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## THE ALTA ON THE "MORMONS."

The *Alta California* has been displaying its logic recently, in an article on the never stale question of "Mormonism." The article to which we refer is remarkable only for its inconsistency and the ponderous nothings which it contains. The writer starts out by referring to our last General Conference, and says that the speeches, sermons and remarks then delivered were "full of that sort of counsel to the people which, if followed, must make them wealthy, vital and powerfully influential." Then follows a disquisition on President Young, showing how little he is understood by the world at large; and proving that the writer is no better acquainted with his character than those upon whose ignorance he reflects.

The subjects treated upon at Conference the gentleman passes under review; and says that they were "pressed home upon the people by every argument that could touch their pockets, pride or religion." Further, "Certainly, no ruler could, under the circumstances, give better advice. If the people follow it, they will very soon gather around their settlements every element of material power, and be quite independent of the rest of the world."

Now, all this would scarcely appear to a liberal, enlightened mind as cause for abusing the people who were taught such a wise policy, or the men who taught it; nor is there anything, in such principles of political economy as would produce these results, to justify those who accepted and practiced them being called "fanatics," and pointed to as a growing danger in the nation.

It has been the custom to deride the "Mormons" for their lack of enterprise in not rushing into certain avenues by which wealth was supposed to be easily reached, especially hunting and digging for the precious metals. But now the result of the principles of economy taught by our leaders and accepted by the people is viewed by this writer in the *Alta* as something alarming. We have been poor, and we were fanatics and criminals because we were poor; but there is now a prospect of our becoming rich and powerful, and that condition will make us worse than the other! Such is the logic of the *Alta*, and of others, as well. True, "No ruler could, under the circumstances, give better advice;" but no matter how good it is, it must be bad because it is accepted by the Latter-day Saints! And this is a liberal age! This writer says:—

The points which he pressed upon the people were these: First, no more trade with Gentiles; (incorrect: for gentiles read open enemies;) second, rigid domestic economy, including the ostracism of whisky and tobacco; third, home manufactures; fourth, the cultivation of the useful sciences—chemistry, botany, surgery, phonography, etc.; fifth, working of iron mines and the creation of machinery; and sixth, to keep up the religious part of the establishment, the speedy completion of the new Temple, (Tabernacle) which the unusually large crowd in attendance at this Conference shows to be a necessity.

And he admits that this was good ad-

vice, that it could not be better; yet he closes his article by urging Government to take the matter in hand vigorously, it is not said for what, but the inference is easily deduced, to crush and obliterate "Mormonism." Crush economy, industry, sobriety, intelligence and the good condition of society which exists here and which the very principles taught will increase! And for what? Surely not because the world is so much better than we, for this same article hits, with bitter truth, against the condition of the age, when it says,—“Let any infamy hedge itself about with money and power, and its chance of becoming respectable and popular was never better than now.” True; and where will that truth lead to? To all the castes and classes of society; showing us that infamy and corruption, dreading the truth and the power of righteousness, have been able, by possessing wealth and power, to circulate and keep alive every species of calumny against us, thinking by thus exerting their powers to keep the truth from spreading. This is no rash assertion, but capable of being fully sustained.

Well may the age decry the "Mormons," when one of its friends in a brief sentence can thus show its fearful condition. If infamy can become respectable and popular, simply because it possesses wealth and power, which we admit, then is the power and wealth of the age most corrupt. And if we are to be persecuted because we teach and practice principles which are admitted to be good by every person of sane mind, that condition of a world which urges or permits it, will be stamped with infamy as well as corruption.

Of the low language in which the *Alta* indulges, when speaking of President Young, we have nothing to say; we cannot descend to make further reference to it.

But the feeling which would hound on the national power, to persecute a people for accepting and practicing the commonest principles of political economy, is so glaringly inconsistent with the professions of the age, that we are almost surprised that an attack is made on us upon such grounds. Anything and everything, it appears, is sufficient reason for pouring abuse upon the "Mormons."

## RELIGIOUS DOUBTS AND SCHISMS.

The unsettled condition of the world, religiously as well as politically, is every day becoming more apparent. Politically there is nothing binding on individuals but the claims of party, which, unless there are personal objects of interest to hunt after, are weak as ropes of sand.

In the religious world the fact is staring mankind in the face that the old, worn-out systems of religion, offered to them by men who are themselves in most instances infidels to the doctrines they preach, are inadequate to meet the wants of the human mind. They have striven to hold mankind in mental bonds for centuries, while professing to lead them to the higher forms of truth, which human beings felt existed but could not reach unaided and unguided. These self-appointed guides do not know the way which they assume to direct others in. They are dependent on the lesser to help the greater, according to their own construction. And they make the exposition of religion dependent upon the advance of science; because they do not understand the former and they have some slight glimmerings of the latter.

The consequence is that men of thoughtful minds reject the so-called

Christian religion in its forms, and strike out into new fields of thought, to find if possible something more congenial with their conceptions of right and wrong. Some hold on to it as a religion, but alter and modify their modes of expressing belief; some reject it altogether, while owning the existence of an over-ruling Being, of whom and of whose existence they have the most vague and undefined ideas; and others step into direct atheism, own no god but their own minds, and reject any life but the brief, sinful one in which they now exist.

If men would humble themselves before the Lord and hearken to His voice, they would not thus be "led astray by every wind of doctrine;" nor would their minds be so troubled. But they have been educated to believe that modern Christianity is correct and in conformity with the will of God, and breaking the band of ignorance thus cast around them they sever other cords, and launch out without a compass or rudder into the broad and wild sea of infidelity.

Not long since Dr. Colenso, the Bishop of Natal, electrified the Christian world by the peculiar character of his teachings. Dependent upon what light he could obtain from science and thought he objected to much in the five books of Moses, taught Christians to believe in polygamy, and introduced some other views which were very shocking to unthinking, sanctimonious Christians, who believe and yet they know not why, profess faith in God and repudiate His very existence.

Colenso is but one of many who have within a short time cast off their allegiance to existing forms of faith, while still remaining teachers of religion to men; though few of them are so elevated in the ecclesiastical world as he is. One of the most notable of these is a Scotch Divine, who, in the metropolis of rigid Presbyterians and stern Covenanters, has abjured the faith of which he was a believer and priest. The Rev. James Cranbrook, a clergyman of considerable notoriety and more than average ability, recently resigned the pastoral charge of a church in Edinburgh; gave his reasons for so doing to an immense audience who had collected to hear him; and commenced as a religious teacher on another basis, assuming to be alike independent of creeds and people. In giving his reasons for forsaking his former faith he said some things which are as true as they must be unpalatable to the great mass of professing Christians. The following brief extract is pithy and pointed:—

"Every one, I presume, is aware of the wonderful changes which of late years have come over the state of religious opinions. Doubt, perplexity, unbelief, are spread everywhere. Even in the most orthodox churches you see the old moorings are loosening, and vain efforts are being put forth to reconcile the ancient standards with modern methods of thought. There are very few real, genuine, thorough-going believers in the creeds."

These statements he sustains by solid, powerful arguments; and then announces his intention of keeping open a place for teaching all who may choose to accept his ministry.

Thus changes are rung on religion, as on politics, the world over. No revelation from Heaven; no knowledge of that which God requires from the children of men; no authority to guide and dictate, and declare with the voice of truth, "Thus saith the Lord." but all is "doubt, perplexity, unbelief." Men may break forth from old moorings, only to drift down a shoreless stream of doubt and uncertainty; and the great family of man, trusting to such incompetent pilots, are being carried along

they know not whither, towards a point of which they have not even the faintest idea.

The truth as revealed from Heaven can alone set the minds of men completely at rest, when they are awakened to a consciousness of their true condition. Well may the Saints be thankful to God for the unity we manifest, and the certainty and knowledge which we enjoy.

## TAKE CARE OF YOUR STOCK.

The advice which has been often repeated, to keep no more stock than you can properly take care of, and take proper care of all the stock you keep, comes home now with heightened force to our citizens. In some parts of the Territory there have been, not very long ago, Indian raids on stock, and the utmost vigilance has to be used at present to watch against further attacks of a similar character. But in localities which are not threatened with the savages there are reasons, and strong ones, why stock should be carefully watched and looked after, and properly fed and tended.

It is now beyond doubt that there are in various parts of the Territory—around this city, in places north, east, west and south—characters who have been trying, and not unsuccessfully, to steal cattle and drive them off to markets elsewhere. Cattle thieves have been lately, and are now, around. Stock has been driven off our ranges to markets beyond the Territory; and unless vigilant eyes are kept upon the movements of all such characters, they will continue their unlawful traffic. We would not like to answer for the consequences, should some those who are justly exasperated by their stock being stolen, catch any of these villains engaged in running off cattle. It is more than probable they would have very summary punishment inflicted upon them.

But to avoid such a thing, and to prevent stock being stolen, it would be well for leading men in the community, and all law abiding citizens, to keep a strict watch over the movements of men who do not work for their support, and have no ostensible way of living. There are such scattered around in various places; and as they have no means, no credit, and do not work, they must live in a dishonest way; at least, that is a reasonable assumption. All honest men, and especially those in authority, should make a point of looking after these persons.

Let all stock be carefully herded, and not allowed to run loose and unwatched; keep none but can be fed and well looked after; and watch closely the movements of those characters to whom we have alluded, adopting every other precautionary measure which wisdom may suggest, and cattle thieves with thieves of every kind, will be very likely to seek some locality where their movements are not so closely followed.

## HOME ITEMS.

SABBATH MEETINGS.—Elder John D. T. McAllister spoke upon the first principles of the gospel, and pointed out some of the blessings which will be enjoyed by the faithful Saints in the future. He advocated the keeping the Word of Wisdom, and the encouragement of home manufactures.

Elder E. L. Sloan spoke briefly on the education and cultivation of the young, the wisdom of sustaining home publications, and placing good books in the hands of the young.

Pres. H. C. Kimball urged the principles of domestic and public economy inculcated at last Conference, in a plain and forcible manner. He enjoined upon all a spirit of carefulness and economy; and spoke against grain being turned into whisky with a probable scarcity of bread in prospective.

AFTERNOON.

Bishop L. W. Hardy treated on practical du-