

EDITORIALS.

HANCOCK AND THE LADIES.

It will be remembered that the representatives of the Woman Suffrage Association who were slighted and ignored by the Republicans of Chicago, were welcomed and acknowledged by the Democrats at Cincinnati. The difference made a great impression on the ladies and the friends of their cause, and as we stated at the time, is likely to gain a great deal of feminine support for Hancock and English in the presidential campaign.

We learn from the New York Herald that Mrs. Lillie Devereaux Blake, Mrs. Helen Slocum, Miss Susan King, Miss Helen Potter, Mrs. Charlotte Smith, and Miss Harriet Dolson, all prominent advocates of woman suffrage, visited General Hancock on the 13th inst. They were at once admitted to the General's office and courteously welcomed. During the informal conversation which ensued they gathered from his remarks that he was in sympathy with their cause, and that were he elected Chief Executive he would not veto any act of legislation which would benefit them. One of the party was a little girl of thirteen, and turning to her the General said, "I hope you may live to be a voter." This expression and the assurance that he considers women "people" were the significant points of the interview.

This little incident will have no insignificant bearing on the canvass. The influence of the woman suffrage supporters will count for something, and when it is known that Gen. Hancock looks favorably upon that movement, it will gain him quite a number of popular votes. The woman question will force itself upon public attention and upon the notice of the law-making power until justice is done to that portion of the citizens of the United States, which has been so long debarred from the rights and privileges that equitably belong to them.

SABBATH BREAKING.

EASTERN papers are discussing the Sunday question; some with a view to the enforcement of the stringent laws that are still on the statute books in many of the States, and others for the purpose of effecting their abolishment. The New York Herald says the law of that State is broken every Sunday by thousands upon thousands, who swarm upon excursion boats and go upon pleasure trips by other means of conveyance. No person can lawfully travel in that State on Sunday, unless in cases of necessity or charity. People are allowed, however, to go to church within a distance of twenty miles. The penalty upon all transgressors over fourteen years of age is a fine of one dollar for each offense.

The law is, practically, a dead letter, but it is still in force if any one chooses to make complaint. Proof of this is found in the recent ruling of the Court of Appeals, in the case of a suit against the proprietors of the steamboat *Westfield*. A passenger who was injured by the explosion on that vessel sued for damages. The defendants pleaded that he was traveling for recreation and not of necessity. The Court, while holding the defendants were not exempt from liability for negligence because of Sabbath breaking by the plaintiff, still decided that he was clearly violating the Sunday law of the State.

In Massachusetts a somewhat different view of the matter is taken by the Courts. There they hold that persons who violate the law by traveling for pleasure on the Sabbath day, cannot recover damages for injuries received through the negligence of others.

We have Sunday laws in this Territory and in this city, which are violated as regularly as the day comes round. Not to anything like the same extent as in most cities in the United States, but still enough to bring many persons within the power of the law, which forbids any unnecessary labor, the sale of intoxicating drinks, etc. on Sunday. The ordinance of this city makes it a punishable offence to go fishing, hunting, or on any kind of sporting, or to keep open or carry on any kind of business or public amusement on Sunday.

We do not mention this for the purpose of advocating any stringent, puritanical measures to prevent the proper freedom of the public, neither have we any admiration for that pharisaical spirit which would establish unnatural restraints, and attempt to strangle cheerfulness and choke to death a smile on the Sabbath day. But we view with regret the tendency, which is growing among some of the Latter-day Saints, to disregard the law of God and of man in relation to the day of rest and worship.

When the persecuted and driven Saints first found rest upon the spot where now stands this beautiful city with its tabernacles and holy places, the counsel of President Brigham Young was that they should not labor on the Sabbath, but rest and go to meeting. This was in accordance with the revelations of God in ancient and modern times. The Sabbath—formerly kept on the Seventh day, but since the resurrection of the Savior on the first day of the week—is designed not only for rest from toil but for the public worship and service of its Author. It is not designed for a day of romping, carousing and general jollification. It is not that kind of a holiday.

There are sometimes instances when labor or travel is absolutely necessary on Sunday. In this dry country where the water is parcelled out with rigid economy, it may be necessary to irrigate a farm or a garden on Sunday, because in the distribution of the stream it falls to the lot of some person on that day. We do not think the law—sacred or secular—forbids such a work of necessity, nor requires a man to let his crops burn up and perish rather than to give them the means of life on the Sabbath. Whether irrigation can be so regulated as to give every one his portion of water on some week day or not, we will leave to the watermasters, who are responsible for the infraction of the law if it is unnecessary to irrigate on Sundays.

We ask the Latter-day Saints who make it a point to go on excursion parties, and organize trips for hunting and fishing on the Sabbath, if they are satisfied with themselves and consider themselves justified in disregarding this word of the Lord?

"And the inhabitants of Zion shall, also, remember the Sabbath day to keep it holy."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed with you to rest from your labors and to pay thy devotions unto the Most High."—(Doc. & Cov.)

But the Sabbath is not intended for a day of gloom nor a day of bondage. Cheerfulness is enjoined by the Lord as well as worship. Extremes are no features of His economy. A glad heart and a cheerful countenance are delightful to Him. While we keep the law we may be full of gladness, and innocent enjoyment is not incompatible with the spirit of the commandments governing the Lord's day.

We are informed that it has been stated that the DESERET NEWS has "commented favorably" on Sunday excursions. This we must say is a most remarkable error. The sanctity of the Sabbath has always, so far as we are aware, been maintained in these columns from the first issue of the paper. We do not know of even an advertisement of a Sunday excursion appearing in the NEWS, although the editorial department assumes no responsibility for the business department. It should be understood by every intelligent person that an advertisement and an editorial are widely different. Articles may be advertised for sale which we would never think of advising people to buy. And if a railroad company advertises its times of running trains, it does not follow that the editors of the paper in which the advertisement appears advise everybody to travel on them. Rival houses have rival advertisements, and things are often offered to the public which are not only not recommended by the editors but denounced by them. However we do not know of any advertisement in this paper which would give the slightest shade of color for such a statement as that the DESERET NEWS encourages Sunday excursions.

We are for the gospel, its ordinances, its priesthood, its commandments, counsels and observances, all the time, and

on this subject have commented on several occasions, giving forth no uncertain sound. And now we speak again, not so much to the general public as to our brethren and sisters, that peradventure some who are systematically violating the laws of God and man may be led to refrain from Sabbath breaking, and to "remember the Sabbath day to keep it holy," according to the spirit and meaning of the word of the Lord.

JERUSALEM FOR THE JEWS.

EVERY now and again reference is made in the public prints to the influx of Jews to the ancient capital of the chosen race. Then it will be denied that any considerable number of them are dwellers in the Holy Land, or that there is any more interest than has been common for many years in the colonization of Palestine by the Hebrews. That Jerusalem will be rebuilt by the sons of Jacob, and that the kingdom will be again established with far more than its olden glory, on the spot where Solomon ruled in splendor, and where David served the Lord and sinned unto death, is as definite a tenet of the "Mormon" faith as the gathering of the Saints from the "four quarters" of the earth to the Zion of God on this continent. We therefore clip the following paragraph from the *Christian Union* as one item of testimony that the work of the Jewish gathering is really going on:

"The Jewish movement toward Jerusalem seems to have fairly set in, the Hebrew population of that city having increased fifty per cent., from 10,000 to 15,000 since 1873. At this rate it would not take long to fulfil the prophecies in the most literal way; and there may yet be hopes of seeing Palestine the fertile, prosperous and well populated country that it was 2,500 years ago. The head and front of the emigration movement in England is Sir Moses Montefiore, and the discussions and novels of Lord Beaconsfield have served to stimulate a romantic interest in the subject. Besides the Hebrew there is a considerable German colony in Jerusalem, there being as many as 400 residents of that nationality."

HOME SUGAR PRODUCTION.

WE have on several occasions explained the new process for the manufacture of sugar from sorghum, corn stalks, etc., and published articles relating to the subject, and the adaptability of the soil and climate of Utah to this important branch of industry. The bonus offered by the Legislative Assembly of this Territory as well as the large profits that accrue from the successful manufacture of sugar from home grown cane, should induce extensive experiments in this region.

We have received a communication from F. L. Stewart, of Murrysville, Westmoreland County, Pennsylvania, who is the inventor of the process which bears his name, and insert it here in full for the benefit of our readers who are interested in a subject of paramount importance to the people of the United States, and to none more than to the residents of this Territory:

"In the Philadelphia *Public Ledger* of December 1st, 1876, and subsequently in the New York *Tribune* I published a condensed account of experiments which I had made that year with the juice of Indian corn stems, adopting a new line of research I had previously exhibited at the Centennial exhibition a few days only before its close, specimens of the sugar so made. These results as then published, were to the effect that under favorable circumstances, from 1,500 to 2,000 lbs. of sugar per acre of ground planted could thus be obtained from the juice of common field corn; that the sugar so made was true cane sugar, that it existed in the plant juice in peculiar combination and in large quantity, from the time the corn passed the flowering stage until the stalks and the ears were ripe, and that the largest yield was when the ears were but partially mature. These statements were reiterated by me at the Saint Louis and Elmira sugar conventions of 1878, and in various periodicals,

Tests the most thorough and conclusive, made with scientific precision by the Department of Agriculture at Washington, in the use of the process which bears my name, confirmed in every particular the statements which I had made as to the entire practicability of producing sugar cheaply from the juice of Indian corn. The fact that a double crop, consisting of 1,000 pounds of prime sugar and 69 bushels of shelled ripe dent corn to the acre were obtained by Prof. Collier the chemist of the Department of Agriculture, ought to open the eyes of our western people to an interest to which they have heretofore been blind.

But these investigations have by no means ended here.

In the fall of 1877 I established the fact that sorghum cane of every variety known to us in Pennsylvania, yielded its sugar with invariable certainty when treated according to the method by which it was obtained from corn stems. These results the chemist at Washington has also fully confirmed, and the same have been obtained by practical men last year in different sections of the country. Accurate estimates have been made showing that the entire cost of growing the corn or cane and producing the sugar in this way does not exceed 2½ cents per pound, (of sugar).

These statements are either true or false. The time is now close at hand when they can be either disproved or more fully verified. If they are true they have a significance to which I can give no adequate expression."

SILK RAISING.

SILK culture is attracting much attention in several parts of the United States as well as in Utah. Among other reports we learn of the success of a lady in New Orleans, and a farmer in Pennsylvania—two different climates and surroundings. The Louisiana experimentalist procured, a year ago, 2,000 eggs of the silk worm, and in a small room as her dwelling house, succeeded in hatching out a number of worms. But the greatest obstacle she had to contend with was the difficulty of obtaining food for the worms, as she had no mulberry trees on her grounds. She finally heard of a place which contained many fine specimens of the famous *morus multicaulis*, the owner of which kindly permitted her to take as many leaves as she desired. The lady hired some boys to pick the leaves, and thus procured a sufficiency of food for her pets. She persevered, and succeeded in harvesting 2,000 fine cocoons. This season she intends to make the experiment on a larger scale, as she has obtained more than 80,000 eggs, and will look for a convenient place to hatch them and attend to the worms. She has sent specimens of the cocoons to France, to Italy and the New Jersey silk manufacturers, and has been rewarded for her industry and perseverance by the high opinion those who have seen these specimens entertain of the Louisiana cocoon.

The Pennsylvania agriculturist has about 60,000 silkworms at work on his farm in Delaware County, and the following account of the process of caring for the insect worker and the production of the cocoon is taken from a report in the Philadelphia Press:

"The worms are in charge of a young lady. When the eggs are hatched the creature is as fine as a hair, and has to be lifted around with a camel hair brush. But they are voracious feeders, and it is no light task to keep them supplied with mulberry leaves. Their growth is very rapid, in six weeks' time reaching their full size, nearly three inches. When the whole herd is engaged in feeding, the noise made by them is like rain falling on a roof. While feeding the worm is of a light green color and as soft as velvet to the touch. Along the body are nine small breathing holes. The insects have strong serrated jaws which soon make their way through a leaf. The silk while in the worm is a gum which is exuded in two strands. These unite and form one thread of silk. The worm in starting its cocoon first makes an outer covering of floss silk. Within this they spin the silk, bending the head and body up and down the crossing to every side, entirely surrounding the body as a protection against wind and cold. The intention of the insect is to make a covering for it-

self, and it has little thought of the tens of thousands of gayly-dressed women for whom it is weaving such durable attire. The cocoon made, the worm passes into a chrysalis state and comes forth a moth fly to lay eggs and die. If the silk grower wants the eggs, he allows the insect to go through all these stages, but if he wants the silk, he chokes the worm while in the chrysalis state, for if it is allowed to eat its way out, the thread of the silk is broken and valueless. The chrysalis is killed by heating it over a fire, or throwing it into boiling water."

There is nothing new in the above description to our home sericulturists, but the majority of the people know little or nothing of the subject. It is a light and pleasant pursuit, requiring intelligence and perseverance, but not great physical strength, and many of our boys and girls and aged persons who now eat the bread of idleness, might follow the business of silk raising with great profit, if the industry were established in anything like the proportions which its importance demands.

This Territory has exceptional advantages as a silk-producing region, combining all that are had in the two States above named, without many of their disadvantages. The dry atmosphere and other peculiarities of our mountain home are very favorable to the industrious little workers, which here are free from the diseases to which they are liable elsewhere.

We have some enthusiastic sericulturists in Utah, and they will not allow the industry to die out. There are better prospects for it now than ever, the organization of the Utah Silk Association giving it a renewed impetus. We notice that the Secretary announces in our advertising columns that cocoons must be thoroughly dried before being offered for sale. Silk raisers should pay particular attention to this as well as to all the suggestions of experience, and will one day rejoice in seeing sericulture in the front rank of Utah's successful enterprises.

IS BEE FARMING PROFITABLE?

WE learn from Mr. Charles Monk, foul brood inspector for Utah County, that last year the bees of Spanish Fork settlement, where he resides, produced 20,000 pounds of merchantable honey, and that the honey product of this year will exceed last year's yield of the wholesome and delicious sweet. In addition to this there was a great deal of bees wax produced, and a large increase in bees. Foul brood is not so prevalent in Utah County as in former years. Inspector Monk and his volunteer aids of the different wards have but little difficulty in inducing bee farmers to destroy all swarms found tainted with foul brood. The law against foul brood was at first very objectionable to some, but its necessity and benefits are becoming more and more apparent to all intelligent beekeepers.

We are in receipt of a letter from a resident of this city, asking whether bee keeping can be made profitable in Utah. We are not in a position to give comprehensive data in proof of our assertions, but we have no hesitation in answering in the affirmative. The experience of Spanish Fork is that of many other settlements in this Territory where bee-keeping has been followed, and Utah is claimed as a favored locality for the business. Its climate is suitable for the industrious little laborers; diseases common to them in some places are not known here; bee food is abundant, so that special crops need not be cultivated for their sustenance; honey commands a good steady figure in the market, and those who devote proper care and attention, with a knowledge of the habits of the honey-bee and adaptability for the business of bee-farming, will find it nearly as remunerative as skillful sheep-raising and wool growing, which properly conducted is one of the most profitable industries in the Territory.

Bee-food is to be found in the blossom of the lucern—now so extensively grown here, and in the flower of a tall weed that may be seen and smelt in the roads and on the prairies, as well as in the white clover and other blossoms which are easily attainable by the sweet-gatherers.