, and climbing inaccessible rocks and high trees. Though nimble and strong, they never walk upright, but always stooping, a habit they get by frequently sitting in their cottages on the ground. Originally pagans, and most superstitious, they have for some centuries been Christians, and have produced many eminent and intelligent men. The manners and customs of the Laplanders in regard to marriage are very peculiar. First they seek for a maiden well stocked with reindeer—which, in case of marriage, is secured to the child by her parents—and then comes the offer. Accompanied by his father and one or more of his friends, who are to intercede for him, he makes for the hut of his intended, and waits at the door until he is summoned. His best man then addresses the father, discloses his strong affection for his daughter, and trusts he will give her in charge to him. He gives his consent. The loving couple then meet. Then come the presents, the rarest delicacies that Lapland affords—reindeer-tongue, beaver flesh and other dainties. If she accepts the presents the future marriage is arranged, but if she rejects his suit she casts them down at his feet. The full approbation of the marriage and the celebration of the wedding is often deferred for a considerable time, which they employ in courting. The object of giving time is to squeeze the bridegroom to the fullest extent (i. e., for presents, etc.). The day before marriage, the relations and friends of the bride and bridegroom resort to the bride's hut to deliver their presents. The bridegroom is bound to present the father and mother with presents—the father with a silver cup, a kettle of copper or alchymy, a bed, or, at least handsome bedding; the mother a girdle of silver, a robe of honor which they call *vospil*, a whisk which they wear about their neck, and which

hangs down to their breast, interlaced with bosses of silver called *krake*. In addition, he gives presents to the brothers, sisters, and all the near kindred, in the shape of silver spoons, silver bosses, and other ornaments of silver, for each of them must have a present if he means to obtain his bride. All things arranged they proceed to church in the following order. The bride is led by two men, her father and brother, if alive, otherwise by two of her nearest relations. She is dragged to church by them, showing sadness and dejection, and great unwillingness and reluctance to her marriage. A wedding feast follows. Each person invited contributes his share of provisions. At the feast-table no person helps himself, but receives his meat from the hand of a laplander. If the hut is not large enough for the company, they climb up to the roof of the hut, mostly boys and girls, and from thence let down a fishing-line and hook up the food. The married couple must remain a year in the service of the father: they can then set up for themselves. The father then bestows upon the daughter the reindeer which are her due, given to her in her younger days also furniture and a dowry of a hundred or more reindeer. Then all their relations return all the presents they have made. The Laps may be said to be in the full sense of the word a moral race. They have no schoolmasters. The father instructs the boy, the mother the girl. Soon after birth, they bestow on their infant, if it be a female, a female reindeer, and upon the horns they engrave her name, so as to prevent all controversies or quarrels. She receives another when she cuts her first tooth, which they call *panniker*—that is, tooth reindeer; and he who first spies the tooth is entitled to a reindeer calf. If the parents die, the nearest relation becomes the guardian.— *Selected.*

THE SHEPHERD BOY.—One beautiful spring morning a merry-hearted shepherd boy was watching his flock in a blooming valley between woody mountains, and was singing and dancing about for very joy. The prince of the land was hunting in that neighborhood, and seeing him, called him nearer, and said, "What makes you so happy, my dear little one?"

The boy did not know the prince, and replied, "Why shouldn't I be happy? Our most gracious sovereign is not richer than I am!"

"How so?" asked the prince; "let me hear about your riches."

"The sun in the clear blue sky shines as brightly for me as for the prince," said the youth; "and mountain and valley grow green and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two feet for all the jewels, in the royal treasury. Besides I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor and pains to meet all my wants. Can you say the prince has more?"

The kind prince smiled, made himself known, and said, "You are right, my boy. Keep fast hold of your cheerful spirit."

HAVE the courage to show that you respect honesty, by whomsoever exhibited.

Have the courage to wear old clothes until you pay for your new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by men.

Have the courage to prefer comfort and prosperity to fashion in all things.