

EDITORIALS.

THE SPREAD OF "MORMONISM."

AN eastern exchange of a recent date again calls public attention to the spread of "Mormonism," and says:

"Almost every mail from the west brings information of new developments in regard to the operations of these people. The plague continues to spread. New communities of Mormons are constantly organizing in Utah and other Territories, and converts are arriving almost daily from the Eastern and Southern States, and from the Old World."

The editor goes on to speak of the planting of colonies in adjacent Territories and deprecates the fact that nothing is done by the Government to deal with this question. Here is the language of his lamentation:

"The attitude of the Government toward this question is nothing less than cowardly, and, as the law will not execute itself, there is no present prospect of its enforcement."

It is a pity that the writer was not a little more logical. Why should the Government be censured for "Mormon" colonization, or the arrival of "Mormon" converts? If the Government attempted to prevent "Mormon" missionaries from preaching, their hearers from believing, and their converts from organizing into "new communities in Utah and other Territories," would not this be a stretch of its powers beyond reasonable, lawful and constitutional limits? It is part of our religious duty to preach the gospel, gather the Saints from all nations, teach them how to support themselves by honest industry in homes of their own, and to live together in peace and harmony as the children of God and members of the Church of Christ. Has the Government any right to prevent us from fulfilling this duty, imposed upon us as it is by divine commands? We think not, and do not believe an effort of that kind would be either proper or successful.

But the alarmed journalist probably connects this propagandism and colonization with polygamy, for he remarks, "Without polygamy the sect would not hold together, and polygamy is criminal."

In this he furnishes us, unwittingly, with an argument in favor of our continued practice of plural marriage. If our religious system could not hold together without polygamy, then are we justified in clinging to it, tenaciously. Perhaps he is right in this assertion. Being part of our religious creed and having been so held by us for many years, it would be a suicidal policy now to reject it. But this pre-supposes that it has become an essential element in our religion, which is the fact, but which is also denied generally by our opponents in order to establish their assertion that it is criminal. Polygamy is made criminal by legislative enactment and judicial opinion. It is not criminal in and of itself. And it can only be denounced as such on the hypothesis that it is not religion. But this writer who seems so anxious to stir up the Government to improper action, acknowledges that it is a constituent of our religion necessary to its very existence, and yet he belabors the Government for not proceeding against it. However, we need not expect sound reason or even common consistency in an anti-"Mormon" newspaper article.

Taking the definition of constitutional religious liberty promulgated by the Supreme Court of the United States, with its singular limitations and peculiar arguments, we have left to us, the glorious privilege of thinking and believing and of expressing our thoughts and beliefs to others, who also are accorded freedom enough to become converts to our views. With our faith and proselytism, then, the Government has nothing whatever to do. "Mormon" Elders may preach polygamy and people may believe it without rendering themselves amenable to the law. Those who become converts to "Mormonism" also have just as much right to come out into the West and settle on the public domain, under the land laws of the

United States, as the votaries of any sect or creed on the continent, or the disciples of atheism, socialism, celibacy or free love.

And where is the wrong, requiring Government or other interference, in our bringing people from the over-crowded centres of the world and placing them upon the unsettled lands of Territories anxious for population? Our people are noted all over the globe for their industry, perseverance, sobriety and good order. They are steady settlers, who till the soil, make permanent homesteads, develop the resources of the regions in which they live, and unite for the preservation of peace and good will. They are a blessing to any section of the country requiring persistent labor and an increase of unsettled population.

There is no need for any alarm in regard to the spread of "Mormonism" abroad, nor the settlement by its votaries of unoccupied lands at home. Neither has any private individual or officer of the Government the right to prevent either the one or the other. But some journalist hard up for a subject will cry, "Polygamy is criminal." Well, if any of these "Mormons" do anything that is criminal, treat them as other offenders are treated. First, however, be sure that they are breakers of the law before they are condemned. Not all "Mormons" are practical polygamists, and it must be remembered that believing in polygamy is lawful and permissible, it is only practicing what one believes that is liable to prosecution, and proof must needs come before punishment.

We would recommend writers for the press, when subjects are scarce, to look right at home for evils to be corrected, and real social plagues that need legal remedies which are spreading under their very noses, particulars of which they can obtain easily, and not to make themselves ridiculous by invoking the power of the Government against some imaginary danger many hundreds of miles away. And especially we advise them to avoid the folly of the paper from which we have quoted, in speaking against the colonization of our sparsely settled Territories, by an industrious people famously successful in this kind of enterprise, for fear that perhaps they may make wives of all the marriageable women among them, instead of reproducing the corrupt social system of those cities in which great journals are published.

A SWEET SUBJECT.

THE farmers of two or three counties in Massachusetts have determined to engage in the culture of the sugar beet. Experiments in that State have proven that beets can be raised on its soil, of equal, if not better, quality for the manufacture of sugar than those produced in Germany. By thorough cultivation, it is believed that from twenty to forty tons per acre can be obtained, and agitation has commenced for the erection of a manufactory to work up the roots according to the most approved method.

There is a sugar factory at Portland, Maine, which has been for some time in successful operation, turning out a good quality of sugar from the beet, and this industry is encouraged by the State Legislature, which offers a bounty of one cent per pound for ten years, for all that is manufactured in the State, to a maximum limit of \$7,000. Massachusetts beet raisers sent their products to Portland, last year, for manufacture, and made a good profit by the transaction.

California has tried several experiments in beet sugar manufacture. Perhaps the most successful of them were made by the California Sugar Manufacturing Company, whose works with grounds attached, are situated at Isleton, on the Sacramento River. The company was organized three years ago, with a nominal capital stock of \$2,000,000, of which only \$20,000 was paid up. Their buildings and machinery cost the company \$160,000. Experienced managers and engineers were obtained from Europe, and in the spring of 1877 the rich land adjacent to the factory was planted with beets, and the farmers around raised a large quantity, which were worked up in the fall making a splendid quality of sugar. The

concern was pronounced a success in every respect.

But in 1878 a flood destroyed the beets in the factory and the crops in the field, and operations had to be suspended. This with the debt for machinery, &c threatened to break up the company. But by a praiseworthy effort it rallied again, further payments on the stock were made, arrangements were effected with the creditors, another crop has been planted and prospects are favorable this year for profitable returns.

The following estimate of the expense of working the factory, which has a capacity of 60 tons of beets daily, is taken from the Sacramento Record-Union.

Sixty tons beets daily for 7 months, or 215 days, 12,900 tons at \$4 delivered	\$51,600 00
Fifteen tons Mount Diablo screenings, for 215 days, 3,225 tons at \$4 delivered	12,900 00
Three car loads lime, at \$105	314 00
One hundred carboys muriatic acid, at \$5	500 00
Lighting factory, 1215 nights at \$5	1,075 00
Insuring buildings and machinery for \$100,000, at 2½ per cent.	2,500 00
Waste of bone coal, say 15 tons at \$80	1,200 00
Taxes on property	200 00
Superintendent's salary for 12 months at \$250	3,000 00
Assistant superintendent's salary for 7 months at \$150	1,050 00
Clerk's salary for 7 months, at \$100	700 00
Engineer's salary for 7 months at \$100	700 00
Assistant engineer's salary for 7 months at \$75	525 00
Two firemen's salary for 7 months \$50 each	700 00
One farmer's salary for 12 months at \$100	1,200 00
Sixty Chinamen's wages, 215 days at \$7½ cts	11,287 50
Total,	\$89,452 50

By 8 per cent. white sugar from 12,900 tons beets, 2,064,000 pounds white sugar, at 9 cents..... \$185,760 00
Less cost of material and operating as above..... 89,452 50
Net profit..... \$96,307 50

In addition to this profit, there were about 60,000 tons pulp, fit for feeding to cattle, and 150,000 gallons of molasses, suitable for distilling. These particulars will give some idea of what can be done with a factory of the capacity and in the locality named above. It has the advantage of soil surrounding it admirably adapted for the cultivation of the beet, and of quick and regular steam packet communication with San Francisco, where a market is found for all the sugar it can produce. The expenses given are actual, not speculative; they are rendered small in some respects by cheap Chinese labor.

The following extract, from a report by Professor Hilgard, of the California State University, made after an analysis of beets raised on Andrus Island, on the Sacramento River, will give some idea of the necessary qualifications of beets to make good sugar:

"The value of beets for the manufacture of sugar depends not only on the amount of crystallizable sugar they may contain, but also, and very materially, upon the substances with which the sugar is associated in the juice both as to quality and quantity. A large amount of mineral salts is objectionable, because, in the evaporation of the juice, these salts tend to convert the crystallizable sugar into syrup sugar (molasses), which in the case of beets is unsalable, and therefore a dead loss. Moreover, the larger the amount of molasses present, the more difficult and costly is the purification of the sugar. The value of beets is therefore estimated by the manufacturer, not only according to the percentage of sugar, but also with regard to the proportion between the sugar and 'non-sugar,' which proportion, expressed in percentage of the solid contents of the juice, constitute what is termed the 'purely coefficient.' A high percentage of sugar in the best juice, associated with a large amount of 'non-sugar,' may, nevertheless, prove less profitable to the manufacturer than a juice less rich in sugar but proportionately purer. The exact extent to which this consideration holds depends somewhat upon the local prices of labor and fuel; but it is usually held that a beet-juice whose purity coefficient is below 75 per cent. cannot profitably be worked. Much, however, depends upon the nature of the matters associated with the sugar in the juice. Gummy and albuminous substance may in a great measure be gotten rid of in the clarification with lime, and the same is true of some of the salts. But where these salts are of such a nature that in the clarification there is a formation of potash or soda lye, their

effect is very injurious, even in small quantities. While these salts vary more or less in accordance with differences of soil, the general rule is, that a juice yielding on evaporation and burning to ashes more than three-fourths of one per cent. of ash, cannot be profitably worked for sugar under ordinary circumstances. It is easily seen that a chemical examination of the quality of the beets grown in any particular district, is of the most vital importance in enabling us to forecast the probable profitability of the manufacture of beet sugar. To establish a beet-sugar factory, without first ascertaining the quality of the beets that can be grown within convenient reach, would be no more reasonable than to build furnaces at random, trusting for the ores to turn up somewhere."

Last November we published an article on the subject of sugar beet culture, in which we stated that the Department of Agriculture at Washington would analyse samples of the root forwarded there by mail. We now suggest to our enterprising farmers the propriety of their each planting a small piece of land with the sugar beet, in order to test what amount and what quality of the root can be produced on different varieties of soil. In the fall, packages not exceeding four pounds in weight could be sent by mail to the Department of Agriculture, when an analysis will be made without cost to the producer.

We believe that Utah can grow and manufacture its own sugar by the culture and manipulation both of sorghum and the beet. This ought to be tested. The foundation of the industry lies with the agriculturist. And if our live farmers will make a start in this direction, figuring and keeping a strict account of the expense of production, yield per acre, and all the particulars necessary to count the cost, they will, we feel assured, have cause to congratulate themselves on taking a step towards the establishment of an industry, that will bring profit to all engaged in it, and prove a source of wealth to the whole community.

SCIENCE AND RELIGION.

THE New York Herald of March 30th has a leader entitled "New Bases of Christian Faith," containing a criticism of an article by Dr. Brooks in the Princeton Review. That learned divine asserts, in substance, that the skepticism of today, whether it be of the untaught people or of the learned scholar, is marked by "its completeness and despair;" that it does not suggest any substitute for the religion which it disbelieves, and that it rejects not certain doctrines only, but "the whole body of the Christian faith." Whereupon the Herald replies that the attitude of the modern non-Christian is not one of skepticism, but of "profound faith in a number of doctrines" which is "cherished with an earnestness and frequency almost unknown to the churches." The Herald says further, that it would be easy to formulate the creed of non-believers at as great a length as the creeds of the churches, and offers the following, which it claims contains doctrines, every one of which is "distinctly an acquisition of the present century and usually of the present generation:"

"I believe in the eternity of matter, force and intelligence; in the conservation and correlation of the forces; in the nebular hypothesis; in the struggle for life; in the survival of the fittest; in the doctrine of heredity; in the greatest good of the greatest number; in the preponderance of the stronger motive; in action along the line of least resistance; in the invariability of law; in the progressive development of all things, and the ultimate perfectibility of humanity."

These are some of the doctrines of science; but many of them, if not all, are also the doctrines of religion. They may be denied by the expounders of modern orthodox Christianity, but they are neither new to the present age nor in conflict with ancient religion or primitive Christianity. Some of the expressions may be peculiar to the period, but they convey ideas of great antiquity, and will be found on investigation to harmonize with divine revelation when the latter is divested of human interpretations. The doctrine of the eternity of

matter, force and intelligence is certainly not new or "an acquisition of the nineteenth century." It was held by philosophers ages ago, and was understood by the patriarchs who held converse with Deity. It is one of the doctrines of the Church of Jesus Christ of Latter-day Saints, which is the primitive Church restored, and its creed, so far as it has been promulgated, is an embodiment of truths revealed to man in former ages, but rejected or lost in the years of spiritual darkness, and now brought forth again as part of the work of the "restitution of all things" in "the dispensation of the fulness of times."

The following are from a revelation of God through Joseph Smith the Prophet, May 6, 1833:

"The elements are eternal. * * Intelligence, or the light of truth, was not created or made, neither indeed can be." (Doc. and Cov., n. e., pp. 301-2.)

On the "invariability of law," read a revelation given Dec. 27, 1832, from which we give a brief extract or two:

"All kingdoms have a law given; and there are many kingdoms; for there is no space in which there is no kingdom, and no kingdom in which there is no space; either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions."

* * * "And again, Verily I say unto you, he hath given a law unto all things, by which they move in their courses and in their seasons; and their courses are fixed." * * *

"And again, Verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and will eth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must needs remain filthy still." (Ibid., p. p. 282-3.)

As to the nebular hypothesis, let any one read carefully the account of the creation as given in the first chapter of the book of Genesis, uninfluenced by the dogmas of modern divines, and he will see that Moses understood the theory of nebular formation. Abraham also was versed in the laws of world-framing, which were revealed to him of God, as may be learned from the Book of Abraham in the Pearl of Great Price.

"The progressive development of all things" may be understood differently by different minds, but the doctrine is not new, nor contrary to revealed religion when viewed in a comprehensive manner. If by this phrase is meant the development of man from the lower animals, or his origin from a base and inferior type of humanity, we do not endorse it, neither is it in harmony with divine revelation or universal history. But if it is intended to convey the idea of the general progress of worlds and their inhabitants, viewed in the light of eternity, through ultimate obedience to immutable laws, then we agree with it and the religion of heaven will make it plain as in accord with the purposes of Jehovah. History shows that once intelligent and powerful races have degenerated into barbarism and animal degradation; some of them have become almost extinct. And their decline has not embodied the germ of the growth and development of the leading nations of today, which may in their turn, for all the evidence analogy gives to the contrary, when they have reached their prime also go down into weakness and imbecility, through the transgression of invariable law.

But revelation teaches the development of unembodied spirits into men and women with tabernacles of mortal flesh, and ultimately into godlike beings with deathless bodies, presenting the full image of glorified immortality, eternal demonstrations of the doctrine of the "perfectibility of humanity." And all this through obedience to "invariable law." For every one will reap that which he has sowed, and his ultimate status will be according to the laws to which he has submitted, and by which he has been advanced in the scale of "progressive development."

Science cannot prove the existence of any law or fact in nature that is discordant with true reli-