

## EDITORIALS.

## OUT OF WORK.

THE cry of distress which comes across the sea is truly lamentable. Winter has overtaken many thousands of working people who are totally unprovided to meet its emergencies. "Out of work," with most of them means out of bread, and unless a change soon comes, out of home. Charity in its eleemosynary sense will not be lacking. Benevolent societies and generous people among the wealthier classes will contribute to alleviate the sufferings of the indigent. But this will only touch the edge of the calamity and leave the heart of it without help.

One of the causes of this widespread trouble is doubtless the change in the balance of trade in this country. The United States, which used to buy extensively of Great Britain now sells to her. Our raw material went to her manufacturing districts to be returned in fabrics the cost of which fattened England, while it crippled America. Now we not only raise the material but make it up, and many articles for which we used to depend on English handicraft are now made at home in quantities to supply our home demands and leave a considerable surplus for exportation.

England's ports are free to the world. Her own manufactures are unprotected. And while other nations cast the shield of protection around those industries which need that fostering help, her unrestricted free trade policy has brought disaster upon her large centres of trade and labor.

This Territory may learn a lesson from the present sad experience of the "tight little island." If we go on importing without more than a balance of exports, if we give no preference for our home made necessities, but buy according to our fancy, and think foreign goods the best, poverty and distress will increase upon our hands and "out of work" will be the cry of idle crowds in Utah.

## IS JUDAH DOOMED?

THE Israelites of New York have been quite excited for several days past by the declaration of Prof. Felix Adler that the Jewish race is doomed to die. Prof. Adler is the leading spirit of a society of Hebrews in New York, calling themselves "Humanitarians." He is the son of the ex-rabbi of the Fifth Avenue Temple. The gentleman recently paid a visit to this city, and made brief but keen and critical inquiries into the doctrines and system of the Latter-day Saints. He is an able, learned, shrewd and liberal-minded man, but is naturally skeptical, though not infidel in his notions. He has faith in "religion," viewed in the abstract, but not in religious systems. He is a great advocate of the kindergarten system of juvenile education, is an original thinker, and delivers public discourses in Standard Hall, New York, every Sunday.

Prof. Adler's argument was that races as well as individuals are subject to natural law, and sooner or later must die. He predicted the impending dissolution of the Jewish race, and his utterances set the 70,000 or 75,000 Hebrews of Gotham in a flutter. A number of rabbis have emphatically protested against the Professor's conclusions, and given their reasons for maintaining the contrary.

But their arguments are chiefly founded on the tenacity of Jews to their religion. They speak of the increasing number of synagogues, of the strength of Hebrew societies, of the wealth of their benevolent institutions, of the active interest in European and other Jewish conferences, and of the establishment of theological schools for the education of teachers of Judaism. All this we believe to be correct. But Adler's prediction was not so much in reference to Judaism as to the Jews. He did not speak of the decadence of their faith, but of their race dissolution, which is altogether different.

However, we see no reason to an-

ticipate the disappearance of the race distinction of that branch of the human family, which has preserved its identity through all the mutations of time, the rising and falling of empires, the wars, revolutions, famines and pestilences, the ebb and flow of humanity's tide for more than thirty centuries. The race is as distinct, vigorous, intelligent and progressive to-day as ever, and the talents and even genius of many of its sons and daughters are recognized among the leading nations of the earth. The day of its despising is passing away, the time of its mourning has nearly ended. The star of Judah's morning will, ere long, appear above the mountains of Divine displeasure, and the rays of Israel's sun shed glory upon Jerusalem.

True, persecution, hatred and outside pressure have helped to maintain internal devotion, determination and unity, and the lifting up of the yoke of bondage might result in the carelessness which comes of ease, and the intermingling of blood by marriage that follows the breaking down of social barriers between races, which would in some degree tend to absorption. But alliances of Jews with Christians are still very rare, and the spirit and teachings of the synagogue are as much opposed to them as ever. There is therefore no present danger on this score.

Then the destiny of Judah is re-nationalization, not destruction. The visions of all their ancient seers portrayed the grandeur of Jacob restored to his old inheritance. The same prophets who foretold the dispersion of Israel with such startling exactness of true detail, also predicted the return to Judea and the establishment of the Kingdom in greater glory than surrounded the throne of Solomon. The curse has been literally fulfilled, why shall not the blessing come? Judah has been "a hiss and a by-word among all nations;" why shall he not "return, and be at rest and at ease, with none to make him afraid?"

If there is a race among all the tribes of earth which has both natural and prophetic promise of continuance, it is the House of Israel. Prof. Adler may deduce what he may deem logical conclusions from ethnological premises, but he, who is the Author of life, and who controls the destinies of nations, has decreed that which will defeat the Professor's prophecy. "Fear not, thou, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." So said the God of Israel nearly 2,500 years ago (see Jeremiah xlii 28) and we prefer reliance on this promise to dependence on Prof. Adler's conclusions. We are also of the opinion that the great masses of his own race will coincide with our view of the subject.

## THE LATEST "SOLUTION."

WHAT a wondrous change has come over the "Christian" assailants of plural marriage! Only a little time ago they represented the women of Utah as in abject slavery, "down-trodden," sad-faced and groaning under the tyranny of many-wived men. All that was necessary to solve the "Mormon problem" was to give these female souls in bondage their liberty. "Mormonism" would then be shattered, and pious Christendom be able to breathe freely, without a pang concerning its own social filthiness, domestic broils or sectarian animosities.

At one time the railroad was to be the great plowshare to break up the field of "Mormonism." As soon as the national highway was completed, disaffected plural wives, crushed victims of masculine oppression, were to rush in crowds for escape to "Christian" shelter, and polygamy was to receive its deathblow. But, wonderful to relate, "Mormon" labor, under advice and direction of the "Mormon" leaders, made the rapid completion of the road possible, and the very men who were expected to be injured by the project helped materially and anxiously to render

it successful. And instead of the women running away from Utah, thousands more availed themselves of the new and easy mode of access to the gathering place of the Saints, to come here and identify themselves with the people and the system established in the vales of the mountains.

Then Woman Suffrage was to be the weapon wherewith the "Mormon" marriage knot was to be effectually cut. Give the "Mormon" women the right to vote and polygamy would be "doomed." It had been "doomed" no end of times previously, but this time it was to be "doomed" effectually. Now comes the *Rocky Mountain Presbyterian* with the following, which it has adopted as the views of some "Christians" who give themselves great and needless trouble over the affairs of Utah:

"It is the women who legalize polygamy in Utah. The women vote, in solid phalanxes, for Mormonism and polygamy. They are the tools of the men and the designing church officials. This may seem strange to the East, but it is the truth. The power of Mormonism to-day is the votes of Mormon women. Every female, from twenty-one years of age, is allowed to vote. The polygamist women and daughters flood the polls, and sweep everything before them. The surest way to reform Mormonism is to repeal the law allowing woman suffrage in this Territory."

It appears now that the "Mormon" women have too much "liberty." The pretended champions of the "down-trodden" want to deprive them of it. If the ladies of Utah would only use their political power in a way to suit these anxious "reformers," woman suffrage would be upheld as a splendid thing; but as they decline this dictation, it is demanded that the suffrage be taken away from them.

There are a few inaccuracies in the *Presbyterian's* statement which should be pointed out. Of course they are only mistakes, such a "Christian" journal would not indulge in wilful misrepresentation. First, polygamy is not "legalized" in Utah, either by men or women; the laws of this Territory are silent on the subject. Second, "every female, from twenty-one years of age," is not "allowed to vote." The law of the Territory in relation to this matter, is in consonance with the United States statute concerning citizenship. The wife, daughter or widow of a citizen, if she is twenty-one years of age, is a citizen under national law. The Utah statute endows this female citizen with the right to vote the same as a male citizen. This is called by some people "Mormon" law. If it is, then the "Mormons" give more liberty to women than their assailants who accuse them of oppressing women. Third, it is not true that the polls here are "flooded" by women, polygamist or otherwise. Many ladies as well as many of the sterner sex pay little attention to politics, and they are just as free to stay away from the polls as to exercise the rights and liberties conferred upon them by local law. But how is it that these women rush to the polls, "sweep everything before them" and "vote for Mormonism and polygamy" if they are so "down-trodden and oppressed" by that which they vote for?

"Mormon" women do vote for "Mormonism and polygamy" but not at the ballot box, for these are religious questions and are not issues to be decided at the polls. In their public meetings "Mormon" women discuss these subjects, as they have the right to, and if they decide in favor of these tenets of their faith, what business is it of anybody else? And supposing they should be deprived of the elective franchise how would this abolish "Mormonism?" They would vote just as strongly for it as before, and perhaps with greater enthusiasm. For being deprived of a vested right simply on account of sex, they would naturally feel indignant, and the main questions at issue would be unaffected, except to receive greater support because of the sense of injury under which the disfranchised women would suffer, provoking them to greater resistance against their pretended friends, but actual, bitter enemies.

To those who wish to retard the progress of "Mormonism"—they cannot destroy it—we offer this suggestion: Let it alone. Every attempt to crush it, consolidates it. Every plan to burst it to pieces recoils on those who devise it. If it

is let alone it may move with sluggish steps, attracting little notice. But if it is assailed, denounced, misrepresented, legislated against and made the target for every "Christian" shaft, it will increase in vigor and ability to meet its foes, all nations will look upon it, many people will embrace it, and some day it will rise above all its opponents as the mightiest system that this earth has ever seen.

## EDITORIAL NOTES.

A novel suit has been commenced in Indiana. A writ of replevin was obtained by a man for the recovery of his own right arm. He met with an accident, and a surgeon of Vandalia amputated the limb, taking it to his office and retaining it. The owner claims his arm and that he was unskillfully treated; he wants damages for malpractice, and his arm as evidence. He got his damaged limb, but as suits are doubtful, he may not get his damages.

An alarm of fire in a theatre or church or other public building crowded with adults, generally produces a panic, and results in loss of life. A short time ago a fire broke out in a school building, in New York, where there were 1,310 pupils in attendance. The note of dismissal was sounded, and to the sound of music from the piano the scholars all marched out in order in single file. The building was cleared in three minutes, and no accident occurred. Here is a lesson for "children of a larger growth."

*Sunday Afternoon*, for January is a very attractive and interesting number, containing stories and contributions by very eminent authors. It has no trash. Among its best papers are an account of the present status of Socialism in Germany and Russia, and a translation from the German of an article on Egyptian antiquities which give confirmatory evidences of Biblical history. The special offer to send *Sunday Afternoon* for a year for \$2.10, the regular price being \$3.00, will be withdrawn January 1. Specimen copy 15 cents. Address, Springfield, Mass.

Since we published accounts of the superiority of the Amber sugar cane and noticed the success of Bro. Anson Call, of Bountiful, in its culture, that gentleman has been besieged with applications for seed, and he has so many letters that he cannot attempt to answer them. He has none of the seed now left except what he has reserved for his own use, and the quantity he left free for applicants at the Tithing Office in this city has all been distributed. Perhaps some samples can be obtained from the Agricultural Department at Washington. We know of none that can be had in this Territory.

*The Voice* is a new monthly paper, designed to fill a place peculiarly its own in the periodical literature of the country. It is published by E. S. Werner, Albany, N. Y., and is devoted to the cultivation of the voice and the cure of stammering and other speech defects. There are said to be about 200,000 stutters in the United States, and advice of a practical character seems to be much more applicable in their case than the ridicule which generally greets their grotesque efforts at articulation. *The Voice* aims at supplying this want, it is a well printed and able paper, and can be had for one dollar a year.

## Pleasant Grove.

The following items are from a letter by a Pleasant Grove correspondent:

"Pleasant Grove is beautifully situated on the gentle slope of a rise in the north end of Utah Valley, about three miles from the lake, close to the base of the Wasatch Mountains. It commands a fine view of the lake and valley south and west, and from the distance presents a fine appearance. A stranger would be apt to under estimate the population, as the settlers are scattered very much to the north and south of the original fort, and a great many have moved out on their farms, at a considerable distance from town. Counting the whole district, we number about 300 families, or some 1,500 souls, about one third of which are

natives of Scandinavia, mostly Danes and Swedes. We are with few exceptions a solid body of Latter-day Saints, trying to live the true religion of Jesus Christ, and assist all we can in rolling forth the great work of this dispensation. Our esteemed Bishop, John Brown, is a man of wisdom and experience, very zealous in the cause of truth, and has the confidence and good feelings of the great majority of the population. Our day schools are progressing favorably, although we lack a few more competent school teachers, and need considerable improvement in our local school system. We are also in need of more school houses, as we only have two in the whole settlement, one of which is very small, but expect to soon meet this want by our united strength and effort. Our Sunday school is progressing favorably. We also have an organization of Y. M. M. I. A., holding meetings regularly once a week, and joint sessions once a month with the Young Ladies Retrenchment Society, which also holds regular weekly meetings. The present officers of the former are: F. C. Banks, President; Andrew Jensen and Robert Thorn, Counselors; B. W. Driggs, Secretary, and Samuel Smith, Treasurer. The officers of the ladies society are: Margaret Walker, President; Delia Winters, Eleanor Hayes, Delia Thorne, Elizabeth Thorne, F. E. Stewart and Pauline E. Brown, Counselors; H. A. Winters, Secretary; and Martha Woolley Treasurer.

"We are almost exclusively a farming district, and through the blessings of the Almighty have reaped a bountiful harvest the past season. Our business houses are the Pleasant Grove Co-operative store and the new establishment of Beers & Driggs. We have a goodly number of competent mechanics, such as masons, carpenters, she-makers, etc.

"The ladies of Pleasant Grove held a general mass meeting on the 16th inst., in which, after several brief but pointed and spirited speeches, a unanimous vote was cast in opposition to the anti-polygamic crusade. Our spacious meeting-house was filled to its utmost on that occasion."

## Correspondence.

## Christmas at Nephi.

MOUNT NEBO, Juab Co.,  
Dec. 25th, 1878.

Editors Deseret News:

From my lofty height I gazed down upon my children dwelling at my feet in the town of Nephi, and saw a sight that pleased me. In my time I have gazed upon many scenes, have dwelt in solitude when the hum of life and industry was hushed, and silence, almost painful, ruled. But now the scene is changed, and has been since my peaceful vales have been inhabited by the worshippers of the living God.

For a few days I noticed a busy work going on in the Nephi Meeting House. Young men with teams came up my slopes and bereft me of some fine young pines which were taken to decorate and beautify that building. Pictures, flags and banners emblazoned with appropriate mottoes were tastefully hung around. Two of the pines on each side of the stand were converted into Christmas trees upon which a number of curious articles were made to appear to grow. Busy folks sat at a table writing names in books, on cards and pictures, working as diligently as if they were to receive the greatest reward for their labors. This morning, a real Christmas morning, everything was covered with snow, there poured forth a stream of life to that meeting-house, teachers and scholars, all in joyful anticipation. Being seated the services commenced.

The Sabbath school choir sweetly sang, "Give us room that we may dwell." The Patriarch Jacob G. Bigler, sr., invoked the divine blessing. The Nephi brass band arrived, and accompanied the school, who sang "Jesus mighty king in Zion." Counselor Joel Grover expressed his joy at seeing so many smiling, happy faces; encouraged and blessed the children. School sang "We thank thee O God for a prophet."

Counselor K. H. Brown gave instructions on the birth of our Sa-