

EDITORIALS.

THE BEST OF ALL.

LAST Fall, and also in the Spring, we published several articles on the superiority of the Amber variety of sorghum or sugar cane. In consequence of this, some of our readers were induced to obtain seed of this species and test its adaptability to the soil and climate of Utah. We have not heard of one who is dissatisfied with the trial.

Brother Anson Call, of Bountiful, who raised a quantity of this cane last year and sent some of the seed to Cache Valley, Sanpete and Sevier, tried it again during the past season. He informs us that on the 12th of May he planted the seed on a piece of rich, gravelly loam soil, making the hills as usual about four feet apart each way. The ground was not irrigated at all, and never has been. On the 20th of September, he made up his molasses. He found that five gallons of the juice yielded one gallon of rich molasses, the best he ever manufactured. The cane was ripe and could have been milled a month sooner if he had been ready.

This shows the quality of the Amber and its suitability to this Territory. Brother Call was the first farmer who raised sorghum in Utah, and has made molasses of some kind every year since he commenced. He has tried many varieties. He pronounces the Amber, by long odds, the best of all. It has the smallest stalks but contains double the amount of saccharine matter than in any other kind. In consequence of its size he thinks it should be planted in closer hills, say two and a half feet apart, leaving just room enough to cultivate between. In the States it is planted in drills, and we believe Brother Van Cott has tried this method near this city with excellent success.

Bro. Call obtained at the rate of two hundred gallons to the acre, but is confident that by closer planting three hundred or more gallons can be obtained. He has sent a sack of the seed to Church Island for the purpose of raising some cane for the pure seed, to supply a demand which will surely arise when the benefits of this variety become widely known.

The Amber cane is adapted for just such regions as the Sand-ridge between Kaysville and Ogden. It is beyond doubt the best variety that can be grown in Utah, and as it easily granulates can be manufactured into sugar. This is a matter of much importance to our farmers and the public generally, and we recommend our friends who intend to cultivate any sorghum next year to take steps at once to secure the seed of the Amber, which will give them a greater yield with less labor than any other kind grown in this country.

Bro. Call would like to receive reports of experiments made with the seed he furnished to different parties last season, and the News will be glad to learn of the results for the benefit of the whole people.

TERRITORIAL POPULAR SOVEREIGNTY.

We have already clipped from the *Arizona*, a paper published at Prescott, two articles on the above named subject from the pen of Gideon J. Tucker, Esq. We now copy his third communication on this subject, as we consider it one of very great importance to all the people in the regions of the Rocky Mountains, and indirectly to the whole nation:

Editor *Arizona*:

What is the safest, best and most consistent way of disposing of the Territorial question? On the one hand, it is maintained by every friend of self governing institutions, that the Territories should rule themselves. On the other hand, it is pleaded, that, at the present moment, no Territory has (except Utah,) a population large enough to entitle it to take part as a State, in the Presidential election of 1880; and perhaps that is true. But does the man live who can deny that every one of the Territories will in 1884, have a larger

population than many a State, now a State, will have?

Why, then, should not Congress, at the approaching session, (beginning in December, 1879,) enact, that Wyoming, Idaho, Dakota, Montana, Washington, Utah, Arizona and New Mexico, shall be admitted as States on the first day of January, 1881?

Is there none of these Territories which does not contain, to-day, a population numerous enough, patriotic enough, and intelligent enough, to establish free institutions, separate Church from State, bear its individual expenses, provide for the ordinary rights of citizens, maintain law and order within its borders, punish crime, and advance on the road to civilization, development, morality and progress? If there is one which does not, why, let Congress leave that one out of the bill. But, as to those which do, by what right are they to be longer governed from Washington? By what right can the President and Congress of the United States longer assume to make laws and appoint officials, for communities of American citizens, to which no sane man will deny the capacity of making their own laws and selecting their own officials.

The government—or rather this mis-government—of its Territories, is the crowning shame of the American Federal system. Having first proclaimed that no government can derive any just power except from the consent of the governed, the American Union forthwith established a pro-consular scheme for abolishing the political rights of the "governed" citizens of its Territories, and for plundering their settlers, by appointing, to rule them, the followers, dependents and pensioners of members of the Cabinet and United States senators of the Administrating party. These were the people to be favored. Who were the people to be punished, by being made their subjects? They are we, who have had ambition and energy enough to "come out into the wilderness," and "build up the waste places." We have been found guilty of that grievous offense, and handed over, not perhaps to the executioner, but to the extortioner. The President and the Congress—(Republican or Democratic, to us it matters little which, since both have equally ignored our inalienable rights of self-government) should make the only amende in their power, by now admitting all the Territories, at once, and in a lump, as States.

I suggest a Convention of Delegates, from all the Territories, this fall, at some central point, to demand admission of all as States, on the 1st of January, 1881. It ought to be irrespective of parties, and composed of men whose presence and co-operation would tell.

HOSTILITY TO THE GOVERNMENT.

THE *Sacramento Record-Union* has devoted considerable space and attention lately to "Mormon" affairs. That paper is conducted with great ability, and its editors generally take broad and liberal views of public questions. But its utterances on the subject of "Mormonism" are a singular mixture of wisdom and folly. We clip the annexed from a long article divided into three sections, on the subject of "The Mormon Arcana," commenting upon the supposed ceremonies of the Endowment House:

Let those who are disposed to make merry over Mormon superstition and simplicity look at home before they indulge their mirth. But there is one feature of the Endowment House ceremonial which has nothing to do with religion or supernaturalism, but which has a very practical bearing upon the relations between the Mormons and the government of the United States. It is stated that whoever passes through the Endowment House takes an oath of enmity and vengeance against the United States. Now, this is not treason under the common construction of the Constitution, though it would be in any other country, but it is disloyalty of the most pronounced kind, and it furnishes matter for inquiry to the United States grand jury of Utah. The Mormons cannot hope to obtain exemption from prosecution on the ground that their illegal practices are inculcated by their religion, while they

make that religion the vehicle of sedition. It may be worth while to inquire what motive the Mormon Church can have for exacting such an oath from its converts, if, as its leaders pretend, it has not now, and never had, any sinister designs. On this head there is clearly room for sharp investigation, and it ought to be prosecuted. But so far as the ceremonies of the Endowment House are merely symbolical and religious, the wisest course is to let them alone."

We do not propose in our remarks on this subject to enter into any explanation of the ceremonies of a House dedicated by the Latter-day Saints to certain religious rites intended only for Church members. The *Record-Union* sagely remarks that the wisest course for other people is to let them alone. They have no business with them. The ordinances of that House are sacred to those who receive and understand them in their true meaning, and are administered in the interests of truth, honor, virtue, chastity, devotion to God and the welfare of mankind. No doubt many fail to receive them in the spirit thereof, and that which is of the highest spiritual character and intent makes no impression on their minds. It is so with all symbolical rites in every religious institution and every secret Order, whether among Christians or Pagans.

But we take the opportunity of cautioning the press generally against accepting with too great credulity the uncorroborated statements of apostates, prompted by the lowest of motives, in base endeavors to expose ceremonies which, they avow, they solemnly swore to keep secret. We have read many works professing to unveil the secrets of Masonry and of Catholic monasticism, but the eagerness of the authors to bring injury upon a cause they once defended, always bred suspicion in our mind which brought forth strong doubts of their reliability. We put no faith in such pretended revelations, we attach no importance to them, but a feeling of disgust arises at the treachery and baseness of those who thus dishonorably violate their vows of secrecy.

And we assure those writers who build arguments about the "treason" and "sedition" of the "Mormons," upon the allegations of such unworthy persons, that they are fighting the empty air. There is no ordinance, ceremony, symbol, type, letter or spirit in the religion of the Latter-day Saints, secret or public that we know anything about, which teaches, encourages or suggests, by oath or otherwise, enmity, hostility or vengeance against the United States. Any man, woman, child or devil who wilfully asserts to the contrary is a LIAR before God and the world!

One of the assurances which the Latter-day Saints have of the truth of the system which they have embraced, is the fact that its opponents invariably attack it with falsehoods. This is eminently the case with those who have been connected with it, who have testified before heaven and mankind that they knew it was of God, and have then turned round against it, filled with anger and diabolism. They always overreach themselves, and they cannot, apparently, keep within the bounds of truth. They not only wrest and distort out of its true form and shape the real creed of the Church, but they seek to embellish their efforts with fiction and to gain favor with the world by arrant falsehood. And, singular to say, those portions of their statements which are generally seized upon by writers and preachers who have never embraced the faith, are the fabrications and inventions, many of which are so ridiculous, it would seem that sensible men could not give them serious attention.

The *Record-Union* wonders "what motive the 'Mormon' Church can have for exacting such an oath from its converts" as is alleged to be administered. What motive indeed? When our Church covenants require us to uphold the constitutional law of the land; when we regard the Constitution as given by inspiration of God; when we gather aliens from all the world and instruct them to become citizens of the United States as soon as the law permits; when we honor the flag of our country in all our public rejoicings, and unfurled it to the mountain breeze when we first placed our feet upon the soil we now occupy; which was then Mexican territory,

and when we believe it is our destiny to preserve the Constitution of our country and save it from destruction; it would indeed seem peculiar and inconsistent to exact from our converts an oath of hostility against the United States.

Our opponents are at perfect liberty to assail our doctrines and doings, either by argument or ridicule, as they elect; we see many things in all the creeds of the world, which appear preposterous to us, and they who do not view our faith with our eyes may think our principles and mode of worship foolish and improper. But they have no right to forge and fulminate charges against us that have no foundation in fact; we protest against such unfair treatment, and particularly against the oft repeated, stale and inexcusable falsehood that we are under an oath of hostility to the Government and people of the United States. Now let every impartial paper which has published the lie be fair enough to publish the refutation.

[COMMUNICATED.]

HINTS TO THE JUDGES.

THE same electric fluid which wafts our thoughts from land to land, the beneficent servant of its controllers, may by perversion explode a magazine, which in its turn may bring destruction and death to quite an important section in proximity.

So the beneficent action of representative authority may bring peace, security, respect and honor; but if it is warped from that inspiring spirit, it fosters litigation, produces discord, and general demoralization follows in its wake.

The lofty character and standing of official position is of vastly more influence than that of common man, and its misdirection is therefore more fatal.

Hence, (to illustrate) marriage which in its legitimate channel is grand and glorious, ministering to the perpetuity of our race, when diverted from that, its normal intention, becomes a very serious cause of physical degeneracy and death. That fine quality which we call acquisitiveness tending to the supply of necessity real or fancied, when encouraged at the expense of honesty, and made the means instead of the end, becomes degenerated, running into miserly habits and selfish pursuit of the object desired.

But why multiply illustrations to confirm a principle understood by every tyro in the study of human nature? Mankind are often susceptible to influences they profess to scorn, and are moulded often by institutions which they affect to despise, and this leads up (or down) to our subject. The whole world is familiar with the fact that the "Mormons" are essentially a missionary people, it is their life and the foundation upon which they build, so that even the very atmosphere of these mountains is charged with the force generated by the practice, this settled action of a great community. So much so, that strangers coming here are not particularly to blame when they visit us, for imbibing this spirit. Nor are those sent here to minister the law to blame for becoming "missionary jurists" and missionary prosecuting attorneys, etc., etc. They are only to blame for the perversion of this spirit; for allowing it to be controlled by influences which narrow and mar an otherwise beneficent and blessed idea, they become moved upon by local prejudices—those propagated, born and nourished by surroundings hateful to the bright ideal of a missionary soul.

Now, it is good that all such men should be missionaries, but they should be unflinchingly in favor of right, unmoved in favor of justice, and moderately inclined to the practice of mercy. The contingencies of men's training, faith, circumstances and life should widen the horizon of reflection and aid in steadying the official scales. The servants of the people they should not essay the role of masters; the appointees of the government they should not run where they are not sent; the formers of judicial tone and the exponents of judicial faith and practice they should be "above suspicion," and always "assume a virtue if they have it not." The one expe-

rience which they need, the one fact which they must understand, is one learned by every missionary elder, and that is that some good can come even "out of Nazareth." Acquaintance with the community in which they labor, a comprehension of that element in the midst of which they are, would tone down acerbity, destroy prejudice, enlarge the soul and inform the judgment, and this action would reflect upon the bench and bar a lustre of its own, the missionary spirit would become more conservative and less antagonistic, more righteous and equitable, if less legal, and certainly would create sympathy for an exhibition of fairness, if even in practice that fairness should reluctantly share the fate of Herod's innocents. Let our judges and other officials associate more with those they condemn, unbending a little from their stately attitude, and they will find in Utah a quick response to every action of well and evenly balanced justice, the needle of popular sentiment will tremble and turn unerringly to the polestar of eternal right, and instead of being as now, a contemptuous cognomen, every right-minded, honorable citizen will honor the name as well as the spirit and practice of an unpersecuted "missionary jurist."

THE LICENSE OF THE PRESS.

A dispatch from London states that one Rosenburgh, publisher of a paper called *Town Talk*, has been committed to prison, in default of bail, for trial on a charge of libel, his paper having given the news to the public, which has been telegraphed all over the world, that Mr. Langtry, husband of the famous beauty, had filed a petition for divorce on the ground of his wife's infidelity, making the Prince of Wales, Lord Loudesborough and Lord Lonsdale co-respondents. Mr. Langtry testified in court, on the examination, that he still lived with his wife and entertained no thoughts whatever of seeking a divorce.

A lady by the name of Cornwall also appeared against Rosenburgh, charging him with falsely stating that she was in the habit of requiring photographers to give her a commission on the sale of her photographs. Mr. Cornwall showed that he had tried his best to stop the sale of the pictures of his wife.

In England there is some probability of justice being done in cases of this kind. In most parts of this country there seems to be such a dread of interfering with what is mistakenly called the "liberty of the press," that judges, juries and lawyers are afraid to protect the character of citizens against the vile, and cowardly assaults of ink-poisoners, pen-stabbers and literary vagabonds.

The falsehoods published in *Town Talk* have been copied into most of the leading papers of both hemispheres, with comments on the unchastity of a lady whose chief fault appears to be a liking for the admiration which her beauty attracts. The injury done to her by the paper which originated the scandal cannot be repaired by money, and justice demands a heavy punishment of the libellous journalist.

We hope to see the time in this country when, if popular sentiment is still depraved, and papers which live on libel are supported by hosts of prurient and scandal loving people, the Courts will exercise the powers with which they are invested, to protect the citizen and punish the character-assassin, who publishes in print abuse which he dare not utter verbally in the face of his victim. Let the liberty of the press be maintained to the uttermost, but let the license of the press be restrained or suppressed at any cost.

PRESBYTERIANS AND POLYGAMY.

SALT LAKE CITY,
Oct. 9, 1879.

Editors *Deseret News*:

Several passages in the New Testament have been referred to by different people, in support of the view that all plural marriages are therein condemned. But only three of all those passages, so far as I can see, have any relevance to