

# DESERET NEWS

WEEKLY

TRUTH AND LIBERTY.

WEDNESDAY, - JAN. 8, 1879.

## FROM TUESDAY'S DAILY, DEC. 31. THE COMING DAY.

THE year of our Lord eighteen hundred and seventy-eight has reached its closing hours, and soon will be no more. We have no tears to shed over its departure. We hope our readers have no cause for mourning over any of its days mispent or its opportunities wasted. In any case such sorrow is unavailing. Resolves may be of great worth, regrets are of small value. Robust humanity presses forward, determined to make the future more than compensate for the past.

We are living in a lightning age. Each succeeding year develops forces that make its successors more momentous. Events of great magnitude follow each other with marvelous rapidity, and all betoken a great crisis near at hand.

To the Latter-day Saints this is highly significant. The "day of the Lord" is approaching. Every new year is more and more fruitful in the "signs of His coming." We should be better prepared for the changes to take place and to stand when he appears. But the lapse of time has varied effects upon different persons. While some look forward and discern the near approach of the grand consummation, others look back over disappointed expectations, complain that the "Lord delayeth his coming," and begin to doubt the fulfillment of his promises.

We trust that our friends are not numbered among the latter. The present is bright with the sunshine of hope and luminous with the rays of prophecy fulfilling. And the future is pregnant with triumph and glory for those who endure unto the end. Let us not well to-day and joyfully anticipate the morrow, while the dead past is left to bury its dead.

May eighteen hundred and seventy-nine prove a blessed and happy new year for the people of God, who have come up through much tribulation, and have thus far overcome. May the gospel be widely disseminated, thousands of the scattered poor of Israel be gathered, and the spirit of righteousness and truth increase in Zion. And while the Temples approach completion and the spirits of the departed sing psalms of joy over the work performed for their redemption, while the ransomed of the Lord on high are making ready for the descent to earth with the King of Kings, let those who are called to prepare the world for the great day, remember that the time is short.

## A SUCCESSFUL INDUSTRY.

THE folly of importing anything which we can produce at home as well and cheaply as it can be produced abroad, has been repeatedly exhibited. Argument and experience have both given it clear demonstration. Yet we continue, in this Territory, to purchase from outside markets, many articles that can be and are raised or manufactured within our borders, by our own friends, and the production of which would be of great benefit to the community in furnishing employment for the labor that would otherwise remain idle.

We will now refer simply to one article in general use, the consumption of which is, to a certain extent, a gauge of civilization. It is soap. The more soap used, it is said, the greater the civilization of a nation or a community. This test may be open to some objections, but there is "something in it." About 20,000 pounds of soap per day is used in this Territory. Up to the present time nearly all this has been imported. Including the fancy toilet kinds, as well as the common sort for laundry purposes, Utah pays for soap about \$500,000 per annum, not less.

Every cent of this ought to be kept in the Territory, or, in other words, this half a million dollars might just as well be paid to home producers as to outside dealers, to the immense benefit of the Territory in many ways.

It is true that several abortive attempts have been made to supply Utah with home-made soap. Much money has been sunk in several enterprises of this character. But it is often the case that some men's successes are built upon other men's failures. The present should always profit by the past. This has been exemplified very recently in reference to soap. Last week Mr. Henry Snell, who has ventured considerable capital in the starting of a new effort to supply the home demand, turned out a batch of 5,000 pounds of "Pale Sapon," which, being placed on the Salt Lake market, was sold to merchants in forty minutes. Its appearance was its own recommendation. Wholesale buyers accustomed to handling soap, pronounced it the best ever made here, and superior to Kirk's, which is the favorite laundry soap in Utah. It is brighter, clearer, better "grained," and sold by the box at a little less price than Kirk's. Practical trials with Snell's soap prove it to be as good as it looks. There is no doubt that he will be able to dispose of all that he can make with his present facilities. His factory is in the Nineteenth Ward near to the track of the Utah Central. He will soon place upon the market some toilet soaps, and he intends to extend his enterprise as fast as circumstances will warrant. This is very encouraging, and the endeavors of our home manufacturers to supply the home demand ought certainly to be supported by the entire community.

We have received samples of soap made by Mr. Thomas Harris, whose works are in the north-western part of the city, near the race track, and find them most excellent. The laundry soap is pronounced better and cheaper than the imported, and the white Castile and red Castile made from pure oils, are a splendid article for the toilet. If these soaps become properly known, Mr. Harris, who is now struggling against the tide and deserves help, will have no difficulty in selling all he can manufacture. These, with the Snell soap, can be obtained at John C. Cutler's commission store, where a specialty is made of goods produced at home. The "Pale Sapon" can also be had at Z. C. M. I., 13th Ward Co-operative, and other stores in town.

With the facilities at hand for manufacture, Utah ought not to import a pound of soap. If consumers would ask for the home-made article when they make their purchases, they would stimulate dealers to support the home producer. And while the people obtain a good article upon which they can depend, employment will be furnished for ready hands, and the whole community will receive the benefit of the retention in the Territory of many thousands of dollars, that now flow out in a continual stream to enrich outside traders and producers. Buy home-made soap.

## YIELD OF PRECIOUS METALS.

ACCORDING to the annual statement of Wells, Fargo & Co. Utah's production of the precious metals for 1878, exhibits a falling off of a little over two millions from her total for 1877. This is offset, however, by about one million dollars in consequence of the reduced value of silver and lead, which are its chief mineral products.

But Utah is not alone in her reduced mineral production for the year. Nevada has a shrinkage of over sixteen millions and Colorado of over a million.

These figures are probably as nearly correct as possible. Wells, Fargo & Co. have the best means of collecting reliable information on this subject, and Superintendent Valentine is eminently qualified for the task of massing the details and presenting an estimate that statisticians may depend upon.

When the people of Utah cease to be misrepresented, or when the facts concerning them are sufficiently known to refute the slanders so actively circulated, capital will not, as now, be scared from large investments in this Territory, and Utah will move forward to her proper

position as the richest silver and lead producing region of the continent. Read our western dispatches for a summary of the yield of precious metals on the coast for 1878.

## NATIONAL FINANCE.

WITH the opening of the New Year the country stands on a sounder financial basis than has been secured for a long time. By the terms of the Resumption Act, taking effect January 1st, 1879, legal tender notes may be exchanged for gold at the Assistant United States Treasurer's office in New York in sums of not less than \$50. This makes greenbacks equal in value to gold. Most people will prefer them to coin, being more portable and convenient. For fractional currency, silver and nickel are superior to paper, as the latter wears out easily, lasting, according to Government estimate, only about fifteen months, while coin lasts thirty years.

It is not designed, as some advocates of irredeemable paper money claim, to withdraw the greenbacks from circulation. They are to be retained as a part of the permanent currency of the country to the extent of \$300,000,000, but to be redeemable in coin and re-issued.

National finance is a subject little understood and upon which some of the ablest minds in the country are divided. But the whole civilized world makes gold the standard of value. Why gold should be thought more of than any other commodity, is an open question which does not affect this matter. Gold will be taken, generally, in exchange for other articles. It is therefore coined to facilitate exchanges. This is the principle that underlies the money question. When coined, gold bears the warrant or guaranty of the Government that it is of a certain fineness, or is in quantity of a certain value, and the receiver has the assurance that he can exchange it for any article which he has to part with, a full commercial equivalent. This is easier than testing, weighing and proving its value himself. Paper money, so-called, derives its value from its convertibility into something which has intrinsic worth. Stamping it with the statement that it is money does not make it such. If, however, it is a promise to pay, issued by a responsible party, it supplies the place of that in which it is redeemable, and being simple and convenient is preferable to coin. And its value as a means of exchange will be gauged by the probabilities of its full redemption. A draft or a bank note is not money, it is merely a means of facilitating exchanges by temporarily taking the place of money.

Government might stamp a piece of paper with certain words declaring it to be a dollar (why not call it a hundred, or a thousand dollars at once?) but if the paper is not redeemable in that which is generally recognized as money, although law may make it a legal tender it will certainly depreciate. A debtor could force a creditor to receive it as a dollar, but sellers could refuse to take it at all, and demand real money or a real equivalent for the merchandise for sale; bankers could and would soon refuse to receive it as cash; it would be useless for foreign trade and government would be forced, in order to keep that "fiat" dollar afloat, to fix by law the value of things which it is designed to purchase. The history of the French "assignats" would probably be repeated.

As a war measure the issue of paper redeemable at a distant date was a public necessity. It fluctuated in value with the probabilities or improbabilities of redemption. What condition would paper in lieu of money be likely to reach, if backed by no prospect or even promise of redemption? Its advocates claim that it would be a full legal tender for Government duties and taxes as well as private debts. Why should the Government ask for any duties or taxes from producer or trader, if it can make money simply by stamping paper with its fiat? We admit with them that labor, not gold, is the basis of wealth. But gold represents the labor that brought it forth, as wheat does the labor ex-

pended in that product. How much labor in comparison, does a slip of paper with "One Dollar" stamped on it represent? A dollar's worth of gold is an equivalent for a dollar's worth of grain, and so is a dollar's worth of paper or potatoes. But as a representative of labor, the slip of paper would be actually worth little more than a cent.

We regard the resumption of specie payment as a return to a sound financial system, the beneficial effects of which will be gradually, but surely felt, throughout the country. And believing that if the hoarders of wealth will unlock their treasures, embark in business, circulate the money available, and thus give animation to all branches of trade and industry, there would be enough to meet all the requirements of commerce, we hope that neither inflation nor contraction will prevail, and that the balance of power will rest with those who are guided by the wisdom of experience. In which case, through the confidence that will be founded upon an unshifting basis of national finance, the United States will enter again upon a career of prosperity, and eighteen hundred and seventy-nine will, in this respect, prove a happy new year.

## "CURING THE PROBLEM."

THE REV. JOSEPH COOK has been ventilating his views on the "Mormon" question in Association Hall, New York. He sees only two methods of "curing the Mormon problem;" one is, "the keen edge of the sword," the other "the keen edge of the Christian school." He says: "If we are not sharper in our attack, Utah will be in the Union, and then God knows whether the festering ulcer will not be finally cured by civil war."

The Rev. Joseph dabbles in so many different waters that it is not surprising he should become somewhat confused. Like many other public men who touch upon a variety of topics, he takes much for granted that he reads in newspaper communications and hears from Dame Rumor. He also jumps at conclusions without looking before he leaps. Of course he displays his ignorance to the informed, while he passes for an authority among the uninformed. As an instance of his shallowness, he made a statement a short time ago that when the Sacramento river overran its bounds, while white men fled, the "noble Chinese" took their shovels and went to work, and thus saved the city of San Francisco. A city set upon several hills, with a big bay intervening, endangered by a river that cannot come near it! The idea of sentiment from the mercenary Mongolian, and exalted heroism from the "noble Chinese."

Mr. Cook knows about as much of the "Mormon" question as of California geography and Chinese character, and is chiefly remarkable for the construction of peculiar sentences, which, striking favorably upon the Boston ear, have given him prestige. Some of them are so peculiar as to be obscure, not to say ridiculous. It is certainly singular to talk about "curing a problem," whether the cure is to be effected by the "sword" or the "school," and the lecturer's linking together of "Mormonism" and the Chinese question is equally strange. Says he, "Beyond Mormonism looms the Chinese question, a dull, thunderous, copper haze."

The gentleman's remarks on the "problem" are marked with the inconsistency which usually distinguishes the statements of our adversaries. In one breath he takes comfort from the idea that "Young Mormon leaders are becoming disgusted with polygamy," and in another laments over the alleged facts that "within two years there have been more Mormon marriages in Utah than within the same period at any other time;" that "three or four hundred missionaries are now advocating Mormonism abroad, and that 2,000 immigrants have passed through to Utah during the past year." Thus "Mormonism" is said to be dying out, and yet is so much alive and so dangerously vigorous that "if we are not sharper in our attack, Utah will be in the Union," which would be truly a terrible thing, especially when one considers what a pure, virtuous, and

saintly State is New York, with its sweet, spotless and unsullied capital, and the awful danger to which it would be exposed from association with the wicked little State of Deseret.

Would it not be quite as well for Mr. Cook to spend the force of his complicated sentences upon real evils "festering" right under his own nostrils, and show the powerful effects of the "Christian school" in correcting them, instead of threatening Utah with the "sharp edge" of that school—whatever it might be—and with the sword if the other fails, which it is quite likely to do, judging from its impotency in the past?

We are afraid that when looking upon this matter the Rev. gentleman's vision is impaired by that "dull, thunderous, copper haze," and therefore he is not able to discourse intelligently upon it. Meanwhile the "Mormon question" will continue to trouble and puzzle as much as ever those who are foolish enough to work it up into a "problem," but it will prove a beacon light to the honest inquirer after eternal truth, by which he may learn how and where to ground his feet upon the rock of salvation.

## LET CONSCIENCE RULE.

THE Cincinnati Times devotes nearly a column to the "Mormon" puzzle. Its conclusions are summed up in this way: "Insist on the value of conscience in settling this question. It is a good enough argument, if argument is to come."

This suits us exactly. We consider it a question of conscience, and therefore conscience should decide it. If so it is not a question for legislation, it is not a proper object for the terrors of the law nor the arbitrament of the sword.

But whose conscience is to decide? The Times says: "Dispute the truth of the testimony which conscience bears to those who oppose the general drift of opinions on this subject." This would entirely destroy "the value of conscience in settling this question." On this principle the Christian religion would never have been established, no innovation of any kind would prevail, but the world, wedded to old ideas, would move along in the groove of ancient conscience perpetually inherited.

If conscience is of any value in the matter at all, the consciences of those who are primarily and immediately interested must be the arbiter. What would have been the fate of the religious refugees who founded this great nation, if they had been judged by the principle which the Times enunciates? "The general drift of" what were then considered "the best opinions," would have been just as much opposed to the testimony which their conscience bore, as the present "general drift" is to ours. It was on just such an idea of the repudiation of the testimony of conscience when opposed to the general drift, that brought about the crucifixion of Christ, the persecution of the primitive saints, and the awful crimes which have been perpetrated in the name of religion, in all ages.

If there is any right more plainly guaranteed than another, by the constitution and spirit of the American Government, it is freedom of individual conscience, no matter how much it may be opposed to the general drift. Those that are considered the best minds sometimes change the drift of their opinions, and what the best minds of one age held as indisputable truth is rejected by the best minds of the age succeeding.

We are quite agreeable that conscience should govern in the "Mormon puzzle," but it must be the "Mormon" conscience that decides for the "Mormons" or the rule would be a farce and if that is left free as it ought to be, the so-called "puzzle" will at once disappear.

## THE DRAMA AND ITS REGULATION.

THE following letter from the celebrated actor, whose name is signed thereto, in answer to a question from the editor of a religious paper, has been copied into several of the public journals: