

EDITORIALS.

A FIELD FOR MISSIONARY LABOR.

TALMAGE, the Brooklyn pulpit orator, continues to provoke laughter and elicit applause, by his Sunday exposures of New York social iniquities. He utilized an imaginary police lantern on the 10th inst. and turned its glare upon many scenes, instantly recognized by those who have penetrated into the poverty-stricken districts of the nation's commercial metropolis. Following are a few extracts from his discourse:

"With city missionaries and the police I have seen some things that I have not yet mentioned. The night of which I spoke is darker than any other. It is the long, deep, exhaustive night of city pauperism. 'We will want no carriage for to night,' said my police attendants. 'A carriage would be a hindrance where we are going.' So, at eight o'clock we started on foot and walked through the lanes of poverty and crime. Everything was revolting to eye and ear and nostril—unwashed, uncombed the population, unventilated the rooms. Three midnights overlapping the darkness of each other; midnight in the natural world, midnight of crime, midnight of pauperism! Streets oozing with filth, inhabitants vermin covered! They had gone nine-tenths of the way toward their final doom. They started in unhappy homes either in city or country. They entered iniquity far uptown in the shambles of death within ten minutes walk of the Fifth Avenue Hotel, and came gradually on down to the Fourth Ward. When they move out of here they will go to Bellevue Hospital. When they m-o-o-v-e (long and decidedly emphasized) from Bellevue Hospital, they will m-o-o-v-e to Blackwell's Island. When they m-o-o-v-e from Blackwell's Island, they will m-o-o-v-e to the Potter's Field. And when they m-o-o-v-e from the Potter's Field, they will m-o-o-v-e into hell!"

How much pauperism we saw by the flash of the police lantern! How much more we did not see! How much more no eye but God's will ever take in! Think of it; 140,000 lodgers every year in the station houses! And what pathos in the thought that whole families, turned out of doors because they cannot pay the rent, must tumble in here for shelter—the respectable and the reprobate, they who have struggled for decency and good name, flung helpless in the loathsome pool, innocent childhood and vicious old age, God's poor and Satan's desperadoes! * * * In this cluster of cities are 15,000 barefooted, homeless children of the streets. They are the reserve corps of those that are to come up and take the ranks of those who drop into the Morgue, the Potter's Field and the East River. The battalion of juvenile vagrancy marches on.

One regiment is made up of boot-blacks. They seem jolly, but they have seen sorrows greater than many old men. Amid the vilest of temptations and kicked, and cuffed up garrets and down cellars, they made their \$2 or \$3 a week, and by 15 years of natural life are 60 years old in sin. Pitching pennies in their leisure and smoking the stumps of cigars thrown into the ditch, they are the prey of gamblers, and destroyed by the top gallery of the low play house. * *

Magic lantern of the police—a poor wail of the street has just expired. Did she have any doctor? No. Did she have any medicine? No. Are there no garments to wrap her in for the tomb? None. Where are all the good Christians? Oh, some of them are in rocking chairs, in morning gowns and in tears over Bulwer Lytton's account of the last days of Pompeii—(laughter)—so sorry for that girl that was petrified—(great laughter)—and others of the Christians are in church kneeling on soft cushions, praying for the forlorn Hottentots. (Laughter.)

The preacher might have added, "and others are worrying over the plural wives of 'Mormondom,'" and planning how to move upon Congress for the enactment of laws to break up the family relations of a body of people who cherish home

virtues, and among whom no such scenes exist as are disclosed by the New York policeman's lantern.

Well may the "Mormon" ladies of this city direct the attention of soi-disant reformers to the fields for their labor which are so ample in the great cities of the land, instead of expending their energies on the destruction of "Mormon" households, and bringing trouble upon a community exempt from the great social evils of the centres of "Christian" population.

When Talmage opened the vials of his wrath upon the people of Utah, and expressed the wish that our Tabernacle might be filled with armed soldiers, provided with cannon to blow "Mormonism" and its adherents into everlasting destruction, we invited him to look at home and turn his thunders of invective upon the corruptions fuming under the shadow of his own conventicle. It appears he has taken our advice, and is startled at the awful sights that have met his gaze. We now ask the New York Herald, and other metropolitan journals that have made a specialty of assailing far off Utah, to take the beam out of their own eyes before they attempt again to cast the mote out of the "Mormon" eye.

We have no pauperism in Utah. We have no such haunts of sin as Talmage and his deacons have been exploring, except the few that "Gentiles" have established here for their own convenience. We have no starvelling dyes in the streets, in garrets or in cellars, to be dumped into a Potter's field without Christian burial. But we have thousands of homes reared by the hand of industry, in which dwell the "families like a flock" with which God has blessed his servants, who, under the covenants of their religion, marry plural wives, but think a man worthy of death who seduces a woman from the path of virtue.

When such pictures of the dark-side of "Christian" life as Talmage is presenting are placed before us, and we see and hear of the attempts that are being made to break up our social system, and introduce that which produces the horrifying results depicted, is it not natural that both men and women are aroused to protest against the hellish schemes designed for such a purpose, and to swear in their hearts that sooner than submit to such a change they will resist to the last extreme, and die in defence of the right rather than live in contact with such pollution.

If there are any "Christian" ladies here pining for a "sphere," itching to do missionary work in the cause of purity, let them hasten to the social plague spots of the East, where they will find full opportunity for the exercise of all their energies, and in addition have the sweet consolation that they are far away from the "tainted air" of a Territory where polygamy is practiced, but which is free from the foulness that reeks to heaven from the strongholds of their own "Christianism."

BEET SUGAR.

"Wednesday, Oct. 30, 1878, will be memorable in the annals of this State, for on that day and in the presence of Gov. Connor, the Maine Sugar Beet Company of Portland turned out over 12,000 pounds of granulated sugar, the first ever made in the United States from beets grown in America. Several establishments have, it is true, made small quantities of raw sugar of excellent quality, but regular boiling of refined sugar made from raw beet sugar produced in the United States has never before been attempted in the Atlantic States."

The above is from the Maine State Press. The writer is mistaken in supposing that Maine has turned out the first granulated sugar made from beets in the United States. Illinois has manufactured a great deal of beet sugar, which commanded a ready sale in the Chicago market, and sold at a reduction of only from one-fourth to one-eighth of a cent per pound less than the best refined cane sugar.

Beet sugar, we have no doubt, will yet be manufactured in large quantities and become a paying business in the United States. The Department of Agriculture has been making some experiments, sending out choice varieties of beet seed, and endeavoring to collate information upon the most favorable locali-

ties for the cultivation of the sugar beet, and although several enterprises for the production of beet sugar have proven financial failures, there is no doubt that an excellent quality of sugar can be made from this root, the refuse is good food for stock, and there is no valid reason why the industry should not eventually be made lucrative.

We do not know yet whether the soil and climate of Utah are favorable to the paying production of this vegetable of a proper kind for sugar making. Molasses used to be manufactured from the beet in the early days of our settlement here, and it is but fair to conclude that the business of beet-sugar making might prove equally successful. Our farmers would do well to examine this subject, make tests on a small scale, and consider the feasibility of the introduction of this important branch of industry into our thriving Territory. We are glad to see the success of the Maine sugar makers, and hope that other States will follow their example.

A NEW PACIFIC RAILROAD.

A New York correspondent of the Chicago Times, gives particulars of a new railroad project, designed to break up the Union Pacific monopoly. The Denver Pacific, being bankrupt, will in a short time be offered for sale, and a movement has been started to form a syndicate for the purchase of that road. The portion of it lying between Denver and Greeley is to be used, and a new road constructed by way of Sherman on the main line of the Union Pacific and thence on the U. P. right of way to Ogden.

The distance from Greeley to Ogden is about five hundred and fifty miles, and the cost of construction and equipment of the line, as computed by engineers who are familiar with the route proposed, is estimated at a maximum of \$20,000 per mile.

The building of this new road in connection with the Denver Pacific would be of vast importance to Denver, and also to the Burlington and other western lines, and would give the great eastern lines some voice in the traffic across the whole continent. It is stated that the Central Pacific Company is favorable to the scheme, which is very probable, and in connection with other capitalists the names of Commodore Garrison, Senators Sharon and Jones, Hugh J. Jewett, J. W. Garrett, etc., are mentioned as participants in the enterprise.

The advantages to Utah and the western coast, of a competing line from the Missouri, would undoubtedly be great. The rates of both passenger and freight traffic would become more moderate, and the mining as well as agricultural interests of this region would, in consequence, receive a forcible impetus.

There are some obstacles however to be clearly perceived in the way of this little arrangement. It looks well on paper. We do not think there would be much trouble in raising the necessary money. We have little doubt that it could be made a financial success. But in the first place consent would have to be obtained for the occupation by another line of the right of way granted to the Union Pacific. Congressional action would be necessary for this. Then, in the next place it is not to be supposed that the astute and vigilant Jay Gould and his U. P. compeers would be sound asleep, while the proposed syndicate were buying the defunct railroad, lobbying for legislation and perfecting their rival enterprise.

The name announced for the new railroad is The Colorado Pacific. It isn't quite born yet, but there is no harm in getting a good name ready for it in advance. It may never come to the birth, but if it does it is likely to become one of the giant lines of the land. The people of this region will look with interest for the first reliable sign of the approach of the Colorado Pacific.

CORRUPTION AND HYPOCRISY.

The sensational orations of Talmage on the corruptions of New York receive deserved reprobation from many preachers and papers

The spirit in which they are delivered tends rather to excite curiosity, and a prurient desire to learn in a chapel something that would not form a proper subject for conversation in a parlor. Laughter and applause greet his highly flavored exposures of midnight iniquity, and crowded houses attend to listen to exposures of evil without a hint at a remedy. Here is what the Independent has to say on the "Gates of Hell," which is the title of Talmage's discourses:

"They are high spiced with adjectives of hellish intensity and molten with sulphurous denunciation. This attracts the curious, the young men who have been to see the haunts of vice and want to know if they have been correctly described; those with a salacious imagination, and to whom it is a rare treat to get suggestions of filth from the pulpit; the inexperienced whose youthful inquisitiveness is aroused and will not be satisfied without seeing with their own eyes what their minister went to see."

"We regard Dr. Talmage as about the worst possible type of a preacher that can be set before a theological student. * * * His is now probably the most pernicious influence exerted upon the English-speaking pulpit. His method is utterly vicious."

The N. Y. Herald hits the theological actor some pretty hard blows, but is forced to admit, in effect, that the dark pictures he draws of metropolitan wickedness, are not unlike the infamous originals. Commenting upon the epidemic of crime which seems to be spreading, it says:

"We cannot refrain from calling attention to the fact that none of the actors in the startling crimes lately committed in this city have been apprehended, and the board of police should clearly understand that the people are already dissatisfied. Banks are gutted in open daylight, men are stabbed in public places, stores are robbed in the glare of gaslight and graves are despoiled in the very heart of the city, and yet no arrests are made. It is about time this state of affairs was changed."

Dr. Newman, commonly known in these parts as Leviticus xviii-18, and who is now hired regularly in Gotham, desiring to take the optimistic side of the subject suggested by Talmage's revelations, has been giving for the encouragement and laudation of his wealthy hearers, the bright view of New York life. He refers to the charities and benevolent institutions of the great city, but cannot deny the prevalence of evils within a stone's throw of church doors, that would horrify the Sunday worshippers, if they had not become familiar with sight and sound of crime. Newman says:

"The dark side of New York is seen in the 8,000 licensed drinking saloons, and the money annually spent in those places is not less than \$60,000,000—enough to give a home to each tenant family. Out of the 93,000 arrests last year, 62,000 were for intoxication and disorderly conduct. This fact is the most impressive temperance sermon which can be preached."

"That in one year there were 8,000 arrests for violence in this city is indeed a dark picture. It is equally sad to know that there are in our beautiful metropolis 23,000 out-door poor, 30,000 paupers, mostly immigrants, and 10,000 neglected children; and it is no less sad to remember that there are not less than 20,000 women bereft of that which is priceless to womanhood."

This rich man's evangelist and flatterer of the pampered sons and daughters of upper-tendom throws the odium of New York's dark doings upon the poor. But Talmage tells a different story. Hear him:

"I noticed in this exploration that the haunts of hell were mainly supported by men of wealth and family. The luxurious places of iniquity were supported by men who came from the fashionable avenues of the city, or who crossed over from handsome houses in Brooklyn, or who came from Cincinnati, Boston and Philadelphia. I could call the names of many of the so-called respectable men who do this, and I may yet do it before I get through with these sermons, though the fabrics of society should fall to pieces. [Loud applause.] You will find in these places members of churches, public men who administer the laws, standing on

the Democratic, Republican and Greenback platforms. You will find there stockbrokers from Wall Street, large importers from Broadway, leather merchants, produce merchants, cotton brokers and all classes of men from the upper walks of life. We talk sometimes of preaching to the heathen. I tell you that there is more heathenism in New York above than below Canal Street. I prefer that heathenism which wallows in the mire to the gilded iniquity which wears camel's hair shawls and point lace flounces, seated in a turnout that cost \$3,000, with a liveried driver ahead and a rosetted flunky behind. [Laughter and applause.]"

In describing the causes of the existence and growth of these giant evils, he gives as one, "the indifference of the moral and Christian people of our cities." The truth is they are used to these things. When treated to such startling pictures as Talmage's, a temporary interest is created similar to that produced by a spicy novel. But it soon passes away, and while it is quite likely that not a few young persons may be induced to go and see for themselves the things which the preacher depicts in glowing tints, and thus fall into the snares set for the feet of the unwary, the evils will still flourish and extend and eat their way into the heart of Christian society, untouched though widely talked about.

But let Utah be mentioned, or the subject of plural marriage be broached, and instantly these same "Christians" who are indifferent to the abominations in their own immediate vicinity, festering close to their own domiciles, will want to do something, or have something done, to root out and destroy "Mormonism" so that "it shall not even be remembered in the earth." Congress must be importuned, all the preachers in the land must be stirred up, and even the sword and the knife called for, to exterminate a body of people who marry and give in marriage in a way different from their neighbors, but under the regulations of a system claimed to be divine and framed in the interests of sexual purity.

It is wonderful how pious people are affected by imaginary evils at a long distance. They will subscribe liberally for the conversion and clothing of dark-skinned pagans, who may never receive any benefit either spiritual or temporal from the money gathered in, and pass by the starving, shivering, benighted white heathens of their own cities, indifferent, scornful or despising. They will become enthusiastic over a crusade to deliver "Mormon" women—who would not exchange places with them—from the fancied horrors of polygamy, and laugh and clap their hands over Talmage's gaudy word-paintings of home immorality and sin.

Woe unto the hypocrites of the latter times! Woe to the Pharisees of the nineteenth century! For the Almighty, who judges righteously and who understands the secret motives of their corrupt hearts, will sweep away their refuge of lies, and with the fire of his indignation, will utterly consume them and the filthiness which they foster, that it may no more smoke up to heaven, mingling with the incense from their altars an insult and a mockery unto God and the angels!

EDITORIAL NOTES.

Hunter, the murderer of Armstrong, particulars of whose crime were related some time ago in the NEWS, has been at last sentenced to death, after six months' delay in the New Jersey courts since his conviction.

A New York gatherer of curiosities keeps in his cabinet a standing sarcasm on modern Christianity. He has a frightfully ugly wooden god labelled, "The Idol of the Heathen," and by its side is a gold dollar, labelled, "The Idol of the Christian."

A telegram from Silver City, Idaho, says that George Ainslie received a majority of nearly 1,200 votes for Delegate to Congress from that Territory. Mr. Ainslie is the Democrat candidate, and we believe will faithfully represent our northern neighbors.

A new kind of vegetable gum that is likely to supersede gutta-percha, is attracting much attention in London and Paris. It is the sap of a South American tree, is said to be more elastic than In-