

EDITORIALS.

UTAH AND THE DEMOCRACY.

The following press dispatch came over the wires from New York to-day:

"The Times", to-day, reviewing the proceedings of the 49th annual Conference of the Mormons at Salt Lake says: At various times during the 50 years since Joseph Smith produced the Book of Mormon, it has been thought by close, careful observers that this monstrous delusion was on the point of collapse. None of these expectations been fulfilled. The whole system of Mormonism remains intact and apparently impregnable in every part. Not only so, but under the inspiration of the success of the party now in power in Congress, it is even proposed that Utah be admitted into the family of States. This is the present aim of the Mormon leaders. While the Mormon Church remains merely one of the peculiar institutions of a Territory, subject wholly to the direct legislation of Congress and governed by appointees of the National Executive, there is no hope for the absolute independence of the Church of Latter-day Saints and the Mormon hierarchy. But those who think that the Mormon leaders are depressed or are relaxing their efforts to secure permanent foundations for their little empire, deceive themselves."

The New York Times, it must be understood, is the leading organ of the Republican party. The immortal motto, "All is fair in love and war," is one of the principles of political organizations. Democracy being now in the ascendant, to drag it down again has become a necessity of its opponents. Every movement it makes will be denounced or misconstrued, and when its actual policy cannot be assailed, what it is going to do will be predicted and imaginary intentions will be invented. This project of the admission of Utah is one of the "Democratic schemes" manufactured by the Republicans. They see what an advantage it would be to their now triumphant enemies to obtain two more votes in the Senate and one in the House, which would be the probable consequence of the admission of Utah, and therefore raise a rumpus in advance of any movement looking towards this result, hoping thereby to arouse enough opposition in the country to frighten the Democrats from taking such a step.

It is quite possible that they may invoke a spirit which they cannot control. They may put ideas into the Democratic brain which will work into practical shape, and produce the very effect which they desire to prevent. Utah's application for Statehood would be nothing new. It has been made repeatedly. If she can obtain that justice under a Democratic regime which has been denied her so often under the rule of the Republicans, it is not unlikely that she would manifest her gratitude in the very way they dread. And, after all, the objections against her admission are extremely silly and groundless. What the Times says about the impregnable condition of our Church and the fallacy of the anticipations of its overthrow indulged in by its enemies from the beginning, is verily true. But what has this to do with the question of Statehood? Nothing whatever.

The Times says there is no hope for the absolute independence of the Church of Latter-day Saints while Utah remains under the direct legislation of Congress and the government of Federal appointees. There could not be a better reason offered why Utah should become a State. If by the change a religious society can alone obtain that independence guaranteed by the Constitution, it ought certainly to be made. Every religion should be entirely independent of State control. The Latter-day Saints can demand this right equally with the Methodists. All sects should be entirely free and perfectly equal in this respect.

But the admission of Utah as a State has no proper connection with this question of religious liberty. The Church of Jesus Christ of Latter-day Saints and the Territory of Utah are two totally different organizations. The admission of the latter does not imply recognition of the former. If the

majority of the people of Utah were Methodists, would there be any objection to its adoption into the family of States? No valid reason can be adduced why the fact that its majority are members of another religious body should be any barrier in its way. The State of Deseret would be admitted, if at all, under a republican form of government, which would protect all religious bodies in their rights but recognize none as an integral part of the State. The "Mormon" religion is not "one of the peculiar institutions of this Territory." It stands on its own feet and occupies no other position as a Territorial institution than Catholicism, Episcopalianism, Methodism, or any other ism, neither of which is a part of the Territorial body, nor is recognized as such in its laws. The admission of Utah does not imply the admission of "Mormonism," with or without polygamy, any more than it does of Methodism or Catholicism with or without celibacy, auricular confession, or free grace and salvation by workless faith.

All the hubbub about the recognition of "Mormonism" by the Government if Utah should become a State, is the baldest kind of nonsense without a hair of consistency. But let the Times and other Republican organs go on with their excitement; it will bring the matter squarely before the nation, and only good to us can come out of the controversy. At any rate the Times is perfectly right about the leaders of our Church, they are undismayed, perfectly calm and securely hopeful, because they know that God is at the helm of the good ship ZION, and His hand will guide her through all the shoals and breakers, the storms and the tempests, into the secure harbor which awaits her, and which no power under the heavens can prevent her from entering and enjoying, and that in the near future.

"FAINT PRAISE"

OUR article on Sabbath breaking has received very favorable notice from the Cincinnati Times, which quotes from it freely and says, "Difference of creed should not deter Gentiles from profiting by wisdom which emanates from the Saints." The Times falls into one error, in its reference to the revelation on the Sabbath in the Book of Doctrine and Covenants, which it says was given to Brigham Young, while in fact it was received by Joseph Smith in 1831.

The Times concludes its review with the following:

"The Mormon idea, it seems, is more stringent than that of any Christian denomination. They believe in the strictest observance of Sunday as a day of rest and (what they call) religious exercises—

For they themselves have said it, And it's greatly to their credit.

"There is some show of good in things evil"—even in Mormonism."

The first sentence in the above is not strictly correct. The "Mormon idea" does not reach the puritanical "stringency" of nineteenth century "Christian" Pharisaism. It recognizes the truth that "the Sabbath was made for man, and not man for the Sabbath," puts no quietus upon decorous mirth or what is called secular music on that day, and has no predilection for cant, long faces or sepulchral gloom.

"Even in Mormonism" there is some "show of good." Yes, Mr. Times, something more than a "show." It is only necessary to throw aside prejudice and investigate, to find good itself therein. Further, it is a very difficult matter to point out in "Mormonism" anything that is evil. Aside from our marriage system—and that we consider very good, it would puzzle the Times to find anything which can be pronounced evil in our religious creed. "Mormonism," and popular ideas concerning it are as different as light from darkness, and we should be very much pleased to see editors emerging from the latter and looking into the former. They would no doubt be astonished to find there not only the "show" or the shadow, but the reality or substance of good to a greater extent than in any other religious system in the world. For there is not a truth nor a virtue, a principle in philosophy nor a fact in science,

that does not harmonize and blend into perfect affinity with "Mormonism," which is a heavenly lens to which the rays of all light and truth, natural and spiritual, above and beneath, converge, for the present and eternal good of its devotees whose eyes are opened to the perception thereof by a power divine.

We invite the Times to look again, and we are sure that its lively and talented editors will find something more in "Mormonism" which they can conscientiously commend, and do so without the timidity which mars most of the rare attempts of non-"Mormons" to utter a word in our favor. When that examination has taken place, we shall be obliged to the Times to point out what it has discovered in "Mormonism," of "things evil."

REDEEMING THE DESERTS.

M. DE LESSEPS, the famous projector of the Suez canal scheme, is now engaged in superintending the preliminary surveys for the construction of a canal to conduct the waters of the Mediterranean into a portion of the desert of Sahara. The object of the work is the restoration of the inland sea, the former existence of which is indicated by the presence of sea shells and other saline relics, and the consequent improvement of the climate of the whole surrounding region.

It is claimed that the present level of that portion of the desert intended to be submerged is two hundred feet below the surface of the sea. But this is disputed, and it is stated that the sands have filled up the ancient basin until it is not any lower than the sea-level, although it appears to be so because of the surrounding table lands. The surveys under M. de Lesseps will demonstrate which of the two ideas is correct, and if the required depression is found to exist, the canal will be cut and the way thus be smoothed for the opening of trade with the natives of the interior and the introduction of the civilization of Europe. The point selected for the opening of the canal is Cabes, on the coast of Tunis, and the terminus the great depression called El Juf.

While this project is put forth for the benefit of northern Africa, a similar scheme is advanced for the improvement of western America. General Fremont, the new Governor of Arizona, has submitted a plan to the authorities at Washington, for the construction of a canal to bring the waters of the Pacific into a basin between southern California and southwestern Arizona, and thus restore the inland sea that once existed there, the proofs of which are abundant. He proposes to cut through the ridge of land which runs between the upper end of the Gulf of California and the old basin, ten miles, to a lake about twenty miles in length, and thence fifteen miles further. This would introduce the water into a dry desert 200 by 50 miles in extent, and, by the moisture it would impart, render the surrounding country cooler and less arid, and make possible the cultivation of large areas now comparatively worthless.

Gen. Fremont estimates the cost of the canal at \$1,000,000, and the time of its construction six months. He thinks it ought to be made large enough to admit the passage of vessels, and believes that its effect would not only be to temper the climate and moisten the atmosphere, but to develop settlements on the borders of the great sheet of water that would be thus formed.

To a New York Herald reporter, Governor Fremont recently spoke in high terms of the prospects of Arizona. He said:

"Arizona is a great mineral country. It has silver and gold lodes, mixed gold and silver and copper carrying gold and silver in quite a large percentage, lead, quicksilver and coal mines. The bituminous coal deposits are said to be numerous. The climate is variable between the sea level and the highest elevation, 13,000 feet high. Any height above 2,500 feet is, however, very pleasant—something like the climate of Northern Italy. Though a mountainous country, it has a great many fertile valleys that are really like gardens. As you enter the country from the east, you meet

a succession of mountain ranges, between which are sheltered green and lovely valleys. When I passed through the valley of Salt River in February last, apricots and fig trees were in bloom, and the plains were covered with alfalfa."

"Railroad communication is the one great thing needed; and this we soon expect to have. Next winter, or the following spring it is hoped that the California Southern road and the Atchison will meet at Tucson, thus making a complete southern link of communication between the Atlantic and Pacific, and yielding especial benefits to Arizona. Next year, it is thought, a road will be projected from Tucson passing through the Mexican State of Sonora and striking Guaymas on the Gulf of California. Arizona has a great future before her. Her population is not now more than 30,000, but with the influx of capital and labor that must necessarily follow the establishment of easy communication, there is no telling how prosperous she may not become."

The great success of the Suez Canal has opened up the prospect of great possibilities for changing the existing conditions of our globe, and when these canals and that through the Isthmus of Darien are completed, other daring projects will no doubt present themselves for the improvement of the land surface of the earth, which would now be considered as wild and impracticable, as the present proposals would have been not more than a hundred years ago.

BEE MEETING.

At the very interesting bee meeting held in this city on Tuesday, the 8th inst, the honey producing interests were represented by bee-men and ladies from five different counties of the Territory, viz: Salt Lake, Davis, Utah, Millard and Beaver. The points discussed were foul brood, queen raising, queenless colonies, moths, chaff hives, wintering bees, losses from foul brood, price of bees, honey, etc. Every person present owned bees and most of them are experienced apiarists. All expressed fervent hopes that the next legislature would rescue the bee interests from the dreadful ravages of foul brood by appropriate legislation. The loss from this cause the last season, in Salt Lake county alone, was estimated at \$3,000. Some bee men had destroyed a number of colonies and the hives they occupied, as soon as they detected the presence of this direful plague. All agreed that the sole remedy for foul brood was the entire destruction of everything pertaining to the infected swarm as soon as discovered.

Some suggested that owners should keep up the price of bees beyond the reach of persons who would purchase but one or two colonies, so that inexperienced persons could not get them so readily, because when such have bees and the foul brood destroys them, they let the hives stand to be visited and robbed by large neighboring colonies, and thus endanger the bees for many miles around.

Strenuous efforts were made at the last Legislative session to obtain a protective law and the committee to whom the numerous signed petition was referred unanimously reported favorably, but when presented to the House some members living where there were but few, if any bees, obstructed its passage greatly, to the chagrin of 99 per cent. of all the principal bee keepers of Utah. Strong colonies, with plenty of honey survive the winters on the summer stands first rate, and such swarms were also proof against moths. Losses were sure to follow where the swarms are divided up too much and the honey taken out so late in the season that the bees cannot replenish before the close of winter.

The superiority of "chaff hives" over all others, was advocated by three speakers, they having tested them to their entire satisfaction.

All urged the absolute necessity of taking timely steps to secure, without fail, the much needed legislation at the next session of the assembly. The bee interest is a great one and should be protected and nourished by our legislators and influential men.

From persons who "do not know a bee from a yellow jacket," we cannot expect either aid or sym-

pathy. Surely the bees are as much entitled to protection as are fish, game, etc.

Meeting adjourned till Oct. 6, 1879.

SIDNEY RIGDON AND THE SPAULDING ROMANCE.

In reference to the exhumed Spaulding story, we have had a visit from Bro. Anson Call, of Bountiful, who was well acquainted with Sidney Rigdon in Lake County, Ohio, some years before he joined the Church, and who was familiar with the circumstances attending his first reception of the Book of Mormon. Brother Call says Sidney Rigdon went into that part of the country as a Campbellite preacher, being as much the founder of that faith as Alexander Campbell, whose name it bears. Brother Call's grandfather was a Baptist preacher, who raised up a number of churches in that region, and these were all converted to Campbellism when Sidney Rigdon came among them with the doctrines of the new sect. This was in 1827, and the popular preacher remained in that vicinity, highly respected and esteemed by the community.

In 1830, Parley P. Pratt, Oliver Cowdery, Ziba Peterson, and Peter Whitmer, arrived on their way to fill a mission on the western boundary of the State of Missouri. Parley had been formerly associated with Sidney as a Campbellite preacher, having received that doctrine from him in Loraine County, and it was while on a mission for that sect in the State of New York that he became acquainted with and convinced of the truth of the Book of Mormon. This book he now presented to Sidney Rigdon. Brother Call says that at first he scorned it, and ridiculed the idea of paying any attention to a book with such claims. He knew of the controversy between the two men, and says that the only reason why Rigdon consented to examine it at all was because Parley said, "You brought truth to me, I now ask you as a friend to read this for my sake." He studied and prayed over the matter for two weeks, and at length accepted it as true, and soon after he and his wife were baptized as were a few others of the Campbellites. In the following December, Sidney went to the State of New York, where for the first time he saw the Prophet Joseph Smith.

Bro. Call says he was acquainted with Hurlburt, the originator of the Spaulding story, and also with How, the publisher of "Mormonism Unveiled," in which the story was first promulgated, and says the people in that region paid no attention to the story whatever, as they were acquainted with Sidney Rigdon's antecedents, and also with those of Hurlburt and How.

The connection of Sidney Rigdon with the Spaulding myth is alleged to have taken place in Pittsburgh, where it is said he worked as a printer in the office of Mr. Patterson, to whom it is claimed Solomon Spaulding showed his manuscript, and it is supposed that by some unexplained means Sidney Rigdon got hold of it and copied it, that Joseph Smith obtained it from him and that the Book of Mormon was manufactured therefrom. And all this, notwithstanding the fact that Sidney and Joseph never met until long after the Book of Mormon was translated and published, and the well authenticated facts of his first acquaintance with the Book as above related. But in looking over Sidney Rigdon's history, we find the date of his residence in Pittsburgh and the circumstances which led him there. He went to that city from Warren, Trumbull County, Ohio, in February, 1822, having been called there to take the pastoral charge of the First Baptist Church. After obtaining much popularity there, his views changing in regard to the Baptist doctrines, he resigned his ministry, and while studying the new faith afterwards known as Campbellism, he supported himself by working as a tanner, until he moved back into Ohio, where he entered the ministry again as above related.

Now it should be understood that the authors and promoters of the Spaulding story say that Patterson received the manuscript about 1815