

EDITORIALS.

FAT OFFICES WANTED, NOT PUBLIC MORALITY.

The San Francisco *Chronicle* remarks:

"After all the excitement about the Mormon question there seems to be no prospect of legislation. Judging from the apathy of Congress in this matter on previous occasions, the Mormons have good grounds for boasting that they will not be disturbed. The present effort appears to have spent itself mainly in variegated rhetoric and turgid resolutions. If there was any virtue in the leading Gentiles in Salt Lake there might be some hope for successful reform of the evils of polygamy but it is a question with them, not of public morality and the good of the country, but of fat official positions."

That is a blow direct on the head of the nail. There is scarcely a "Gentile" in Utah who cares a jot for polygamy. Ask any of the men who have been sending forth falsehood for the purpose of exciting the country against the "Mormons" how polygamy affects them, and they will tell you with a laugh that it does not affect them at all; that it is merely a "cry" that their main object is to break up "Mormon" control of the Territory; that the "Mormon" majority is so great and the union so close that there is no chance whatever to break it down at the polls; and that they simply want to gain by special congressional enactments the power to run the Territory.

Some of the active agents in the work of revolution have expressed this in our hearing. We know of what we speak. There is not a "Gentile" in Utah who can truthfully say that his "Mormon" neighbor's family relations have any injurious effects upon him whatever. The great public know nothing of the real condition of affairs here; the popular idea is that Utah is one vast scene of immorality and ungoverned indulgence; pious people are shocked at the very mention of such things, and are anxious for some extreme measures to put down the evil or sweep it away; the cunning rascals who are lusting for the treasury of Utah, keep up the popular delusion by wilful lies and gross exaggerations, and think to hide up the unconstitutional and anti-republican features of the enactments proposed, by clouds of prejudice and the dust of popular excitement.

Polygamy, let it be understood, is not the object of their attack. One prominent anti-"Mormon" here told a distinguished visitor not long since, that he considered it an insult to the intelligence of prominent men to pretend that polygamy had anything really to do with the conflict. "What is it you desire then?" was the question. He replied, "we want to break up this union of the 'Mormons' at the polls, so that we 'Gentiles' may have some show in the management of affairs. The polygamy cry is the best we can raise, because everybody is down on the practice, and it is the only means of making an excitement and bringing a pressure to bear upon Congress."

A federal office-holder, but a few days ago expressed in our presence much the same view. His grievance was that his vote here amounted to nothing. He complained that he might as well have no vote at all. When asked if he could not vote as freely here as anywhere else, he had to admit that he could, but said it had no effect. He was shown that he would be in just the same position anywhere, if he was with the minority. If he was a Greenbacker in a State where the majority were either Democrats or Republicans, his vote would be as much nullified as in Utah. This only enraged him, and with a wolfish grin, common to his countenance when excited, he declared that it was this he was fighting about and he would just as soon shoulder his gun and fight in that way as any other.

Such men have come here and put themselves in direct antagonism to the people, misrepresenting and abusing the majority by every available means, and thus uniting the masses against them, and now they complain of their political impotence. They have created and fostered the antipathy which the people feel for them; they are justly despised for their falsehood, treachery and uncalled for bitterness, and the people would as soon trust the meanest imps which Lucifer has at his com-

mand as such unprincipled defamers and soured schemers as they. As to polygamy, the idea that they have any real antipathy to it or any other system or lack of system of marital relations is simply absurd.

Those persons who are circulating the nonsense which arouses the people of the East know that there is no cause whatever for their pretended spasms of virtuous indignation, but that Utah is more quiet, orderly, law-abiding, industrious, morally clean and socially pure than any other part of the United States. More than that. Some of the men who are at the bottom of the present movement to upset the present organization of the Territory, and substitute therefor an oligarchy, are notoriously loose in their moral views, and strong stories are told of their salacious proclivities. Fat offices, as the *Chronicle* says, are the objects of their exertions; either public or private morality has nothing to do with their efforts; and "the good of the country" is as far from their intentions as the welfare of the inhabitants of Jupiter.

The truth will one day dawn upon the people of the United States that they have been duped, under the cry of "down with polygamy," into an unrighteous attempt to violate the fundamental rules and essential principles of republican government, for the pecuniary benefit and emolument of adventurers and office hunters, shelled politicians and debauched pettifoggers, whose record is of the most unsavory sort, and who have succeeded in roping in a few clean men to aid in their schemes, by the same means which are now used in Congress to close men's mouths when they would attack the unconstitutional measures proposed, making them fearful of implied support of "Mormonism" and polygamy.

The polygamy cry answers very well just now, but it will not succeed for ever. The facts will come to the surface and be seen above the floods of slander and nonsense, and those who have poured forth the foul waters will sink out of sight in the pools of their own raising, as all have done in times past who have taken a similar course.

[See the DESERET NEWS.]

FARMING AND MANUFACTURES.

Adam Smith, author of the "Wealth of Nations," testifies to the advantages that accrue from having a combination of pursuits, and the close proximity of the manufactures to farms, as he says those benefits are:

"First by affording a great and ready market for the rude produce of the country, thus giving encouragement to the farmers to rotate their crops, and cultivate such things as would improve their soil, and yet would not answer for exportation in consequence of their perishable nature, and even of produce that could be exported, their own country harvest on account of its neighborhood necessarily derives the greatest benefit from the home market. Its produce being charged with less carriage, the traders could pay the growers a better price for it, and yet afford it as cheap to the consumers as that of more distant countries."

A prominent British farmer, who was foremost in advocating improved agriculture in England, Alderman Mechi, who, from his occupation and great experience, is a most competent judge, in alluding to profitable farming in England, says:

"It is precisely because British farmers have their customers, the British manufacturers, almost to their doors, and that other grain growing countries have not any manufactures, that British agriculture is rich and thriving."

As a community, we are gathering people from the nations of the earth who have been accustomed to following a great variety of pursuits. At present our country, and wisely so is agricultural, but unless we can create a market for our farmers where they can get good prices for their commodities, agriculture will wane. This we should take steps to prevent, for numerous reasons. Our object should be to combine and seek to make every branch of industry profitable. We cannot do this for our farmers by carrying their grain to distant markets, because the grain-producing countries can more than compete with us. We should, then, use our best efforts to make our own country the consumer of its own productions, especially its cheapest, by encouraging manufactures of every description, and the established farmer should be one of the first to aid in these enterprises, by his patronage and surplus means, that he may have a market for his own productions at home.

For these people who are coming from the nations we should create employment, so that as soon as they arrive their friends would be enabled to send them at once to where they could get something to do, that they need not have to roam the streets where they are subject to come in contact with the loafer and the fault-finder. The greatest good that could be conferred upon the "new arrival" is to give him profitable employment. Are we not of the household of faith, and has it not been said, "that he who does not provide for his own household is worse than an infidel?" And you may take the average man, and he has a much higher regard for the man who furnishes him the means of obtaining his daily bread than he has for him who only furnishes theories and sermons. Many of our people have the highest respect for those not of our faith who are hiring them to work in the mines and elsewhere, and would stand by them in an emergency, while these hireling priests and office seekers might go to Tophet. Then let us make use of our mammon in making friends of our own people, for if we have not been faithful in the righteous mammon who will commit to you the true riches? said the Savior.

We have done well in the manufacture of woolen goods, and the prospect looks very promising that at no distant date everything will be made here that is required in this line. The quality and yield of wool is much improved, cotton is being raised in our settlements in Arizona, and should be encouraged, so we could make our own clothing entirely from the raw material.

The boot and shoe manufacture is doing well, making splendid progress, and the most careful part of the community prefer the "home-made."

The manufacture of soap is to a certain extent a success and should be patronized.

Our foundries and machine shops are growing institutions, and no person who has the welfare of this country at heart, will import machinery or other articles that can be as cheaply made at home.

For wagons, agricultural implements, stoves, castings of every description, malleable iron in its multifarious uses, and other things, we have the mechanics, experienced hands in the above branches, and these articles should be made here, and thus business for our young men would be introduced, who have no taste for farming, teaming, or common labor. But we should commence the manufacture of iron first and foremost. Every man of sense says so, and when we get to making our own iron, these other industries would spring up like magic, for iron could be made so much cheaper than it could be brought here, and it would no longer be asked, what shall we do with our sons? There would be profitable employment for all.

THOMAS TAYLOR.

ANTI-"MORMON" MOBOCRATS PUNISHED.

A JUST JUDGE VINDICATES THE MAJESTY OF THE LAW.

From Elders R. S. Spence and D. R. Bateman, laboring in Tennessee, we learn of an exemplary instance of justice being meted out to anti-"Mormon" mobocrats. In these times of general heated prejudice against the Saints, the circumstance is all the more creditable and refreshing, and stands in bold contradiction to the criminal slackness of the courts of Georgia at the trial of the murderers of the late Elder Joseph Standing. Writing from Clifton, Wayne County, Tennessee, Elders Spence and Bateman say:

Last summer we suffered persecutions very annoying in their nature at the hands of a mob, which resulted in our having to leave a fruitful field of labor and a handful of Saints to the mercy of their tormentors. The last act of this mob was to assemble at the meeting house in which we had an appointment, armed with guns, pistols, etc., and prohibit us entering, which was successful. But this act was the last straw that broke the (legal) camel's back. All their former acts were winked at and passed over, but this one was too flagrant, and the strong arm of the law grasped the offenders, and they were bound, not in chains, but in bonds of writing, to appear at the next term of the district court, held at Linden, on the fourth Monday in February, before

his Honor, Judge Bateman. We were not there, but those who were say that the Judge and States Attorney Meeks, both spoke in very strong terms of the enormity of the offense, and said they were determined to deal justice to all, and although they had no use for the "Mormons," they would protect them in their court as well as any other sect, and fined the five accused culprits \$25 each and costs, which would aggregate about \$75.

Judge Bateman further said if they came before him again for a like offense they would not get off so lightly. We are happy to see that "Old Tennessee" can still produce some high-minded gentlemen, who are willing to enforce the laws irrespective of creed or party, and have sufficient moral courage to stand boldly forward, and mete out justice when the rights of a down-trodden people are assailed, and that people having for their object the elevating and ennobling of the human family, and who stand on the platform of liberty as erected by our forefathers, asking only such rights as are guaranteed by our glorious constitution. The platform is broad but it seems to be too narrow for some as their jostling indicates, and their desire seems to be to crush out and trample down, till might prevail, instead of right, but thanks to the honor of such men as Judge Bateman, and attorney general Meeks, the laws are still sacred, and cannot be violated with impunity. Would that the bench and bar had more of such men, and that their oath of office was held as sacred, and their honor as sacredly guarded as in this instance. American jurisprudence would then shine out in bold splendor in contradistinction to the apathy that characterizes many of our courts to-day.

"MORMON" MISSION WORK AND UNITY.

THE Bridgeport *Standard* draws a contrast between the missionary system of the Latter-day Saints and the method in vogue among the various sects in modern Christendom.

The *Standard* says:

"Not only have the Mormons always been largely engaged in missionary work, but they carry on these operations without the aid of missionary societies or funds. The way they do these things is as follows: Next Sabbath in the Tabernacle the successor of Brigham Young, may read off the names of twenty or thirty men and order them to go on missions in any part of the world he directs. He does not consult with them beforehand, and the calling of their names is generally a surprise to them, still they must immediately prepare to start within a few days. They are provided with neither purse nor scrip, but each man must go and do his work the best he can, provide for his traveling expenses and support himself abroad and his family at home during his absence, remaining at his post till he may be called home in the course of two or three years. Brigham Young used to utilize this system very adroitly. For instance, if he suspected that any Mormon was beginning to waver in his faith he would send the doubter on a mission which uniformly had the effect of making him thereafter very zealous in the cause. The difference between this system and the ordinary practice among Protestants is very striking. We organize our missionary societies to raise the funds, depend upon volunteers for missionaries, spend years in educating them, settle them in some fixed place, furnish them with means of support for themselves and families, provide books, printing presses, schools, &c., which is altogether a very cumbersome method compared with the unencumbered, free-going Mormon missionary, consequently the Mormons are able to send out ten men to our one, each one of whom with no family around him, can give his entire thoughts to his work and go here and there over his field of labor whenever the prospect seems best. It is an admirable system for them, but impossible for us."

The *Standard* and other anti-"Mormon" papers might compare with profit these diverse missionary systems with the plan instituted by the founder of the Christian religion. He called his disciples and sent them out "without purse and scrip," they went forth at His command without hesitation; they were not

consulted as to their destination nor the length of time of their mission; they were not provided with funds by way of salary, nor any other aids of this character for the prosecution of their labors; freely they had received, freely they were required to impart the gospel and its ordinances and benefits.

In the same manner the missionaries of the Church of Jesus Christ of Latter-day Saints are called, sent out and expected to labor in the interest of humanity, and in the same way they respond and carry the message of glad tidings to the ends of the earth, counting no hardships too great to be endured when necessary, and making duty first—before wife or children, houses or lands, and indeed before life itself.

The modern style is an invention of modern Christendom's, just like many of their ordinances, doctrines, tenets and modes of church government. They may claim that these are improvements—that is, "improvements" on the plan devised by the Divine Master; departures from the modes and doctrines which he established, without any command or permission from Him to institute the change.

If the people called "Mormons" follow the ancient pattern they have precedent in their favor, the positive commands of the Savior for their guide. But they have been blessed with further instruction, which enables them to proceed with confidence; and that is, the revelations of the Lord Jesus Christ, given in the present age and under existing conditions. These are exactly similar to those given in the primitive Christian Church, and thus we have a double authority for these measures. Why, then, should any fault be found with the "Mormons" for this? The *Standard* says:

"The Mormon system is absolute. It is even more so than the Papal system. Every part of the machine is under one head and he moves it at will. The people vote as he wills, and change their votes as he orders. They come and go at his pleasure and believe what he reveals or declares to be the truth without question."

Now this is where people who do not understand our Church make a great mistake. They hear all kinds of stories about "Mormon absolutism" and "Mormon submission," and form their conclusions accordingly. There is some apparent reason for this, though none in reality. Men are called at a Conference to go on a mission to some distant part of the world, and as a general thing they respond at once. Occasionally a man backs down or assigns reasons why he cannot comply and does not fill the mission, or it is postponed until he is ready. But there is nothing on earth to compel him to go against his will. He is perfectly free to go or stay as he chooses. What then is the influence that prompts this very general response to a call of this kind? Simply personal conviction that it is the call of duty, and a conscientious desire to perform that duty no matter how unpleasant it may appear to be. They who cannot understand how potent that influence is in the soul of a Latter-day Saint, cannot understand the "Mormon" system nor the "Mormon" question for it is the key of the whole matter. And if going on a mission, as is claimed drives away all doubts and makes a weakling zealous in the cause, is not that pretty good evidence of the truth of the system he is sent to advocate?

As to the voting question people are greatly mistaken. The force that unites the "Mormons" in politics as in religion is not any power of man or cast-iron system. The people see and sense the need of union because of their numerical weakness and the tricks and schemes of their adversaries. Every man or woman in Utah is as free as any person can be in any part of the globe, to vote for or against a measure or a man. And one proof of this lies in the fact that the ballot is secret. There is no way by which it can be ascertained how any person votes, unless he chooses to tell it himself. If, then, the people vote alike, it is evidence that they do so from choice and not from compulsion in any sense.

It is also erroneous to say that people have to believe without question what some man declares to be the truth. The idea is grossly absurd. People believe in consequence of some evidence presented. No one can be made to believe by compulsion. It is only by argument, persuasion, reasoning and such in