



ALBERT CARRINGTON.....EDITOR.

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AGENTS AND SUBSCRIBERS

Are reminded that one more number closes the present volume of the DESERET NEWS, and that lists of the subscribers for the Semi-Weekly and Weekly are wanted at this Office at the earliest practicable date, that enough may be printed to accommodate all with complete files from the beginning. Those who subscribe at this Office are also respectfully requested, so far as convenient, to renew their subscriptions before the close of the present volume, to enable us to arrange for delivering their papers to every subscriber in the city.

ISN'T IT BEST?

In all cases where pursuits are chiefly agricultural, and especially where markets for produce are available only to a limited extent, as a natural consequence money is comparatively scarce among the masses. In such case the only natural and mutually beneficial remedy pointed out by past experience, is to use all available capital and skill, whether much or little, whether in one person, a ward, or an association, for promoting the manufacture in Utah of every article we need.

True this cannot all be done at once, but beginnings can be made, and unless made the object can never be accomplished. In many branches beginnings have been made, but often they struggle along feebly, notwithstanding the protective tariff of high freight across the plains, for as good or a better article can be imported cheaper than the home-made, and money will seek the cheapest market, if not through one person's hands it will through another's. And we see no trade method of preventing this, except producing at home an article as good as the imported at a cheaper rate, or better at the same rate. So fast and so far as this very plain and inflexible axiom in trade is understood and practiced upon, just so fast and so far will money cease flowing from us and be diverted into the channels of home comfort and home trade-independence for the mutual up-building of all classes; and no faster and no farther, unless circumstances should cut off importations, when our money it is true would be confined here, but with limited opportunities for use to advantage.

Pres. Brigham Young, Messrs. Houtz & Bringham and Ebenezer Hanks have cotton factories on Big Canyon creek, at Springville and Parowan; President Young has also a woollen factory adjacent to his cotton factory, and both are doing excellent work to the extent of their capacity. But do these factories supply the demand? By no means, for which reason we hope others will at once take steps for following Pres. Young's admirable pioneer example, until woollen and cotton factories exclude all importations with good home-made fabrics at fair rates, thus leaving the slow processes by carding machines, spinning wheels and hand looms to those less progressive in improvements, retaining our money for home use and, above all, causing machinery to lighten the labors of our wives and daughters.

Leather, boots and shoes are manufactured in Utah, and still large sums of money are annually expended for those articles abroad, instead of being paid to tanners and shoemakers at home; and this will naturally continue, until home-made leather and its manufactures are sold for money as cheap and of as good quality as can be imported.

Plows, reapers, mowers and thrashers we are pleased to see multiplying among the farmers, but regret to state that they are nearly all imported, because they can as yet be imported cheaper for money than they are made here. To obviate this iron needs to be made in Utah, and thereby not only stop this but numerous other drains for our money. Iron works are already in successful operation in Nevada and Colorado, and Utah has ore and fuel in abundance, who will lead out in an enterprise so beneficial to both producers and consumers?

Without enumerating the thousands of instances akin to those above mentioned, which will readily occur to the enterprising and reflecting, we will now only repeat, isn't it best for our farmers to sell their oats, barley and other produce for money, so far as possible, and then, either singly or associatively, arrange for expending their money in such manner as will tend to somewhat relieve them of that constant and laborious toil from which others now chiefly reap the profits? We would ask this question of capitalists, but they are so short-sightedly anxious to annually make their fifty cents into other four to six more fifties, and then those four to six more fifties into another like or greater annual increase, and so on, with but little if any expenditure for developing our resources, that it is deemed useless. And now being the season of surplus with producers, and freight lines and agencies for purchase and transportation being established east and west, we hope produce will be sold for money, and that money saved and used, individually, by Wards, or in companies, for starting iron works on East Weber, or near Willard city, or near Beaver city, or in Iron county, or at each of those places, and in importing such machinery and other articles as will soonest enable Utah to be self-sustaining in every department, each striving to aid his neighbor in every laudable undertaking.

"THE MORMON PROBLEM."

The "Mormon problem" has again become a matter of interest in certain quarters. One newspaper writer thinks we "are on the eve of a solution;" another believes that in two or three years it will solve itself "upon natural principles." Others, unwilling to wait the tardy movements of those "natural principles," are inclined to force a solution. Some believe that the advent of a large number of gold-seeking emigrants would soon revolutionize society here; others would turn the power of the entire nation on us, if they could, to crush and exterminate us or compel us by force to forego our conscientious belief and hopes, and accept their peculiar notions and views as the standard of right and wrong and the religious belief to be received in order to secure salvation.

The tyranny that enslaves the bodies of men formed in the same divine mould as those who exercise it, and having equal rights with them by the immutable principles of justice, is detestable and worthy of all execration; but what shall be said of the tyranny, which many would fain exercise, that would rob a community of the right of conscience, dictate what should be believed or disbelieved by them at the behest of prejudice and ignorance, and compel them to daily act a living lie, by repudiating what they know to be true

and accepting what they know to be false, or be crushed out of existence as an organization?

Periodical attacks on the "Mormons" have apparently become chronic. At certain intervals the same old song and the same old chorus are sung to the same old tune. We are called a great many hard names, endure a vast amount of vituperative slander, and are lied about most monstrously. On our heads, during these periodical attacks, is poured the full stream of that malevolence with which contending political parties deluge each other during hot election campaigns. Accusations are heaped upon us; charges the most base and wickedly untrue are made against us by anonymous scribblers or lying apostates; and then a solution of the "Mormon problem" is looked for as being very imminent. We are a "peculiar people;" we own to the impeachment without reserve or hesitation; but we would be a more peculiar people than any that ever had residence on this planet, as far as history affords us evidence, if, with the industry, peace, harmony and prosperity that reign in our cities and settlements, we were guilty of the wickedly concocted charges leveled against us.

But calling bad names is not argument; giving utterance to untrue accusations is not sustaining them by proof. If we are religiously in error, convince us of that error. Let the strong arguments be brought forth that we may see wherein we lack knowledge. There is talent, learning and eloquence in the world; it would be a great work to perform, a noble conquest to make, to convert us from error, and correct our opinions that are deemed so heterodox. If we are ignorant and do not understand, teach us; we are willing to learn.

This Territory is free and open to all men, as it ever has been. People can go and come when and how they choose. The most perfect freedom has always been enjoyed here by every law-abiding person since we settled these mountain valleys. We have permitted and still permit people to reside among us, unmolested, who have pursued and yet pursue a course of the most outrageous and slanderous lying against us; who from malice, spleen, and sheer, wanton wickedness have outraged and do continue to outrage every principle of truth and honor, that they may bring evil upon us. We know this; and they know that we know it.

The mass of the people are represented as being enslaved and coerced by a few,—as living in bondage. Why then are they so anxious to bring their friends and relatives hither that they send means to aid them in coming, and furnish teams and provisions to bring them by the gathering thousand from the Missouri river, to which point very many of them are brought by means sent from this Territory by the very persons thus said to be in bondage?

Life is declared to be unsafe here,—that there is a "Danite band" ready to pounce upon the unsuspecting and unwary who may be obnoxious. Where is this "band" to be found? Who compose it? We have lived here for years, and we know nothing of it. It has no existence except in the groundless imputations of lying men. We have law courts here presided over by men duly appointed and authorized to administer justice. Here are officers, able, ready and willing to maintain the decrees of those courts. We do not hear of any heavy calendar of crimes being brought before them, and it is our special business to get news and publish it. Criminal lawyers have but little to do among us; they find it very slow business. If it were not for a few of our "friends" (?) who would like to introduce among us a so-called "civilization" of which they profess to be the representatives, the lawyers might turn agriculturists and the judges go to keeping school. We

say calmly, thoughtfully and deliberately, without fear of successful contradiction, that in no other part of this nation can the same number of inhabitants be found in which life is not ten times more insecure than it is here, with an additional percentage of crime that is fearfully alarming.

What is there in the "Mormon problem" so difficult of solution? Those who are troubled about it see us united, peaceable and happy. Is this wonderful? We say these are the fruits of obedience to the everlasting gospel. The Savior said the same,—that these blessings should be enjoyed by all who obeyed it. Those who are surprised at our practically showing their possession, profess to believe in that gospel. Have they ever thought that the Savior spoke the truth? That the Almighty would keep His promise if the prescribed conditions were obeyed by His creatures? That when His angels sang "Glory to God in the highest, and on earth peace, good will towards men," the gospel was designed to produce that feeling and that desirable condition of society? Can they not think, and thinking see that the very things which make us a "peculiar people" and produce what they call the "Mormon problem" are the very things which the Scriptures, (in which they profess a belief,) say should characterize those who receive the gospel and fulfill its requirements.

It is not the "Mormon problem" that has to be solved, but the gospel problem. We are solving it daily to our own satisfaction; demonstrating it to the world. That is what makes the trouble. The christian world think they possess what they lack; and seeing us possessing it they seek to ascribe it to something else. The charges made against us lack foundation and cannot be proved. They are untrue; and the inventors know they are untrue. But in attacking us as they do, and the principles in which we believe, they attack the very basis of their own professed faith, and yet apparently know it not. Blinded by the power of the adversary, they strike at the root of everything which they claim to be sacred. The language of Gen. Doniphan to Judge King, when Joseph Smith was before him for trial on the charge of treason, could be applied to them with equal force. King said Joseph was guilty of treason because he believed in the establishment of the Kingdom of God spoken of by Daniel, when Doniphan remarked, "Judge, you had better indict the bible." So can we say to those who talk of our treason, disloyalty and crimes, they had better indict the gospel.

HOME ITEMS.

SUNDAY MEETINGS.—Elder Thomas Taylor, returned missionary from England, and Superintendent of the Immigration for this year, gave an account of the same, and announced his intention of returning in a few days hence, to meet the last company.

Elder John Taylor preached. He spoke of the futile efforts of man to hinder the Latter-day work and testified that God had now a people on the earth who would obey His voice and keep His commandments, and risk the consequences.

Afternoon. Elder A. O. Smoot preached. He alluded to the tour of Pres. B. Young and company south, and the good effects produced by the missionary companies.

Elder John Taylor followed with a few good remarks.

Pres. Heber C. Kimball preached on a variety of topics—policy or politics, the evil of telling white or small lies, the doom of nations who have shed the blood of an authorized servant of God, &c. He concluded by announcing that those who had friends on the plains had better take out provisions to them, as the immigrants would need the same before their arrival here.

HELP FOR THE IMMIGRATION.—Elder T. Taylor will start back in a few days with assistance to the immigration on the plains. The lists of names published in this number will inform parties here whether their friends are in the companies coming. Those who desire to assist them with provisions, etc., which they are likely to need, would do well to place themselves immediately in communication with Elder Taylor.

CURES FOR RATTLESNAKE BITE.—We are told that the leaves of the mistletoe, bruised, or the spirits of ammonia, applied to the wound are sure cures for the bite of the rattlesnake. Whisky will cure sometimes by being drunk until its intoxicating effects are manifest.