

## EDITORIALS.

## LOGAN U. O. FOUNDRY.

ONE of the most useful and successful of Utah's home industrial institutions is the organization known as "The United Order Foundry, Machine and Wagon Manufacturing Company, of Logan, Cache County." It has a long title, but its operations are varied and extensive enough to justify the lengthy name.

This institution was organized in 1876 and at first labored under many disadvantages, against which it struggled with little immediate prospect of success. But the workmen contented themselves with low wages, and determined that they would force their business into notice and patronage, by the quality of their work and reasonableness of their charges. In time these began to have effect, business increased, and success crowned their praiseworthy patience and perseverance.

The people of Northern Utah have no need to send abroad or to any other part of the Territory for wagon work, blacksmithing of any kind, castings, or mill fittings. Turbine water wheels, saw mill and shingle mill machinery are manufactured entirely at this establishment, and in the machine shop are implements made therein for the use of the institution, which will challenge comparison with any outside work. Among these are an engine lathe, self-acting screw cutter, iron press drill, etc., etc. Seventeen men are employed including the secretary and treasurer.

Following are the officers of the institution: B. M. Lewis, President; O. C. Ormsby, Vice-President; C. B. Robbins, Robert Croft, and C. H. Lundberg, Directors; Joseph Goddard, Secretary; Ezra D. Carpenter, Treasurer.

Figures will show, perhaps better than any other kind of statements, the progress and present condition of the Company's affairs; we therefore append the items given in the stockholders' meeting at the close of the third year of the institution:

There are now eighty-one stockholders, owning \$6,600, paid up of the \$10,000 capital which is the limit. The real estate including the mill race cost \$970.59; the buildings are valued at \$3,256.22; machinery and tools, \$3,089.07; raw and made up material on hand, \$2,029.52; amount passed to reserve account last year, \$1,493.11; net gain on business for year ending Jan. 31, 1879, \$2,222.34, equal to 33½ per cent. of this, 20 per cent is payable in stock or labor, 8½ per cent. was carried to reserve account, and 5 per cent. as allowance for depreciation of buildings. The improvement in the business may be seen, by a comparison of liabilities. They were July 31st, 1878, \$8,820.00, and Jan. 31st, 1879, \$7,818.00, a decrease of over \$1,000. The outstanding accounts Jan. 31st, 1878, were \$1,559.55, but one year later \$1,087.09. Since its organization the company has paid out \$19,530.40 as wages, \$4,722.05 in 1876, \$6,445.05 in 1877, \$8,363.30 in 1878.

We congratulate our friends the stockholders on their success, and the people of the north on the advantages they enjoy in having such an institution in their midst. We hope it will receive increasing patronage and grow into a mammoth foundry and machine manufacturing, with a business reaching into surrounding States and Territories.

## A VISIT TO THE MORMONS.

THE Leigh Journal and Times, an English paper, contains, under the above heading, a long account of a visit to Utah, by one Richard Daniels, who before his trip was a great opponent of the "Mormons." He met here quite a number of persons who had emigrated from his neighborhood, among whom were Bros. David Hilton of the Tithing Office, Richard Booth of Alpine, Lewis Davies of Provo, and others. He stayed here some time, speaks highly of the industry, sobriety, frugality and earnestness of the "Mormons," of the harmony he saw in polygamic households,

and particularly of their kindness and hospitality. He sees his mistake in being so hostile, and says: "I think it is an evil to oppose emigration to Salt Lake, for, as a people, I am satisfied that they are better off and more contented there than they would have been in England." He refutes the prevalent idea that people cannot leave Utah when they wish, and says, after six weeks' mingling with the people, he did "not find one dissatisfied Mormon."

It is quite refreshing to see a truthful statement about Utah and the "Mormons" from a person opposed to our faith. We give Mr. Daniels full credit for candor and sincerity, and believe that the Saints in Lancashire will have one enemy the less through the gentleman's trip to the mountains. The Leigh Journal has a wide circulation, and the article from which we have quoted will serve to allay much prejudice and correct many wrong impressions.

## A NEW PROPELLER.

A NEW kind of propeller has been manufactured in France, trials of which are to be made at Marseilles. The vessel is of the size and build of an ordinary tug-boat and is designed principally for river service. But it has neither screw nor paddle wheels. It is worked by a steam pump of enormous power, which draws in large quantities of water on the sides of the vessel to be expelled at the stern. The force of the expulsion against the body of the river or the sea sends the vessel forward.

There are two sets of tubes used, one set in front and the other at the rear. The front tubes are kept closed by stop-cocks when the vessel is moved ahead, but when a backward motion is desired the stop-cocks forward are opened and those astern closed. In case of emergency, preventing the water being taken from the sea, the side communications can be closed and a number of barrels filled with water are kept to supply the pump. By attaching suitable hose, the machinery can be used as a fire engine. It can also be utilized to aid a water-logged ship. By attaching tubes to the pump, communicating with the water in the disabled ship, it can be drawn out and used for propulsion, while the tug tows the disabled vessel along.

One great advantage claimed for this propeller is the absence of any of that vibration which is so unpleasantly felt on a screw or paddle wheel steamer. The action of the propulsion pipes do not interfere with the rudder, being fixed in a direction parallel with the keel and simply ejecting water against the mass of the sea or stream, with sufficient force to drive the vessel ahead.

Perhaps it is almost unnecessary to add that the invention is the work of an American, as most of the "notions" and mechanical improvements of modern times spring from the fertile brains of the irrepressible Yankee.

## MORALITY AND RELIGION IN THE SCHOOLS.

GENERAL BURNSIDE of Rhode Island, recently introduced a bill in the United States Senate requiring the school officers of the District of Columbia to provide as a part of the daily school exercises, some lessons in social and moral science; including the subjects of patience, purity, self-denial, conscience, patriotism, peace, politeness, the exercise of the will, &c. It was placed on the calendar, and, when it came up in its order, it was made the subject of masked ridicule, and the object of the ribald "wit" of the people's legislators. Grave and learned Senators winked and grinned, pretended not to hear, asked ridiculous questions with air of profound interest, called for a re-reading of the bill and, as the reporters called it, "guyed" the old gentleman unmercifully. All this was food for fun both to the Senators and the newspapers.

Now we fail to see where the fun came in. But we do see where the folly and buffoonery of aged and ex-

perienced public men destroyed their dignity, and showed their blindness to the need of a moral element in the system of popular education. Even such prominent Senators as Conkling and Edmunds joined in the "guying," and the latter moved the postponement of the bill till next day, which was Sunday, when no business could be done. When informed of this he remarked that it was a particularly appropriate day to consider a bill of that kind.

This is in accord with the sentiment that would exclude all religious influences from the public schools, and with the view that education is simply a matter of intellectual stuffing. We regard this as an error involving the very gravest consequences to society. Information to the mind without training the heart of humanity is not education in its true sense. Conduct is regulated far more by what is called "the heart" than by the brain. The very things advocated by Senator Burnside are an imperative necessity. Many learned men and women exhibit the great lack of moral training which is the weakness of the public school system. Statistics show that the majority of convicted criminals are not ignorant, if education consists in that kind of knowledge which generally passes for it. And the class of unconvicted criminals, there can be no doubt, consists much more largely of so called educated than of uneducated persons, because it takes some learning to escape the consequences of violating the law.

There seems to be a great objection in some persons' minds to the introduction of religion in any form into our public schools. And it is generally conceded that morality, in its full sense, is essentially religious. To exclude one is to exclude the other. True moral principles may be taught without reference to mere doctrinal points. Yet the finest precepts of morality and the most beautiful illustrations thereof are to be found in the Bible. Why should there be so great an opposition to bible lessons in day schools? Can any person's education be said to be complete without including some knowledge of the Bible? To be ignorant of Mosaic law and Christian principle, of Isaiah and Ezekiel, of Peter and Paul, exhibits as little real culture as ignorance of English and American history, of Shakespeare and Milton, of Byron and Scott, of Tennyson and Longfellow. Indeed, one unfamiliar with the text of the illustrious poets would pass much easier for a well-informed person, than he who knows nothing of a Book which ranks above all others in Christendom, from which so many illustrations are drawn, and to which so frequent allusion is made, by people of all nations and of every shade of belief or disbelief.

We notice that the notion in regard to excluding religion in every shape from the schools obtains somewhat in Utah. We regard it as entirely fallacious and unfounded in reason. We would not have any child compelled to learn the doctrines and dogmas of any particular sect or church. No Latter-day Saint would like his children to be forced to learn lessons in sectarian theology, or be trained to skepticism or infidelity. And we should treat others as we desire them to treat us, in all respects. But should we exclude from our schools the study of principles which are vital to the welfare of mankind, because, incidental to their inculcation, some ideas may be presented favorable to our system of theology? We think not. In this community where so large a majority of the people are of one faith, must they bar out of the schools the study of things which they regard as essential to present and eternal progress, because it is barely possible that a very few children who attend may have parents who dissent therefrom? This, it appears to us is straining a point a great deal too far in one direction, and sacrificing the feelings and views of the great many to the objections of a very few.

To prohibit the invocation of the blessing of Almighty God upon the exercises of a school, at its opening, and the commending of the little ones to His care and influence at the close, seems to us both impolitic and arbitrary. And it is unjust to the majority to bar out entirely from the studies of the school-room, lessons on principles which are dear to the hearts of the parents. No child need be compelled

to study in a class where such lessons are taught, any more than to study physiology or algebra or any other branch of knowledge, without the consent of the parents. People should take care that, in excess of what they may deem "liberality" to the small minority, they utterly ignore or ruthlessly trample upon the rights of the majority.

We regard the action of the United States Senate on the Burnside bill as unworthy of so august an assembly, as well as hostile to the inculcation of principles and duties that are necessary to a complete education; and we look upon the general efforts, which have some local effect, to stamp out all religious influences from our public schools as not only antagonistic to the genius of our holy faith, but inimical to the welfare of society at large.

## SETTLEMENT OF DIFFICULTIES.

THERE has been a difficulty at Kaysville for some little time, in consequence of the discrepancies between the lines of the government survey and the local surveys made at different times by different individuals. In any other community the disputes between settlers in regard to their exact and relative boundaries, would have led to expensive litigation and endless heart-burning and quarreling. But, to the honor of the people of Kaysville, the matter has been amicably settled and all law-suits or Church trials avoided.

On the 4th inst., Elders F. D. Richards and B. Young, of the Twelve Apostles, attended a meeting of the settlers at Kaysville, when Surveyor Doremus explained the situation, the necessity of conforming to the government lines and the need of each land owner yielding to the common welfare. The Apostles also talked to the people on the principles of forbearance, mutual accommodation, brotherhood and charity, and the whole body agreed to abide by the government lines without regard to personal consequences. Some fences, no doubt, and perhaps other improvements will have to be shifted, causing some inconvenience and expense; but good feeling and amity will be preserved, which are of far more value than property.

The brethren at Ogden, also, who have had some differences among themselves, have recently settled them in the true spirit of the gospel, by frank confession of faults and free forgiveness of those who had offended them. Elders Lorenzo Snow, Joseph F. Smith and Daniel H. Wells aided materially in bringing about this very satisfactory and saintlike union and good feeling.

Such a spirit as has been manifested at Ogden and Kaysville, in the settlement of these disputes, can proceed from no other than a divine source. And we do not believe that in any society on earth, except the Church of Jesus Christ of Latter-day Saints, men of the firm and set nature and disposition of those chiefly interested, could be brought to deep humility, contrition, brotherhood and true friendship and forgiveness, and kept from lawsuits and trials before any tribunal, secular or ecclesiastical. It is the work of the spirit of the living God, through the administrations of his appointed servants, and the glory belongs to Him while the benefits accrue to His people. These cases prove that there is no need for brother to go to law with brother, and show that even Church trials are unnecessary when the disputing parties are imbued with the influences that come from on high.

## HAS UTAH DONE NOTHING FOR IMMIGRATION?

It was claimed by one of the speakers at the meeting of business men on Saturday evening, that "while Idaho, Montana, Arizona and other Territories had made strenuous efforts to induce immigration to their respective sections, no effort had been made on the part of this Territory looking to such an end."

This is a most remarkable statement. The fact is that the people of Utah have done more to induce

and assist immigration than have all their neighbors of the adjoining Territories put together. We have spent millions of dollars for this purpose. In addition to this, all our missionaries, and they have been sent abroad by hundreds at a time; are and have been emigration agents, aiding, advising and piloting converts to gather with the Saints to the mountains. We have a permanent establishment at Liverpool, England, with corresponding agents on the European continent, for the forwarding of emigrants by ship from all the chief countries of the Old World to the New, and a regularly organized general agent at New York to manage their transportation overland to Utah.

Before the Union Pacific Railroad was built, hundreds of teams and wagons, with provisions and teamsters, were fitted out and sent to the Missouri River, to bring in the immigrants from abroad who made that point the end of their journey by ship and rail. One of the charges made against the missionaries from Utah by their enemies is, that they have induced people all over the world to leave their native lands and flock to this far off wilderness. Our system of emigration has been eulogized by intelligent writers and leading statesmen in both hemispheres. The British Government thought so much of it, when investigating the subject, as to send for some of our leading men then in England to give information concerning it, before a committee of the House of Lords.

As soon as the Latter-day Saints made the settlement where Salt Lake City now stands in its beauty, the admiration of all travelers, an organization was effected, known as the Perpetual Emigration Fund, for the gathering of the poor, with officers, agents and fixed principles, that it might remain one of our permanent institutions. By means of this Fund, thousands of people have been assisted to come to this Territory who otherwise would have had to remain in poverty in their native lands. Many of them, as in duty bound have paid back the sums advanced, and the money has been used again to help others in the same way. As evidence of the magnitude of this systematic work of emigration, after all that has been refunded by persons assisted, there is still an amount due from those who have not paid their indebtedness to this Fund, of nearly a million dollars!

Then to hear men talk of "no effort being made in this Territory to induce immigration!" In looking for measures to bring in settlers upon our vacant lands, laborers to dig into the craggy hills, and capital to start industries and build railroads, persons with their eyes open should not ignore the vast and successful efforts that have been made, to invite and assist people willing to work to come here and redeem the earth from sterility, nor be oblivious to the fact that through this means Utah's agriculture has been established, her railroads built, her industrial enterprises started, and her business interests so far developed.

If these gentlemen who talk in the way we have described mean that those speculators and merchants who have made their money out of the people of Utah, with a few honorable exceptions, have done nothing towards inducing immigration, but on the contrary have supported and abetted those who have done their utmost to prevent the investment of capital and the influx of settlers, then we endorse the sentiment and hope they will see the error of their ways and will at once repent and turn over a new leaf. Utah is an excellent locus penitentie.

## SUICIDE OF HOOD ALSTON.

THE people of Utah will doubtless remember Hood Alston, a poet who paid this Territory a visit some five or six years ago, and wrote some communications for the local papers. He went to California where he married and settled down, and was engaged occasionally on the San Francisco Chronicle. Recently he disappeared, and it was supposed he had been murdered, as he had just sold his wife's farm for \$3,000, and there was no trace of him or the money. The mystery has just been solved. His body