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TRUTH AND LIBERTY.

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A SENSIBLE PROTEST.

"A MORMON has a grievance to which he gives utterance. He protests against the production of the play, 'One Hundred Wives,' because it brings his religion into scorn and encourages a popular prejudice against the Saints. His feelings will probably not be respected."

So says the Cincinnati *Times-Star*. It is quite likely that no respect will be paid to the feelings of a "Mormon," by any of the enlightened "Christians" of the country. And yet they feel terribly scandalized at the prospect of the production of the "Passion Play," which does not attempt to misrepresent nor ridicule their faith. The rubbish to which it appears some "Mormon" has publicly objected, is a personified lie, shameful in its intent and criminal in its action, for it is designed to work upon the popular mind, to the injury of a creed and a people undeserving of the shame sought to be brought upon them. The "Mormons'" protest is based upon valid grounds, and however useless it may be to appeal to the justice and fairness of a "Christian" public, whoever he may be he has simply performed a duty in which he will find self-approval, even if his protest against a wholesale defamation of an entire community shall prove in vain. If fair argument and substantiated facts can bring any religion "into scorn" there could be no reasonable objection. But we think all rational persons and papers ought to join in a protest, against so mean and inexcusable a method to misrepresent and falsify a creed and a people powerless to resist this attempt at their injury.

COLORADO "MORMONS."

THE settlements in Conejos County, Colorado, are being strengthened by solid additions from the Southern States. Elder John Morgan informs us that a company from Virginia, Georgia, Mississippi and Tennessee, arrived at Manassa, November 22d, in charge of Elder Mathias F. Cowley, all in good health and feeling first-class.

The Alamoosa *Independent*, which has a better opportunity of knowing what kind of folks the Colorado "Mormons" are than the papers that assail them, had the following to say of the company, before its arrival:

"The Mormon colony at Manassa is expecting an addition of some thirty-five families. If they are of the same honest, industrious class as our friends who have lived there for the past year or two, they are welcome to the county. This colony has taken an apparently barren section of the county, and by irrigation and hard work have raised good crops, and are making a garden of their place. There is room for a large number of them at Manassa and Ephraim, and they will make the southern part of the county as flourishing as their predecessors did the unpromising looking Salt Lake Valley."

GREETING.

President Albert Carrington thus addresses the Saints in the European mission in the *Millennial Star* of November 15:

Beloved Elders and Saints:—On the 6th inst., for the fifth time, I arrived in Liverpool to take charge of the affairs of the European Mission. Elder William Budge, agreeable with permission from the First Presidency, had left for Utah a few hours before my arrival, so we missed the pleasure and benefit of even a brief interview. He had, however, left his views on the immediate matters of importance with Elder Charles W. Stayner, whom he had assigned to duties upon the *Star*,

and appointed to temporary charge. Those views have already aided us much, especially in assigning the elders who came with us, and we anticipate further benefit from them.

Though we have been kept pretty well informed, through the *Star*, of the general condition of the Lord's great latter-day work in these lands, since leaving here on the 30th of May, 1877, we could not in that way become familiar with the faith, spirit and diligence of all the Elders from Utah now in this field. Such knowledge is very necessary for the most successful performance of our labors, and we trust to be blest in obtaining it as fast as possible.

It is very satisfactory to learn that this Mission has been so prospered, at least spiritually, under the watch-care of President Budge; and we hope that all, both officers and members, will so increase in faith, through diligence in good works, that it may please the Lord to direct our labors to the accomplishment of the utmost benefit to his Saints, the honest in heart, and all of our fellow-beings.

Praying that we may all be ever abundantly inspired of the Lord in the performance of all labors and duties to his acceptance,

I remain,
Your brother in the gospel,
ALBERT CARRINGTON.

THE CHARGE TO THE GRAND JURY.

IN charging the Grand Jury, Judge Hunter, like his Chief in addressing Congress, was expected to say something special in relation to polygamy. We have no disposition to find fault with him for so doing, and do not intend to criticize to any great extent the manner of his address. Still his remarks are open to discussion, and much might be said in opposition to some of his views and statements. There are no people in the United States more willing than the "Mormons" to "render unto Caesar the things that are Caesar's." It is only when Caesar seizes what does not rightfully belong to him that we complain.

Judge Hunter's argument about resistance to the anti-polygamy law leading to the violation of other law, and thus increasing general crimes is not borne out by the facts. The criminals who are arraigned and punished in his court are chiefly from the ranks of anti-polygamists, who are greatly in the minority of our population. And "Mormons" do not practice polygamy in the spirit of hostility to law, but as they believe in obedience to law, the supreme law of the Great Ruler of the universe.

And it is not true that our leading men are devoid of patriotism. There are no better or more patriotic men on the earth than they. And when the "books are opened" on high, we shall be glad to court comparison of their earthly acts with those of their defamers.

But apart from these strictures, we agree with His Honor that jurymen should perform their duties according to the letter and spirit of their oath; and in spite of all the accusations against "Mormon" juries, we know that there are no men in the country who are under greater obligations to act according to the principles of justice, righteousness and equity, than those who are in the covenants of the gospel which we have embraced. We believe they will perform their duty as citizens of the United States and sworn officers of the law.

"THE DEITY OF MORMON THEOLOGY."

THE *Christian Union* speaking of the visit of Moody and Sankey to this city, says:

"Quite a number whose faith in Mormonism has been gradually weakening for years past, have been brought to accept of the God revealed in the four Gospels, a very different being from the deity of Mormon theology."

Without stopping to dispute the very questionable fact thus announced, we must beg to differ with the *Union* in regard to the "deity of Mormon theology." Reference to our standard works will show that the object of our worship is the Father of our Lord Jesus Christ, who

is also our Father and the Father of the spirits of all men, that Being "revealed in the four gospels," whom Jesus came to declare. That He is "a very different being" from the nonentity attempted to be described in modern "Christian" articles of faith and works of theology, we are free to admit. But the imaginary deity of sectarian divines bears no resemblance whatever to "the God revealed in the four gospels," nor indeed to anything that exists in heaven above or the earth beneath.

The modern "Christian" deity is said to be "without body, parts or passions;" to be three persons, and yet only one person, and then not a person at all, because he is immaterial. One of the parts of this immaterial, impersonal, bodiless, passionless, partless being is said to have been fashioned "in all points as we are," to have loved, suffered, wept, been angry and finally hung up on a cross and killed, but afterwards ascended to the right hand of another part of this partless one, from whence he sent a third part of himself to be a comforter to his disciples. He is described as "filling all space," and yet "occupying none," having "nothing whatever in common with matter." The three persons are said to be all the same, co-equal and co-eternal; "such as the Father is, such is the Son and such is the Holy Ghost;" and yet the Son is described as "begotten," but the Father not, and the Holy Ghost "proceeding" but the Father and the Son not. That is, they are all exactly alike but yet all distinctively different. And the summary of it all is, in articles, confessions, sermons, essays, commentaries and dissertations, that this singular being whom all must worship and serve on pain of "everlasting damnation" is absolutely and eternally "incomprehensible."

That the "Deity of Mormon theology" is altogether different from this being, so exactly like nothing that it has no parts and occupies no space, we freely acknowledge. But there is not anything in the four gospels which attempts to describe such an indescribable and inconceivable *nil*. We question very much if the *Christian Union* writers know anything about "Mormon theology." It teaches that "There is a God in Heaven, who is infinite and eternal, a personage of spirit, glory and power, possessing all perfection and fullness; the creator of all things visible and invisible, who made man in His own image and likeness. The Son, who was in the bosom of the Father and was the first-born, became a personage of tabernacle, the only begotten of God in the flesh, and was offered as a sacrifice and atonement for sin, as the elder brother of the spirits of men; he was the 'express image' of the person of the Father. The Holy Spirit proceeds from the bosom of God throughout the immensity of space, and is the light that lighteth every man that cometh into the world, but is manifested in greater power to those who obey the gospel. They are three separate and distinct beings or substances, but are one in mind, power and act, constituting the Godhead."

Now let any unprejudiced person read the "four gospels" and see which description harmonizes with them. Take the scene of the baptism of Jesus. The Son in the water on earth, the Father speaking from heaven, the Holy Ghost descending in the form or sign of the dove! Jesus declared that God is "OUR FATHER who art in heaven," his Father and our Father, his God and our God. He said, "My Father is greater than I;" "I leave you and go to my Father;" "Father, into thy hands I commend my spirit." He prayed to the Father and asked that his disciples might become one as he and the Father were one, showing their oneness to be union of mind and act, and not of substance; and he promised that when he went to the Father he would send the Comforter, but said he, "If I go not away the Comforter will not come." The whole Scriptures sustain the teachings of "Mormon theology" as to the Deity, and viewed without sectarian, colored spectacles, proclaim modern "Christian" theology a delusion and a mass of contradictory nonsense.

We inform those who do not know what we believe, that we worship God the Father, maker of heaven and earth, in the name of Jesus Christ, the Savior and Redeemer, under the influence and promptings of the Holy Spirit, desiring to come into the same union and fellowship as this blessed and Holy Trinity, to whom be glory and dominion forever.

THE PROBLEM OF THE TIMES.

THE subject of employment for our surplus labor is one of the most vital importance. It is the great problem of the times. It now affects Utah, proportionate to its population, almost as much as any other part of this great country. The remarks we made on this subject a short time ago have evoked a great deal of comment, and we have received several communications endorsing our views, one of which we publish today.

We are bringing a large number of people here annually from various parts of the world, and the population is being added to by natural increase in a much greater ratio than in other communities. Agriculture does not offer a field wide enough for the employment of all these hands and brains, and if the arable land of the Territory were more extensive, the variety of talents in our rapidly increasing population would require other and more suitable opportunities for exercise than are afforded by the cultivation of the soil.

It is generally a difficult matter for a large proportion of our immigrants to obtain employment of the kind they have been accustomed to, and many of them have a hard time in trying to adapt themselves to uncongenial kinds of labor, while the opportunities for boys and girls to learn trades whereby they may honorably work for their sustenance and become useful members of the community, are unfortunately very rare. It is exceedingly unpleasant, to say the least of it, to see our brethren and sisters, splendid artisans in many instances, arrive here and wander about for months, sometimes, anxious for work; in many cases becoming disheartened, or gladly accepting a situation at some occupation for which they are not suited by nature or education.

The prospect assumes a still darker appearance in considering the chances for the boys and girls to obtain employment. The hearts of many parents are made exceeding sad in contemplating their children growing up with hardly any prospect of learning useful trades. The words of the Creator, "In the sweat of thy brow shalt thou eat bread," may in one sense partake of the character of a curse, but in another view it is one of the greatest blessings God has bestowed upon His children. Labor is a strong safeguard over the morals of mankind. The industrious man, woman, or child has rarely a disposition to indulge in evil thoughts or to hatch mischief.

In view of the immense natural resources there are in this Territory, the small number of manufacturing enterprises established here and their limited capacity, is a matter of surprise, even to those who are acquainted with some of the causes that have hindered the development of such enterprises. The opportunities for establishing manufactories of almost every conceivable character are probably better here than in many other sections of the country of the same size. Coal, iron, silver, copper, lead, pigments, salts, sulphur and scores of other minerals and chemicals can be obtained in almost exhaustless quantities in our mountains and valleys, and await but the magic influence of labor to convert them into things valuable and useful to mankind. Immense flocks of sheep are here to furnish wool, the manipulation of which might attune the music of machinery in many more woolen mills than we have now, and, in connection with the cotton of our Dixie, the linen which might be produced from the culture of flax, and the silk, which should be a leading product of the Territory, there might be enough materials manufactured to sumptuously clothe everybody in Utah, and leave a large surplus to sell to our neighbors. Not least in the list of manufactures which might be successfully established is that of leather. "The cattle on a thousand hills" would furnish enough hides and skins to make much more than enough leather and shoes for the wants of the people.

What, then, hinders our favored mountain home from being thrilled, with the stirring sounds of moving machinery, and the cheering signs and notes of industry from rousing every city and village from Idaho to Arizona, from Colorado to Nevada? Why is it that there are many persons in our midst who state they cannot find suitable employment,

and that many of our boys and girls, able and anxious to earn their own living, are compelled to depend on their parents for maintenance? The most frequent answer heard to these inquiries is, that it is the fault of capitalists in not investing their money in the purchase of needful machinery, and the erection of necessary buildings, etc., whereby the people might be set to work at their respective trades. The capitalist is blamed for hoarding up his cash, loaning it out at large interest, investing it in merchandising or other sources from which he may receive large profits, and he is popularly considered the friend of no one but himself, and that the workingman's necessities are a matter of indifference to the moneyed man.

But are the mechanics and artisans themselves free from blame? How much are they willing to risk in the establishment of enterprises of the character needed and desired? Do they not expect the capitalist to take all the chances, while they work for steady wages with no speculation in their eyes or in their thoughts? Would not many of those who complain of the moneyed man for not investing in the building up of industrial establishments and thus running the risk of sinking much cash, or at best, leaving it for a long time without returns, be just as loud in their denunciation of the capitalist if he should happen to make a paying business and pocket big profits, while they remain plodding workers for wages? What are their ideas of co-operation? Simply that rich men shall find the money while they get the employment.

Now this is all wrong. The workingman should be willing to partake of the risks of a business for which he labors, and at the same time stand his chances to reap his share of the returns. This is real industrial co-operation. Most of our so-called co-operative efforts are merely joint-stock affairs, conducted precisely on the same principle as private commercial or manufacturing speculations, but simply with a larger number of proprietors. If working-men would unite with the men of means and be willing to share in the risks of a business, instead of expecting their full quota of weekly wages, whether the concern newly started in a comparatively new country pays or not at its inception, it is probable that moneyed men might be found willing to join them in the inauguration of new industries, in which they would only run a part of the risks of failure. Men who have by hard work and skill, with the blessing of Providence, accumulated a competency, do not generally feel in a great hurry to rush into responsibilities and cares involving the probability of pecuniary loss, just for the sake of finding work for the laborer.

There is another thing to be considered. A good old maxim says, "Whatever is worth doing is worth doing well." It would be productive of much good if every boy and girl who commences to learn a trade could have that maxim firmly impressed on their minds, to be carried out, not only when learning a trade, but ever afterwards. They should be imbued with a desire to obtain a thoroughly practical education, embracing every detail that is possible to be learned connected with the work in which they may be engaged. And workmen should not be content with acquiring proficiency in one branch of that trade. For instance, no shoemaker should be satisfied with merely knowing how to put bottoms on boots or shoes and finish them in a passable manner; but should have the ambition to excel in all he does, and endeavor to make himself familiar with the construction of all parts of the work; to know something about the proper methods of cutting, fitting, machining, etc. He should be able to distinguish readily the various classes and grades of leather; learn how to economize not only in materials, but in time; so that by his methods of work he may know how to produce as large a number of pairs as possible in a given period, in the best style of workmanship and at the lowest prices. A tanner should know at a glance a good hide from a poor one, when green or dried; he should know how to classify hides, how long they should remain in the lime, or bate, he should know exactly how to handle those hides through the various processes necessary to prepare them for the tan vats; what strength of liquors is requisite for them in the different stages of tanning; how long