

EDITORIALS.

A FEW DAYS IN ZION.

WE are in receipt of the following communication from a gentleman who has been spending some time in the Territory, quietly informing himself as to the true character of the "Mormons" and their lives and institutions. He is not in any way whatever connected with our people, neither has he been solicited to give an expression of his views, which have been formed from an altogether independent position:

SALT LAKE CITY,
May 21, 1881.

Editor Deseret News:

I desire, not as a Mormon, nor yet as an anti-Mormon, but as a non-Mormon, and a non-religionist too, to acknowledge through your excellent journal, the great difference between *hearing* of your people and *seeing* them, which I experienced in my own case. There is probably no one question, nor ever has been one before the American people, so little understood and so universally misrepresented to those who have never visited Utah, than is and has been that of the social, moral, religious, and industrial status of the people of this Territory. The people throughout the Eastern States of this Union are taught from infancy to regard Mormonism as one of the most infamous institutions in the world—one of the "twin curses" of America—and its adherents at once allied with the devil himself and "in league with hell." The mass of the people being "Christians," and the votaries of that grand division of religionists having persisted, and do still persist, in designating the Government of the United States as a "Christian" government—some even going so far as to insist that it is a *Protestant* Christian government—of course those features of Mormonism which most seem to antagonize Protestant Christianity as it is taught and practiced by the evangelical churches of to-day, are selected as pretexts for denouncing, opposing and persecuting Mormons. The *pretenses* are false and the motives evil. Of this one thing I am convinced, viz: if you abandon the one feature of your system, polygamic marriage—the one which your enemies pretend most to object to, but which to you, as I understand it, is by no means the essential one—your persecutions would not cease, because of the fact that it is your *religion* that your enemies are after, and nothing else. You may not know it here in Utah as well as I know it, but the enemies of the people of Utah are made in the Protestant Sunday Schools and Young Men's Christian Associations, and similar hot-beds of religious fanaticism in the East; and the abandonment of polygamy by your people would no more satisfy these ghostly ghouls, than would the abandonment of celibacy in the Catholic priesthood satiate their desire to destroy Catholicism among the people. As a non-religionist I would accord to them, and to the Catholic, and to you, every religious right and privilege under the constitution of our common country that I enjoy, including among you, your practice of polygamy, among the Catholics their practice of celibacy, and among the evangelical churches of Protestantism their concubinage, and Beecherisms, only that the latter had better be legalized and canonized, even as the two former are, and thus legitimize their unfortunate offspring and make mistress-keeping a lawful occupation.

But it was of your morals, your industry and your self-sacrificing obedience to law that I intended writing. No honest man, who had any regard for truth and justice, and who is not either a fool or a knave, can come among your people, and see what you have accomplished in these mountain fastnesses; driven from "pillar to post," for claiming to have received by revelation a new and a better faith than they; led by your unswerving faith in that inspiration which served the children of Israel in the wilderness as a pillar of cloud by day and a pillar of fire by night; a thousand miles from "Christian civilization," with you wives and little ones, to this then uninviting region; you have transformed this valley of sage brush into a garden of flowers and its barren wastes into blooming orchards and fertile fields. To do this you needed your hardy sons and daugh-

ters, even in their tender youthhood; yet you found means to build the school house as soon as your habitations and houses of worship were fixed; and hand in hand went morals, industry and education. I say, no honest man can look upon these things and not love and respect you for it. No man but a fanatic and fool can overlook these noble characteristics of your people and allow his prejudices to blind him when he comes among you, or join persecuting you when a thousand miles away. Hearing is believing, but *seeing* is the naked truth.

A STRANGER IN ZION.

ALLEGED ILLEGAL VOTING IN MONTANA.

THE *New North West* publishes our article on the telegraphic report that a number of "Mormons" had been indicted for illegal voting in Montana. We expressed doubt as to the correctness of the news, said that it was in all probability part of a scheme to upset the election of the Democratic Delegate from Montana, and showed that it was contrary to the principles and policy of the people of Utah to interfere in the politics of other Territories or States.

Our northern contemporary explains the situation in this way. "The United States Court terms of the district have been held at Deer Lodge, the judicial district including Beaverhead, Silver Bow, Deer Lodge and Missoula counties. The Utah and Northern was last year extended into Beaverhead County. A number of 'Mormons' were engaged in grading and constructing the road, and others in operating it. Some 350 of these remained until the November election in 1880, and voted at Dillon, Shinebergers, Willow Creek, Spring Hill and Brown's Bridge. There were 408 votes cast at Dillon, of which it was estimated not over 200 were legitimate.

The "Mormon" votes were challenged at the polls. The matter was reported to the United States District Attorney, and his interposition solicited. At the December term of court, 1880, witnesses were subpoenaed from Dillon and appeared to answer before the United States grand jury, but as important papers and witnesses did not arrive in time, the matter went over until the April term, 1881, when District Attorney Dryden had his evidence present, and, as stated above, indictments were found against ten of the parties, some of whom were arrested, and each gave bail in the sum of \$500 to answer at the September term of the Court.

It appears that by the laws of Montana, any male citizen of the United States, over twenty-one years of age, who has resided in the Territory three months and in the county thirty days next preceding the day of election, may vote in that Territory. We are informed that some of the men working on the railroad, who had been in the territory the required time, were requested to vote and did so under legal advice that it was in accordance with the territorial law, which had been framed with a view to getting all the votes possible, including those of temporary residents.

When these cases come up before the Court the application of the law will be determined. The *New North-West*, which is very hostile, virtually admits that it is doubtful if any law has been violated in this matter, and says: "If our present election law is inadequate, then an extra session of the Legislature should be convened next winter to enact a law that is sufficient for the purpose."

We repeat what we have said in effect before on this subject. Our people have no desire to interfere in the political affairs of our neighbors, and it is contrary to our creed and to our practice as a religious body to break the laws of any State or Territory, which we may visit or reside in. Our northern contemporary speaks of "Mormons" overrunning Utah into Idaho and "defiling the elections" of that Territory. It is a little mistaken on this subject. The "Mormons" who vote in Idaho are *bona fide* residents of that Territory, the southern portion of which once belonged to Utah, and when the boundary lines were drawn as at present, they became citizens of Idaho, with the same rights as non-"Mormon" citizens. And what defiling of elections has been done in Southern Idaho is notoriously the work of the anti-"Mormon" Repub-

licans, in their endeavors to cope with the Democratic element which has been strengthened by "Mormon" ballots. This has been proven beyond doubt, and the only defiling there has been on the "Mormon" side, is in the eyes of Republicans, because our friends have affiliated with the Democratic party there. If the "Mormon votes in Idaho could only be secured for the Republicans, the more of our people who settled in Idaho the merrier and better it would be with those who now talk about "defiling the elections."

The same paper expresses the fear that the "Mormons" will swarm over the counties through which the railroads now building will pass, and control the local politics. There is no danger that our people will attempt to do anything contrary to the laws of Montana. If any of them should be so unwise, let them suffer the consequences. There need be no fear on this score. If any of them become residents of Montana or any other part of the Union, they will have the same rights as other resident citizens, no more and no less.

The reported difficulty at Beaverhead dwindles down into very small proportions on investigation; only ten persons have been indicted on the charge of illegal voting, and when their case comes to trial it will quite likely be found that they have broken no law, but only voted on the wrong ticket to suit certain political intrigues. Let's wait till September before further dispute on the subject.

[COMMUNICATED.]

LABOR IS HONORABLE.

THERE is considerable disposition to evade this fundamental truth, or at all events, to deprecate some forms of honest labor, and to exalt or glorify labor of an entirely different character.

Thus an importer only *condescends* to associate with one who may purchase at second hand; a railway magnate thinks the section hand is far below his notice; the factory king looks upon his hands as so much raw material to be worked into carpets, calicoes or stuffs; the merchant rarely unbends to a common clerk, and so classification becomes the rule in society, coloring all its associations, its habits, thoughts and desires; it is the parent of rings, and strategem is always in order to exclude the lower grade, and it is always in order in the latter to scale the barriers which surround the former. The man who makes money do his labor, whether through railroads, ships or stocks, etc., is supposed to rank above one who in foundries, factories or coal mines finds the wherewithal; the man of wholesale palatial dry goods or grocery firms is in the social scale beyond the retailer even of the first magnitude, and he in turn looks down upon the petty shopkeeper who far into the night waits for the straggling coppers, as one almost of a different race; and in some places a government employe (if even but of the excise) feels as if he soared beyond all men of non-governmental position.

There are those who consider professional life as the only respectable thing; trade or commerce is discounted by the dentist, the M. D., and the lawyer or judge, while to be Congressman or Senator is to be "Honorable," and when the position is once reached, the fascination of its cloud-land seems to unfit and forbid the indulgence of common earth and less towering ways of life.

Examples such as Cincinnatus and Washington are rare, and really only prove the rule; most men dread certain labor after so giddy an elevation, and to engage in mechanics, to return to the plough, the plane, the forge or other shop, would be looked upon as real degradation.

Yet this is all palpably superficial; some say 'tis brains, but far too often it is cunning; 'tis called ability, but not unselfishness is it shirking and scheming to enjoy life with the least physical effort, to bask in sunshine, supported by those who in dark places, amid the whirl of wheels or the clang of hammers, put forth that creative skill which is the best and the grandest evidence of the divinity in man.

Dignity and breadth of soul, comprehension of God and truth, grasp of great thought, and skilled power over the crude elements of nature are not the passports to our best society. Wealth is the only or the principal "open sesame." It, like

charity "covers a multitude of sins;" no matter how acquired so 'tis had; behind the chariot wheels of Croesus there is a pressing host of worshippers, sycophantic, imitative, yes, envious and jealous, and by long consideration of "ways and means" only anxious to rival or dethrone the favorite of the hour.

But reflecting men, the best men, see this and deplore it. They notice that regard for appearances, for position, for style, for social altitude, irrespective of the qualities of manhood or womanhood possessing these surroundings, is subversive of truth, justice, honesty, virtue, morals, religion, and detrimental to the highest interests of the present and the future.

In search of these momentary or life-long advantages, speculation, gambling, avarice, oppression, selfishness, fraud and robbery are each in turn used, in order that they may "turn up Jack;" while the quiet plodder, the industrious man, the scrupulous man, the man of sentiment or religion, with soul bent on resistance to temptation and on fealty to God, is only "a poor coot," unworthy of a nod of recognition or even "the crumbs which fall from the rich man's table."

Sad as this picture may be in the world at large, it will be tenfold more sad, should it become interwoven into the fabric of Zion. One of the corner stones of the Church of Jesus Christ of Latter-day Saints, is the essential unity and brotherhood of man, and in all the ramifications of its society, this needs to be inscribed in letters as enduring as the hills. If its mission is to be filled, every man and woman must sense the inherent dignity of labor. If industry is a characteristic of Deity, then his children should not disgrace their parentage by idleness. If creative energy bespeaks the divine, the artisan, the mechanic, the agriculturist, the laborer, in this respect most nearly approximate to their Father and God. To mould and fashion, to train and cultivate, so that the crude and rugged elements of nature shall swell in forms of beauty and of use, ministering in angel paths to comfort, convenience, and happiness is more ennobling, more dignified, more Godlike, than to reap wealth from the simple handling of the products of a world without enhancing by labor the real value of the whole.

And while it may be abundantly true, that, wealth well used will give culture, procure books, enlarge opportunities, and permit of travel, yet it is also true, that even without this, there may be great refinement, much intelligence, good manners, thoughtful habits, and all the Christian graces, amid the stirring hardy ranks of labor.

To be a gentleman or a lady is not dependent upon the contingencies or accidents of society; there are bores among the wealthy as among the poor; but there is gentle breeding in many a quiet cottage home, and the splendors and magnificence of palaces woos no more readily the calm and peace of God than does the hovel, if therein is found that honest fervor which reaches unto heaven and brings its angels down to earth. And from the ranks of industry, from the haunts of labor, from the workshop and the counter and the farm, from the scullery and the washtub, and the thankless position of "hired help," there will be gathered a vast army of true souls, probably less tempted, but more loved than many who have rolled in affluence and of whom it was said, "How hardly shall a rich man enter the kingdom of heaven."

A DISINTERESTED DEFENSE.

THERE are a great many people who have visited Utah, and some who have resided here for a considerable period, who are not in any way connected with "Mormonism" or favorable to our religious views or institutions, but who are as much disgusted with the folly and falsehood of the traducers of the "Mormons" as any of our people can be. They are quite free to express their dissent from the attacks that are made upon us when conversing with a "Mormon," but they rarely, if ever, make any public demonstration on the side of truth and justice. If all the ladies and gentlemen who have been to Utah and declared that their opinions concerning the Saints had been changed by seeing this place and people for themselves, would openly express abroad the favorable sentiments uttered while

here, they would do much towards correcting popular errors and establishing a proper estimate of the people who have done so great and good a work in the vales of the Rocky Mountains.

But it is rare that any of those who admit while here that the world is mistaken in regard to our faith and our people, stand up for the truth when they return to their homes. It is so unpopular to speak in defense of the "Mormons," and so difficult to swim against the tide, that they say little or nothing when they hear us misrepresented, and quietly glide into the general current.

Once in a while, however, some one who has sufficient courage to brave the popular anger, and regard enough for truth, though unpalatable, to speak in its defense, comes out in the public prints with a refutation of the slanders so plentifully heaped upon the devoted heads of the Latter-day Saints, and a word in favor of men and principles usually denounced and viewed from only one side.

Of this honorable class, is a gentleman who signs himself W. McC., and, in the columns of *Truth*, a daily newspaper published in New York, makes a vigorous defense of the "Mormons" from a "Gentile" standpoint, in answer to some statements made by that paper. While the gentleman, who is well known to the editors of the paper in which his well written article appears, has made some few mistakes, his intentions are evidently to present facts not generally known to the public, and show the side of "Mormonism" that has not been looked at by the world. He shows that "polygamy is not the magnet that draws so many souls into the Mormon net," in which he is eminently correct, and speaking further on that subject he says:

"Christian people need not shudder at this, for they have only to look into their own Bibles to see the justification, and they have only to read the biblical history of the men whose names are held sacred for a precedent. Then why blame the pioneers of Mormonism, who were deeply imbued with what they had read in sacred history, if they saw their way to a quicker growth by the practice of polygamy?"

The Mormons at Nauvoo were tossed about from pillar to post, until at last they resolved to turn their backs upon a civilization which persecuted them because of their faith, and be it understood that at this time they did not practice polygamy but worshipped their Maker in a different manner from other sects. That was their crime, and that alone."

He gives an epitome of the exodus from Nauvoo and the journey of the Pioneers to Salt Lake and asks:

"What do you suppose was the reason these people suffered such terrible hardships? Was it that they might practise polygamy? No! The cause of their going so far west was the same as brought the Pilgrim Fathers to America—to find homes and a place in which they might worship the Creator in their own way, but principally to find homes. These homes they now have, and I wish that every other religious sect on earth could say the same for their people. The method of government in the Mormon Church is a very simple one—the only objection being that it does not need lawyers to assist in its administration."

He speaks of the Temple as "probably as substantial a piece of architecture as there is in the world," describes the manner in which disputes are settled among the "Mormons" without the aid of policemen and lawyers, pictures the change experienced by poor people who come here from the old countries and obtain homes and independence, and continues:

"Here is one little thing which it might be well for our ministers to ponder over, in which the great strength of the Mormon Church lies: There is not a Mormon—man, woman or child—in any of the twenty-one stakes of Zion who does not know where they will get their supper and a bed at night. In all the Mormon cities and towns there is not a hungry Mormon to be found. Beggars are unknown among them. There are, scattered through Utah, Wyoming, Idaho, Montana, New Mexico, Arizona, etc.—within the jurisdiction of the Church—in round numbers, 140,000 members, and still this Arcadian state of things exists. Where is there another religion on the face of the earth, that in 35 years