

## EDITORIALS.

## WHAT SHALL WE DO WITH OUR BOYS?

The above is brought to my mind by the number of applications which I, in common with most other manufacturers have, to start boys in our shops to learn a trade. We are often advised to send them out to new places so that they can start settlements. This is well as far as it goes, but I think that I have heard complaints from such settlements of the lack of mechanics to do the work that is necessarily required for the comfort, convenience and well-being of the whole. A farming community, no doubt, is to a certain extent independent and self-supporting, but at what cost? Why at the cost of carrying their produce to a market more or less distant, the produce being of such a nature that the carriage charges are a heavy percentage of the profits.

It is allowed by political economists that for the amount we export, the less raw material is exported and the more labor is expended on it previous to exportation, the richer the exporters get, to be on account of the increased profit in proportion to the capital invested. What furnishes employment to the immense flour mills in the northwestern and other States but the fact that the exportation of flour brings so much more profit than the exportation of wheat? The same may be said of hides. Which will bring the most profit to a community; exporting the raw hides and re-importing the shoes, or making the hides into shoes and exporting or using the shoes? Also in regard to iron; with a Territory unsurpassed in the richness and quantity of its iron ores, we are importing every pound of iron that we require, and nine-tenths of the machinery which is needed for our present scanty manufacturing arrangements.

Now for "Pater Familias." What have you done to provide your boys with a trade training. Perhaps you have engaged in farming or mercantile business while your neighbor has devoted his time to building up a manufacturing business, which in years past has been anything but an encouraging pursuit if making money is any index of success, although at the present it may seem sufficiently prosperous to induce boys to enter its ranks. I know of a business which as yet has scarcely an existence here, which, with the expenditure of a moderate amount of means could at once furnish employment for 15 or 20 men and boys, with good prospects for increase, and after the first year would pay a fair interest on the capital invested, and not of a speculative or uncertain character either, with this advantage as regards the boys, that instead of learning to make say one piece of an article or tend one machine they would become thorough mechanics who can command their price anywhere.

There certainly ought to be as much readiness to furnish means for a manufacture as to furnish it for a mercantile venture, especially when there are men already here who are fully acquainted with every detail of the manufacture, without importing any foreign skill.

It is generally more satisfactory for a number of persons of limited means to combine their capital when the object to be obtained is of vital importance to them, than it is for them to wait till some one of superabundant means takes hold of it; as, of course, such persons will control the affair and run it or stop it at their convenience.

Practically it makes no difference to an enterprise requiring, say \$5,000 to start it, whether it is one share of \$3,000, five shares of \$1,000, fifty shares of \$100, or any other amount. Now if the parties interested in their boys or the men wanting work were to put their own means in according to their abilities, organize and start an affair as above referred to, there is no reason for anything but success, with honest and intelligent management; and it could be understood that the sons of shareholders should be the first on the list when an opportunity offered, being retained upon good behavior and capability.

With my experience and observation, and I have good opportunities for knowing, I find that our young men when really representatives of our community are in demand on account of their good understanding of their work, combined with the

qualities of steadiness and reliability, which are the results of a healthy home training, and I confidently expect to see the time when our Utah-raised mechanics will command, universally, a higher rate of wages and higher responsibilities than others in the works in our immediate vicinity.

X. Y. Z.

## ONE MORE ANTI-"MORMON" ABSURDITY.

The latest nostrum put forth as a preventive of the spread of "Mormonism" in the South, is advocated by the New York *Commercial Advertiser*. It is to impose a license fee of \$500 upon every "Mormon" missionary in every county in Georgia in which he solicits converts. It appears that there is a law in that State requiring emigration agents to pay such a license, and the *Advertiser* suggests that "Mormon" proselyters be made to pay it, and thus they might be "barred out."

The "Mormon" question seems to addle the brains of all who undertake to treat of it adversely. Men and papers of ability talk more nonsense when they touch upon it than upon any subject which engages their attention. If a "Mormon" proselyter can be required to pay a license fee for preaching, so can the Methodist revivalist, or the regular or irregular minister of any denomination who seeks to make converts. The "Mormon" missionary simply preaches the gospel according to the tenets of his Church, and he has a constitutional right to freedom of speech and of the press. He may speak in public wherever he can find an audience willing to listen, and publish his doctrines wherever he can find a printer or means of circulating books, papers and pamphlets.

But it may be urged, he is engaged in the emigration business. That is a mistake. He is not an emigration agent in any sense. He is not employed by any firm, company or association in that capacity. He does not make his living by any such means. If any one desires information about Utah, or the most feasible way of going there he is ready to impart it, but it makes no difference to him whether people go or stay.

The impression abroad that "Mormon" Elders are engaged in a scheme to get people to come to Utah as colonists, in the same way that emigration agents ply their trade, is entirely erroneous. Their mission is to preach the gospel of salvation, and one of its principles is the gathering of the Saints from all parts of the world. As soon as men or women believe the gospel and are baptized into the Church, they have a great desire to gather with the main body of their co-religionists, and the Elders are always ready to impart needed advice as to the best means of accomplishing that purpose. And if any one thinks that an Elder can be caught on such a pious hook as that bent by the *Advertiser*, he is exceedingly simple, that is all.

But what pitiful shifts anti-"Mormons" are put to for methods to stop the spread of a religious system which they denounce as weak and foolish! Is it not a powerful argument in favor of "Mormonism" that its opponents cannot content themselves with fair weapons in attacking it, but must resort to all kinds of dodges and expedients, most of them in the nature of force? If it is so absurd, unscriptural and immoral as they pretend, can they not overturn it easily, with the usual methods of conquering heresy? The very fact that professors of theology, logic and pulpit oratory countenance and advise heroic measures, such as repressive laws, heavy fines, long imprisonment and even bullets and bayonets for the suppression of "Mormonism," is proof that they are not able to refute it nor overcome its doctrines by argument and scripture. And it appears to me that this alone ought to open the eyes of thoughtful people to the probable truth of the system so assailed.

The *Commercial Advertiser* has an eye to business in its recommendation. But on reflection we think it will see that if Georgia expects to raise any revenue out of license fees to "Mormon" preachers, it will be likely to meet with great disappointment and its treasury will not probably be loaded down with coin on any such levy. And we will say

further, that even if such an absurd stretch of the Georgia law could be made effectual, it would not result in the barring out of "Mormon" missionaries or preventing the spread of the truths of "Mormonism" within the borders of that State.

## "THE MORMON QUESTION."

THERE is a paper published in San Francisco, which is the official organ of the extensive society known as the Independent Order of Good Templars. It is called the *Rescue*, and according to the Phoenix, Arizona, *Herald*, from which we clip the following with the above heading, credited to the *Rescue*, it talks uncommon good sense on the "Mormon" question:

"Many methods have been suggested and recommended as proper and expedient for dealing with the polygamy of Utah. But while persecutions and injustice have been proposed without end, it seems to have occurred to no one to suggest or apply a Christian remedy for that practice which so harrasses and worries our immaculately virtuous congressmen, politicians, and journalists.

It has been said, with apparent reason, that if it could be conclusively proved to the world by the Protestants, Catholics or any other sect that their religious faith and practice makes its people more honest, truthful, virtuous, religious, better and happier than any other religion can do with its votaries, the chances would be strongly in favor of its ultimate universal adoption. It would certainly seem the best, if not the only possible way, to supplant the Mormon faith and practice, to present to them a picture of a people ahead of them in virtue and that material prosperity which inevitably rewards a virtuous, honest people.

It is doubtless true that some excellent Christian ministers, Gentiles so-called, have gone there and established churches, Sunday schools, etc., and have endeavored by Christian counsels and a Christian walk to lead, not drive, the Mormons to abandon their objectionable doctrines and practices; doubtless some few other Christians have set a worthy Christian example to the Mormons and made a kindly impression upon them.

But with these few exceptions, everything that has been done by the representatives of our Government and those who have claimed to represent our people, with a pretense of putting down polygamy has tended to confirm and extend it by making the Mormons hate our people and institutions, with good reason, and consequently to love and trust their own. The anti-Mormons have come unbidden among them and established, against their will and protest, institutions of vice infinitely more wicked and nasty than anything ever tolerated by the Mormons.

A Gentle paper in Utah for at least ten years has, on every publication day, poured upon the heads of the Mormons a tirade of billingsgate and nasty, malignant abuse such as no other people on the continent would have endured for six months without blowing up the concern or hanging the publisher to a lamp post. It is perfectly natural for every Mormon that has read that paper and seen the conduct of the Gentile settlers in Utah, especially of the federal politicians sent there, to believe that American Protestant Christianity bears about the most malignant fruit that is possible; perfectly natural that every Mormon should hate and despise it and admire the superiority of their own, which, so far as they have had an opportunity of judging, has produced infinitely better results.

Ten or twelve years ago we used to hear that many of the young Mormons, especially the girls, were hostile to polygamy. They had the acquaintance of friendly Americans and leaned toward our monogamic ideas. There seemed a probability then that friendly intercourse with the rest of the world would soon wear out a practice so much at variance with the world's approved custom.

But the persecutions and hates and wrongs that have become a system in our national treatment of the Mormons have put an end to that or any other kind of proselytism. If the design of the American people had been to plant the Mormon system so firmly that nothing

but entire extirpation by the sword could ever shake it, they could not have better carried out their design.

The first step that would warrant our people to legislate against polygamy would be to abolish our seven times worse system of a worse kind of polygamy in Washington and New York and all our cities, for which every Republican and Democratic voter is directly responsible, as well as directly interested in maintaining it. It is utterly impossible for any Mormon to believe in the sincerity of one of those who oppose or reviles polygamy, no one of them deserve credit for sincerity. The latest infamy proposed for Utah by our politician hypocrites, is to disfranchise the woman voters of that Territory, a crime which they have no more right to commit than they have to cut their heads off. It is time this game of black pot and black kettle should cease and hypocrites be unmasked. The first thing to do to arrest polygamy is to treat the Mormons justly and honestly and drive out the thieves and scoundrels we have sent there to keep dens of drunkenness and vice and to debauch the Mormon people."

## A TERRIBLE STRUGGLE.

ONE MAN BADLY BEATEN AND ANOTHER FATALLY SHOT.

The Sweetwater *Gazette* contains the following account of a fatal fight in Musgrove's saloon at Rock Springs, last Wednesday:

Messrs. W. Lewis, W. Musgrove, Chris Lyon and Pete Anderson were sitting around a small table playing cards for money. Lewis claimed \$2 from Lyon and was reaching for the money from Lyon's pile of checks in front of him, when Lyon grabbed him by the head. Pete Anderson, who a short time before that had had a quarrel with Lewis about some checks, during which Lewis drew a pistol on him, jumped up, laid hold of a chair and brought it down on Lewis' head with a crash. Knowing that Lewis was armed with a pistol, which he carried in his left coat pocket, Lyon held his hands while Anderson kept beating him with the chair. Finally Lewis broke loose from them, and pulling his pistol from his pocket, staggered towards the rear door to make his escape but he seemed to be stunned so that he could not find it. As he was trying to catch the knob, Lyon again jumped on him, threw him down, and kept him on the floor, back downward while Anderson again attacked him with what was left of the chair in his hands. About this time Lewis seemed to rally, and being a powerful man, he threw Lyon to one side, and raising his right hand in which the pistol still remained, he fired two shots at Anderson, who was still fighting him with a piece of the chair. One ball entered his abdomen, and the other one of his legs. As Anderson was being taken out of the saloon a third shot was fired, but it is claimed it was accidental. Lewis made no attempt to escape, and is now in the county jail awaiting a preliminary examination. Anderson's chance of recovery is very slim, in fact, his case is a hopeless one, and last night he was sinking fast. The quarrel and fight cannot be attributed to drunkenness, as not one of them was the worse for liquor. It is a very deplorable affair, and much sympathy is expressed for Mrs. Anderson and her children. Both Anderson and Lewis have, heretofore, borne good characters.

## A VISIT TO NAUVOO

A TRIP AROUND AMONG THE LANDMARKS OF THE PAST.

The following is from a private letter from Brother George Romney, written at Nauvoo, Illinois, on the 8th inst.:

I arrived in this city this morning. On reaching Montrose, I engaged a boy who had a horse and sleigh to take me over the river on the ice, the river being frozen over so as to allow teams to cross.

Upon nearing the shore on the Nauvoo side, by the old mill formerly owned by the Laws, which is yet standing, but in a very dilapidated condition, having ceased operations a few years ago, feelings of an indescribable character came over

me, such as I never experienced before. Nearly 43 years had elapsed since my father and family landed at the old stone house at the north end of the city, which is still standing. He was then sick nigh unto death, but through the blessings of the Almighty, he lived many years and was able to labor upon the Nauvoo Temple until its completion and dedication unto the God of Israel, and received his washings and anointings within its sacred walls. Alas that sacred edifice has been razed to the ground and the site of that holy building is now covered with stores and dwellings.

After arriving in Nauvoo, I proceeded around the city. From the old mill I went to the Mansion House. On coming in sight of the building, after a lapse of 36 years, you may readily imagine my feelings, for in that structure I last saw the remains of two of the best men the world ever saw, lying in their blood, and thousands of people passing along viewing them. They were the bodies of the Prophet Joseph and his Brother Hyrum, who had been martyred for their testimony of the gospel of Jesus Christ. The building is in poor repair, age begins to tell upon it. It looks as though it had not been painted for many years, and as though it cannot stand much longer. I imagined I could see the Prophet Joseph delivering his farewell speech, but what a change.

I next visited the Nauvoo House. The front part of it has been covered in, but the back part remains as it was left by the Latter-day Saints. The lintels are decaying very fast, and will not stand very long. Part of it is used for keeping pigs in. The store which used to be called Joseph's store is still standing, but time begins to tell upon it.

I next visited the Old Masonic Hall. It is used for a residence and looks very much the worse for wear. The Fearsley House; Dr. Richardson's house; Bishop Hunter's house; Parley P. Pratt's house and several more are still standing and look very well.

The arsenal building has been altered and made into a convent. Doctor Foster's building on Mulland Street was burned down three or four years ago. Lyon's store is still standing.

The beautiful grove west of the Temple has been destroyed. In bygone days I have heard the words of inspiration fall from the lips of our beloved Prophet and Seer Joseph Smith.

While passing by the place where the Temple stood I experienced a feeling of sadness come over me. Still I felt in my heart to thank God my Heavenly Father for the light of His Holy Spirit which He has granted unto me, for I do know that although they have killed the Prophet and Patriarch of the last dispensation, they still live and are doing more on the other side of the veil than they possibly could on this.

## WHAT NONSENSE THEY TALK!

MANY of the journals of this country seem to be troubled about "the growth of Mormonism," and view with alarm its extension into the Territories adjacent to Utah. They call for the interference of the general Government, and declare that this Church is "a source of danger." The San Francisco *Chronicle* says the Latter-day Saints are claiming that, "bound together by their called religious ties, they vote as a man at any election, and individual opinion has no more opportunity to assert itself than in an autocratic government like Turkey." Such a sect, even if it did not invade the domain of politics, would be a source of danger.

What is the great danger to be apprehended in the spread of "Mormonism?" It is a religious system teaching people how to live so as to be happy in this world as individuals and communities, and to gain salvation and exaltation in the world to come. Its methods of proselytism are peaceful and rational. It uses no force. It takes no undue advantage. No person is compelled to believe it, and those who join it do not under any compulsion to stay within its fold or influence as long as they choose to remain. Are the editors and preachers who cry out for the interference of the Government afraid that the mass of the people will be converted to "Mormonism?" And if so, is it likely that any authority of law