



GEORGE Q. CANNON.....EDITOR

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LEARN A TRADE.

ACCORDING to the report of the Prison Association just issued we see it stated that of the 13,496 prisoners in the penitentiaries of thirty States in 1867, seventy-seven per cent., that is more than three quarters, had not learned a trade. This is a significant and impressive fact and one that should not be lost sight of. It speaks highly for the effect of regular habits upon those who learn a trade. Young men, to acquire the knowledge of a trade, must be industrious and cultivate habits of application. These are a safeguard against temptation. Those who work at a trade for a living are kept too closely at their business to have their minds occupied by evil thoughts; they have but little time to study mischief.

It should be the aim of every parent to teach his sons some handicraft. Whether they follow their trades for a livelihood through life or not, they will find the knowledge very convenient and useful. A man who has a good trade is comparatively independent; he can follow it or lead out in some other direction; but if he enter upon another branch of business, he has his trade to fall back upon in case of failure. In this country there has been considerable indifference manifested by young men about acquiring trades. There have been reasons for this in the past. In a new country like ours there were so many directions in which the help of sons has been required by parents that they could not well be spared to spend the time which is required to learn a trade. But circumstances are different now to what they have been previously. If parents so wish, there are but few who cannot arrange their affairs so as to spare their boys for the length of time necessary to learn some useful trade.

A boy who has the opportunity granted to him of becoming a thorough workman is in a far better condition, even though poor, than he would be without a trade, if left a moderate amount of means by his father. While he has health, if he should be industrious, his living is sure for him wherever he may be; and his chances for securing a competency are much better than if he did not have a trade. But the complaint which we hear from master-workmen is that if a boy comes to learn a trade, he expects so much wages that he is more a bill of expense than otherwise, and on this account they are tired of taking apprentices. There is, without doubt, considerable truth in this statement, and it arises, chiefly, in our opinion, from the fact that trades are not valued. A boy who sees the advantages which he will gain by acquiring a trade looks forward to the time when he will be a thoroughly good workman, and, in his mind, the question of wages becomes a secondary one. This is the feeling which should prevail, and whenever it shall, then apprenticeships to useful trades will be sought after, and the effect upon the youth cannot fail to be beneficial.

"PURE CIVILIZATION."

THE Colorado *Chieftain*, of the 8th instant, contains an article on "the Mormon Question," in which the writer alludes in the most hopeful and congratulatory tone to the wonderful changes which are on the eve of being accomplished in the circumstances of the people of Utah by the construction of the great Pacific railway. He thinks, besides

"Infusing new life and activity into every department of trade and commerce, it fairly promises to accomplish more in the way of solving the Mormon question than any act of Congress, or the presence of hostile armies."

Our people have been nestled, the writer says, "in the sequestered home of their adoption, far removed from the refining, exalting and ennobling influences of true civilization." Legislative action, the interference of United

States troops, the contrivances and suggestions of moralists and the opposition of Congress have all been tried to overthrow the institution of polygamy, but in vain. The whole question seemed as far from solution as ever, until the Pacific Railway made rapid strides in this direction. It brought with it:

"The germs of a higher and purer civilization than has heretofore been known among the Latter-day Saints."

If we did not know the gross ignorance that prevails in many quarters about us—and among no class more palpably than newspaper writers—we would think the last sentence ironical. Before the advent of the railroad and at the present time drinking saloons, gambling saloons, houses of ill-repute, the social evil and its attendant disease were and are unknown in Utah. What, then, are we to conclude are the germs of this higher and purer civilization which the railroad is to bring, and which has not heretofore been known among the Latter-day Saints? We know what the men who talk so much about "true civilization" and its refining, exalting and ennobling influences would bring if we would let them. They would bring us drunkenness, gambling, profanity, prostitution, disease, and every other vice. These are the evils which they would, if they could, engraft upon our society, and call them "the germs of a higher and purer civilization than we have ever known."

There are men—and if we did not think the writer of the article in the *Chieftain* ignorant we should set him down as one of them—who would rather see the people of this Territory idle, profane, dishonest, diseased and vicious than to see them manifest the qualities which they do. If in Utah women were dragged down to degradation, and used for the basest of purposes and then cast aside ruined and helpless, instead of being protected, honored and her virtue valued higher than her life, such men would utter no word of condemnation. That would be the practice of "true civilization."

We have heard people who called themselves religious express their hatred against us because of our virtues. Our virtues, they said, made us the more dangerous. If we were a corrupt, degraded people, indulging in every bad habit, and giving countenance to every form of vice, we would not have influence, could not prevail, and, consequently, would be too low to be feared. But as we are not a people of this kind, they wage war against us and want us destroyed. There is one merit which such an admission possesses—it is true. It is more honest and fair to candidly give these true reasons for wishing us overthrown than to make the flimsy pretext which the *Chieftain* offers. Its talk about "true and pure civilization" neither deceives itself nor anybody else who knows anything about Utah or the "Mormons."

SMALL POX.—From the Deseret Telegraph Line we receive the news, forwarded by the Operator at Brigham City, that the Small Pox is very bad at Corinne.

By letter, under date of the 12th inst., from Brother George Farnworth, of Mount Pleasant, San Pete county, we learn that Small Pox has made its appearance in that town. He says:

One of our brethren, who had been working on the railroad at the Promontory returned some five or six weeks ago, and by some means brought with him the small-pox, which broke out on him in about a week after he reached home. His wife and children have been down with it, and had it in a severe form; but none have died, and all are fast recovering. Bishop Seely and the authorities are using every means in their power to prevent the spread of this disease, and I think will, with the blessing of God, succeed. We have built four good comfortable log houses, a mile and a half distant from town and close by a beautiful spring, so that if any others are attacked by small pox they can be removed there, and be attended by persons who have had the disease."

Such precautions under such circumstances are necessary, and they cannot be too strictly carried out. If proper steps be taken whenever small pox makes its appearance in any of our cities or settlements, its spread can easily be checked by removing those who are attacked by the disease to a suitable place or places prepared for their reception, and prohibiting all intercourse with them until all risk of infection is removed. This may create ill-feeling, as we recollect, such a course taken by us did, on one occasion, while acting as agent of the immigration in the States, towards some members of a company among whom this disease had made its appearance. They felt aggrieved at being selected from the company and quartered by themselves, and they could see no propriety in such a proceeding. But it had the effect of preventing the further spread of the contagion. In many cases people are so selfish and unreasonable that they will run almost any risk

themselves, or have the health of the entire community jeopardized to any extent, rather than submit to a little inconvenience. When contagious diseases break out in a place, it is due to the people that prompt, and stringent measures be taken by those in authority to check their spread, and at such times individual convenience must frequently be sacrificed to the general good.

In publishing these items about the small pox our object is not to create alarm, but to warn the people to be on their guard to prevent the introduction of this disease into our midst. Latter-day Saints should be the last people in the world to be alarmed at pestilence, for while their faith prepares them to look for its increased spread, it, at the same time, furnishes them with the means by which they can be preserved from its ravages. The thought has forced itself upon us, since the Word of Wisdom has been so urgently pressed upon the attention of the people, that there were good reasons for dwelling so much upon this point which we did not understand at the present as clearly as we would after awhile. It is an old and very true saying that "a prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

SINGLELINE, the White Pine correspondent of the *Territorial Enterprise*, has announced a new method—and which in this age of grand inventions cannot surely be difficult to obtain—by which the question of polygamy can be solved. It is, to use his own words, "a good, cheap, smelting process." By such a process the miner can live upon his own mine like the farmer upon his own land; and as there is lead ore, he says, with silver in it all over the part of Nevada in which he resides, and Southern Utah, clear on to the Colorado river, and he does not know how far beyond, miners would then become very numerous, and then the question of polygamy would be settled! A simple method and one that deserves the attention of the world is this of "Singleline's!" Two objects would be accomplished: White Pine and Nevada generally would be melted up—a fate that will doubtless befall them anyhow if they will only wait a little longer—and the vexed and troublesome problem of Utah be solved. His proposition should be listened to, and the inventive talent of the country be brought to bear upon the discovery of a method which promises such grand results. "Singleline" may yet become a statesman; such talent as he possesses should have a broader sphere for its exercise than White Pine or even as correspondent of the *Enterprise*.

Speaking of grasshoppers "Singleline" in his correspondence to the *Territorial Enterprise* says:

"At their present rate of hatching and traveling they ought to reach Carson early this fall, and attack California next summer. I do not think the Sierras will bother them in the least, because I have seen them hopping about on the snow banks, 10,000 feet above the ocean level—they had no boots on and did not seem to mind it much. The grasshoppers will do well in California. They are fond of good, tender vegetables, and they know the best article, and always select the best for dinner—they only eat but one meal per day, and that takes them all day. They go to roost at sundown. They will assist the silkworm to eat mulberry leaves after the tender vegetables are all gone. They do not like smoke and are a little afraid of fire. They may be kept out of a small garden by smudge fires constantly burning, but if they have been traveling and are very hungry they will eat up a garden before the smoke can be started. If they get to California I hope the pious people over there will form a society to promote the eating of grasshoppers according to Bible authority, as laid down in book Leviticus, chapter XI, verses 21, 22."

THE conversation which was reported as having taken place between President Young and Senator Trumbull, who was one of the Chicago Commercial party, has called forth remarks from some of our contemporaries, which, in some instances, are very nonsensical, and utterly unworthy of notice. They betray such ignorance and bigotry. It would only be a waste of ammunition to allude to such articles. But the *Sacramento Union* has a short article on the subject. The writer seems to be of the opinion that there is a disposition here to force an issue on the "Mormon problem." After commenting on our peculiar institution, he says it is a pity that we cannot see our position and correct "the evil," "for," he adds,

"In truth they have done much, under the management of Brigham Young, to deserve the good wishes of mankind. A more industrious, frugal and temperate people can nowhere be found, and we should be sorry to see them in such defiance of law as to bring sure destruction upon the pleasant places they have rescued from the desert."

We thank the *Union* for its truthful words, and the high estimate which it places upon the qualities of our people; but we can assure it, that the same wisdom which has guided them thus far, and led them to achieve their present prosperity, will still prove sufficient, if they will listen to it, to enable them to maintain undisturbed the pleasant places they have rescued from the desert.

THE New York *Tribune*, in writing upon "Our Chinese," admits that while it has given some time and thought to the problem of Chinese immigration, it has not attained a final solution, and has no opinion respecting it that it seeks to impose on others. It may be that further knowledge and consideration, it says, will induce it to unite in the demand that this immigration be stopped, though its present leaning is adverse to this. But whatever may be or should be done as to future sojourners from the "flowery land," the *Tribune* thinks there are certain intermediate propositions which no Republican or true Democrat, no American of Revolutionary faith or stock, and, above all, on Christian, can possibly demur to. One of these propositions the *Tribune* sets forth as follows:

"Most of us profess to be Christians, after some sort, and expect the conversion of China to Christianity. But every Chinese who spends a few years in America, and then returns to his native land, (as nearly all who survive, do, become inevitably an obstacle to the conversion of his countrymen. He says to them, 'Never believe what these missionaries tell you about Christians and Christianity. I have tried them thoroughly, and know by sad experience that they are ruffians, robbers and cruel tyrants, abusing the weak and helpless stranger as no true disciple of Confucius ever did or will do. Beware of them! Five thousand pious missionaries may wear out their lives commending Christianity to the Chinese without counteracting all the evil that the Californians have already done.'"

In the next proposition the *Tribune* quotes from the speech of Hon. Eugene Casserly, U. S. Senator, which he recently delivered in San Francisco, and in which he calls the Chinese:

"The most frugal, industrious and ingenious people on the face of the earth."

Because they possess these qualities the Senator wishes energetic means used to keep them out of the country, and the *Tribune* says, while it does not finally decide that Chinese Immigration is a good thing, it is strongly moved to do so by such arguments as these of Mr. Casserly. It thinks that if this be sound, logical statesmanship, then the Chinese have only to become idle, dissolute, clumsy and rapacious, to render them valuable acquisitions to a rising State.

DISCOURSE

By Pres. BRIGHAM YOUNG, delivered in the New Tabernacle, Salt Lake City July 11, 1869.

REPORTED BY DAVID W. EVANS.

I need the attention of the congregation and the faith of those who have faith; I need the wisdom of God and His spirit to be in my heart to enable me to speak to the edification of the people. Although I have been a public speaker for thirty-seven years it is seldom that I rise before a congregation without feeling a child-like timidity; if I live to the age of Methuselah I do not know that I shall outgrow it. There are reasons for this which I understand. When I look upon the faces of intelligent beings I look upon the image of the God I serve. There are none but what have a certain portion of divinity within them; and though we are clothed with bodies which are in the image of our God, yet this mortality shrinks before that portion of divinity which we inherit from our Father. This is the cause of my timidity, and of all others who feel this embarrassment when they address their fellow beings.

While we are administering the sacrament I will read the 16th verse of the 10th chapter of Corinthians, where Paul, speaking of the administration of this ordinance, says "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

There are many passages of scripture which refer to the administering of the sacrament. A saying, direct from the lips of Jesus, has not been understood by all those who have believed in His name. When He was about to take His departure from this world He called His disciples into an upper room and He took bread and brake it and blessed it and gave it to his disciples, and said, "Take, eat; this is my body." He then took the cup and blessed it and gave to His disciples, saying, "Drink ye all of it." If we were to stop here, I think it would be more difficult to understand than if we were to read the rest of His sayings on this subject. This is my body which is given for you; this is my blood of the New Testament. This do in remembrance of me; I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

We do this in remembrance of the death of our Savior; it is required of His disciples until He comes again, no matter how long that may be. No mat-