

EDITORIALS.

WORKERS IN THE DARK.

THE organization of a secret society, in Cleveland, Ohio, for the suppression of "Mormonism," is an incident of strong significance. The inauguration of an association of that kind, does not excite surprise in us. Our astonishment would have been intense had no such movement been begun. The strength of feeling inspiring those who have entered upon this work of darkness is measurably indicated by the readiness with which they subscribe funds for the accomplishment of their purpose. Ten thousand dollars is a considerable sum to begin operations with.

The important and vital character of the Church of Jesus Christ of Latter-day Saints is almost demonstrated by the wide-spread and comprehensive opposition it has to meet. Special and unjustly discriminating legislation, schools, churches, political and other organizations are all aiming their shafts at it with vindictive thrust and deadly purpose. The warfare has been both open and secret, but it appears that the stab-in-the-back *modus operandi* is likely to be largely in preference and preponderance, judging from the initiatory underground organization established at Cleveland.

Such movements, being connected with a subject of popular interest, have a propogative tendency; therefore it would occasion no special surprise to us if the example of the Cleveland anti-"Mormon" secret antagonists should be followed by men of similar bent in other cities throughout the land. Thus the trying situation of a people seeking to carry out their honest convictions of right is exhibited, while there is a corresponding manifestation of the absence of any sentiment of magnanimity in the breasts of the generality of the people of the country at large, who either look upon the spectacle with apathy or exultation.

It is a remarkable coincidence that the secret association for the suppression of "Mormonism" should have its origin in Ohio. It was in Kirtland of that State where the Prophet Joseph Smith received a revelation pointing to that subject. The date upon which it was obtained was February 9th, 1831. The bulk of it is devoted to the duties of the Elders, especially in relating to carrying the Gospel message to the world. It contains this prophetic passage:

"And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations."

This prediction anticipated the formation of such organizations as that recently established at Cleveland. And as one of the leading objects will be to hinder the progress of proselyting by the Elders, place every practicable block in the way of the people receiving their message and put to great annoyance and inconvenience those who obey the Gospel through their labors, they were instructed to advise converts even at that early day to seek refuge in the west against coming tribulations and secret combinations.

But secret combinations of one branch or department of the social structure with antagonistic aims against some other department cover the land from one end to the other, and threaten great disruptions in the nation. They are like moths that are eating away the protective garment which has clothed the Republic and shielded it from the blasts and storms of adversity, but so sure as these workers in darkness increase in numbers and power, so certain will the mantle of liberty and peace fall from the shoulders of this intrinsically great government, which every true patriot will seek to sustain against the encroachments of the enemies of freedom.

The Prophet Moroni, as will be seen on page 588 of the Book of "Mormon," clearly foresaw the situation of the nation and the world at large regarding the secret societies which have multiplied so abundant-

ly of late. Speaking prophetically, his words being directed specially to the people whom he knew would be living contemporaneously with the bringing forth of the record of his people, said:

"Wherefore, O ye Gentiles, it is wisdom in God that those things should be shown unto you, that thereby ye may repent of your sins, and suffer not these murderous combinations to get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you. * * Wherefore the Lord commandeth you when ye shall see these things come among you, that you shall awake to the sense of your awful situation, because of this secret combination which shall be among you."

The fulfillment of the prediction, so far as the establishment of secret societies, of a sinister character is concerned, is perfectly clear, and their further development and disastrous effects are merely questions of time. The late Lord Beaconsfield asserted that this secret agent was undermining the superstructures of the strongest governments, who would ultimately find it beyond their abilities to cope with.

But as the culmination of the subtle movement will be distress and destruction, it will finally be annihilated. The disruption it will produce will be succeeded, by an era of peace, like the serenity that follows the war of elements in a thunderstorm. The Lord through the Prophet Nephi (Book of Mormon page 85) says:

"I must needs destroy the secret works of darkness, and of murders and of abominations; wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish."

Notwithstanding the falsehoods that are published by the ignorant and designing to the contrary, we proclaim the fact that the genius of the work in which the "Mormons" are engaged is in the interests of regeneration, morality and human rights, and this community as a whole are struggling for the maintenance of great principles of truth. We regret to see people seeking to tear down the commendable superstructure they are laboring to rear, knowing as we do that the effect of their opposition, especially if done under cover of darkness, will be disaster to themselves.

CHARACTER AND EFFECTS OF PROTESTANTISM.

In this issue we publish a communication on Luther's Work, its nature and effects. The paper is written in good style. Its author not only shows familiarity with the facts of the reformation, but exhibits soundness of philosophy and no small degree of profundity of thought.

It did not require any great subtlety of reflection to arrive at the conclusion that Protestantism has acted in the capacity of a disintegrating agent and a disturber of unities. Those effects are everywhere apparent wherever its influence has obtained. It is not only a promoter of external dissensions, but tends to fragmentation within its own borders.

But our correspondent has pointed out one of the chief causes of this marked characteristic of Protestantism. It lies in the nature of its origin. It was born of protest and criticism, and as a natural consequence has remained true to the chief peculiarities of its birth. It has continued to protest and criticize against itself, until it is divided into a host of sects, all the progeny of the Romish mother, which gave protestantical birth to the source from which the fragments subsequently sprang.

The connecting truth that Protestantism has led by easy stages to the development of infidelity is evinced not only by the existence of widespread actual unbelief, but also by the semi-skeptical expressions so frequently uttered by the leading divines of the day, showing the strong tendency to take extreme flights from orthodoxy.

The inclination to increase egotism in the individual as well as social disintegration is conspicuously apparent. The "I am holier than thou," sentiment lifts the religious leaders and their more prominent followers so far above the masses of the people that there is between the

two classes but a slight if any bond of sympathy.

But we look upon Protestantism, as a whole, as one of the foremost liberators of popular thought. Its very nature of criticism and protest constituted it the leading factor in the development of the liberalization of the world. But we believe its mission is drawing to a close. We look upon it as having been a necessary religious condition under the hand of Divine Providence. But we are convinced that the great essential to true civilization now is a system that possesses the chief characteristic so conspicuous for its absence in Protestantism—something that will unify the conflicting elements of society.

What is generally denominated "Mormonism" possesses this characteristic to a wonderful degree. Wherever its genius prevails unanimity is proportionately extended. This is one of its leading beauties, although it is regarded by many as its most objectionable feature. We hold in addition that its inauguration was conducted under divine supervision, and its inspiration springs from the same source. Protestantism had a great mission, the fulfillment of which we believe to be near its completion; "Mormonism" has a greater and is only in its incipient stages. The latter is essentially reformatory, and lays the axe at the root of the tree. For this reason rearward religion marshals its forces and shows in its opposition to it a greater degree of unity than it probably ever exhibited since the days of Martin Luther, the celebrated reformer whose praises have recently been sounded wherever the influence of Protestantism extends.

LUTHER'S WORK.

ITS NATURE AND EFFECTS.

Editor Deseret News:

The recent celebration of the Luther Commemoration gives occasion for some serious reflections on the true mission of Protestantism. To correctly understand Luther we must appreciate the different factors entering into European civilization. I think it will be easy to show that the movement inaugurated by him has proved a disorganizing one.

The history of European civilization shows three great factors. First Rome, under the Empire brought civil equality, man lost his individuality and was only esteemed as a citizen, a component part of the city or the state. The Germanic hordes brought in individuality—liberty, and gave us feudalism the reign of pure self, of might. Between the two stood christianity, breathing a spirit of charity, resulting in the abolition of slavery, amelioration of serfdom and the elevation of woman. As in the dust and smoke of the battle, the unity of operations is concealed from the spectator, so in the turmoil of the conflict in the middle ages between feudal barons, the royal power and the church, the part each played was obscured by passion, and the directing hand concealed from view; but as the ages have rolled by and the clouds have risen, we see what the prowess of each contributed to the final result, and to the custodian of moral principle must be accorded the victor's laurel.

At the opening of the sixteenth century, if royal power had well-nigh suppressed feudal anarchy; peaceful development might have been counted upon. Many reforms preceded Luther, but he was successful because he came from the genuine stock, and the doctrine he advocated was rooted in the old barbarian individuality which had made feudalism the scourge of Europe.

It can be conclusively shown that the Huguenot rebellion in France was a political movement re-establishing feudalism and weakening central power. Had Calvin triumphed French unity had forever perished and the Mussulman invasion triumphed. So, too, in Germany, Luther's appeals were to the petty princes, exciting their jealousy and ambition.

In fact Protestantism is not a religion, but philosophy. Born of criticism, protest it cannot lead to unity, but to diversity. Catholicism has passed its zenith and can no longer inspire. Protestantism led by easy stages to Montaigne, Voltaire and Ingereoll. It presents no synthesis of life and gives no unity of aim to social effort. It antagonizes social aims by its critical spirit leading to egotism in the individual and disintegration in society. If Luther could have looked for-

ward and seen with prophetic eye the social life of our great cities, would he not have shuddered at the prospect? In conclusion there must be some organization of the moral principles to give unity of aim to the building of a perfect state, and in this Luther's work failed. Material greatness is not the sole guarantee of social progress. The emotions are as much to be heeded as the intellect and no system of religion has social worth where the heart is sacrificed to the head.

C. D. M.

SALT LAKE CITY,
Nov. 16, 1883.

THE BUSINESS OUTLOOK.

If our merchants do not exercise discretion, the late freight rate reduction is likely to result in a local business smash of no small proportions. Since the downward jump made by the railroads on freight from Omaha, it is stated, by good authority, that the increase in business on the lines running into this city has amounted to about thirty carloads of goods a day.

This shows overstocking by merchants to an enormous degree. The question now to be considered is how are these goods to be disposed of? There is little or no increase in the consumption. The result is inevitable. Many of our business men will be left with plethora shelves, and, unless they are well supplied with cash capital to bridge over the stream of approaching tight times, with depleted exchequers. Doubtless not a few will be unable to meet current obligations. Failure will be the consequence and a considerable depreciation of general credit its concomitant.

Of course the overstockers are depending upon a rise of rates, but that is quite uncertain. It may turn the other way and a further reduction be made. Should this occur the imminent disaster would be hastened, as the balance would be turned in favor of those who have been cautiously holding back, and they would compel those with mammoth accumulations of merchandise to sell at figures that would be ruinous.

Should the railroads raise their rates the situation would only be partially improved, as no circumstance but an increase of consumption—of which there is no prospect—would provide an outlet for the unwarrantable quantity of merchandise being shipped into this Territory. With a large surplus over the natural demand we are afraid some of our merchants will be left to mourn because "no man buyeth their merchandise."

It has been predicted in this city, as a result of the present business situation, that, inside a period not exceeding six months, goods will be sold in Salt Lake City as cheaply as in Chicago. While we believe this view to be somewhat extreme, it will be well for our merchants to move with more caution than has recently been the rule.

THE CHIEF EDITOR HEARD FROM.

THE following is extracted from a letter, written at Denver, and dated the 16th inst., from C. W. Penrose, Esq. His numerous friends will be pleased to learn of an improvement in his health, the object of his trip being recuperation—

"We did not reach the city of the plains until last night. We put up at St. James' Hotel. We stayed at Castle Gate one night, at Cimarron, the entrance to the Black Canyon of the Gunnison one night, and at Canyon City two nights, putting in the daytime "viewing." Sometimes in snow, sometimes in sunshine. The weather here is beautiful, as it has been most of the way.

The scenery on the D. & R. G. is grand in the extreme. Castle Gate is a marvel, the Gunnison gorge massive, precipitous and imposing, but the Grand Canyon of the Arkansas excels everything in its line that I have seen. At the Royal Gorge—so originally named by Brother Savage—nearly perpendicular walls of bare stone—granite and porphyry, tower up to a height of 1,500 feet above the track, which runs so close to the left wall of the gate that you could touch the rock

with your hand while you rush by in an open observation car over a bridge the iron beams of which are fitted into the solid rock on either side, while the Arkansas river dashes along over a bed of boulders beneath. The roaring train, the smoke and the steam, the dark, gloomy walls of the canyon—deep green stone splashed with black, and red porphyry with inky streaks—the foaming river, and the thin strip of blue sky overhead make a picture not easily forgotten.

"Marshall Pass is another point that will make the D. & R. G. Railroad famous. Fourteen miles of dugway around the mountains is made at an average grade of 211 feet to the mile up to an eminence of three thousand feet above the starting point—Sargent's Station. The train winds in and out, squirming like a snake, puffing and tolling, turning around sharp curves that look as if they would double the thing up and snap it in two and when one thinks the eminence must be nearly reached, away up there shows the track marking the mountain side, and still further up is a freight train switched to wait while we climb up and pass by.

When the summit is reached we are 10,800 feet above sea level, and begin the descent very slowly, a pilot engine going ahead to look out for danger. There are six miles of snow sheds on this pass, which have openings in the side at intervals, but of course obscure the view. The whole road is scenic and is well conducted. The road bed is solid, the trains run smoothly, and the conductors actually call the names of the stations so that a traveler can understand them.

Brother Savage has taken views of most important spots, and we go south to-night for more. I am feeling better, though I find myself rather weaker than I thought I was, when physical exertion is required.

THE IDAHO DELEGATE.

A Malad Valley, Idaho, correspondent writes in this way about the Delegate to Congress from that Territory:

"In one of your editorials, under title of 'A Mild Mannered Man,' you pass much too mild an opinion on Mr. Singiser. He made great promises of what he would do for the people. He pledged himself to have Marsh Valley separated from the Reservation, it being principally settled by "Mormons." He got a great many votes from professed "Mormons," who were foolish enough to believe his promises, which it appears he never intended to keep. In his speech in Malad before the election, he proclaimed himself a champion of religious liberty in the fullest sense of the term."

Our opinion may not have been strong enough to suit our correspondent, but why should time be wasted in commenting upon the conduct of a man who apparently has no regard for his pledges? It is unnecessary for us to write down Mr. Singiser, as he does that himself more effectually than it could possibly be done by any other person. One who pledges himself to any line of official conduct to secure votes enough to sail into office and then pay not the slightest regard for his promises is guilty of the commonest form of political trickery, and marches into position under false colors and upon false pretenses.

Mr. Singiser is reported as favoring the total disfranchisement of the "Mormons," on account of their religious belief, which he esteems as mild measure. That failing to accomplish the suppression of the Saints, it would then please him to see harsh measures applied. A man who looks upon the wholesale robbery of an exemplary community of the right of suffrage and consequently of every vestige of the power of self-government, cannot possibly have the smallest appreciation of the value of the franchise or American institutions in general.

Many of Mr. Singiser's former friends of all classes throughout Idaho, complain of the gentleman's political slipperiness. It is barely possible that he does not, after all entertain any special anti-"Mormon" bias or bitterness as professional politicians do a good deal for buncomb.

It is the general opinion that floral decorations at funerals are now carried to excess in all the Atlantic States, and efforts are being made to discontinue them.