

# DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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## IS IT FATE?

THE *Nez Perce News*, among some remarks, under the head of "Fatalism," about the success of systems and ideas which have been violently opposed by the masses of mankind, has the following:

"Right among us is growing and fast spreading a religion that many good Christians think is all wrong—Mormonism. But the people are quiet, temperate, prudent, industrious; the faith is growing quietly but strongly; it wants only persecution to bring it to full fruition; our Christian brethren are anxious to begin that persecution, forgetting their own boast, that 'the blood of the martyrs was the seed of the church;' and the end of it all no man can guess; but sometimes it seems as if the Turk is right: 'What is to be, will be.'"

This is eminently correct. The religious system popularly known as "Mormonism" is bound to prevail, because it is true, because it is animated and sustained by a power superior to man's, and because it is destined to succeed, no matter what forces may be brought to bear against it. People may call this "fatalism" if they please, but this work is designed and cut out to resist and survive all that is intended and used by its foes for its destruction. And the very means continually devised to extirpate it have proven, and will prove, among the most potent methods to increase its vitality and aid in its triumph.

We recognize in this the hand of Providence. "Mormonism" will not be left to die of inanition or to sleep for lack of incentive to action. Those who fight it always misrepresent it and the aims and acts of its adherents. It is never placed fairly before the world in an argument against it nor in a measure enacted for its suppression. This naturally stirs up those who believe in it to renewed allegiance and to an attitude of defence, while they rationally conclude that truth cannot be brought against it, or its enemies would not invariably resort to falsehood in their crusades.

The violent methods advised or countenanced by prominent preachers, statesmen and officials to prevent its spread or to punish its devotees, also have the effect of starting the public into recognition of its claims to general attention, and tend to create sympathy for it in humane and just-minded persons of all parties and creeds. It is kept constantly before the notice of the world and made the subject of conversation in public and in private. Its friends could not devise any plan which would bring it into such prominence as is given it by its opponents. The result cannot fail to be beneficial to it, when those thus attracted examine fairly into its claims and principles.

Opposition is life and increase to "Mormonism." It is no weakly, sickly thing that fades or wilts in scorching blasts of hatred or freezing gales of animosity. The agitation only gives it vigor and stiffens it into stern resistance and unfaltering determination. But it is not positively aggressive. Its strength is in calm and impenetrable defence, indivisible union and unshaken faith in its ultimate victory.

Those who write, and preach and legislate against it never take into account the secret power which animates, vitalizes and impels it. They foolishly imagine that its strong and complete organization is under human control, handled by the craft and tyranny of a few, while the many are in bondage, moved to compliance with priestly dictation by fanatic submission to arbitrary authority. There could not be a greater mistake. But the notion has obtained such wide acceptance for so many years that it is almost vain to attempt to correct it. Still we will try to present the truth at every favorable opportunity, and

that is, that the real moving force of "Mormonism" is a spiritual influence possessed by all its members, from the greatest to the least, which is one in essence though manifested in degree. Its recipients call it the Holy Ghost. But no matter what their enemies may consider about it, there is no question among the Latter-day Saints of its existence and operations. And it is folly for the skeptical to say that it is imaginary or the effects of enthusiasm. Its influence is a reality as much as the light of the sun, the warmth of fire, or the force of material substance in motion. It is the same to people of all nations, habits, customs, colors and languages. It comes as the result of obedience to fixed and simple conditions, and as naturally as the harvest follows proper planting.

It is this that holds the people together. It is this that testifies to them of the truth or error of what their leaders speak. And it is this voice in the soul that urges them to duty, and to make self subordinate to the needs of the system and the divine command. And as sure as it is a living active principle, animating young and old according to the strictness of their adherence to its whisperings, so sure will it remain to comfort, unite and fortify its possessors, in spite of all the pressure that can possibly be brought against them by men or governments. Yea, more. The very efforts made to force them, or ridicule them, or persuade them from the practice of their faith, have the effect of confirming and consolidating them.

We never have any fear of hostility to "Mormonism." As the *Nez Perce* paper intimates, "our Christian brethren" are taking the best course to kindle anew the flame of enthusiasm in our hearts, and to stimulate us to renewed exertion in the cause in which we have enlisted for the entire war, not for a term nor a season. Fate or not, "Mormonism" will "be" and endure and conquer. As all nations have failed to crush Judaism and the Jews through a universal warfare of centuries, so the world combined will fail to extirpate "Mormonism" and the "Mormons." For the same unseen Hand which has preserved the Hebrews and is bringing them into power and prominence in the latter days, is also to be discerned by the wise in the movements of the Saints, and will surely exalt them, after their afflictions, into the glory and dominion predicted by the modern prophets and the ancient seers!

## THE WRONGS AND RIGHTS OF IRELAND.

THE wrongs of Ireland have formed a subject for the bard, the orator, the journalist and the statesman for many a year. The sons of Erin are in a very unfortunate condition on the soil of their fathers. Away from the "ould sod" and especially on this great continent, most of them by mingling with other elements of humanity develop into useful, powerful and valuable constituents of the social and political body. But at home they are in a chronic state of unrest. Too turbulent, aggressive and mercurial to be entrusted with self-government so near to the Power that has long held them in subjection, and too patriotic, independent, brittle and unsubmissive to yield and fawn upon the hand of the conqueror, they can neither rule in wisdom nor be ruled in peace.

Sorrow for their misfortunes is felt wherever the chord of sympathy is strung in the human heart, and a desire to see Ireland freed from the woes of centuries is almost universal. But a feasible plan for the accomplishment of the wished for consummation has not yet been presented. The cry of "Ireland for the Irish" may do well enough for the thoughtless, and the "Repale av the Union" for the hot-headed but unreflecting; Fenianism, invasion from America, and kindred plots, may dazzle the warm-hearted and country-loving boys and girls who are ready to spend their money or strike a blow for the green isle, but none of these schemes are practicable under present conditions, and only serve to fill the pockets of professional "patriots," raise a rumpus that is little more than a riot, and send to British jails a few martyrs to the cause of Irish liberty.

The present attempt of the Land Leaguers to ameliorate the condition

of their country may eventually result in some good, but the methods adopted to force an issue are likely to be disastrous. Their aims are revolutionary. They wish to abolish the relation of landlord and tenant. They want to make the tillers of the soil the owners of the soil, while the property legally vests in others. Or rather, they wish to abolish all title to land other than that of the occupier and cultivator.

This would not only affect Ireland but all parts of the British Empire. The rights of property would not only be invaded but destroyed. If a landowner in Ireland can be deprived of his right and title, held through process of deed or inheritance for centuries, so can the owner of land in England, Scotland or Wales. And this attempt at revolution, nominally peaceful, but as sweeping in its intended effects as though brought about by an armed uprising, is to be made by a poor and afflicted peasantry, hungry, without resources, against a body of wealthy, intelligent, proud and influential aristocratic landlords, backed by the law and the power of the Government!

The present land tenure of Ireland dates back to the time of Cromwell. It had existed long before that period, the Anglo-Normans having invaded the island in the reign of Henry II, who was authorized by the Pope to take possession, conditioned on an annual sum to be paid into the Papal treasury. But the subjugation of the chiefs and kings of the provinces was slow and difficult, and though the Norman system was introduced and the country was governed by an English viceroy, repeated uprisings and revolts unsettled the affairs of the country during the reigns of King John, Richard II, Henry VIII, Queen Elizabeth and James I, and until Cromwell and his forces overran the island it was in a constant ferment.

The union with England, however, was not effected until 1801. Previous to that time Ireland had a legislature or parliament of its own, with a Viceroy at the head of affairs. But after the first day of that year the Irish parliament ceased to exist, and its political affairs were incorporated with those of Great Britain.

But the country has been subject to periodical turbulence from the time of its seizure by its more powerful neighbor, and the present outbreak is only the old disturbance in a milder form. The system of "Boycotting" or ruining the landlords or resident agents by refusing to harvest the crops, is a new mode of retaliation, the shotgun policy being the older and more fashionable method. Boycott brought this treatment upon himself by his petty tyranny and legal robbery of the unfortunate peasants who labored for him on the estate of which he was the steward or agent. He instituted a system of fines for trifling offenses or derelictions, which reduced the already insufficient wages of the miserable work hands to below living rates. If a man crossed a field instead of going by the road, if a stray chicken entered an enclosure, if a man was a trifle behind time at work, a fine was rigorously exacted with harsh words and threatening mien, till the oppressed people thirsted for vengeance. They learned how to wreak it from the teachings of the Land Leaguers. Although in abject penury and sorely needing their wages, they refused to harvest the ripened crops, and ruin stared Boycott in the face. Imported hands had to be protected by the soldiers, and finally Boycott had to leave to save his life. This freezing-out system is now known as "Boycotting."

The Government has undertaken to prosecute the leading men in the present agitation on a charge of conspiracy, which will no doubt be legally established by evidence and argument, but it is quite unlikely that a jury will be found to convict. They will most likely disagree, and the Irish difficulty will continue to puzzle the Government and disturb the country. England will be blamed, of course, for the troubles in Ireland. It is so easy to censure, while it is very difficult to suggest a remedy. Ireland, cut loose from England, would be a continual menace to the nation from which it was severed, and a plotting ground for foreign enemies. United to Great Britain, the government must protect the rights of property holders and put down anarchy and revolution. The native peasantry are in a miserable plight, and the absentee landlord system is largely responsible for the troubles prevailing, but law cannot compel a land-owner to

live on his estate, nor to give easy terms to renters or large wages to farm laborers.

Some practical measures, however, might be devised to regulate the relations between landlord and tenant, and to the enactment of such provisions as will aid in some degree in establishing just conditions in view of the rights of property and the claims of humanity, the Gladstone government had better apply its greatest wisdom and gravest consideration, or Erin may be the rock on which it will split into ununitable fragments.

## MEN AND MEASURES.

THAT the condition of a community is largely moulded by its leading men is a truism every where recognized, yet in a new country it is probably far more apparent than in an older one. In old places, or towns and neighborhoods long existent, one lifetime is rarely able to effect great changes in any direction, though instances are not uncommon in both the old world and the new. Saltaire, the town founded by Titus Salt for his industry and workpeople, is a grand illustration of what patience and determination can accomplish. There society was not recast, it was founded by philanthropy and intended as a model of social union and domestic life, without beershops, saloons, the social evil, or the pawnbrokers resort, and provided amply with new dwellings, gardens and grounds all under good sanitary regulations, while at the same time it was bountifully fitted with all facilities for intellectual culture and amusement.

St. Johnsbury, Vermont, is the seat of the "Fairbank Scale Manufactory," and in its way is probably more celebrated even than Saltaire, and the work there done is the product of but a single generation.

The owners of both these places put themselves in sympathy with their employees, and gave detailed oversight to everything which could give material comfort and manly growth to each member of their industrial commonwealths. Other places no doubt there are of similar character, but nowhere in Christendom is there so fine a field for moulding force as among the people of Utah. They as a rule, are pliant to recognized regulations; they have a decided regard for and a disposition to give obedience to authority; and gathering in comparative poverty from many lands, they realize the need of counsel under new surroundings; they enjoy and are grateful for sympathy judiciously bestowed; their faith and religion leads them to look for that interest which springs from thoughts of brotherhood and anticipated unity of destiny.

Coming from workshops, factories and foundries, which are here uncommon, they look upon those as friends, philanthropists and saviors who provide employment for them, or seek to establish methods by which they can enjoy that independence which springs from means honestly and squarely earned. They are not supplicants for charity, they are not paupers in heart or act, but they give gratitude to, and count as benefactors, those, who by kind words, by timely suggestions, by proffered work try to make them feel that they are among their friends.

To place a live man in a dull and soporific town or settlement, is a calamity to him. To a warm, generous, impulsive man, a cold and chilling reception is the blast of death; to a man of religious faith and fine-toned sacred thought, irreverence, Sabbath breaking, lack of order or cleanliness in the so-called house of God, would be simply appalling. To a man willing to work, ambitious to get on, to see his family respectably clad, moderately educated and well-behaved, it would be discouraging and almost heartrending to dwell in a place where there was no interest, no labor, no method or system, save that of organization established but dying or dead.

Live men make a live town. A live town is a potent power in its county or State. It means industry, prosperity, growth, and power. It means the spirit of sacrifice, of invention, of effort, of *try again*. It means unity, co-operation, amalgamation. It means reflection, study and intense thought. Its mottoes are those of the good and celebrated missionary to India, Dr. Carey: "Attempt great things," "Expect great things." It does not always wait for circumstances—it creates them; it is not ever cringing to capital; it

knows that labor is the source of all wealth. If the ideal is not within easy reach, it "stoops to conquer." It begins small; is enterprising, but cautious; does not consider failure, except as an element of future success; realizing that all triumph has run the gauntlet of experience, and often struggled in the very jaws of death.

A man easily discouraged is not a man to lead; a man without confidence in himself scarcely ever makes a mark; a man satisfied to merely subsist or exist, has not begun to live; one who never knew any one but himself and his, never felt the inspiration of living for his fellows. The narrow, dwarfed, stunted or deformed man morally, intellectually or spiritually, is not the one to place upon the pedestal of public esteem, or to be the king or ruler over capacity mightier than his own. Position is sometimes power, but it must be glorified by intelligence and wisdom, or it will bring penalty instead of profit, and a sword instead of peace. Ponder then ye wise men, the opportunities given you of humanity and God. Enlarge your souls, expand your thoughts, give every faculty full play, draw toward you the soul and brain over which you are made the temporary rulers; so shall your reign be in glory like that of Elizabeth, or of Cromwell, the giant of the English commonwealth, the echo of whose footsteps yet linger in the historic corridors of the mother country, and whose acts yet give impress to the yielding and supple character of the greatest people on the globe.

[From Friday's Daily, Dec. 31]

## THE OLD YEAR AND THE NEW.

BEFORE we can again address our readers, another year, fresh from the womb of beginningless and endless duration, will have stepped forth upon the wheel of time, to play its tiny though important part in the events of a universe; while Eighteen-Eighty, having run its course, dropped from the rolling circle will be numbered with its departed ancestors.

In this wonderful century, now speeding towards its close, each succeeding year promises greater doings than the past. As the "time of the end" approaches, all things seem to be arousing into unwonted activity. The hidden forces that move the material world are bursting through the veil that hid them from mortal eyes for ages. The spiritual spheres are ready to be approached and to join with the prepared of earth in the general movement towards an essential change in human affairs. The intellect of man is quickened to grasp and utilize the accumulated knowledge and experience of ages. The revolving globes connected with our planet are animated by the common stir, and astral influences affect things mundane in a more than usual degree. Nations as well as communities and persons are coming into more intimate relations, commercial and otherwise, contributing to the universal commotion, while earth, air, sea and sky add their peculiar vibrations, augmented and intensified, to waken all elements and beings into life.

The nearly finished year has been full of interest and importance. Its events have their bearing upon the divine plan for the progress and redemption of a world. Who, with eyes opened by the spirit of light and truth, can look back upon the deeds and doings of the year with their results, and fail to discern among them all the Eternal Hand which controls the issues of all things, while leaving mortals their agency to act on free volition? In none of these things is providential overruling more plain than in the year's history of the Latter-day Saints. At the opening of eighteen hundred and eighty, to unaided human vision it looked as though they must be overwhelmed by the influences arrayed against them. From all parts of the land the voice of powerful sects opposed to each other but united against the Saints, clamored for legislative and executive vengeance. Petitions were as numerous as the days of the year, and signatures greater in number than its hours or minutes. From pulpit and platform the cry was re-echoed for stringent measures, and the press lent its aid in the chorus of malediction. But not a finger has been laid upon the Saints to their hurt. The noise has died away