

EDITORIALS.

ONE OF OUR WANTS.

ONE of our wants is a glass-house. Not a glass house to live in, but a glass house to make glass in. We have stones enough thrown at us now without rendering our residences more fragile. There seems to be no question in the minds of those who have examined the facilities for making glass as to its feasibility. All the elements are here in abundance. We have a high protective tariff in the freight charges on the overland roads, and that the demand is sufficient for a limited outlay in this direction no one will deny. Then why not make it? We want large quantities of window glass, we want thousands of bottles and millions of glass jars of all kinds, and these kinds of glassware are the most easily manufactured.

It does not require a great deal of capital to make this kind of glass, and just think of the increasing demand for fruit and other jars. Why, it is simply immense. The discovery that fruits, meats and vegetables can be preserved indefinitely, fresh and sweet as when first produced simply by slightly cooking, and while not hermetically sealing in cans or jars (glass jars being far preferable for this purpose), has led to a branch of business of great magnitude and of corresponding benefit to public health, as well as an immense saving of otherwise perishable food products. None of nature's perishable bounties need decay because the population cannot consume them during the brief season that they are so abundantly produced.

This canning industry is becoming enormous, and it is not confined to any one section of the country, but its beneficial effects extend all over this broad land, not only in saving what is otherwise perishable, and furnishing palatable and delicious food at all seasons of the year, thus in effect so far making our summer perennial, but in furnishing profitable employment for multitudes of men, women and children.

If any doubt the magnitude of this business and its rapid increase, let them inspect the shelves of our merchants and the stock of such goods upon their shelves. To give a faint idea of the growth of this business alone, it is estimated that not less than 500,000,000 glass jars of various kinds were used last year in the United States. Now this is but one use of glass. Here is one demand that would alone supply considerable orders, to say nothing of the thousand and one other uses with which we are all so familiar that it would be superfluous to particularize. The question is, who will make glass? Who will supply an important demand, create another important home industry, and at the same time lay the foundation for future wealth?

CORRESPONDENCE.

The following letter was written to Brother C. M. Hauser, formerly a Baptist pastor in South Carolina, now of Ogden City, by a deacon of the Missionary Baptist Church in the same place. We have withheld the name of the writer, not knowing whether he would desire to see it in print:

SOUTH CAROLINA,
November 5th, 1881.

My dear old friend:

Your lengthy letter on Mormonism, together with the Voice of Warning, Key to Theology and Spencer's Letters, have been received. I have not answered before now, because I wished to read the books beforehand. I am perfectly astounded at the doctrines taught by the Mormons, as it is so different to the reports given of them in newspaper articles, and Wife No. 19, which I have read. I have thought for years that all the so-called ministers of the gospel were trying to do something for which they had no authority, and since reading these books, I know it. It does not require a Solomon to see that the whole human family have been egregiously humbugged by these hireling priests. They hawk around what they call the gospel, and want the highest market price for it. Since you were pastor of the Baptist church here, they have inaugurated a novel way to collect money. They annually hold what they call a Sunday School

fair. Everybody who goes is expected to take something to sell. They take cotton, corn, potatoes, wheat, vegetables, children's toys, quilts, clothing, etc. I have seen a quart bottle of whisky sold under the guise of wine. I know it was whisky, for I tasted it afterwards. You know it is an old adage, that a Baptist Deacon can tell whisky and not even smell the bottle. During the sale, a perfect bedlam is kept up. People whooping and yelling at the top of their voices, and boys jumping over the tops of the benches. You never saw anything to equal it. The preachers are worse than any one else in their greed to sell. The Savior once cleaned up a set of fellows for making the Lord's house a house of merchandise, and I hope it won't be long before He will attend to this modern set.

I am much pleased with the DESERT NEWS. Its make up will compare favorably with any paper, and the sermons in it cannot be refuted by any sectarian preacher in all Christendom. Send me some more. I am hungry—been starving a long time. Are there any Elders in the South; if so, I wish they would come this way, my house shall be a home for them.

Why can't you come and preach the real gospel to us Baptists. Write soon, and lengthy.

As ever, your friend and brother for truth,

AN IMPREGNABLE POSITION.

THE *Cleveland Herald* says of the expected struggle over the seat of Delegate for Utah:

"Cannon will enter upon the fight with the advantage of position, and the overwhelming majority in his favor. Campbell will attack him with the Governor's certificate and the Court's declaration that Cannon is not a citizen of the United States."

Slightly mistaken, Mr. *Herald*. The Court has made no such declaration. Please correct. You, like many others, have been deceived by the lies which the lightning has carried. Mr. Cannon has once been adjudged a citizen of the United States by a court of competent jurisdiction, and that judgment cannot be set aside by any tribunal on earth. His citizenship is unimpeachable and his position is legally impregnable.

COLONIZATION OF PALESTINE.

At a lecture given in the St. George's Hall, London, last May, as reported in the *Times*, by Rev. George Angel, reference was made to the existing establishment of a Jewish agricultural colony of fifty-five inhabitants at Jaffa. After some statistics relating to the modern Jews, who, he said had shown themselves so alive to the advantages of education that they numbered half the university students, half the barristers, and more than half the merchants of Vienna, the lecturer proceeded to develop a plan which he said had met with the approval of many Jews, and had been communicated by Mr. Lawrence Oliphant to the Sultan, who received it favorably, for establishing a Jewish colony on the east bank of the Jordan. The plan was to purchase 1,500,000 acres, to introduce a European element into the government, and to settle colonies there either of Jewish peasant farmers, or of Jewish farmers employing the labor of the natives. The incursions of the Arabs was a danger, but might be bought off. He had sent a circular to Mr. Goschen, the new special envoy to Constantinople, who had expressed a deep interest in the scheme. The lecturer described the country which was to be settled as exceedingly fertile, and identified it with the land allotted to Reuben, Dan and the half tribe of Manasseh.

From later news on this subject, it appears that the Sultan has granted the tract of land for the Jewish colony—1,500,000 acres, for which quite a large sum of money was paid. The work of the gathering of the Jews is opening up, and is sure to be consummated. The day of Israel is rapidly dawning. The sayings of the Prophets will all be fulfilled.

If you want to bend a wrought iron pipe fill it with melted resin. When the resin hardens, bend the pipe, and it will retain its round form. Remove the resin by heating.

OUR MEETING-HOUSES AND ASSEMBLY HALLS.

"Zion is growing," certainly; and improving too, in all that can charm the eye and elevate the taste. Now in Salt Lake, our citizens, "Gentile," and "Mormon," are marching in the wake of improvement. No longer content to dwell in buildings in which health and comfort were a secondary consideration, the old residences are being superseded on every hand by others of a more modern aspect, and possessing many more aids to pleasurable existence. Now, Mr. Editor, can you suggest a valid reason why our meeting-houses and school-houses, in many districts, should not be similarly renewed or modernized.

Staff in hand, and taking advantage of the current delightful season, enjoying my "constitutional," I ascended the elevation on the northern part of our city. After attaining a pretty high region, like Jacob of old, I rested and "worshiped," leaning on the top of my staff. While enjoying the goodly prospect and being thankful in witnessing the great progress of the temple during the past year, and also the many signs of prosperity on every hand, I was led to contemplate, and query if the people were also as diligent in preparing houses of worship and education in the various wards. It was some time since I had visited that locality, and so thought to enjoy a pleasant forenoon in going through a portion thereof.

In the Eighteenth Ward the pretty ecclesiastical-looking meeting-house, nearing completion, is a credit to the people, and when the lot is fenced and trees planted, there will be a building and surroundings of which the folks may feel proud.

Slowly making my way I came to the Twentieth Ward School lot which presented the same appearance as when I last beheld it. The cedar posts are there, it is true, and that is all there is of what should be a creditable fence. I noticed, however, some few improvements to the school house in the centre of the lot. If the lot were fenced around planted with pleasant shade trees close inside the fence, and here and there a seat placed in a recess, it would be a pleasant spot.

Still onward in pursuit of health and taking observation along the route, I arrived at the recently formed Twenty-first Ward, and was gratified at beholding the pretty, compact meeting house. I was informed that it had been enlarged from its original size, necessitated by the increased attendance at meetings. This is a good sign. I was informed that it is contemplated at an early date to enclose the lot on which the building stands, and improve it.

In this locality signs of thrift are apparent on every hand, though in a more humble degree. It was to me a great surprise to see the increase of homesteads on the bench since my last visit. To witness also the number of ruddy-faced children, I thought surely this must be a healthy spot to dwell on.

For want of a better resting place, I sought the elevated side of the water trough, which the City has placed there, for the benefit of thirsty animals, and from the waste pipe at the side, many of the dwellers in that ward seem to obtain their domestic water supply.

Sufficiently rested, and feeling to ramble in a southern direction, I soon found myself standing in front of the Eleventh Ward Meeting-House. Standing under the pretty row of shade trees which encompass the north and east sides of it, I gazed for a short time thereon. It is a plain rock edifice, suitable indeed for the purpose for which it was built. A small stone tablet on the entrance announces its date, 1874. It is not finished yet, as the holes for the scaffolding are not yet filled up. A look into the interior also shows that much might be done in the way of fixing and ornamentation.

While resting against one of the shade trees, an aged sister volunteered the information that the house was not yet dedicated, but steps were being taken to clear the debt and get the house properly seated and arranged; the garrulity was cut short by the sudden exit of the noisy children—from the day school, and "God bless the little dears" escaped her lips. Just then the street car hove in sight, which I hailed and was soon rapidly on my way homeward.

On reaching home, I could not but revert to the associations of childhood, and contrast the noble abbeys, nunsters and cathedrals which I had visited in my younger days, and

pray that a more reverential spirit may gain in our midst, especially in regard to building houses of worship and our conduct while therein. Also to dwell upon the scenes where, after the summer day was over, young and old could meet, the youth to play and the aged to sit and talk on the village green, and to hope that soon in every ward of the city there may be a spot where the youth may gambol and mount the horizontal bar, and otherwise disport themselves, and where our aged folk may once more talk to each other of the days that are past, and rejoice together in the days that are present.

Hoping soon to be able to visit in a saintly mood other districts of the city, and to make note of its energies in building up Zion.

Respectfully,

VIATOR.

Salt Lake City, Nov. 22, 1881.

ANOTHER SCIENTIFIC MARVEL.

"WONDERS will never cease." The telephone has enabled people to enjoy the music of an opera without going to the theatre where it is performed, and various other possibilities are suggested by anticipated improvements on that useful instrument. But an investigation brought to notice at the Paris Electrical Congress goes ahead of them all. The new instrument it called the Diroscope, and by its aid is claimed that scenes as well as sounds can be reproduced at a distance. Thus on an unpleasant evening the drama can be enjoyed at home and the inconvenience of encountering a storm on the way to or from the theatre may be avoided.

"The apparatus consists of a small 'objective' lens, fixed up in a condition commanding the stage of no matter what theatre, and connected by an electric wire with a diminutive white glass plate, which may be framed and set in the panel of a private drawing room, however distant from the playhouse in question. Total darkness having been obtained in a room furnished with a Diroscope, a perfect picture of the stage, its scenery, actors, and so forth, faithful in color, and absolutely reproducing the whole performance, will become visible before the glass plate. Supplemented by a telephone communicating with the theatre, the Diroscope will therefore enable its owner to spend his evening at the opera in dressing-gown and slippers, if such be his ideal of comfort, seated in an easy chair within hail of his 'nightcap.' The Diroscope is not likely to be extensively adopted by the ladies, whose visits to the theatre are prompted by as great desire to be seen as they have for seeing each other and the play. But to the person to whom a crowded theatre, with its stifling atmosphere and other such inconveniences are an abomination, the Diroscope will prove a desirable luxury." What next?

THE "AMERICAN" FURTHER CONSIDERS THE PROBLEM.

THE *Philadelphia American*, which recently treated of the solution of the "Mormon problem" by what it supposed to be the "Mormon" method, in its issue of November 19th, takes up the several "Gentile solutions." The subject is discussed with temperate fairness and much common sense. The policy of force, that is, of extermination, the denial of legal rights to "Mormons," the establishment of a military government in Utah, and the rational enforcement of the law of '62, with protection to women who revolt from the system, are all considered and discarded except the last.

The policy of violence is acknowledged to be quite feasible, but it is claimed that "Persecution is worth nothing unless it is complete." The history of "Mormonism" is cited to show that the drivings of the Saints and the martyrdom of their leaders only tended to increase their faith and their numbers, and it is therefore argued that a new persecution would be "a real gain to the sect," unless it were carried out to extermination, and this, the *American* affirms, the worst enemies of "Mormonism" would shrink from when it came to the test.

As to the denial of legal rights it says:

"Under the Presidency of Mr. Grant, there seemed to be a purpose

to crush out Mormonism by means of the United States District Courts. Precedents were set in the treatment of Mormons which would have been dangerous to the liberties of the people at large, had not the Supreme Court set them aside. We cannot afford legal intolerance any more than religious intolerance in our treatment of these Saints. If we did, our inventions would return to plague the inventors."

The military government is affirmed to be within the power of Congress to impose, but it is doubted that the gains to be achieved would be sufficient to justify the changes from a territorial government, and seeing that the acts of the territorial Legislature are under the control of the national Government, and the officers of the Territory are appointed from Washington, the conclusion is reached that the change would not be of any real benefit.

What the *American* considers the true policy is, "To watch and wait." "Leave the sect to break down under the pressure of hostile public opinion." "Do nothing to excite the animosities of religious fanaticism." But at the same time the *American* advises that, "Every legal means should be employed to express the national abhorrence of its principles and practices," and that converts abroad should be either denied admission to this country, and to the rights of citizenship, or especial pains be taken to inform them of the position, and prevent women being imported for the harems of U ah. Also that a change be made in the pre-emption laws, so that plural wives cannot take up farms. Beyond this "no notice should be taken of the sect or its members as such."

The candid and impassioned manner in which the *American* handles this subject, so different from the general violent tone indulged in when "Mormonism" is considered, will commend its views to the rational reader. But the *American* has fallen into some mistakes which we will endeavor to point out and correct. Two are contained in this paragraph:

"The present policy of the country is not a persecuting policy. No Mormon is liable to punishment either for his beliefs or even for any act which grows necessarily out of those beliefs. It is not obligatory on a Mormon to be a polygamist. Many of them have lived and died in monogamy, or even celibacy, without forfeiting their place in the Church. Polygamy is the path to power, but not necessary to salvation. It has always been a deliberate violation of national law, without even the poor plea of a religious necessity on its behalf."

Now while under the theory announced by the Supreme Court of the United States, "Mormons" are permitted perfect freedom of religious belief, yet they are not to be allowed to carry into practice that part of their faith which sustains the rightfulness of plural marriage, and if they do they are liable to punishment. But the *American* builds its statement on the word "necessarily," and because some "Mormons" remain in the Church as monogamists, argues that the practice of plurality does not necessarily grow out of the faith. But the fact is that while some persons may abstain for various reasons from carrying into effect their belief in the doctrine, others are not so situated. They are not prevented by circumstances, and their belief is such that not to practice plural marriage when the way is clear, would be in their own minds a wilful violation of their faith, or a sinful neglect to do that which they consider their sacred duty. In this sense the act "grows necessarily out of their belief," as much so as any act called religious. If a man believes it his religious duty to be baptized, although he is not compelled to practice what he believes, yet his obedience to the ordinance grows necessarily out of his belief. It is exactly the same with the sincere believer in the doctrine of celestial marriage. To them a faith which is not manifest by works appears no faith at all.

It is also a great error to say that the practice of this part of the Latter-day Saints "has always been a deliberate violation of national law." Previous to 1862 there was no national law against polygamy. And the law then passed was specially framed against this feature of the faith of the "Mormons," which had been practiced for years. Further, From the time of the passage of that