

## EDITORIALS.

## HOW THEY VIEW IT.

THE more the Edmunds bill is canvassed, the more it is disliked by thoughtful people, who have any regard for the institutions on which depend the liberty of American citizens and the perpetuity of the American system of government. The "sober second thought" is coming to not a few of those who, a short time ago, caught in the wave of popular fury, floated with the waters of passion and joined in the roaring outcry against the "Mormons." They begin to see the wrong sought to be inflicted upon a peaceable community, under cover of a specious plea and in the excitement aroused by bigotry and cupidity in unholy alliance.

The question may be asked what good will this do now that the mischief has been wrought in the shape of special and oppressive legislation. We answer, it will prepare the public mind for the reception of the truth, and this will be the opportunity for its promulgation. The business of the Latter-day Saints is to present the truth of God, as revealed in the present age before this boastful but benighted generation. The wrongs we have to endure, the right which may be wrested or withheld from us, cut but an insignificant feature when our mission is prominent before our minds. We can afford to suffer wrong, if in that suffering the opportunities are widened for the work we have to do; and we believe that this will be the case to a marked degree in the agitation which has been stirred up for evil purposes.

As indications of the sentiment prevailing already in many quarters, we make the following clippings from eastern papers. The *Boston Statesman* remarks:

"The Springfield Union returns to the question of democratic action with respect to the anti-polygamy bill, and says: 'We are willing to believe in democratic abhorrence of polygamy, since the democrats take so much pains to assert it, but if they had originated and perfected any legislation to put an end to the evil when it was in their power to do so, we should have given them more credit for good intentions. As it is, they are at the rear of the great moral procession, and can only vent their chagrin by making faces.' The republican party has certainly had more opportunities to originate and perfect legislation against polygamy, than the democrats ever have had, and what has it done? At this late day it brings up a very imperfect bill, which seeks to force through Congress without investigation or amendment, and the Union seems to assume that now it is passed, polygamy is as good as stamped out. Col. McClure hints at the motive for republican activity in this matter as follows: 'There is not much good stealing left in the south; the northern states are getting decidedly uncomfortable for public thieves, and Utah is the only place where good stealing may be found with a fair prospect of success.' And this the Union calls 'the great moral procession.' If it isn't a part of the procession of public scandals, we shall be greatly relieved, but even then we do not believe we shall owe either thanks for the exemption or apologies for the suspicion to those who showed the greatest zeal in attempting to drive this measure through without debate."

This is from the Utica (N.Y.) *Observer*:

The anti-polygamy bill which passed the House yesterday is not a measure which reflects credit upon the intelligence of that body. There are no two opinions among our people about polygamy as a social feature. We are all agreed that it is an evil which should be abated. So we are all agreed that burglary is an evil which should be abated. But if our Legislature passed a law empowering the Utica inspectors of election to refuse the votes of all citizens whom they suspected of burglarious instincts, we should all be agreed that it was a bad law. Much the same objection lies against the bill which was whipped through the House yesterday under an alleged pressure of public opinion. The Republican papers have howled so loudly about Democratic fondness for polygamy that many of our Democratic members were dragged into voting for the bill to refute the accusation. But while sentiment controlled the day at Washington, the people have still remaining the faculty of weighing things calmly and on their legal merits, and they will not approve this wholesale invasion of the rights of American citizenship.

The following are taken from a long editorial in the *New York Sun*:

We have said that this act is unconstitutional. Nobody, probably, voted for it under the impression that it was constitutional or that several of its provisions were not in flagrant violation of the Constitution. As a matter of principle, however, this obvious circumstance would perhaps weigh very little with the authors of the measure. But when, in the course of years, the consequences come to be reckoned up and charged to their account, they will perceive that this sort of legislation never yields even partisan fruits of any value.

Congress may make needful rules and regulations for the Territories, but it must exercise that power, as well as all others, within the restrictions of the bill of rights and the first ten amendments. But this act very nearly comes up to the description of a bill of attainder directed against the bulk of a numerous and orderly community. It enables five men and their agents, to be selected on account of their hostility to the people concerned, to punish, as for crime, by disfranchisement, the whole population or any por-

tion of it, without presentment, indictment, trial or conviction. This is a frightful power. In the hands of the wisest and best of men, it could not be exercised without the infliction of the grossest wrongs; and in the hands of such as are likely to have it here, the possible abuses cannot be contemplated without deep concern. These five men not only determine who shall vote, but they canvass the returns, and declare the result according to their pleasure. The avowed object of all this is to procure a Legislature composed exclusively of alien adventurers to deal with the people and property of this long settled and wealthy Territory.

Every man charged with crime is entitled to a fair trial by a jury of his peers; that is to say, by a jury of the vicinage, of neighbors who are neither friendly nor unfriendly to him. But this act says that every man charged with polygamy shall be tried by a jury of his enemies, carefully selected to meet the essential requirement; and that under no circumstances shall the accused be arraigned before a jury of his peers. And when it is remembered that any man may be charged, and all history shows that trial by jury, as we know it, is the only refuge of the citizen for protection of life, liberty, or property, when assailed by arbitrary power, the situation of the people of Utah under this remarkable statute will be understood. Indeed, there has been, in the debate, no disguise concerning the purpose of the law. It was intended to put nine-tenths of the population, including nearly all the property and nearly all the fixed households, absolutely and helplessly under the heel of the other tenth, all of whom are open enemies of the first class, and many of whom are strangers and adventurers.

Congress cannot erect a mere despotism in Utah any more than it can erect one in New York. The property, the liberty, the family relations of citizens, cannot lawfully be placed at the mercy of a board of five men deriving their power from another man, in one place or the other.

We shall await the operation of this ill-considered law with no little apprehension. That it will bring any credit to its authors can hardly be possible. It is, on the contrary, more likely that its ultimate consequences will prove as shocking to the moral sense of the country as were those of the reconstruction laws. It may be somewhat tempered by wisdom and moderation in the administration; but even the best intentions at Washington could hardly make it aught but an unmixed evil, and that because it is fundamentally wrong.

## ANOTHER "PROBLEM"—SOLVED.

WE have received from the author, David M. Richardson, of Detroit, Michigan, a pamphlet containing suggestions to Congress on various subjects of public interest, among which is that of "Polygamy in the Territories." The writer, who discourses intelligently upon other important topics, displays on this question the usual lack of comprehension of its real bearings. He thinks he has discovered the true solution of "The Mormon problem," and presents it to Congress with no little assurance of its potency. We will let the gentleman explain it in his own way, which is as follows. He presents the situation in this way:

"First there are about 200,000 polygamists; of this number it is estimated that there are 70,000 children born in plural wedlock. To these children and the mothers who bore them the abolition of polygamy means a social revolution."

We do not know where the gentleman obtained his figures, but they are surprisingly incorrect, as are some of his facts in regard to "Mormon" history. But he boldly sets forth his remedy for the supposed evil in this wise:

"These mothers and their children are to become absolved or freed from all allegiance to the husband and father in plural wedlock."

The question naturally arises, What is to be done with the women and children thus "absolved or freed?" He answers:

"The method which to my mind will prove the most humane and successful, and on the whole the cheapest, is for the mothers who have borne children in plural wedlock and the children born in plural wedlock to become the wards of the Government, to be provided for at the expense of the Government until the children so born shall have arrived at their majority and the mothers shall have settled again in single wedlock or shall have passed away by death. These unfortunate women and children may be provided for on farms to be furnished by the Government or in communities which may engage in the various departments of manufacture, or the Government may furnish them homes in the farming districts in severalty and grant a pension to each mother with children dependent upon her. Doubtless this last method would be the most practicable and the easiest and cheapest solution of the social problem."

He would not only have these "absolved" families fed, but also educated at the expense of the Government. His estimate of the cost is quite liberal, and he says if it should not exceed \$10,000,000 annu-

ally for the next ten or fifteen years we may esteem ourselves fortunate.

Now there is one thing which this Michigan statesman and others who attempt to provide for the disruption of "Mormon" households do not take into account, and that is the wishes and feelings of the women and children over whose future they manifest so much concern. They do not comprehend the fact that these plural wives, with their children, are as much attached to their husbands and homes as though they were in monogamic relations, and in many instances a great deal more. Suppose the women decline to be "absolved" and refuse to be "freed." Would Mr. Richardson have them driven away from their homes with shot guns? He advocates the employment of "ample military force" for the "enforcement of the law," and perhaps would like them to be hurried at the point of the bayonet to the places provided and there corralled by the soldiery.

It never seems to enter the heads of these profound problem-solvers that plural wives have entered into these family arrangements voluntarily and from choice, and that there is nothing to keep them in their present position against their will. The gentleman stipulates that,

"The children born in plural wedlock should inherit the name of their fathers respectively as fully as though they had been born in single wedlock."

Bless his simple soul, those children inherit the names of their fathers now. "Mormon" polygamists do not follow the "Gentile" fashion of disowning the children born to them, but recognize and support them all and give them the father's name. And there is another thing; a solemn contract has been entered into between the parties, which they regard as sacred and inviolable. Its tenure is eternal. It is not merely till death or until severed by law or force. Neither the husbands nor the wives who fully understand its importance are prepared, under any circumstances, to repudiate their part in the contract. Husbands do not feel at liberty to discard their wives or cast out their children; wives and children would look upon such separation as worse than death. What a pity it is that those who wish to shine as solvers of the "problem of the age" do not learn something of the subject on which they expend the forces of their gigantic minds, and of the people whose future causes them so much needless trouble! It is evident that this latest philosopher from Michigan is not going to shine very brilliantly among the problem-solving stars of the political firmament.

## IMPORTANT TO WOOL-GROWERS.

THE time is close at hand for the shearing of the sheep in this Territory. The wool clip of Utah is one of her most important products. It is so large that with the present mechanical facilities it cannot all be worked up. A very large amount is therefore annually exported. This brings in quite a nice little sum in cash for the use of the wool growers. It also makes a very fine profit for the middlemen who take the fleeces from sheep men and forward them to the large dealers in the East. And this leads us to a subject which our producers should seriously consider.

The question is, how many hands should the raw material pass through before it reaches the manufacturer? One thing is plain, that the greater the number of dealers intervening between the wool-grower and the cloth-maker, the less profit to the former to say nothing of the latter. Each handler of the wool finds some portion sticking to his fingers to the loss of the first seller. Economy should, then, teach the producer to lessen as much as possible the number of hands through which his wares pass before reaching the factory where it is to be manipulated.

Another thing. It is to the interest of the wool-growers of Utah, who are almost entirely of the people who built up the Territory, to retain among themselves as much as possible the results of their toil, and not hand over a large portion of the profits to men who are seeking to destroy that which the producers are endeavoring to establish. An immense quantity of Utah's surplus wool passes through

the hands of men who are Utah's enemies, and thus the fruits of the people's labor and energy are in a large degree turned against themselves. This is a most miserable and suicidal policy. Good common sense would suggest that a people so opposed and maligned as the residents of this region should sustain each other financially, and not give life and the sinews of war to their traducers and persistent foes.

We therefore suggest to our friends specially interested in the wool product the importance of making such arrangements among themselves as will not only keep away from the enemies who hate them while they gladly pocket their money, the large profits obtained in handling the wool, but reserve for their own use the margins which each middleman clips off the selling price. To do this there must be a concert of action among the wool-growers, and this implies confidence, organization, good judgment, experiment and persistence. Communications can be made with the great wool-consuming institutions of the country, and failing direct sales to them, negotiations with the largest buyers of the land.

Our local manufacturing interests must not be neglected, nor overlooked in the desire to get good returns from the wool clip. It must be poor domestic economy to send the wool out of the Territory to be made up in eastern establishments, while our own factories remain idle or only working on half time. And the sheep men have not now the reason or excuse for selling their fleeces to the eastern shipper that used to exist. Our own mill men now pay cash for wool and give as much for it as the buyers for outside trade. The least regard for the welfare of our Territory would suggest that before looking for an outside market our wool growers should sell to those of our friends who need the raw material for home manufacture, so that labor may be supplied to willing hands and important local enterprises in which we are all interested directly or indirectly may be fostered and sustained.

After our home factories are supplied with all that they can use, the surplus may then be shipped direct to the best market, the profits can be had, less the expenses of the agent, among the people who raise the sheep and clip the wool, and thus a double good can be effected in increased profits to the producer and decreased support to hostile and rapacious middlemen. Think of it, "Mormon" sheep men, and take such action as prudence will dictate.

## THE CODLING MOTH.

I often hear the question asked, "Is there nothing we can do to check the progress of the codling moth?"

We had this subject up for consideration several years ago at a special meeting called for this purpose. I was appointed by the president of the meeting, who was then President of the Agricultural Society, with the privilege of calling to my aid one or more as might be deemed necessary, to draw up something that the people might unite upon, and check the ravages of the moth, and save our fruit. Cleaning the trees and trapping the worms was adopted for that part of the season that they (the worms) would pass through their changes, and it was also decided that a weekly killing would be necessary. Many commenced in good faith, but did not continue through the season.

The worms that were laid by for the winter were very numerous and healthy, and came out in the spring at the rate of fully 95 per cent., or in sufficient numbers to spoil all the fruit in the fore part of the season.

My experience, the previous year, with boards and rags, was, that I was as successful with the boards as with the rags, the grubs were more easily destroyed, the killing in the rags being tedious and filthy, besides many being left, which passed the pupa and came out moth; consequently, I placed the boards in position to trap them, for that part of the season, where it was necessary to destroy them once a week. When the worms began to leave the fruit and gather around the boards, they did not go into them as they did the year before, but got under them and around them, as if it were too warm for them between the boards. In a few days it was plainly to be seen that something was wrong with them, for they could not pass from

the worm state into the pupa, but lived for a while and then died. This was the case almost entirely except with a portion of the late worms, which lived through the winter and came out moth the following spring, and increased as they had done years before. These observations were on my own premises.

The cause of this is now the question. My impressions at the time were and are the same at present, that it was the result of *faith* and *works*, for when we unite together and labor to accomplish a certain object, and pray for the accomplishment of the same, and exercise the faith God has given us, success is certain.

Whether this be so or not, it is positive that no such calamity has befallen them at any other time since they were brought to this country. There are many different views as to how the codling moth came, the cause of its being here, and what we shall do to remedy the evil.

The codling moth was brought here in some barrels of green apples late in the winter or early in the spring of the year 1870 or 1871, and we have carried them from settlement to settlement in much the same way. Were I to recommend anything as a remedy for the injurious effect this insect produces, after having two years' more of experience, it would be to clean the trees and trap the worms by the use of boards or rags, or anything else that a person can succeed best with in catching and killing. Where horses, hogs or other animals can run among the trees and eat the green fruit as soon as it drops, they destroy a great many worms. If any person can succeed in trapping the moth, it will bring the same results.

When the worms cease to pass into the pupa, the killing once a week may be avoided, by supplying plenty of rags in the forks of the trees or anywhere that the worms will be apt to gather into for the winter, and late in the fall they may be destroyed. This change can be made sometime in September, and from this time on, the traps need not be disturbed until the worms have ceased running. Apples that have worms in them when gathered, and are laid near any outhouse or pile of lumber, will be left by the worms which will gather into anything for shelter, and come out moth in the spring. If it is necessary to lay fruit in piles, put them away from all such harbors and give them something to crawl into where they may be destroyed.

Fruit rooms should be made so they may be closed tightly, at the time the moth comes out, in case fruit is put in that contains worms. The time of the moth coming out will depend on the temperature of the room. In my fruit rooms they mostly come out in July, and live for a little while, and as they cannot get out, perish without doing any harm.

Were I getting up a programme for any people but the Saints, I should stop here. But the Saints have or should have, the power to exercise faith, which is dormant without works.

Now, if Sunday was made for a day of rest, and is good for all mankind, was there not a good object in view when one day in each month was set apart for fasting and prayer? There does seem to be a grand design in this, even the obtaining of any special favor we may need.

In the first place, the observance of the fast and the paying of an offering is required; but if the fast is not observed, then a double offering is required, and according to what I can learn, it is the design that the people, the rich and the poor, the merchant and the mechanic, the middle man who deals in vegetables and other produce, the laborer and the producer, should come together and that there might be no classification, but that our hearts and feelings might be united as one and no one feel disposed to take advantage of his neighbor.

Having observed the law of tithing, and paid our offerings, and having performed all the works that are required, that we may come together and be one in our feelings; and in the exercise of our faith, can we not unitedly, ask the Lord to cut off the moth, and that the blessings of heaven might rest upon our orchards and that there might be an abundance of good, wholesome fruit for all?

But it is not proper for us to ask the Lord to do what we should do ourselves. Consequently we should act our part with consistency.