

EDITORIALS.

ENCOURAGE THE COLONISTS.

THE *Colorado Independent* of the 1st inst. has the following:

"Mr. H. Jensen, of Manassa, called at our office last Tuesday. In the course of conversation he mentioned that it was his fiftieth birthday. We hope he may see as many more, and be spared to see Manassa bloom like a garden. The influence of such men helps to make Colorado a permanent agricultural State, which will be the best development for steady growth."

Manassa is the first "Mormon" town in Colorado, and Mr. Jensen is in charge of it. We are pleased to note that the liberal-minded editors of Colorado as well as Arizona welcome, as colonists, the "Mormon" settlers who are redeeming the desert wastes in their vicinity.

There is no class of colonists who are of so much value in newly opened districts as the hardy working people of the "Mormon" Church, who perform their labors under the inspirations of a "Mission," and feel that they are doing the will of God and moving in harmony with His designs for the redemption of the earth, in their toils to convert the desert into a fruitful field. The press of Colorado and of Arizona are acting wisely in giving encouragement to our brethren, and other States and Territories into which our people are penetrating will do well to follow this example.

The "Mormon" colonists are peaceable, temperate, law abiding, patient, industrious, thrifty, united, and they labor to establish permanent homes, not merely to "make a raise" and then depart. Therefore they are the best class of settlers in districts which require population and development, and we can promise our neighbors that if they will not interfere with the religion of our people, who are quietly minding their own business, they will never have occasion to fear any interference from the "Mormons."

This vast western wilderness needs big work from willing hands and skilful minds, and the "Mormons," who are natural pioneers, can and will supply the demand, until the Rocky Mountain valleys become the most desirable region in the great American republic.

CO-OPERATION IN SELLING.

THE advantages of a co-operation of interests and efforts among our people has received many striking illustrations since the day when the pioneers entered the valley of the Great Salt Lake, and laid the foundations of our material prosperity. Big fields owned jointly have been fenced, roads made into the cañons, irrigating canals and ditches constructed, new settlements formed, small herds of stock collected together and cared for as one herd, and many other profitable measures adopted to save labor and increase returns. A vast amount of means has thus accrued to the community. But while the benefits of co-operative labor have been enjoyed to a large extent, the value of the same principle in disposing of the products of our toil has not been clearly perceived, or if understood has not prompted action in any great degree.

The Cache Valley people, however, form an exception to this general rule. They have only entered recently into a combination of selling interests and that but to a limited extent, but what they have accomplished is worthy of mention, and should serve as a stimulant to further exertion and a pattern for other portions of the community to imitate.

In March, 1876, a Board of Trade was organized in Cache County. It was designed in the beginning in the interest of the store-keepers and the people, as against the middlemen who were making large profits by handling the butter and eggs of Cache Valley. It was thought that if a Board, or committee of business chosen by the people, were to make contracts for the sale of those products, instead of every store and each person selling individually, competition might be aroused and a higher price obtained. The organization was effected with the following officers: President, B. Young, Jr.; Vice Presidents, W. B. Preston and Henry Hughes; Directors, M. D. Hammond, W. F. Rigby; Secretary and Treasurer, George Barber; Assistant Secretary, Joseph Quinney; Gen'l Supt. and Manager, Moses Thatcher.

The benefits resulting from this movement were soon manifest. Dealers found that they had to buy of the Manager of the Board or quit the business. The competition of the middlemen for the trade became quite lively, and the price of eggs went up from 15 cents to 22 7-10 cents per dozen on an average through the year, the sales amounting to \$45,268. The middlemen lost by the transaction, and the consequence was that next year there was no competition. The sales of eggs, however, amounted to an average of 187-10 cents per dozen, bringing the sum of \$48,177.72. In 1878 the Board concluded not to deal with middlemen at all but ship directly to the western market, and notwithstanding the decline in figures of bids from dealers, 22 cents per dozen was obtained for eggs, netting the sum of \$48,531. During the three years transactions of the Board, about 300,000 pounds of butter was disposed of, netting \$45,489.26. The grain sales of the Board during the same period amounted to about \$30,000 a year.

The business was done in connection with the Logan branch of Z. C. M. I. The small stores delivered the produce received from the people, and obtained credit on account thereof, at an agreed figure. After the produce was disposed of, the expense of shipping being deducted, the balance of profit instead of being taken by the institution, was placed to the credit of the depositors. By this means thousands of dollars have been saved to the producer which formerly went to the middlemen, who have done their utmost to break down this system, and are still working against it, offering all kinds of inducements to regain the trade. If the people are wise, they will close one eye at least to all the blandishments of those traders, and keep the other single to the benefits of co-operative selling.

Another good thing achieved by the Cache Valley Board of Trade is the securing of the contract for the grading and construction work of the Utah and Northern extension. The usual manner of arranging such matters is for some contractor to take the job at a certain price, from which he reserves ten per cent. for himself, the balance going to the sub-contractors, who hire the men and teams. But the Board of Trade in taking the work arranged it so that all the possible benefits go to the workers. The latter choose an agent who is paid a salary for his services, and a full account—open to all interested parties—is kept of the business. The profits go to the toilers instead of the bosses. On this work about \$25,000 has been saved to the people, which, under the ordinary mode of procedure would have gone into the pockets of contractors. So far as we are able to learn, this plan has worked to the satisfaction of all concerned. The Superintendent of construction is well pleased with it, and prefers contracting with the people's agent to letting jobs out to others, having less trouble and being sure of the fulfillment of the contracts. The work moves rapidly ahead and the graders and construction hands are making far more than they could on farms or in the cañons, and they get their pay in cash.

The present officers of the Cache Valley Board of Trade are: President, W. B. Preston; Vice Presidents, M. D. Hammond and Henry Hughes; Directors, James Mack, George D. Gibbs and W. F. Rigby; Secretary, Joseph Quinney; Superintendent and General Manager, Moses Thatcher.

That which has been accomplished shows what may be done, by a combination of interests and efforts among the people in all branches of business in which they may be concerned. A good farmer is not often a skilful salesman. The distribution of products is a distinct business from that of raising them. And the merchant is just as necessary in a well ordered community as the agriculturist and manufacturer. But it may be seen from the small beginnings in Cache Valley, that trade can be so arranged that the seller, distributor or merchant does not receive more than that share of the profits of their industry than he is entitled to by reason

of his skill, tact and ability and his attention to business as their agent. A Board of Trade in each county, with a central organization for the benefit of the whole, may be made a system of vast profit to the people of this Territory, and an instrument of immense power for the advancement of those interests which to them are of paramount importance. It is a subject worthy of close consideration.

ANTI-MORMON LOGIC (?)

WE are greatly amused at the eagerness with which violent anti-"Mormons" jumps at the faintest appearance of ground for an argument against polygamy. If a man, reputed to have more wives than one, commits any act recognized to be wrong by all parties, the deed is debited to polygamy. If he quarrels with his wife or abuses his children, polygamy is quoted as the cause. If he has a difficulty with a neighbor, or uses improper language, polygamy is at once cited as the root of the evil.

We have a large number of boys and girls in Utah, and they are full of vitality and independence. It is no child's task to train them aright and guide their feet in the path of prudence and propriety. It is not wise to attempt to repress them or fetter their vigorous and ambitious souls. They are born to be men and women of vim, intelligence and physical and mental power. But it is the course of wisdom to point out their follies and seek to guide them in the ways of honor, order and obedience to legitimate authority. But as soon as influential "Mormons," either from the pulpit or the press, attempt to show the errors of our youth and advise them for their good and the benefit of society, the words of counsel are seized upon as evidences of the depravity of "Mormon" children, and quoted as proof of the evil tendencies of plural marriage.

Now this is not only unfair and unjust, but extremely illogical. Suppose we were to use the same argument in the opposite direction. We take up the papers published in the large cities of Christendom, and find them teeming with accounts of crimes committed all over the land, with social irregularities, juvenile depravity, disorder, corruption and wrecks of the most flagrant character, which appear to be increasing as the years roll on. Shall we charge all this to monogamy? If a man beats his wife and brutally maltreats his little ones—and men do such things in "Christian" society, if there is any truth in the public journals—shall we say this is because he is a monogamist? Are there no dirty, foul-mouthed, idle, thieving, ignorant children in the towns and cities of Christendom? What about the "gutter-snipes" of London, the "gamins" of Paris, the "street Arabs" of New York? Are these the natural fruits of monogamy? Are the divorces, social scandals, common profanity, youthful recklessness, riots, brawls, drunken spree and deeds of violence that form the staple matter for eastern reportorial work, all to be charged to the one-wife system? Yet this would be quite as rational as to denounce polygamy as the cause of such improprieties as are to be met with in the chief cities of Utah.

Indeed, we have far greater reason to blame enforced monogamy for many of the social evils that exist in the world abroad, than our enemies have to brand polygamy as the source of the comparatively few irregularities which disturb society here. There is not as orderly, peaceful and uncriminal a town of its size in the United States as Salt Lake City. And most of the evils which have made their appearance among us are the results of the influx of monogamic, "Christian," pretended civilizers. They established saloons and houses of prostitution. They patronized and protected them. In those parts of Utah that have not been graced (?) with the presence of these bogus regenerators, such evils do not exist. It is a fact that wherever so-called Christianity penetrates, drunkenness and sexual crimes immediately crop out as an apparent consequence. We therefore have good cause for throwing back the reasonless deductions of the polygamy-haters into their

own faces, and of making them the victims of their own argument.

But the truth is that human nature is much the same all the world over and needs training and wholesome restraint. Our youth are prone to evil habits, and should be instructed and watched over with constant care. But to say that they are worse, or anything like as bad as the generality of young people in Christian cities is a libel, the falsity of which is just as well known to those who utter it as to us. We do not wish to justify any of our people, young or old in anything which is debasing to the individual or subversive of public order. We consider it the course of wisdom to admit existing evils and work for their correction. But we cannot sit quietly by and hear the people of this Territory, who with all their faults are the most law-abiding and orderly community in the Union, abused and misrepresented by pretended reformers, nor suffer their illogical and absurd connection of errors common to the world, with polygamy, simply because they occur in Utah, to pass by without a word of correction. Utah's moral will compare favorably with those of any community in the world, and her deviations from the straight path of pure rectitude are no more referable to plural marriage than the riots at Pittsburgh, the election frauds in the south, and the frauds and chicanery of finance and politics in New York and Washington are attributable to the system of enforced monogamy.

THE EUROPEAN MISSION.

FROM the *Millennial Star*, of June 30th, we glean and condense the following:

On Thursday morning, June 26th, Elders William Driver and John Boyden, missionaries from Utah, arrived in Liverpool per Gaion S.S. *Arizona*. They left New York on the evening of June 17th, the magnificent vessel upon which they sailed making the trip from Sandy Hook to Fastnet in seven days, eight hours and fifty-seven minutes, said to be the quickest passage on record.

William Driver is appointed a travelling Elder in the London Conference, to labor under the direction of Elder George H. Taylor.

John Boyden is appointed a travelling Elder in the Newcastle and Durham Conferences, to labor under the direction of Elder George Crane.

Elder David C. Dunbar, who was afflicted with a malignant type of small pox, is now convalescent.

Elder S. L. Balhif writes from Berne, Switzerland, that the Swiss and German mission is in a prosperous situation, financially, and in other respects. He had translated into French two pamphlets, "The Only True Gospel," and "The Means of Escape." Elder Rivoir was to be supplied with some for circulation in Italy. Bro. Fuhmelster had made quite an opening in Berlin, where he had baptized several persons.

Elder James L. Bunting, in a letter from Over Darwin, Liverpool Conference, says:

"On Sunday last Elder Ralph Smith and myself held three meetings in this place, in three different houses, as the weather was unfavorable to out-door services. At the close of the evening meeting several names were given in for baptism, and on Monday I had the satisfaction of baptizing seven persons, four adults and three younger people, children of the Salats who had taught them the principles of the Gospel. We re-assembled at the residence of Brother Eli Kirkham, attending to the confirmation and the Spirit rested down upon those on whom we laid our hands. Others present to witness the occasion are believing and will be baptized as soon as circumstances will permit."

Elders S. W. Sears and Francis Cope, of this city, were among the speakers at the Birmingham Conference held on the 15th ult., Elder E. M. Curtis presiding.

Elder B. S. Young, of this city, is laboring diligently in a country district of the London Conference, going from house to house with tracts and preaching in the open air.

Elder C. L. French, of this city, is traveling in the Newcastle and

Durham Conference, has gained some experience in out door preaching, is kindly received and feels anxious to spread the gospel and help the poor to gather to Zion.

In regard to the work in Wales, the *Star* says:

"The energy of the Elders laboring there, is very pleasing. They appear to be fired with the true missionary spirit. They are engaged, Sundays and week days, declaring the message of the gospel to the people, and are succeeding in different places, by the blessing of God, in awakening a growing interest in relation to the work of the Lord. They feel well and as time slipped almost too quickly past, they find so much to do. The Saints are generally quite busy but following the energetic example of the Elders, most of them contributing from what little do have to aid the spread of work, being taught their duty in this regard by the brethren."

THE PRESENT PHASE OF THE MORMON QUESTION.

THE *National Quarterly Review* for July contains an article on "The Present Phase of the Mormon Question." The writer starts with a parallel between the policy of the American Congress in treatment of the "Mormons," Sicilian political economy, which an eminent publicist marked that it was "the most continuously opposite legislation to anything good and wise."

To this we offer no objection, although we view the matter in a different light to that of the *National*. Congress in its treatment of the "Mormon" question, has exalted it into a matter for world-wide consideration. It magnified it not only into national, but universal importance. All nations look upon it as one of the issues of the age, and the social life of a few individuals, forming but a portion of a small community dwelling in the remote valleys of the Rocky Mountains, is talked of, written about and made the subject of thought by the statesman, the social scientist, the popular lecturer, the editor and the theologian all over the civilized world. The result is most advantageous to the "Mormon" Church and the "Mormon" people. The Church and its doctrines are advertised to the ends of the earth; members are pressed into greater unity, sympathy and consequent strength, and the "problem" becomes annually harder to "solve."

The *National* writer does not take this view of it. Strange to say, with the sentence which we quoted, before him, and which starts out with as a text, he advocates a continuance of the policy of repression, and can see no way to settlement of the "Mormon" question other than a still more forceful pursuance in the path of the pen. If we might venture a guess, should say the article came to the pen or was framed from suggestions of a Utah Federalist. Although bearing evidence of some acquaintance with country and the situation it is blotted all through with misstatements of fact, weakened by misapprehensions of our principles and objects, and manifests the same fear of the mission of Utah into the right Statehood as is exhibited by his class, (if Utah were a State, occupation would be gone), and repeats the stale and stupid notion which they generally entertain of the formation of a government, "there will be more room for Gentiles in Utah." He also indulges in fulsome mention of the late Judge McKean and their wont, notwithstanding the fact, that he made more egregious blunders while on the bench than any jurist of whom we have account.

There is something pitiful, too, in the tone of the article. Notwithstanding all that has been done and said against "Mormonism," it is admitted to be spreading rapidly, overflowing into surrounding States and Territories, surviving all the agencies that were expected to accomplish its destruction, and flourishing in spite of the "theories without number" which have been advanced to repress it, and which are pointed out