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TRUTH AND LIBERTY.

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THE TRUE SPHERE OF WOMAN.

Truth, a paper published in the British metropolis, says:

"The best use to which a woman can be put is to be made the honest wife of some good man and the judicious mother of healthy children. All the art and learning that she can compass are not of so much value to the world as the example of a life passed quietly in the exercise of domestic duties and social righteousness, in the gift to the country of children who shall carry on the national traditions of courage and generosity, of unselfishness and virtue."

The paragraph has been copied and endorsed by several papers in the United States. Yet it is a "Mormon" sentiment that runs through it, and one which has been ridiculed and attacked by some of the same journals which now repeat it from the columns of *Truth*. With many people it depends a great deal where an idea comes from. The same principle has a different effect on the multitude, coming from different sources. Yet truth is the same no matter whence it emanates.

The Latter-day Saints have entertained and taught for a long time the views expressed in the above quotation, and have been violently assailed by anti-"Mormon" journalists for doing so. They have been accused in consequence of viewing woman as a mere "breeding-machine" and "domestic drudge." This is probably because those low-minded perverters of the truth uphold the modern custom of preventing increase, and make of woman a dainty toy, a creature for man to stoop before in order to conquer, a petted, delicate, useless thing, to flatter and caress and receive amusement from.

The notion that the "Mormon" idea is to degrade woman, because it would make it possible for all women to marry, become mothers of healthy children and perform a useful part in society, is utterly incorrect. The "Mormon" idea on this question is embodied in the sentences copied from *Truth*, and that idea is being made reality by practice. It has brought blessing and honor, in wifehood and motherhood to thousands, and is benefitting the nation by its vigorous and intelligent offspring who will manfully sustain the principles of integrity, righteousness, charity and godliness on which their family associations are founded.

All the contempt, dishonor or shame that its opponents attempt to attach to "Mormon" marriage, is that which they originate. It dwells in their own thoughts and proceeds from their lips alone. It has no real existence and produces no effect upon us. We think more of the approbation of God than the opinions of man. The "Mormons" are building up a solid social system from which the gross evils of modern society are excluded in theory and almost unknown in fact, and some day this will be generally understood and its benefits universally acknowledged.

ANCIENT AMERICAN IN- SCRIPTIONS.

At a meeting of American scientists held in the Grand Hotel, Cincinnati, August the 19th, a paper was read by Major W. S. Beebe, of Brooklyn, on the decipherment of inscriptions taken from the mounds of Ohio and Iowa. The subject was illustrated by photographic slides, and descriptions were given which will be of interest to most of our readers.

One of the topics of consideration was the Davenport slate, so called from being found at Davenport, Ohio. Two pieces of slate were exhumed by Rev. Mr. Glass, one of which was covered with characters

on both sides and the other on but one side. The slate inscribed on but one side bore on its surface a series of concentric circles. Between the outer two of these were twelve equidistant signs, presumably the zodiacal signs. The whole slate had two perforations on one of its edges. These were supposed to have been made for the purpose of suspension. We are of the opinion that the perforations were made for the purpose of admitting rings to bind it with other slates in the form of a book as the plates obtained by Joseph Smith were perforated and held together.

About two years after the finding of those States, in digging gravel in an old river bed at Piqua, Ohio, the man at work exhumed a terra cotta tablet, on one face of which was a series of characters, evidently letters. The succeeding day another terra cotta tablet was found, on which were letters similar to those on the first. On both of these tablets the letters were arranged in horizontal lines, and in four of these lines they were, in each case, six in number. In the fifth and remaining instance there were five, but this arrangement was some distance in the longitudinal direction of the tablet, from the group first mentioned, which were in both cases written in couples.

These tablets were purchased by a gentleman named Wiltheiss of Piqua, and presented to the Smithsonian Institute. Major Beebe says, according to the Cincinnati Gazette:

"These groups of six each, when separated into alternate threes and read right to left respectively, are the names of the eight zodiacal signs on the Davenport slate, excepting Capricornus, Aries, Cancer and Libra, which four signs are represented by four initial letters on the back of one of the Piqua tablets, and which representing the north, west, south and east respectively and corresponding to the Tuatec Bacobs, or world holders, as they were called, and to which a peculiar importance is attached. The most significant detail of this identification is that the forms of the letters are almost precisely those that occur about the Mediterranean, and whose phonetic values have been exactly determined by Alois Hess in his standard work on the classification of old Spanish coins. But should this identification be correct, the point arises where this alphabet originated—whether in this country or in the old. Major Beebe claims to have traced each form of letter to aboriginal American picture symbols, in which the same significance obtains in both European and American forms. Having fixed the significance of these letters, he has, he says, deciphered the inscription on the stone from the Grave Creek mound, West Virginia, and that on the Pemberton axe. In all these cases the names deciphered refer to certain stellar combinations, and in the case of the slates and tablets, which are perforated, were probably in the nature of charms.

In the case of the Pemberton axe, part of the inscription is read with the edge of the axe up, the remainder with the edge down, and this inscription too, probably, had reference to some rite or species of divination in which the axe played an important part. A very significant feature in regard to this axe is that the names read on the axe, when held with the edge up and down, have been preserved with the change of but one letter by an Esquimaux tribe in Northwest America as the names of their deities of good and evil respectively, whereas the axe itself was found at Pemberton, N. J. The generally prevalent idea as to the relation of the Esquimaux and pre-glacial man makes this incident peculiarly suggestive."

These relics are interesting to students of the Book of Mormon, as outside evidence that the former inhabitants of this land had a literature of their own, and inscribed on various objects and substances ideas and sentences in symbolic or hieroglyphical characters, also that there was a philological connection between that people and the inhabitants of the eastern continent. All of which is set forth plainly in the Book which the Prophet Joseph translated "by the gift and power of God," from the plates that he obtained from the hill Cumorah.

HOW MUCH HISTORY IS MADE.

Dr. Russell, commonly called among newspaper men "Bull Run Russell," wrote a series of letters some years

ago to the London *Morning Post*, which were freely copied into American journals and made quite a stir. They were full of "blood-and-thunder" sensations narrated as facts, and gave accounts of shootings and robberies and frightful crimes committed on the American frontiers, conveying ideas of border ruffianism not at all flattering to the civilization of this country.

It now appears that most of these terrible stories were stuffed into Russell when he was warmed up with "Hot Scotch," by practical jokers of the company in which he traveled, who manufactured the stories out of "devilment," and for the purpose of filling the Dr. with the material he was hungry for. This is now being exposed at Russell's expense, and many a laugh is evoked at the noted correspondent's gullibility.

But Bull Run Russell and the readers of his stories were no worse victimized than are many visitors to Utah and those who read their contributions to anti-"Mormon" literature. Any stranger who comes here with an appetite for the marvelous, on the lookout for something of a blood-curdling nature, and with a nose sensitive to nastiness, will find persons here ready to stuff him full of as gross inventions as ever Russell gulped down and spread out for the regalement of the British public.

Some of these persons do this out of malice, others for what they think is fun. And stories of Danites, Destroying Angels, women forced to marry, property taken from deluded victims, hair-pulling and other domestic diversions, mysterious ceremonies, licentiousness, rebellion, sedition, treason, serfdom, etc., are trumped up and repeated to eager ears, while the open-eyed and gape-mouthed victim takes it all in, and after making notes frequently touches it up, Russell fashion, for the delectation of others of like palate. Often people are pointed out in the streets of this city as the heroes or heroines of the clear fiction invented for the stranger's wonder, and the startled fellow can tell his friends that he knows it is true, for he has seen the parties who figured in the deed. Innocent men, some of them "Gentiles," have been indicated as the chief actors in most awful deeds of "Mormon" villainy, and ladies who were never married at all, as the victims of polygamous oppression.

Such deceptions as these are likely to occur while tourists are ready and anxious to hear something marvelous, or do not seek for information from authentic sources. They gain their ideas of "Mormonism" from anti-"Mormon" literature, and of the "Mormons" from persons interested or amused in leading them astray. A great deal of what is called history is made up of just such untrustworthy stuff as Russell's letters on American frontier life, and the false and foolish stories that are manufactured about the "Mormons."

DIVISION OF PROFITS AMONG EMPLOYEES.

THE subject of the proper relations of capital and labor and the right of the producer to a share in the value of the product has been liberally discussed in both hemispheres. The concentration of capital into a few hands while the multitude accumulate nothing, is viewed as a great evil, and the system which causes or permits this condition of affairs is pronounced radically wrong by many. Some attempts at legislation to partially correct the evil, have been made, and societies to check the growth of powerful corporations have been organized. Co-operative institutions, with varying success, have been established, and in a few isolated instances and to a small extent, a proper union of interests between money and muscle and skill has been effected. But we think the step contemplated in Massachusetts is entirely new in the progress of industrial elevation.

A measure has been devised by the Greenbackers of that State, to be introduced into the Legislature next January, with prospects of considerable support, for the purpose of compelling, by law, a division of a portion of the profits of corporations among their employees. It is scarcely expected that so sweeping a proposition will win its way to adoption at once. But it is believed by its supporters that after discussion and the support it will gain on introduction, its passage may be secured at the following session.

The first section of the bill requires all corporations in Massachusetts to file with the State Secretary, within thirty days after their annual meeting, a sworn statement of the number of shares in each corporation, their par value, the annual income, expenditure and profits, the names of all persons employed, and the amount of wages or salary paid or due to each.

The second section provides that when the net profits of any corporation shall exceed the sum of \$6 on each \$100 of its capital stock, computed at its par value, at the first annual meeting of such corporation held thereafter, such excess or balance of such profits shall be paid, ascertained, proportioned and distributed by adding to the total par value of the capital stock the total sum paid and due as wages and salary during the year preceding the aforesaid annual meeting, and apportion with the total amount of the same the total amount of the excess or balance of such profits, and the proportional ratio of the par value of each share of the capital stock in with such apportionment may be paid to the owner or holder of such share or shares as an extra dividend. That part of such excess or balance of profits not paid as aforesaid as extra dividend to the owner or holder of shares in the capital stock, or included in the combination as the basis of such extra dividend, shall be paid to the persons in the employ of such corporation as wages or salary at the date of said annual meeting in the proportion that the wages or salary paid or due each of said persons bears to the whole amount of wages or salary paid or due the same persons for the year next preceding said annual meeting.

Sections three and four have similar provisions and requirements respecting foreign corporations doing business in the commonwealth, the design being to make them all, if earning more than six per cent. on invested capital, divide among their employees the surplus profits as well as among the stockholders.

The object in view is perhaps a laudable one. But we do not believe the means devised to effect it will be successful. It savors of too much interference of the State with private business. It smacks too much of the communistic principle. It will be fought by all the corporations and most of the moneyed men of the State, and though it will gain favor among the masses of working people having votes, it is not probable that it will obtain sufficient endorsement in the Legislature to pass into the statute book of the commonwealth.

The changes which will be brought about in the relations of employers and employees must come by the march of intelligence and increase of mutual understanding and agreement, not by the force of law or the interference of governmental authority. We believe that those whose skill and handiwork produce wealth should, in justice, share in the products of their labor and ingenuity. But at the same time we see no fairness in giving them a share in the profits of a business in which they take no risks of loss. The workman receives his hire. He gets the amount of wages his ability commands in the labor market. He may strive to increase its value, or if not allowed enough obtain its proper figure. This is his lawful due, whether the business for which he works at wages succeeds financially or not. If he wishes to participate in the results of the business he should invest something. Having no capital he puts his services in by the side of the cash of the capitalist. But receiving his wages he is supposed to gain his full compensation, while the cash investor has to take his chances for returns. Any arrangement then, which will give the workman a right to a part of the profits should, as we view it, also make him bear a similar proportion of the losses, if any. He should be a partner in the full sense of the term.

A participation of employees in the risks and profits of business would no doubt tend to make most of them more efficient, careful, devoted and thrifty. It is a proper method of cooperation. It would draw the employer and employee into a desirable unity of interests and actions, and help in the solution of the problem which is troubling the social scientists of the age. But the world is not ready for the regulation of these matters by law.

THE PRESIDENT.

THE removal of the President is yet doubtful, as it is feared he is too low to endure it. Following is a condensed account of his afflictions:

Unhealed gunshot wound sixteen inches long; compound fracture of tenth and confusion of eleventh rib; presence of a jagged lead ball not encysted and traveling downward; poisonous state of the blood; the abscess in the gland which has seven discharging channels; dyspeptic state of the stomach; for three weeks no solid food taken; anxiety and debility; mental weakness from local and constitutional troubles fear of intermittent malarial fever; traumatic fever.

MOBBING IN ALABAMA.

WE have had the pleasure of perusing a letter to President John Taylor from Elder John Morgan in relation to the Southern States Mission. Elder Morgan gives a good report of the labors of the missionaries in Alabama and Georgia. Seventy baptisms have occurred in the mission since last report and thirty emigrants have been forwarded. In relation to the recent difficulties, allusion to which has been made in the NEWS, Elder Morgan reports:

"In Alabama we visited three different fields of labor and found the Elders feeling well and encouraged with the prospects before them. In St. Clair Co. we found Elders Geo. T. Bean and John Houston laboring in a most promising field, they accompanied us to the Georgia conference and on our way back, while filling an appointment, a crowd of drunken and infuriated 'Christians' urged on by two or three preachers, made a rush for the pulpit and broke up the meeting; we were jerked and thrown about considerably, and knives and pistols were flourished around uncomfortably near, but by the help of the Lord we came out all right, with no bones broken.

The next day we continued on down to the vicinity of the Saints who live in the lower edge of the county. During the week the local preachers of the neighborhood were busy riding from place to place securing a mob to force us to leave. On Thursday a Baptist deacon, at the head of 14 men, called on us and asked us to leave the State. We asked for his authority and refused to go until he produced it.

Numerous friendly warnings came to us from time to time during the next day or two, but after duly consulting, it was thought best to go ahead and hold our meetings on Sunday as per appointment. A goodly crowd was in attendance to hear us preach, but as the opening prayer closed, a mob of about 40 men rode into the meeting, scaring the women and children very much and causing some excitement among the men. Seeing that it was their intention to push matters to the extreme, Elders Bean, Houston and myself stepped from the little bowery into a log house, 10 or 12 feet away, where fortunately we found several shotguns, which seemed to exercise a salutary influence on the mob, for they immediately fell back into the edge of the wood, back of the house, giving the door, the only way to get to us, a wide berth. Our friends soon rallied and gathered around the house, when a parley was held with their leader, with whom we had a long talk, the result was that an agreement was reached to refer the whole matter to the Governor of the State; they were to allow us to go ahead with our meeting and not to molest us until we got a reply from Governor Cobb.

After some considerable time the mob dispersed and left us in quiet possession of the field. But knowing that they would feel sore over being beaten in their effort to get at us, we remained on our guard, and a number of friends stayed with us that night.

On the following morning I took train for Montgomery, and laid the whole matter before the Governor. He talked very fair and promised to take such steps that would lead to our protection. But knowing that public prejudice was stronger than the law or the Governor, we advised the Elders to temporarily keep out of the way of the mob and remain quiet until it would be safer to move about. They are in perfect safety at present, and will remain so for the time being.