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TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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ON GRAIN-SAVING, ETC.

ELSEWHERE in this issue will be found a communication from W. C. A. Smoot, Jr., in which the writer takes exception to certain advice given to the farmers of the Territory by a former correspondent, "U. N. V.," and in which we feel that he does the latter an injustice. Possibly one paragraph of U. N. V.'s letter was not sufficiently qualified, but, when considered in connection with the context, the intention of the author is plain enough, that no person need infer that he would have the farmers defraud their creditors by refusing to pay their just debts. In fact, he says in the closing paragraph of his communication:

"It is right that you should pay your debts, but it is just as right that you should pay *all* of them, and among those debts are the debts you owe to your families—good food, comfortable raiment, education and refinement about your homes. If you sell now at current prices you act unwisely; if you hold for \$1 a bushel, you can pay all your debts, including your obligations to your families."

There are generally other ways by which farmers can meet the wants of their creditors—either by arranging to pay them interest or hiring the money—without allowing themselves to be forced into the selling of their grain as soon as it is threshed, and at such prices as their creditors may choose to offer. That the advice given by U. N. V. to farmers to hold on to their grain and await a higher price was wise and timely, has already been proved by a considerable advance in the price since his letter was published. Our present correspondent may possibly have some reasons for believing that grain is going to depreciate rather than advance in value; he may have some "facts and figures," as he says, to prove his side of the question, but he fails to produce them. True, he says in contradiction of the statement that six bushels per capita was all the grain there was in the United States that the amount is nine bushels per head, but he fails to state the source of his information. On the other hand our correspondents who have advised the storing of grain—notably D. M. McAllister—have quoted from statisticians of national reputation to substantiate their position.

"U. N. V." can doubtless tell who the speculators are who would induce the farmers to sell their grain at ruinous prices. He is responsible for the statement that there are such.

We do not pretend to know all about what the future may bring forth, but we do consider, in view of the advancing price of grain elsewhere, the prospect for a visitation from grasshoppers in this Territory next year and the counsel of inspired men as to the matter of storing grain for a time of scarcity, that it will be wise for the farmers not to be too hasty about selling their grain. We believe, too, that others of the community besides the farmers ought to make a point of laying by breadstuffs in such quantities as they can afford to while the prices are low.

With all due respect to the farmers—and we do respect them as much as any portion of the community—we do not consider that they have used as much wisdom in the past as they might have done, and they ought not to be above receiving counsel now. For instance, they have in many instances obligated themselves unnecessarily for machinery, and are under tribute for it to-day. A friend recently informed us that one settlement in Cache Co. had ten reapers and mowers for every one actually required. A little more union and co-operation among the farmers would save all this unnecessary expenditure. Then co-operation in other directions would enable them to utilize resources that are now going to waste, and derive a considerable revenue from sources which now yield them none. For instance, the business of associated butter-making by the cream-gathering system could be entered into in every settlement in the Territory with profit. Creameries are established in various other parts of the Union and prove a success, and why not here? That there is money in it, is proved by the way they have multiplied during the past few years. There are now 650 butter and cream factories in Iowa, 497 in Illinois, 130 in Wisconsin, 100 in Kansas, 100 in Minnesota, 61 in Missouri, 50 in Indiana, and 40 in Nebraska—a total of 1,788 in eight States. One creamery reports that the net earnings per cow for the year 1884 amounted to \$64.

Fruit canneries might be started throughout the various settlements of the Territory upon the same principle—having competent persons to devote themselves exclusively to putting up the surplus fruit in marketable shape, as it might be furnished by the various families of a settlement. Other things might also be mentioned in which the farmers could co-operate to good advantage, and to which they should pay more attention, instead of devoting themselves almost exclusively to raising grain, especially if it costs, as our correspondent says, \$1.00 to \$1.20 per bushel to raise it, and it will not sell for more than half that.

The discussion of such subjects as these is profitable, and we shall be glad to publish communications upon them, but we trust our correspondents will be temperate in what they write, and avoid acrimonious expressions.

THE DAILY CALUMNIATOR.

THE Salt Lake Tribune of this morning makes a statement in its own peculiar style concerning the article in relation to the "evangelizing" work going on in Utah, published in Thursday's News. That paper finds time to say that "the action of an eastern church convention causes the News to howl with rage and hate;" but a careful inspection of the article in question, in the light of impartial analysis, fails to disclose even the semblance of rage and only so much of hate as we customarily bestow upon shams of the class referred to. It seems as though the editor of the paper first spoken of has established himself as a literary criterion hereabout, contenting himself in all cases with "thus say I." He renders judgments very much like unto the man whose chief adulter he is—Judge Zane; that is, to follow inclinations and take chances on results.

In another place, speaking of the mission school teachers, the Tribune says: "They have never received a contribution from a Mormon that we are aware of; certainly they have never solicited one. They have been often abused and insulted, and, in return, have done nothing by way of revenge except to give some hundreds of Mormon pupils the rudiments of a thorough education."

Now, even if this were true, it would be nothing to the point, since "Mormons" are under no obligations of whatever nature to contribute to such institutions; the abuses and insults spoken of have been so very rare that they do not figure as a representation of the general treatment extended, and even when committed at all were partly for cause and partly by others than "Mormons"—preachers and school teachers not being exempted here or elsewhere from the pains and penalties inflicted by the passionate or vengeful; and there is no revenge in giving the rudiments of a thorough education in return for abuse, nor is there any truth in the assertion, nor in the whole quotation or the entire article for that matter. They—meaning the mission teachers—have received money in several instances within the personal knowledge of the writer hereof, and from "Mormons" as a contribution, and certainly such things have been solicited repeatedly. It is a well known fact that a representative of the class of people spoken of, who was desirous of erecting a building for the propagation of the principles and tenets of his creed in Salt Lake City, called on the late President Young for a donation and got it; too, a very large one, the amount "contributed" being one hundred dollars. This is but one instance, we know, but it is singled out of others because it is the most conspicuous. Yet the paper quoted from says *certainly* no such thing was ever done.

If the Tribune or any other paper, or any man, woman or child, can point out or give positive information of where "some hundreds" of "Mormon" pupils have been given the "rudiments of a thorough education," or anything else, by the missionaries spoken of or their assistants; or where one hundred of such pupils can be found, or even a considerable fraction of that number, and will furnish us with such information, we will cheerfully print it in these columns and admit that we are mistaken. We can afford to challenge such self-stultification, because there is no danger of it. The statement is unqualifiedly false, and if the author of it does not know or believe it to be so, he is not nearly so astute and penetrating as he would have the world believe him to be.

The following is another sample of the Tribune's style of criticism:

"Annually a good many missionaries are sent off to make converts. They leave in palace cars, just as though they did not, as is claimed, go without purse and scrip. About thirty or forty thus left here a few weeks ago. A gentleman saw them in their car in Provo. There was not one with a decent English education in the outfit; there was not one who gave any outward sign that he was aware whether the country he was going to was East or West; they were talking like the yaps that they were among themselves; a good many of them were swearing; and the favorite oath was 'By n—l'; they were going to preach 'the everlasting gospel.'"

This has the rare merit of being partly true. There can be no denial interposed to, the first few lines, because, if not exactly correct, they are

much more nearly so than is usually the case with statements from that source, and will pass. But the allegation that "there was not one with a decent English education in the outfit" is a malicious falsehood. On the contrary, there was not one of the party that was *not* in possession of a "decent English education." Some of them were graduates of the University—an institution not noted for turning out numskulls—and all had been at school considerably, could read and write equal at least to the average, and had more or less knowledge of mathematics and geography. And does the Tribune suppose that this clumsy lie receives additional plausibility and force by the asinine sentence following it—"Not one that gave any outward sign that he was aware whether the country he was going to was east or west?" Did any one ever hear of a railway passenger giving "outward sign," or any other sign except the direction of the train, as to where he was going and what point of the compass it was? Furthermore, a "good many of them were" not swearing, none of them were. They may have talked like "yaps," as we don't happen to know what a "yap" is and are not anxious enough for knowledge on the point to undertake investigation in relation to it; this may be another instance of "Mormon" ignorance and stolidity, but we can't help it. And the final sentence of the quotation is an absolute falsehood in all respects, essential and collateral. The young gentlemen referred to have a record and a reputation greatly in advance of that "gentleman" from Provo, if he is the person who furnished the information, and we presume from the connection that he is. None of them are addicted to the vices of the day, and above all things are not profane.

The tenor of the entire article is so exactly in keeping with the Tribune's constant policy of prevarication and villification, that it seems almost a waste of effort to reply to it at all.

THE COMMISSIONERS' REPORT.

THE report of the Utah Commission to Secretary Lamar, which appears in full in to-day's News, will be found interesting reading; not that all it contains is new or all truthful; but on account of its coming from a source which the people here are brought in contact with, officially or personally, all the time, and anything going to headquarters therefrom being supposed to carry with it a greater measure of importance than do mere talk or current publications. The report has been looked for for some time, and having been prepared with deliberation, it may be supposed to reflect the personal views and political objects of all the members.

After reporting their own work well and faithfully done, the Commission call attention to the fact that though polygamists have been disfranchised and disqualified from holding office entirely, still the elections, with the exception of Summit County, have resulted in the choice of those who subscribe to polygamous marriage as a doctrine of divine revelation; and then it goes on in the strain with which we are all so familiar, saying that but for the operations of the Commission and the Courts, the Federal power would become a useless factor in the governmental control of the Territory, plural marriages would increase, etc. It wants no steps backward, and then goes on to pay a high tribute to the zeal and industry of the officers of the Federal courts, giving the number of indictments found within the past two years for unlawful cohabitation at 83, with 23 convictions and 43 cases awaiting trial. What has become of the other 17, they fail to state; but one thing is sure—there were but one or two acquittals. They might as well have mentioned this while they were at it, and given the Secretary of the Interior an insight of the method by which indictments are procured and convictions obtained. To merely state that men were being charged, convicted and punished, was apparently sufficient, the why and wherefore, together with the improved machinery at work in the judiciary department of the Territory, doubtless having been detailed to the Secretary personally or so arranged that he could conjecture closely in relation to it—for it is hardly to be supposed that men who hold such responsible positions as do the members of the Utah Commission, who get five thousand dollars a year and free railroad rides for living in Utah a month or so every year, would leave anything of so much consequence as what we have herein suggested entirely unaccounted for. No, that would never do. The chief of the Interior Department would have shaken his fat sides over a complete statement of the details. King Louis XI. of France enjoyed a narration of the latest massacre by his partisans; but he invariably wanted not only all the facts as to how attacks were planned, who participated, and what booty was taken, but in order to estimate the importance of the victory at its full value, he wanted to know privately how many men, women and children his forces succeeded in butchering. Doubtless the Commission reversed the plan adopted by Louis' courtiers, by giving Mr. Lamar the number of vic-

tims on paper and regaling him orally with the "way the thing works."

The hard-worked and under-paid Commission then (after taking a rest, we presume) find time and vigor enough left to recommend that the term of imprisonment for unlawful cohabitation be extended to at least two years for the first and three years for the second offense; that all persons be excluded by law from making location or settlement upon any public land, who shall refuse on demand to take oath before a proper officer that he (if a man) does not cohabit with more than one woman in the marriage relation and will support the laws of the United States, or (if a woman) that she does not cohabit with a man having more than one living or undivorced wife; that the laws with reference to immigration of Chinese and importation of contract laborers, paupers and criminals be so amended as to prevent the immigration of persons claiming that their religion teaches and justifies polygamy, as 'this would cut off the chief source of supply to the Mormon Church.'

It is to be hoped that after this Titanic feat, the Commission took a much-needed rest. The fact that all these recommendations and suggestions have appeared a thousand times in as many newspapers before the weary representatives of the Government wended their way to Washington, may have eased their burdens a little; we hope so: they needed it; for later they recommend the much-talked-of legislative commission plan or the general disfranchisement scheme prevalent in Idaho as a cure for the evils existing here. Thus it would appear that the Commissioners are not satisfied with being high-priced nonentities in our social system, but use what little effort they do put forth in the direction of harming, crippling and perhaps plundering a people who have been sufficiently oppressed and despoiled already, whose vital interests they are supposed to protect, not squander ruthlessly so that religious adventurers and political prostitutes may hold everything within their grasp. The villainy which such a measure of oppression as a legislative commission would engender, and the anti-republican, anti-judicial and anti-national character of the Idaho disfranchisement rascality, have been so often set forth and proved in these columns, that it would be almost reiteration to do so again. There is the hope left, however, that Congress may not dispose as the Commission propose. There are some inherent rights which not even the former body will barter ruthlessly away, and among them may be set down partial local self-government at least, and representation in the halls of the national legislature. When such revolutionary schemes are asked for a community which is not and never has been in rebellion or anarchy, in which the laws are transcended and still enforced in the most brutal manner, perhaps those from whom such things are expected will think a long time before acting in the premises, and then act adversely.

THAT SUGGESTION.

THERE is genuine irony in the suggestion made elsewhere in this issue by a Massachusetts correspondent, that the "Mormons" establish nunneries and orphanages, after the manner of the Catholics, throughout this nation, and claim the exemption from taxation and protection under the law accorded to those popular institutions. It does look a little strange "to a man up a tree," that communistic and free-love organizations, which aim at the double purpose of overturning civil government and family relations should be allowed to flourish in various parts of the Union undisturbed, and nunneries and monasteries filled with men and women who abjure marriage and live unnatural lives to exist and enjoy complete immunity, not only from persecution and taxation, but from official and public scrutiny, while the efforts of a whole nation, on the plea of morality, are centered upon preventing the Latter-day Saints from honorably marrying, acknowledging and supporting wives and rearing children who are taught from their infancy to honor God and live pure lives, to revere the Constitution of our country, maintain that form of civil government which its founders instituted, and struggle for equal rights to all persons.

That such should be the case is not due to the fact that we are called Latter-day Saints and the others Catholics or something else, or because the persecutors of the people who inhabit these valleys imagine that they are guilty of any such sins as are charged to them; but rather because the latter are the special people of God, among whom a power is manifested that is not found with others—a power which the people of the world instinctively dread and which Satan prompts them to oppose with all their might. As long as Satan has power over the hearts of men that opposition will continue; it is not to be avoided by resorting to any subterfuge, nor do the Saints propose to resort to any to avoid it. They look for deliverance to a higher source than the arm of flesh or even human government, and the expected deliverance is sure to come.

THE "EVANGELISTS" AGAIN.

AN "evangelical" exponent of modern "Christianity" published now and then in this city, and flying the words "Utah Christian Advocate" at its masthead, is nothing if not peculiar and not very peculiar. In the October number, we find several references to the question of fee-gathering in the East and the attitude of the News on that and other questions. It would fain make it appear that we misjudge and miscalculate in all respects pertaining to the "work" being performed by the "Evangelists" in Utah, as well as to what they have not done but would like to do, and then 'proceeds to completely stultify itself by repeating as its sentiments almost precisely what we have all along charged and presented as the facts in the case. For instance, the News has "many a time and oft" said in substance that the so-called Evangelists were here, like most people from a distance outside the "Mormon" faith, on speculation bent; that their piety was assumed for the occasion, their philanthropy was a mockery and their Christianity hypocrisy; that their picture out how baneful are all things controlled by the people of God, how pitiful the condition of the masses, at what ignorance and poverty are entailed upon the rising generation—this for effect upon the eastern world in order to make the fashionable and wealthy church-goers advance to the benefit of the cause, and liberally; this is, and always has been, denied, and it being a question to be solved only by collateral facts, since but a few are in charge of the recelling and disbursing of the funds begged for and forwarded, we will here present a few selections from the number spoken of:

"It is true that the women of Utah are willing slaves, but was it less pitiful that Hindoo women willingly offered themselves on the funeral pyre of their husbands?"

The originality of this is striking, but we pass to the next:

"There is the pathos, the sadness of woman's fate here, she thinks it is required by God, that it is pre-eminently pleasing to Christ; and so profound is the delusion, so complete is the spell on her soul, that she thinks her friends who want to aid her are her bitter foes, and she suffers and clings to Moloch. We must educate the young."

All of which leads up to the point we have all along suggested being the real one aimed at, as with the following, the close of the article from which both the foregoing extracts are taken:

"Help us, men of God! Treasures of Christ invest here!"

There is something almost blasphemous in the invocation; while mendacity, mendacity and malice are the prevailing features of the other two paragraphs. If these, taken together, do not confirm all that we have charged, then words are no longer of value in the determination of any dispute. Like the man who found the fish in his morning's milk, we claim the force of such circumstantial evidence to be irresistible.

"An attempt is made to show that the *Sectarian plate-passers* as he names Mr. Liff and Mr. Franklyn, secure their 'dollars and dimes' by the existence of the Mormon Question. It attempts to show that if Mormonism were overthrown that."

Well, do they not show it themselves if the *Advocate* speaks by the card? And have they not shown it otherwise—in their sermon in their attitude generally in Utah, and in the fact that they "plate-passers?" Let the "Mormon" question cease to exist, and there would no longer be an opportunity for gulling the gullible by means of such outrageous falsehoods as are spoken, printed and circulated by the "Evangelists" constantly; and if they are not the means by which dollars and dimes are collected, why so pathetic an appeal invariably following each pitiful picture! Why the appeal to man at all if they are true "Evangelists?" Why rely upon the arm of flesh to do the Lord's work? They say, "Help us, men of God," not "Help us, O God;" and having shown thus conclusively what kind of help is wanted, they have the impious audacity to make by association of ideas, dollars and cents the treasures of Christ!

Of course they are sincere in their professions; not a doubt of it. They profess to want money, and they mean precisely what they say. We have been crediting them with such sincerity all along, but so prone to dispute and deny everything not of them are they that they indiscreetly impute prevarication to us and then come as near to a complete confession of judgment as possible.

The abrupt manner in which the last quotation ends, we are not responsible for; it may be the printer's mistake, in which case the printer has intervened to do for the editor what he otherwise and in most other places does for himself—end in nothing what has proceeded in ignorance, falsehood, deception and confusion.