DESERET EVENING NEWS.

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IN FAVOR OF RELIGIOUS LIBERTY.

The growth of the Amorica movement in the United States is an anomaly. That a society whose avowed purpose is hostility to a given religion, and whose very life is the essence of religious intolerance, should have a successful rise and rapid growth in the midst of the freest nation on the globe, whose people hold sacred, as the very corner stone of their social and political fabric, the doctrine of religious liberty, is one of the most singular social phenomena of the times.

Its character as such appears still more marked when it is remembered that not a single man who has been known in any state of the Union as a leader in thought or politics, or as possessing extended influence in religious circles, has openly favored the movement, and that not a solitary newspaper of standing in the whole country, has become the organ, or even the advocate, of the new organization.

On the contrary, the thinkers and speakers, as well as the newspapers, that usually represent the sentiment of the American people on any public question, almost unanimously denounce the Amorica organization. In their denunciation they are joined by religious leaders, and at least some of the leading Protestant denominations. For example, the Rock River (Ill.) conference of the M. E. church, which recently convened, adopted a preamble and resolutions, in which the following appeared:

> Whereas, Religious liberty is the birthright of every human soul, as well as the sine qua non of the best civilization and the grandest achievements; and,
>
> Whereas, The government of the United States guarantees to, and the Protestant churches and their adherents in this land stand ready to defend Roman Catholics in the exercise of liberty of conscience, and the right to worship God according to their convictions and teaching, etc., etc.

To say that the NEWS endorses the sentiments here expressed, and honors the M. E. church for expressing and entertaining them, is but to reiterate what we have often said upon this subject. The Amorica organization, so far as its purpose is concerned, is un-American, un-Christian, unjust, tyrannical, subversive of all true liberty, and worthy of the severest condemnation of the American people. Its methods are detestible and its principles are abhorrent to every true lover of freedom. It has no place in America, and should under no circumstances receive the support of Americans. It is a public enemy of a peculiarly obnoxious character, and should be treated as such.

The NEWS is in favor of religious liberty. The life labor of this journal has been a contest in favor of this principle. No matter what religious body may be made the victim of its intended subversion, this paper will defend and advocate the doctrine of religious tolerance and antagonize its opponents. With the grievous history before us, of fair Utah, that suffered so much and so long in consequence of a religious contest, we can stand on no other platform, neither can the mass of the people in this Territory.

THE MONEY QUESTION.

The following communication was addressed to the NEWS by G. B. De Bernardi, editor of the *Labor Exchange*, Independence, Mo., under date of the 22nd inst.:

Editor Deseret News:

My fellow citizen and friend, E. Perrson, has kindly handed me a copy of the NEWS of the 11th inst., in which I read with deep interest the article on "Home Industry." Therein you lay down the maxim that [illegible] [illegible]

[illegible]

very foundation ought to be a living demonstration forever.

I discover but two points in said article which saddened me somewhat. One is the apology for the article itself, the other is the apparent gratification you seem to manifest that "the institutions became able to pay more cash." Alas, the cash! Is it not proven "The root of all evils" this world over. It has been and is the most potent factor in the history of the human race. It has in all ages, and all countries, [illegible] the [illegible] and carried the heart to the dungeon. It would have filled Utah with poverty and degradation from the early years of its settlement, [illegible] [illegible] A penniless people have turned a desert into a Garden of Eden; the advent of money in Utah [illegible] [illegible] will turn that Garden of Eden into a desert of waste and woe.

Yes, modern civilization will yet learn something about finance, not, however, from the ancient and wasted [illegible], but from the modern [illegible] of Utah, but I fear the lesson will have to come through disillusion, poverty and suffering.

Though stale and tiresome, I hope you will continue this theme in the NEWS.

G. B. DeBernardi.

The foregoing is accompanied by several copies of the publication of which Mr. DeBernardi is editor, and judging from their contents, he is engaged in advocating a co-operative organization whose aim is to dispense with money entirely, and effect exchanges between producer and consumer without it, by a system of tokens of value, to be agreed upon, and issued and accepted by, the members.

In publishing the article from which our correspondent quotes, it was not the intention of the NEWS to enter upon a discussion of the intricacies and metaphysics of the money question. This paper takes the position that the existing fiscal systems, practices and institutions of mankind are all wrong from the root. They are unjust, oppressive and unnatural. They clash incessantly, and at every turn, with true and elementary principles. They make of every man a foe to, instead of a friend of, his fellowmen. They add immeasurably to the difficulty of procuring the necessaries, comforts and luxuries of life. Most of the strife and crime of the world are traceable to them, directly or indirectly, and relief from their evils would produce a state akin to redemption from the effects of the fall of Adam.

But this paper does not lend itself to the advocacy of any of the plans of fiscal or monetary reform, which are being promulgated by various writers, thinkers, classes and organizations in this and other countries. It does not place confidence in the merits nor ultimate success of any of them. As all of the religious teachers and bodies of the age were in error, and to a greater or less extent destitute of the true plan of salvation, until that knowledge was restored through the ministry of an angel to the great modern Prophet, Joseph Smith, so also are all the would-be financial reformers of the world at sea without a compass; and revelation from God is the only means by which man can be redeemed from the fiscal evils under which he labors and suffers.

While proper legislation and the right kind of organizations among the working classes may result in mitigating those evils somewhat, a complete redemption from them can be accomplished only by the same means that must be adopted to relieve the race of other consequences of the fall of man, viz., obedience to the will of the Creator as revealed through His Prophets in ancient and modern times.

To the Latter-day Saints has been communicated, by revelation from God, at least a partial knowledge of the plan and principles, by the carrying out of which the race will be redeemed from its present miserable condition in respect to money, and that which money procures. But time and the co-operating providences of the Almighty will be required to put in practical operation a system based upon that plan and those principles. In the interim the NEWS advocates co-operation in every form under which man seeks, by intelligent effort, to benefit himself and his fellow-man, and make it easier to live comfortably and happily upon the earth.

This paper has always been especially earnest in advocating the manufacture, within the community, of all the commodities that the community consumes, so far as possible, and the consumption by the people of the articles produced in their midst rather than those which are imported. These two propositions are largely inter-dependent, and they are natural truths which must be put in practice and adhered to by any people that would become truly and permanently wealthy and independent. In connection with them it may be said that the principal use of money in carrying them out is to facilitate an exchange between producer and consumer, and that any substitute for money that will do this as well, is, to this extent at least, just as good as money.

In many towns in Utah, the people have established co-operative organizations, and for their own convenience have issued scrip, which has circulated as money. While there generally have been disadvantages connected with the scrip system in this region, so far as I have been able to learn, [illegible] [illegible] [illegible] were avoidable, and in many instances great good has been accomplished by a judicious issue and use of it. But experience has shown that such issue should be [illegible] [illegible] and guarded, and should be wisely controlled, or financial disaster may ensue.

One of the main propositions conveyed in the NEWS' editorial from which Mr. De Bernardi quotes, was that the workers in our home manufacturing institutions ought to be willing to receive, at least in part payment of their wages, the products of their own labor, or such other kinds of pay as could be obtained by exchange, instead of insisting upon cash. It is a curious fact exemplified in many cases that can be cited in this city, that men whose wages have for years been paid in "trade" are better off today than men of similar classes and habits, who have always had their earnings in cash. While cash is commonly considered far more desirable than "trade," it is far more difficult to save. Money is a most elusive and illusory thing; but bread, meat, potatoes and clothing are not. Money is easily squandered, while other kinds of pay are not; hence the great advantage in favor of the latter—an advantage which hundreds of families to whom we might refer in this city and Territory cannot be favorable to, because in their own experience it has been continually exemplified.

HEALING BY FAITH.

The religious world at present has to face a phenomenon for which its theories offer no adequate explanation. Reference is made to a growing practice of healing by means of faith and prayer. Prominent among the leaders of this movement is the Rev. John Alex Dowie, who last year opened a chapel in Chicago, to which, according to accounts, great numbers are flocking daily, many of whom are cured of various diseases and deformities.

Rev. Dowie is a native of Edinburg, Scotland, and was educated in that city. He labored for a time as a pastor in Australia. Finally he became convinced that he was wrong in selling the word of God for a stipulated yearly salary and resigned his position to take up independent labor among the masses of the people. In the capacity of an evangelist living by faith, he was led to establish the International Divine Healing association, and his work has attracted much attention.

A leading religious journal of this country, in commenting upon the evidences of the manifestations of the power of faith, takes the view that healing by miraculous power is no longer needed in this age, when the health of human beings can safely be entrusted to the skill of physicians, and asserts that most of the cases of cures by prayer are illusions. The ground taken is, that in many instances ailments depend largely on the imagination, and where that is the case, faith may effect a cure; otherwise it is impotent.

Without being prepared to pass any judgment upon the nature of the work conducted by Rev. Dowie, it is evident that his critic is wrong in assuming that healing by Divine power is a feature of the past only. It is not true that miraculous power was given to the first witnesses of our Lord only for the purpose of establishing their authority as Divine messengers to an idolatrous world; nor is it true that that power was to be withdrawn with the universal acceptance of the Gospel. Power over sickness and over spiritual evil influences, to which all disease probably are due, if the first cause could be found, was bestowed upon the servants of the Lord for the benefit of the believers just as well as for the conviction of unbelievers. Thus the application of the atoning work of Christ on man for sanctification and purification includes body and soul. "Surely He hath borne our griefs and carried our sorrows, and with His stripes we are healed," is the prophetic declaration, expressive of the results of the atonement, when received in faith. This gift is permanent, because "the gifts and calling of God are without repentance."

When the Church in this age was established, the promises were received that healing powers should follow those who believed, and thousands can testify to this as a fact. It is no longer a theory, but an actual experience of the Saints of God that the power of the Priesthood has been returned to the Church.

One evidence of this fact is the recurrence of what may be called diabolical counterfeits so common in this age. It was intimated by the Divine Spirit from the beginning that the end of the dispensation would be characterized by the establishment of communication with seducing spirits of various kinds. Hence we understand that the Divine power was to be manifested also, for otherwise there would be no inducement for the adversary to put forth special efforts of manifesting his power. One who is led by the Spirit of the Lord, however, discerns between the genuine miracle and the counterfeit; he accepts the former with grateful heart, while the latter cannot mislead him into beliefs and practices contrary to the revealed will of God.

LITERATURE.

The November number of the *Zion's Home Monthly*, like its predecessors, comes with the various departments filled with interesting and instructive reading. A beautiful frontispiece, "Shepherdess and Flock," first attracts attention. Then follows a continuation of The Hidden Ring. Marriage Today, is a well written article on a question of much importance. Eureka, or the Ministry of Reconciliation is also continued. This is an article specially to be recommended to the thoughtful student of religious subjects. The paper on the Management of Money is concluded in this number. A great many subjects are treated on both editorially and otherwise, and the November *Monthly* is fully equal to what the public has been led to expect from previous numbers. This is the second of volume three, and the readers will note with pleasure that this volume is designed to be considerably enlarged, each number containing eight pages more than those of the first two volumes. The magazine is in every respect well worthy of an extensive patronage.

Horticulturists' Handbook is the title of a little work recently issued by Prof. W. H. Brown for the benefit of farmers, horticulturists and gardeners. It contains valuable directions on many points relative to the preservation of orchards, gardens, parks and pleasure grounds and how to care for them, and gives receipts for remedies against various kinds of insect pests. The book is published by the Acme Publishing company, Seattle, Wash. It will be of interest to all who are engaged in agricultural or horticultural pursuits.

[COMMUNICATED.]

TO YOUNG MEN, TEN TO SEVENTY!

It has been claimed for some time that it was a very difficult thing to find employment in Utah or in this region more particularly; many things go to show, however, that save in one or two directions most persons could have found "something to do," if they had not already made up their minds as to "what they were willing to do!"

It has not been work in the main, but something that met their desire and choice, and failing in this, idleness has the decided preference; to be sure if society was simply constructed for personal gratification it would be all right enough, but most men's experience has been that they had to do many things which were not always agreeable, if they got along at all.

Years ago this was the case; colonists arriving in Utah could not get that to which they had been accustomed, but they determined on taking and getting what they could; if foundry work, mill work, carpenter work, or mining and mechanical work was not here, they took hold of the land, built their cabins (log or adobe), helped to make the ditches, or fences in common; and these became and are among the thriftiest and most independent of the community. Quite a few were themselves out, but their descendants are now among the best, though not as ready, perhaps, as their fathers to pursue this policy now.

Not a few there was who could not stomp (?) to this, and they went out to find "fresh fields and pastures new." They are all the way from the eastern border of Nevada to the Golden Gate; but only one here and there found that competence or even prosperity which they left to seek; and with it all, if they found wealth, they had that by casting away the "true riches," and are really today "poor, and miserable, and blind and naked."

Many more went east and some back to the old country; hardly one, however, but have in their hearts the thought uttered by the wife of a once prominent citizen after going through the Temple prior to its dedication, "Oh my husband, what have we not lost?" Now and again a visitor calls who once dwelt in this city or Territory, those over whose heads the years have fled, and they stand rebuked before the growth, peace and prosperity of those who "stood it out!"

Some years ago the writer encountered a wanderer of this stamp in Nevada, who in a spirit of depression said, "Since I left Utah I have never made a friend!" He had forsaken hundreds, given up business, and gone his way, because circumstances for the moment (as life runs) were not in harmony with his wishes or expectations; but the price paid for self-gratification was a fearful one, both for him and his!

Yet upon the same principle hundreds might leave Utah to find a congenial sphere for their feelings or ambition, and scope for their abilities, real or fancied as these may be. The fact is, there is too little conception of the resources of this Territory, too little enterprise, and too much fear of launching out in untried directions on the part of our young men; they would crowd into stores by the hundred if there was a chance, they would swell the ranks of the professions and starve there respectably, rather than be factory hands, farmers or mechanics. Not that all are imbued with this idea, for there is quite a move toward outside points for agriculture; young men are going north where there is "ample room and verge enough" to (as they think) "grow up with the country," but in forming this conclusion, there is not the general helpful spirit which characterized our methods of colonization in years gone by.

Larger farms are had it is true, but isolation is the consequence, schools and meeting houses are far away, and if the spirit of indifference to social life, to education, and to religious habit is not affected more or less, human nature has changed from times not far remote.

But this strange anomaly crops out that numbers are settling two to three hundred miles away, when land is offered under the Bear River Canal, by a company which would prefer a genuine Utah population, but who are today advertising at immense cost for colonies from the East, when in the event of success, the old settlers will be overtopped, overruled and outmore [illegible] and district will aid in that generally intended program of a disintegration of the people here, which has never been lost sight of by our opponents.

Almost any industrious man could secure a stop there and make a home before he would get the water in districts now rapidly being taken up. As to the Bear river project in and of itself it can sink or swim, without regret or rejoicing on the part of the writer, but as being in Utah, in proximity to old settlements, and in view of possibilities long hoped for there is an interest which probably would be unfitting and unallowable elsewhere.

A teachable disposition is one of the main characteristics of a probably successful young man, and when this is seconded by patience, perseverance and effort, it is more than possible that good results will follow; but if a young man "knows it all," if he concludes he can do anything, the rudeness of jostling, active, practical experience will take him more than once through the valley of humiliation ere he reach "the land of Beulah." A mature man, though, often has to realize that a stripling can tell him more after three months in a situation than he has learned probably in his life, and not infrequently the young and self-confident will think himself entitled to the same remuneration as his superior in ability and experience.

A lack of thoroughness is more than a reflection, and it may be partly the fault of the teacher as well as of the taught. A striking illustration of this is found in the fact that so few of our home graduates can pass a successful examination as teachers in this city; the remuneration is good, openings are numerous, prejudice is no ingredient in the selection, yet the immense majority of our teachers in district schools are from the Eastern States, and in mechanical pursuits our skill is in the main imported.

This grows out of the idea that toil, application, study and continuance are not essential in every-day life, that influence of one kind or another will secure a situation and chance will enable the appointee to retain it; this is all, of course, a delusion, but hundreds rely upon it for all they have and are; native labor which aims at and then compels excellence and success is too little estimated by our youth.

There is another point in this connection which commands attention, and that is exhibited both unwisely and persistently; and that is, every applicant for a situation is more anxious about what his employer will give him than he is in regard to what he can truly earn, and yet a very little common sense would suggest to a boy, say nothing of a young or more mature man, that an employer expects to profit by his labor, yet how few would ask themselves, "How much more can I do, so that I may not only retain my position, but that I may be advanced?" But no one can truly afford to do other than his very best, and he who so strives will in the very effort continually do better, while the one who is careful to give nothing more than he gets, will rarely get more than he gives.

It was once well said, "that the man who works for his own sake, who puts the best part of himself into every blow which he strikes, who infuses all his works with brains and conscience, who studies to render the best possible service, regardless of the compensation which it brings, sooner or later will find his way up and up!"

Fidelity in life and business, in occupation and service, to duty and requirement, will surely bring its reward, but the laggard, the fearful, the indolent, the one who trusts mainly to others, will be among the non-progressive and least enterprising of this as of other communities.

There is far too much of this in Utah, and too little enterprise, too little self-reliance, too little confidence in the power and certainty of rewards for labor, and too little love of work, and anxiety for responsibility and independence; an infusion of this spirit would work a change in this community, there would be vastly more marriages, more homes, more prosperity, more wealth, and if an impetus could be given in this direction by authority or without it, the example would be contagious; there would be a desirable exodus of young couples onto the waiting soil, and by the new waving waters; the spirit of Zion and increase would usher in homes and villages, in farms and gardens, in school and meeting houses, their testimony of peace and plenty; while morality and religion as the handmaid handmaidens of industry would help to make our thrifty Utah the envy of the world!

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[ADVERTISEMENT.]

DEMOCRATIC TICKET.

General Election Nov. 6, 1894.

For Delegate to Congress:

JOSEPH L. RAWLINS.

For Commissioner to Locate University Lands:

Thomas Griffin, Cache County,

Israel Evans, Utah County,

Peter Greaves, Sr., Sanpete County.

First Precinct — Delegates to the Constitutional Convention—Le Grand Young, C. W. Pearson, E. M. Wilson, A. F. Schneider.

Justice of the Peace—W. W. Gee. Constable—William Hingley.

Second Precinct — Delegates to the Constitutional Convention—H. T. Burton, Sr., J. A. Williams, W. C. Hall, R. B. Thomas, Frank Harrigan, A. C. Glauger.

Justice of the Peace—John F. Howell. Constable—Benjamin Gaiter.

Third Precinct — Delegates to the Constitutional Convention—A. W. McCune, W. H. Preston, Andrew Kimball, A. H. Raleigh, H. A. Smith.

Justice of the Peace—Aurelius Miner. Constable—Oliver Ostler.

Fourth Precinct — Delegates to the Constitutional Convention—H. P. Henderson, F. S. Richards, O. F. Whitney.

Justice of the Peace—S. W. Stewart. Constable—Thomas E. Allen.

Fifth Precinct — Delegates to the Constitutional Convention—John A. Marshall, Heber J. Grant and Thomas Marshall.

Justice of the Peace—Alex. McMaster. Constable—Louis Hook.

For Selectmen — James Jensen, of county, Herman Bamberger, of Salt Lake, R. H. Quinn, of Bingham.

For Sheriff—Thomas P. Lewis.

For Assessor—Frank J. Taylor.

For Collector—Andrew C. Benson.

For Recorder—Gideon A. Gibbs.

For Clerk—H. V. Seley.

For Treasurer—Cyrus L. Hawley.

For Attorney—John M. Cannon.

For Surveyor—Charles S. Wilkes.

For Coroner—C. A. Carlquist.

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