

# DESERET NEWS:

## WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - AUGUST 15, 1877

### TOPICS FOR THE TIMES.

A PERSON traveling through our Territory and making inquiries into the condition of the people and their pursuits, will have one important fact impressed upon him—that there are very few of our young men who are learning trades. We know large settlements in this Territory where, a short time ago, there was not a young man within their limits who was acquiring a trade. The people seem to depend entirely upon those who come from the East and from Europe to supply the demand for skilled workmen. The great bulk of the young men who are brought up in the Territory, especially in the outer settlements, depend upon farming, herding, teaming, and common labor for their livelihood.

The result of this condition of affairs can easily be imagined. In some settlements it is with difficulty skilled labor can be obtained to erect suitable houses. Architecture in many places is one of the lost arts. Dwellings are constructed in the most primitive style, and with an almost total absence of that convenience which might be obtained without extra expense if the right methods were only known. To a man who loves Zion and desires to see the predictions concerning her fulfilled, the absence of progress in this direction in some of our settlements is painful.

Among no people is there likely to be such a demand for skill as among the Latter-day Saints, for none expect such a future as they do, and none require such a training. If it were made the rule for our young men to learn trades, and to learn them thoroughly, skilled labor would be easily procured. Improvements of every kind could be made with far greater ease; houses would be better furnished; conveniences of every kind would abound, because they would be easily procured. It costs no more for a skilled workman to live than it does for the common laborer. The ability of a community to hold its own against other communities depends on the skilled activity of its units. Increase skill among us and we are all benefitted by it.

We know there are many mechanics who are averse to teaching apprentices a knowledge of their trades. They have an idea that such a course is likely to lower wages, glut the labor market and operate injuriously upon them and their fellow workmen. This may be partly true under some circumstances; but in a young and growing community like ours, where the country is new and improvements are constantly required, such a policy is a very mistaken one. The building of temples alone, after a while, will call for an army of skilled workmen. Besides this, public buildings and private residences of every kind will require skill to erect them, and where skill abounds there will be, as a rule, abundance of employment for it. In the old world or in old settled countries where all their great works are completed, there may be reasons for the policy they adopt in regard to apprentices; but certainly there is no necessity for that policy in this country, much less the policy which some mechanics have seemed to adopt, of refusing to teach any apprentices.

There is scarcely a branch of business now in existence among us where there is not a demand for more workmen. This may not be true of every place and of every branch of business, but speaking for the entire community we think it can not be controverted. In one branch alone, that of tanning, there is a pressing need for men familiar with the business. Tanneries are urgently needed in this Territory; but the great difficulty is to get good tanners. To have men spoil hides and sell them for leather is an injury to home manufactures. However skilled the shoemaker may be, he cannot make a good shoe out of badly tanned leather.

Teach the boys trades; give them a chance, and with the increase of

skill there will be an increased development of home industries, and the whole Territory will be benefitted thereby.

### PERSECUTION NOT PROSECUTION.

If there is any department of public affairs, local or national, that should be above suspicion and beyond reproach, it is the department of justice. Judges, prosecuting attorneys and executive officers, should act so that no imputation of partiality and no charge of private pique or personal consideration could possibly cling to them in their official capacity.

Unfortunately, in the administration of justice in this Territory, that obliviousness to fear or favor which is typified by the blinding of the goddess with the scales, has not been manifest in any marked degree. On the contrary, it has seemed, repeatedly, that the only object of the Federal courts was to harass, annoy, and if possible, convict and punish, persons of the "Mormon" faith, regardless of the *bona fide* merits of their case.

The recent arrest of ladies at Plain City, Weber County, by armed officers, and the enforced conveyance of sick persons, one with a sick infant at the breast, on a charge that, if legally correct, (which we by no means admit) involves no wilful infraction of the law and no heinous offence against public peace or private property, shows an animus that is disgraceful to the parties chiefly engaged in it.

Those ladies are charged with voting at an election illegally. That is, under the impression that they had the right according to Territorial law to deposit their ballots, they did so for the People's Ticket. Supposing for arguments' sake they were mistaken. A summons would have brought either of them before the court when required, to answer for the consequences of their error. But they must be pounced upon by deputy marshals and conveyed under duress nearly fifty miles, sick or well, to appear before the court and be placed under bonds. Would this have been done if they had voted the opposition ticket?

Then there is the case of Marshal Moroni Brown, and Officer Robert Snaddon. Acting in their official capacity as municipal officers, they endeavored to enforce the orders of the Alderman's Court on an offender who had repeatedly violated the city ordinances and refused to pay the moderate fine imposed. Their offence is called assault and battery, and for this so-called crime they are placed under arrest, and one of them, a respectable man and well known quiet, law-abiding citizen, is hurried away to the penitentiary and confined as a felon!

And all this while real criminals, who have acknowledged themselves to be cold-blooded assassins, are not only permitted to roam at large unmolested and undisturbed, but become the companions and confidants of the officers of the law! Is not all this calculated to bring into contempt the administration of judicial matters in this Territory, and those who are entrusted with their management? Why is it that in all the trumped-up charges of illegal voting, and the arrest of officers for acts properly performed in the discharge of their duties, only "Mormons" are selected as objects for judicial vengeance? Are there no cases of actual illegal voting among non-"Mormons"? Are there no wilful violations of law, decency, and public policy on the part of persons in the political minority in Utah?

We have no desire to create or foster any excitement on these or any other questions at issue. We have always favored, and intend still to favor, obedience to every constitutional enactment. But we feel it our duty to present this matter as it is, and to enter our protest against vexatious prosecutions which answer no laudable purpose, and subserve no public interest, but which are incited by private animosity and instituted in the spirit of persecution. That cases which have no substantial foundation are made a pretext for legal action, while deep-dyed criminals are permitted to go unwhipped of justice, is a matter of reproach to the officials responsible, and is so considered by all classes of the community, irrespective of creed

or politics. We seek for no favors for violators of the law. But we do ask for consistency, fairness and impartiality, and we protest against religious persecution under the false title of legal prosecution.

### REMARKABLE PHENOMENA.

FROM the day that the Pioneers entered the Valley of the Great Salt Lake the hand of Providence has been visibly manifest, to all who have had eyes to see, in the growth and progress of the people who have made their home in these mountains and in the material development of the country.

The favorable changes that have taken place in the climate; the lengthening of the summers and the shortening of the winters; the banishment of late spring and early autumn frosts; the modification of the howling hurricanes; the adaptability of the soil for the raising of crops naturally uncongenial to this altitude; the increase in the rainfall; the conversion of worthless wastes to fertile acres; the frustration of deep laid plots for the people's overthrow; the discomfiture of cunning and powerful political, judicial, clerical and unprincipled enemies; the deliverance of our leaders from villainous traps and snares; the connection of this isolated region with the great world by railroad and telegraph; the uncovering of the hidden treasures of the everlasting hills; the fulfilment of numerous predictions; the thousand and one marvellous and unexpected providences in the people's behalf, all point to the Hand of the Omnipotent stretched out in benison over the Territory and its inhabitants.

But none of the beneficial and wonderful interpositions of Divine power, is more clearly manifest than the increase of the water supply. Not only have the tiny streamlets which trickled down from the heights like silver threads, disappearing in the heat of the waning summer, enlarged into rolling, swelling streams, but springs have started up in parched and thirsty places, and pools have formed in the midst of once dry and dreary deserts. There are now large and thrifty settlements, adorned with orchards and gardens, and surrounded with extensive farms, where golden grain bends heavily to the breeze, and tasseled corn nods gaily to the prospered husbandman, and rich grasses and succulent vegetables show a hue and magnitude that abundant water can alone impart, where a few years ago two or three families could only by the strictest economy and fair division of the irrigating fluid, keep alive their growing crops.

There are spots in the north and in the south where creeks rush headlong from the mountains to moisten large areas, where not long since there was insufficient water to afford drink for a horse. And in our Dixie numerous springs and ponds now gladden the eye of the traveler, and make possible and profitable the cultivation of the soil, where aforetime the solitudes were given up to dry alkali and shifting sands.

These aqueous changes are truly remarkable. And they are of such a character that they cannot be fully accounted for by those ordinary causes which produce climatic and physical modifications. The presence of human and animal life; the spreading out upon the surface of the soil of the small mountain streams; the planting of shade and fruit trees; the smoke of household and factory fires; the laying and operation of railroads and telegraphs; and other disturbing causes incident to the settling of a new country, all have an undoubted effect upon the atmosphere and bring alterations of the climate. But we maintain that the marked transformations exhibited during the past thirty years in this Territory are unexplainable by the theory of common natural transition, and we give God the glory. He who framed the universe and who led the people to this wilderness, has interposed His miraculous power for their support and increase and prosperity.

Not that we would use the word miraculous as generally understood. We do not believe in "miracles" as violations of the laws of nature. They are God's laws and He is consistent with Himself. Every so-

called miracle is an effect of natural causes, but there are many laws and principles pertaining to the worlds that are as yet hidden from the knowledge of mortals, and only those who can discern spiritual things have eyes to see the workings of Omnipotence.

But as we "acknowledge the hand of God in all things," we recognize His providence in the general operations of the universe as well as in phenomena. He works by natural laws, and His power is manifest alike in the bringing forth of plants from seeds as in the augmenting of the fluid necessary to their growth.

The increase and apparently spontaneous production of water in various parts of this Territory, are of so marked a character that the actual facts and particulars in relation to them ought to be placed on record. We therefore invite and solicit from our friends throughout the Territory a narration of such authentic incidents connected with this subject as have come under their personal observation, that demonstration may be given of the fulfilment of the words of the Lord through the prophet:

"I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.

"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isaiah 41 chap. 18-20 vs:

### MOVING TO MEXICO.

THE New York *Herald* has a new solution of the everlasting (imaginary) "Mormon problem," and says: "Mexico offers a good opportunity to the Mormons. Why not go there in a body?"

The answer is, because they don't want to. And now let the *Herald* tell us why the "Mormons" should leave Utah for any place. Most of the appalling obstacles which stared them in the face when they fled from Christian civilization and settled in these mountain wilds have disappeared—banished by the force of determined industry. We have a climate unsurpassed on the continent. Prosperity smiles over the vales redeemed from parched sterility, and grain and fruit and trees and flowers and kine and sheep surround the homes built up by honest toil. We are in the heart of the great prolific West. We are within easy communication with the world. Our prospects are splendid and we enjoy profound peace. We have nothing to disturb us, and the few agitators who are stirring up strife aided by the New York *Herald*, judging by the actual results they achieve really amount to as near nothing as anything possibly can be. Utah is good enough, we do not banker after Mexico.

But would-be-wise people are now and again selecting some spot as the objective point for a new "Mormon" exodus. They might just as well save themselves from any anxiety on this head. We are doing very well where we are, and we have no disposition to vacate in favor of a few adventurers who lust after the products of "Mormon" toil and ingenuity.

Because we have yielded again and again to the argument of force and receded before the floods of religious hate and the spoiler's greed, must we always prepare for further flight and move on as soon as we make a desolate spot desirable?

The *Herald* says we came to Utah "to get out of the reach of the United States." The person who makes up the "Mormon" articles for the *Herald* never writes a line on the subject but he shows the most lamentable ignorance or the most impudent mendacity. Why were the Stars and Stripes unfurled to the mountain winds, as soon as the Pioneers rested here from their weary march across the unpeopled plains and while this was yet Mexican Territory? Why was a convention held and an application made for admission into the Union as a State as early as March, 1849, less than two years after the solitude of these moun-

tains was first broken by the sound of "Mormon" industry?

If the *Herald* writer knew anything at all about our faith, objects and institutions, he would perceive that our destiny is intimately connected and associated with the Constitution principles and Government of the United States, that the interests of the Union are ours, and that all the stories about moving to the Sandwich Islands, Sonora, Jerusalem and the Moon, are only the lunatic imaginings of ignorant people or the vain speculations of those whose "wish is father to the thought."

We came here because we were obliged to. We put the desert between us and Christian mobocrats thirsting for our blood. We settled on the spot designed by Providence for our resting place. Here we shall stay just as long as He pleases, and not even the doughty New York *Herald* can raise influence enough to move us from our lawful heritage while Jehovah says remain.

We expect to enlarge our borders. The branches of Joseph's fruitful bough will run over the wall. But whether we stretch out to Idaho, Wyoming, Arizona, New Mexico or other Territories and States, or extend our missionary and colonizing enterprises to isles and continents afar, Utah, the future State of Deseret, is not destined to be forsaken by its founders, nor to be swallowed up by those who covet the fruits of "Mormon" labor. The move to Mexico is a *Herald* myth.

### A VEXATIOUS PROSECUTION.

THE recent arrest of Mr. Spiers, the Justice of the Peace at Plain City, has caused much comment and given rise to many misrepresentations. We therefore present the facts in the case for the information of the public, so that there may be no general misunderstanding upon the subject.

A few months ago the Justice of the Peace at Plain City having resigned his office, the County Court of Weber County appointed John Spiers to the position, who duly qualified by taking the oath of office and filing his bonds according to law. Pending his visit to the Governor for the purpose of obtaining his commission, a complaint was sworn out before him against a person in his precinct for cattle stealing. The offender being about to drive off the animal, the Justice issued a warrant for his arrest. The defendant admitted he had taken the animal off the range and put his brand upon it, "because nobody seemed to claim it and it looked like one he had lost." Mr. Spiers, unofficially, advised the defendant to give up the animal to the lawful owner and pay the constable's costs, charging nothing for his own expenses. The defendant did so gladly, and in return, being prompted by persons who make it their business to stir up strife, he gave information which has led to the arrest of Justice Spiers for acting without legal authority. Such is the gratitude of some people when kindness is shown to them.

It appears that Mr. Spiers waited upon the Governor soon after this, for the purpose of obtaining his commission. He was informed by that functionary that the County Court had no authority to make the appointment, and therefore no commission would be issued. The ground for the Governor's objection was that it had been decided by competent authority that under the Organic Act, County Courts had no jurisdiction.

The question is now, what is Mr. Spiers' status? Is he a Justice of the Peace? If not who is to blame? Was the County Court in error or the Governor? In order to determine this matter properly, it must be understood that what are called County Courts in this Territory lay no claim to judicial powers. The Organic Act vests the judicial power of the Territory in "a Supreme Court, District Courts, Probate Courts and Justices of the Peace." It is therefore argued that County Courts, not being mentioned, have no existence as Courts. This is granted, so far as their judicial power is concerned. The County Courts in this Territory occupy the position of County Boards, or Boards of Commissioners, in the States and in other Territo-