

THE ONLY CONTISTENT COURSE.

The flow of the tide has set in against the Saints. It looks as if no popular movement was favoring them. The executive, legislative, judicial and religious influences are against them, and to these is added a more or less widespread popular clamor. The object of this furor, backed up by threats of stripping the people of what few rights remain, of imprisonment and family and communal disruption is to force the Saints to relinquish a prominent doctrine of their religion. The whole reasoning of friends, real and professed, and of bitter and relentless foes, on the outside, takes this one and only direction.

One of the reasons adduced more frequently than any other in favor of the demand that plural marriage relationship be abolished is that it is not religion. To this we have but to reply that if some one outside of the religious professor has the power to prescribe what his religion shall consist of, all pretensions to the existence of religious liberty are a delusion and a snare, and a hollow and meaningless mockery. The only line of demarcation over which the exercise of religion must not step is that which divides its practice from the domain of the rights of others. It has never been shown, nor is it susceptible of exhibition, that the peculiar marital institution interferes with the rights and privileges of any, under the Constitution. Nobody outside of the relationship are injured, and therefore have no reason for complaint, neither has any power the right of interference. A remark lately attributed to General H. S. Eldredge, on this point appears strikingly appropriate. It was to the effect that nobody was injured by the plural marriage relationship of the "Mormons," and if it be claimed that the women and children are, the refutation to that insinuation lies in the fact that it is not from them that complaints are coming.

It has been held by some of the Saints that if even the doctrine against which the bulk of the opposition is hurled were abrogated or relinquished the clamor would not cease. The demand would still be made for a further retreat from religious principles, until the Church as an organized body-religious would become an entity of the past; otherwise popular thirst for the demolition of "Mormonism" would not be satiated.

We look upon this as an erroneous conception of the character of the work in which the Saints are engaged. The chief object of the crusade is to get the Church to apostatize. That arrived at nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and all hell would rejoice.

What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism," more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fullness. Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the ministrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to His unalterable decrees, go forward, for the time of the second coming of the Savior is near, even at the doors. Therefore the Saints have no alternative but to stand by the truth and sustain what the heavens have established and propose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.

As already stated, were the step so much desired on the outside to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, having surrendered its integrity because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection, because of the love it has for its own. The Saints might have the meagre satisfaction of having all men speak well of them, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.

Individuals may falter and fall, as they doubtless will, when brought face to face with the testing point. They may be ready, for considerations connected with their personal convenience or safety, to renounce their religion, cast away their wives and render themselves perfidious in the eyes of their own offspring by this crouching apostasy, but the bulk will not follow examples of that character. Having the light of truth and manhood burning within their souls, they will, when the storm howls about their ears, continue to stand at the post of duty at which they were stationed when the sunshine of peace and prosperity smiled upon them. And if any who are in jeopardy feel as if the germ of faith were not as bright and powerful in themselves as they could wish, and they need an example after which

to follow, let them not keep close to the heels of the craven, but tread in the footsteps of the man who will "Do what is right, let the consequence follow." Many hold that it is less cruel to a man's family to renounce them and the sacred contract by which to him they are bound, than take the probable alternative of having to go to prison and leave them, it may be in some instances, to face poverty. There are some things, however, that to people of nobler instincts are worse than temporal hardships, and he is "poor indeed" who does not take this stand. Poverty may be met and conquered, but the stain of the recreant can scarcely be wiped out. Besides, from the standpoint of every true Latter-day Saint a renunciation of his religion has a blasting effect upon his hopes of eternal happiness, the foundation of which lies in the retention of his wives and children in the life to come. If he barters away his birthright for a mess of pottage here, upon what ground has he reason to believe his heirship will receive any recognition hereafter?

It goes without saying that the crusaders are anxious to obtain among those who are pursued by them as many examples of recreancy as possible, not only on account of the satisfaction that such cases of themselves impart to them, but it is desired that they should have a strong effect in influencing others to take a similar course. The good Saints, however, can afford to suffer any species of discomfort, even to the sacrifice of life itself if it be necessary, but they cannot entertain the alternative of proving recreant to principle, to wives and children, and turning their backs upon their religion and their God.

GLASS-MAKING.

PERHAPS one of the most important industries that could be established in this country is glass-making. It has been known for a long time that all the materials required in this branch of manufacture are found in this region with the exception of potash, and it is only in the making of some particular kinds of glass that potash is required. In the manufacture of window glass, for instance, a large amount of which is of course used in the Territory, and more of which would be used if it were not for the cost and trouble of importing it, no potash is required. The silicates, which form the bases of all kinds of glass have been known to exist in this Territory in limited quantities for many years past, but few perhaps even surmised that they were so abundant, so easy of access and in such a pure condition as they have lately been found to be.

Brother O. B. Shaw, of the 17th Ward of this city, is the discoverer and locator of some very extensive and valuable claims in this line, which are probably destined to yield to him or some one else directly, and to the Territory indirectly, an immense store of wealth.

First in the list of these natural deposits is a beautiful white granular silica—an igneous deposit, which is easily quarried and readily pulverized, and which, from its purity, is a suitable base for the very finest qualities of glass. The supply of this is almost unlimited. A recent experiment of fusing this, in a very crude way, an iron-molder's furnace and plumbago crucibles being used for the purpose, resulted in producing a nice specimen of glass, the only defect in which was a discoloration from the plumbago, the crucibles not being of the right kind. As a proof of the fine quality of the glass, we may mention that while it was in a fused condition a puny could be thrust into it and the glass drawn out on the end of it in a string ten feet long.

This is not the first experiment in this line, for it was demonstrated by Brother Shaw years ago that glass could be made here, but this last test has proved beyond a doubt, the excellent quality of the material.

Next among the natural deposits found by him is a mountain of dolomite, suitable for making bottles and extensive enough to supply the world.

He is also aware of the existence, near by here, of great quantities of a fine, pure sand, suitable for use in the manufacture of glass, and which would be considered very valuable in other parts of the world, but which, in view of the other and better deposits mentioned is not of so much importance.

In the successful manufacture of glass fire-clay, for the building of furnaces and crucibles, is indispensable; but there is no lack of that in this country. Brother Shaw has shown us samples of two kinds of which he has a very extensive claim within ten miles of this city—one a foliated tale, infusible at any point of heat to which it is ever necessary to subject it in smelting, and which has been proved to be most excellent for fire brick, etc.—the other a kind of decomposed quartz, which, though it has not yet been tried, is pronounced by good judges to be well adapted to the same purpose.

With all these materials, and others suitable for fluxing, but not mentioned, existing here in abundance and easy of access, and numbers of men in the community who have had experience in the business of making glass, we see nothing in the way except lack of capital and a determined, united effort to prevent its being made a success here. Not less than \$250,000 worth of glass

is imported to this Territory annually, and, as stated, if it were made here and to be had at cheap rates it would be used much more extensively—for roofing and the many other purposes to which it is applied in other countries.

We are pleased to learn that a movement is on foot to organize a company with a view to entering upon this important branch of manufacture, and no doubt all who are interested in the welfare of the community and the development of the country will feel to unite with us in wishing the projectors of so worthy an enterprise the greatest possible success.

SACRELIGIOUS AND HYPOCRITICAL.

BEFORE us is the April 18th number of the *Saints' Herald*, the organ of the so-called Re-organized Church, at the head of which is the eldest son of Joseph Smith. He is also editor of the paper named. It makes elaborate comments on the article which appeared in the *News* some time since, in which the fallacy of expecting the Church to abrogate the doctrine of plural marriage was exhibited. Of course, the editor of the *Herald*, who is in rapport with those who persecute the Saints and on excellent terms with the world generally, favors the abrogation of this vital and prominent doctrine. He evidently considers that the issuance of a "revelation" by the visible head of the Church would be the proper course to pursue under the circumstances. The pith of his position is incorporated in the following, which we extract:

"Would John Taylor have the courage to say to the polygamic men and women already in the practice of plural marriage, and to the thousands to whom the dogma has been so industriously taught and its practice urged so strenuously:

"Thus saith the Lord, your Redeemer and your God; hear ye, O my people in the mountains and valleys of Utah, and listen to my voice. Lo, these many years ye have been following in devious paths, and I, your Lord, command you that ye no longer walk in them. Let all those among you who have taken unto you more wives than the one wife of your youth, put them away from you. Provide for them and their children, that they have borne to you, according to the riches and goods ye possess; but put them away even as I commanded Abraham of old to put Hagar away. Let those among you whose first wife is dead (or is married to another), and who had more wives than the first wife living at the time of her death, take the one first chosen to be plural wife as your companion; and be ye married unto her as provided by the law given unto my church and published in my Book of Doctrine and Covenants before the death of my servants Joseph and Hiram Smith, and put all other of your plural wives away from you and live no longer with them as your wives. And this shall ye do that ye may keep the law of the land, and no longer incur my displeasure."

This would most likely be the tenor if not the text of such a revelation as God would give in the case if He should speak like Himself as He is revealed in the three standard works—Bible, Book of Mormon and Doctrine and Covenants."

If there were no other proof than the foregoing to show the falsity of its writer's claims to the position he has assumed as the successor of his father it would of itself be sufficient. It is not only sacrilegious, but indicates with what easy facility he could act the part of the pretender. He is correct in the intimation that President John Taylor would not have the "courage," if that is what it should be called, to issue a spurious revelation and palm it off upon the people as the voice of Deity to the people. The venerated head of the Church would not dare do what could evidently be done by this "degenerate son of a noble sire" without compunction of conscience. He flippantly frames a bogus revelation and then flimsily intimates that he understands that it is such an one as would be given by the Almighty were he to speak on the subject.

Joseph Smith, Jr., may reel off imitation revelations by the yard, but when anything of that character comes through the Presiding authority of the Church of Jesus Christ of Latter-day Saints it is the genuine article. If any man occupying a position of such immense responsibility should in that respect attempt to perpetrate a sacrilegious fraud and offend God would speedily hurl him from his station and place his oracles in hands more honest and true. But there is no danger of anything of that kind occurring.

The citation of the course of Abram in relation to Hagar is doubtless not as happy as the writer of the article could have wished. It is scarcely complete, as the "Father of the faithful" remained, to all intents and purposes, a polygamist, there being no ground for assuming that his wife Keturah was at any time dispensed with by him.

The closing paragraph of the quotation shows the dishonesty of the entire presentation. It assumes the absurd position that Joseph and Hiram Smith did not practise, and certain standard works do not teach, under proper conditions, the rightfulness of patriarchal marriage. As a fact in point connected with this claim, Bishop H. B. Clawson informs us that he and the head of the

so-called Re-organized Church were schoolmates in Nauvoo, and that it was well understood by both that the Prophet Joseph had a number of plural wives, and it was no particular secret as to who some of them were. It is a fact also that several of those ladies are now living in this city, and by them Alexander Smith, brother to the editor of the *Herald*, was confronted, they claiming, in his presence, their relationship to his father.

The chief of the Re-organized Church is, of course, patted on the back by the *Salt Lake Tribune*, the notorious organ of slander and of the anti-"Mormon" crusade. Here is what it says about the bogus revelation:

"The Mormons should remember, in reading the foregoing, that it was written by the son of the prophet—by the one who claims to hold the keys, the real priesthood of the Mormon Church. Who knows but he does?"

This is hypocrisy backed by hypocrites, for why should not hail fellows fall on each others' neck and weep. Listen to the rank deception: "Who knows but he does," yet there is not the most infinitesimal approach to a question in the mind of that *Tribune* scribe mind regarding the holding of the "keys of the real priesthood," by the person to whom he alludes. The advancing of a suggestion as to the probability of such a thing by such a source is grotesquely absurd. Such hypocrisy has not even the merit of a slender covering of ingenuity. It simply affords more evidence that the tactics of the crusaders are all turned in the direction of creating schisms in the Church. But they will have to get up something different to such fustly chaff as that to attain any success, and if they get any by whatever means they employ, it will only act as a smutter, leaving the wheat all the clearer for the elimination.

THE SIFTING PROCESS.

We are enjoined in the Scripture to acknowledge the hand of God in all things and given to understand that the Lord is displeased with those only who fail to conform to this rule. The wicked are not likely to do this, and it is frequently difficult for the righteous to see or acknowledge that God has any hand or purpose in that which they are called to suffer in the endeavor to serve Him and keep His commandments.

While it would be inconsistent to believe that the Lord inspires the wicked to oppose His work and take a course to bring condemnation upon themselves, it is not unreasonable to suppose that He permits the evil one to do so, with a purpose in view which, though inscrutable to us, is nevertheless full of wisdom. He suffered Satan to tempt and torture Job, that his integrity might be proven; and He has doubtless prevented the tempter from exercising power over individuals in other cases when it has suited His purpose to do so. The Savior said to Peter on one occasion: "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

The wise student of history is able to trace the purposes of the Almighty in the general changes which have occurred from time to time among nations and peoples in the past, and as the events which are now transpiring become matters of history, the divine hand will doubtless be equally apparent in them.

It will then be seen that the experience which the Saints are now passing through was necessary to develop in them the qualities so desirable for them to possess, and to cleanse them from the dross existing in their midst. The Lord has decreed that His people shall be tried and purified as gold seven times tried in the fire. The scenes they are now passing through are calculated to effect this end.

A number of events that have transpired in the past history of the Saints have served as sifting processes, and the probability is that those now transpiring will prove a finer and more effectual sieve than any of the past, and a greater proportion of the chaff and unsound kernels will be carried off thereby than ever before.

A country friend, in alluding to the present crisis and the probable result, said a heavy frost visited his part of the country some years ago and did much damage. On receiving the commiseration of his acquaintances for the loss he had sustained, he said he was glad the frost came. True, it killed a good deal of the wheat, but his land happened to be very foul with cockle and it positively killed all of it, so that what appeared to others as an affliction he recognized as a blessing in disguise, as it afterwards proved to be.

If there are unworthy people who now have a standing in the Church—if there are persons among us professing to be Latter-day Saints who do not value their religion above everything else the pressure which is now being brought to bear upon us is likely to show them up in their true light and rid the ranks of the Saints of them as effectually as the frost mentioned cleared the wheat fields of the worthless cockle. The evil one and his emissaries may be allowed to apparently prevail over the righteous for awhile, and some of the most faithful may be crushed beneath the oppressor's yoke, but in view of the purification that is likely to ensue from the trying ordeal and the certain tri-

umph of the work of God when he shall make bare his arm in defense of his people, the Saints ought to be able to see and acknowledge the hand of God in the sifting process through which they are now passing.

THE "WHITED SEPULCHRES."

WE have had something to say regarding an anti-"Mormon" movement among the sectarian clergymen of this city. It would have been strange indeed if these gentry refrained from taking an active hand in the hateful pursuit of an unpopular body of Christians. They represent the religious wing of the crusaders' army, their crafts being endangered by the existence and success of the "Mormon" religion, the effective obliteration of which would fill their contracted souls with delight. The members of this class of the opponents of the "Mormons" do not take kindly to an open fight. Judging from their latest movements they prefer to deliver a treacherous fire from an ambush. They know well enough defeat, in the shape of confusion and shame, would be the result of an open contest.

We have applied to one after another of them for information regarding the representation, or rather misrepresentation recently made by them to President Cleveland regarding the situation here. Each individual of them approached on the subject has, however, manifested a dumbness akin to that of the oyster. The reason assigned for this secretive attitude has been that those who participated in the star chamber conclave had entered into a solemn compact to maintain an impenetrable silence on the subject. Some of them have, however, admitted that they could see no particular reason for this sombre secrecy, going so far as to intimate that were it not for the oblige general assumption to that effect they would be perfectly willing to communicate the whole matter to the enquirer. Probably each one of them would readily state this as being his position, which would leave the matter in the anomalous situation of the whole being anxious that the utmost profundity of secrecy be maintained while the entirety was, taken in fragments, equally ready to "tell it all."

A friend informed us that there was one among the clerical representatives of religious sects who had refused to sign the document, around which it is sought to throw such an air of mystery. The gentleman referred to is Father Scanlan, of the Catholic Church. A representative of the *News* called upon him and asked if this report was true. He stated that it was. He had been approached by the clergymen of the Protestant sects to join with them and sign the document referred to. He examined the paper and respectfully declined. The ground work of this declination reflects much credit upon him, being that he considered it his special duty to "preach the gospel and refrain from interfering with political affairs." This indicated that the representation of the clergy to Mr. Cleveland is purely political, although the admission was inadvertently made by Father Scanlan. In answer to questions regarding the contents of the document, the Rev. gentleman declined to give any information, because when his signature was solicited to it he had been requested not to tell anything regarding its "inwardness;" he had agreed not to do so, and he must keep good faith on the subject.

It may be added here, however, that it is by no means a certainty as to whether Father Scanlan's name accompanied the document or not, although absolutely so that he did not sign it nor authorize any use to be made of it. About a year and a half ago he was invited to an anti-"Mormon" meeting of clergymen, for a similar purpose to that alluded to in this article. Although he withdrew from the affair, and stated that he did not wish to have any connection with the movement, to his astonishment he afterwards discovered that his name had been affixed to an anti-"Mormon" paper. There are some of the "cloth" who would not hesitate at any species of meanness in order to injure the "Mormon" community. One of them especially has manifested such a hateful, unscrupulous and lying disposition in that direction, that another clergyman has stated in our presence that he did not wish it to be understood that he agreed with his course, as he emphatically did not.

Having about exhausted all the resources of getting information as to the character of the latest sectarian priestly movement against the "Mormons," so far as obtaining it from the active participants is concerned, we are left to certain reports that have reached us. Governor Murray is credited with the inception of the affair, his object being to secure the good offices of the clergy in using an influence to retain him in office. The petition part of the document asks that the other officers who have stepped outside the limits prescribed by the forms of law and the better feelings of humanity, be also retained in their positions. And, throughout, the entire movement is of a purely political character. Thus are those meek and dove-like professed expounders of the Christian faith showing their interest in the innocent and supposedly helpless by seeking to bring distress and