

EDITORIALS.

A PROFITABLE INDUSTRY.

We take the present seasonable opportunity of drawing the attention of our farmers to the sugar and syrup question. A bonus of \$5,000 is offered by the Legislative Assembly to encourage the home manufacture of sugar from cane grown in the Territory. It is to be paid to the party or parties who, on or before the 1st day of December, 1882, shall place in the hands of an appointed committee, at Salt Lake City, the best seven thousand pounds of merchantable, brown sugar, in packages of one hundred pounds each. Some successful efforts have been made in this direction, and other attempts have met with partial favor. But what has been done indicates the feasibility of the project. Sugar can be made in Utah from sorghum grown on its soil, which has been found to be adapted for the purpose.

Syrup of excellent quality can also be made in paying quantities, thus rendering unnecessary the importation of the article which brought from the east is frequently adulterated, with injurious chemicals. The cane crop, when properly cultivated, yields large returns on the labor and means invested. Our bench lands are peculiarly suited to the purpose, and farmers will do well to pay attention to sorghum culture.

We have several times spoken in favor of the Amber variety of cane. It is by long odds the best kind for this soil and climate and for short seasons. It is becoming a general favorite in every part of the country where sugar or syrup making has received attention. We have gleaned some facts and figures from reports made at the Mississippi Cane Growers' Association, and communicated to the Racine (Missouri) *Agriculturist*, which we offer for the consideration of Utahians.

It appears that sugar made in Wisconsin from Amber cane was considered equal to the best sample from Louisiana. It was shown that the Ribbon cane of Louisiana requires from nine to ten months cultivation, while the Early Amber ripens in from seventy-five to eighty days from the time of planting. The ribbon cane will yield about 180 pounds of sugar and four gallons of molasses per ton. If the sugar is worth eight cents and the molasses forty cents, we have the value of produce from one ton of southern cane, \$12; for the northern cane, \$10.80. The southern cane has to be heavily fertilized, while the northern cane will flourish for years in our sandy soils without any such treatment. The strongest argument, however, in favor of the Amber cane is that many southern men have moved from Louisiana to Kansas, and other more northern states. The planters are also introducing the sorghum canes in the neighborhood of New Orleans, but only with partial success, as the soil and climate are not favorable to its growth.

The following statement was made to the convention by Mr. Thorns, a Louisiana sugar expert, who has for some years been located in the north, working with the sorghum cane. He is at present interested in three factories, one in Kansas and two in Illinois:

Balance Sheet for Factory Working One Hundred Tons per Day.

EXPENSES.	
One hundred tons at \$2.....	\$200 00
Twelve men for general work, at \$1.50.....	18 00
Two engineers, at \$2.....	4 00
Two firemen, at \$2.....	4 00
Two men at Clarifiers, at \$1.50.....	3 00
Two men at filters, at \$1.50.....	3 00
Eight tons of coal, at \$2.50.....	20 00
Thirty molasses barrels, at 20c.....	6 00
Twenty sugar barrels, at \$1.40.....	28 00
Incidentals.....	10 00
Total.....	\$266 00
RETURNS.	
Seven thousand five hundred pounds of sugar, at 8 cents.....	\$600 00
Seven hundred gallons of syrup, at 35c.....	245 00
Deduct expenses.....	\$845 00
Net profit.....	\$549 00

Mr. Bishop, a State official and practical man from New Jersey, stated that the turning point of experiment in this matter had been reached, and announced that:

"Messrs. Holgarth Bros., of Philadelphia, have established works in Cape May County, at an expense of \$65,000, and although they are reticent and unwilling to speak about

their affairs, their proof of the success is patent from the fact that they are largely increasing their works, and investing largely in additional property for the cultivation of the Early Amber and Early Orange species. They are turning out 15,000 pounds of sugar per day. This is of an excellent quality, and wholesales for 8½ cents. It is a remarkable fact, that under full head, they crush 16 tons of cane per hour, or nearly 200 tons per day. It is a remarkable matter to see a New Jersey mill making such a quantity of home-grown sugar in 48 hours, which is the time required to convert the cane into sugar. This sugar goes directly to the trade, and probably wholesales at from nine to ten cents. It is perfectly pure sugar, without a suspicion of adulteration, and has no more of the molasses flavor than is observed in the Louisiana or Cuba sugars of the same grade."

The son of a refiner of large business in St. Louis gave the following data: He started a small experimental mill in Southern Illinois at a cost of about \$3,000. Not having the requisite machinery, nothing but syrup was made, on which he made a net profit of 25 cents per gallon. He is now at the head of a company, and next year he will carry on the business on a large scale.

Mr. A. Scovell, professor of agricultural chemistry in the Illinois industrial university, who is engaged in the construction of a sugar factory at Champaign, Ill., gave the following figures of the receipts and expenses of one acre of cane, based on results actually obtained:

Six hundred pounds of Sugar, at 7 cents.....	\$42 00
Eighty-five gallons of syrup, at 40 cents.....	34 00
Total.....	\$76 00

EXPENSES.	
Cultivating one acre.....	\$10 00
Stripping and cutting.....	2 50
Hauling.....	6 00
Four days' labor.....	6 00
Fuel.....	1 00
Barrels.....	4 00
Freight and drayage.....	8 00
Net profits.....	\$37 00

The mill used by him yielded only 43 per cent. of juice, or only half the amount present in the cane. A good mill, yielding 65 per cent., would bring his net profit up to \$71.50 per acre. Moreover, his land yielded but ten tons of cane.

Mr. M. Swensen, at Madison, Wisconsin, gives the annexed figures as the results of his experiments on the University farm at that place:

Receipts per acre—	
Nine hundred and ninety-seven pounds of sugar, at 8c.....	\$79 76
Eighty-eight gallons of syrup at 40c.....	35 20
Total receipts.....	\$114 96
Total expenses.....	37 50
Net profits.....	\$77 46
Taking the expenses per ton according to Mr. Thorns, we have the expenses for 100 tons.....	\$309 00
The cost of working one ton of cane.....	3 09
The above acre yielded 12½ tons, or the gross receipts per ton are.....	9 20
Cost of working.....	3 09
Net profits per ton.....	\$6 11
Net profits per acre.....	76 37

These are figures and facts of an encouraging nature and we feel assured that at no distant date enterprising men in this Territory will find sugar and syrup making from home grown Amber cane one of the most profitable as well as useful industries in the Rocky Mountains.

LAYING ON OF HANDS.

A RECENT issue of the New York *Herald* has an editorial with the above title, and judging from the satirical vein which runs through the article, it is intended to cast doubt upon an ordinance as ancient as revealed religion, and which was part of the system established by Jesus Christ and His Apostles.

Objection is made by the *Herald* against the doctrine because faith is an essential to its successful practice, and as it is an easy method of cure, cheapness is urged in the charges for its administration as compared with the physicians' fees and doctors' bills. The question is asked, what would be done in a case of smallpox or other contagious disease? And it is asserted notwithstanding the claims of cures by this process, it is not known that they have produced any change in the death rate.

The article was incited by the cures said to be wrought by a preacher who has started a church in New York, based upon the doctrine of healing by prayer and the laying on of hands. This has been a tenet of the creed of the Latter-day Saints from the beginning. For

upwards of fifty years the "Mormons" have testified to the world that the sick are healed in this age, as in former times, through "the prayer of faith." The course to be taken with the sick was directed by the Lord through the Prophet Joseph Smith, and on the 9th of February, 1831, the following was given by revelation and commandment to the Church:

"And whomsoever among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

And the Elders of the Church, two or more, shall be called, and shall pray for, and shall lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed;

"He who hath faith to see shall see;

"He who hath faith to hear shall hear;

"The lame who hath faith to leap shall leap;

"And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

Thousands of people are able to bear testimony to the truth of the foregoing promises. In all kinds of diseases, also in injuries through accident or otherwise, this ordinance for the sick has proven efficacious. Often its effects have been instantaneous. In other cases the results have been gradual. In some instances no perceptible change has been wrought in the physical condition of the patient, but comfort and consolation are generally experienced. The degree of faith determines the force of the healing power experienced.

It is a matter of astonishment that any one professing belief in the Christian religion should ridicule or cast doubt upon this doctrine and practice. Yet the Latter-day Saints have not only been derided by ministers and members of the various so-called "Christians" denominations, but have suffered most inhuman persecutions in consequence of their belief in this eminently sacred institution. Jesus Christ made it a part of the Gospel which he introduced. It was established among the people of God ages before His birth at Bethlehem. But he re-introduced it in His own practice; and in his parting instruction to His Apostles, sending them out to promulgate His Gospel to all the world, declared as one of the signs that should follow them that believe "They shall lay hands on the sick and they shall recover." Similar instructions to those given to the Latter-day Saints by the Lord through Joseph Smith were imparted by the Apostle James in his epistle, 6 chap., 13-14 verses.

In all these teachings and promises faith is set forth as an essential, and the potent force by which the desired result is to be effected. In Christ's remarkable healings he attributed them to faith. "Go thy way, thy faith hath made thee whole." "All things are possible to them that believe." "The prayer of faith shall save the sick." These are New Testament texts. They are part of the Christian religion. If they are not true Christianity is a failure and a falsehood. If they are true modern Christendom, weighed in the balances is found wanting, for it repudiates and ridicules this feature of the Christian faith.

And why should this essential to healing by the laying on of hands be objected to? The answer is because failures can be attributed to lack of faith. Just so. And are there no failures in the administration of medicine? Do doctors always succeed? Does it follow because a prescription does not cure in one case that it is useless in all? Is it not a fact that remedies with an established reputation often, in great emergencies and violent epidemics, fail to produce any material effect upon the death-rate? And if so will it be argued that therefore all "doctors stuff" is rubbish, and all physic should be "thrown to the dogs?"

Occasionally a person having the gift of healing attempts to make capital out of it. He generally fails. It is not designed to be used for any such purpose. In this Church, cheapness or dearness does not enter into the practice of healing by the

laying on of hands. The ordinance is always administered without money and without price. To those who have faith it is easier, cheaper and better every way than "doctoring." But all have not faith, and it may not be their fault any more than natural lack of mental energy or physical strength. Sometimes the faith of others is sufficient for them as in the case of little children, or the administering Elder is endowed with the healing gift to a more than ordinary degree, when the patient is healed, although of little faith.

In answer to the question, What is to be done in the case of smallpox? we say, just the same thing as in other cases. The Lord's plan applies to all the ills that flesh is heir to, and we can bear witness that in such a case, as well as others, "the prayer of faith does save the sick," as is well known to the Latter-day Saints, however ridiculous it may appear to the New York *Herald*.

And now in relation to the death-rate. The laying on of hands, although it has been instrumental even in raising the dead, as well as giving sight to the blind, hearing to the deaf, speech to the dumb, and vigor to the feeble of limb, is not designed to abolish death or destroy the trials of suffering and sickness. These have their uses and are part of the economy of the Great Creator. But just as healing qualities exist in medicinal herbs and other curative substances, placed there by the hand of the Allwise Physician, so by faith the pains and woes of mortal life may be ameliorated and healing virtues can be imparted through the laying on of hands, especially when faith moves the minister of the ordinance and finds correspondence and unity in the soul of the patient.

Healings, signs and "miracles" do not prove, of themselves, the truth of any Church or system in which they are manifested, but when the sick are healed by the laying on of hands, each case is additional proof that the doctrine taught in the primitive Christian Church, and restored in the Church of Jesus Christ of Latter-day Saints, is true, no matter who doubts or ridicules it or seeks to cast discredit upon its practice.

WHAT IS TO BE DONE?

ALTHOUGH the amendments made to the school law at the last session of the Legislature have been published, and reference to them has been twice made in the News, there are a few School Trustees—very few, however, we are happy to say—who are still under the impression that the date for the election of School Trustees in each District is the first Monday in June. We take one more opportunity of stating that the time has been changed to the second Monday in July.

In consequence of the passage of that singular legislative production known as the Edmunds bill, considerable doubt exists in regard to the right of the School Trustees to officiate at the election on the second Monday in July. This is quite pardonable, for lawyers of repute differ materially as to the construction of the bill and its intent and effect. But we will offer some suggestions to the School Trustees on the best course to pursue under existing circumstances, which we believe to be the safest policy and calculated to promote the general welfare.

Taking the ground that all the duties belonging to the "registration and election offices of every description in the Territory of Utah," are taken from the officers heretofore required to perform them, and that the School Trustees are the officers who, under the territorial statute, should conduct the elections at school meetings canvass the votes and issue the certificates, there is no one in the Territory at present who is authorized to manage the machinery of such elections. For, although the Edmunds bill, after declaring certain offices "vacant," provides the manner in which they may be refilled, the officers to attend to the work have not been appointed, and the inference is, admitting the premises here laid down, that no election for school trustees can be legally held. The people may meet, they may organize their meetings, they may transact necessary school business, they may deposit their ballots for school trustees; but no one is authorized to receive and count the votes, officially declare the result, or issue a certificate of election. All this, of

course, is predicated on the validity of that part of the law of Congress to which we have referred, a point which we shall not now attempt to dispute.

What then is to be done? Some people have jumped to the conclusion that no annual school meeting can be legally held this year; others to the position that the trustees, whose term expires this year, may hold over till another election may be legally held. Both grounds are incorrect. In the first place there is nothing to prevent the annual school meeting provided for in the Act of 1880 and amended the Act of 1882. On the contrary, the law requires the annual meeting to be held, on the second Monday in July, when the accounts of all moneys received and how expended by the trustees must be reported to the voters of the district. At the same time the compensation of trustees or either of them can be fixed by a majority vote. At a meeting the School Trustees for ensuing term should be elected, were not for the law of Congress that interferes with the election machinery. But the Act which temporarily stops its motion, does not interfere with the meeting where it should be in operation.

In the second place, the school meeting being held, the reports of the trustees having been made, such other business transacted previously and duly announced, no election having taken place, office of the School Trustees whose term has expired becomes vacant. This is provided for in the Act of 1882, as follows:

"Section 13 of said Act [the School Law of 1880] is hereby amended by adding thereto the following: 'In case of a failure to elect a trustee at the annual meeting for that purpose, or a trustee-elect failing to qualify within twenty days after being duly elected, the office shall be declared vacant, and may be filled as provided in this section.'"

It will be seen, then, that the Trustees whose term expires this year, cannot "hold over," as is usual with many officers, "until their successors are elected and qualified." Their office is to be "declared vacant," and to be filled as provided in section 13, law of 1880, which is as follows:

"A majority of the Trustees shall have power to transact business, and in case of a vacancy in any school district by death, resignation or otherwise, the remaining Trustees shall immediately appoint a suitable person to fill such vacancy until the next election for Trustees."

The policy we advise, then, is this: Let the annual school meeting be called, and held on the second Monday in July. These are meetings of the registered voters. If no other business than the consideration of the reports and compensation of trustees is considered no others than the registered voters need be present. If a tax is to be assessed, or school property is to be sold, the resident taxpayers must be duly called by regular notice. But meetings, in our opinion, should be specially called for the purpose of assessing, because the regular business of the annual meeting is for "the registered voters," and meetings for assessment of taxes and sale of school property are for "the resident taxpayers."

As soon as the annual meeting over, no election having taken place let the remaining Trustees meet place on record the facts that an election was held in consequence of the effect of the law of Congress and that the office has become vacant; appoint a suitable person to fill the vacancy; record the appointment and issue a certificate thereof to the new Trustee, who should qualify, within twenty days, "by taking and subscribing an oath of office, and give bonds to the county in which he resides, in such sum and with such sureties as the Probate Judge of the County, or the Justice of the Peace for the precinct may approve, conditioned for the faithful performance of the duties of his office." The bonds and certificate must be filed with the County Clerk.

This course will be safe because it is undoubtedly legal. Suppose that the Edmunds Bill is all wrong unconstitutional and void—we do not affirm this, although we are perfectly satisfied as to the invalidity of some portions thereof—by holding the school election doubt would be cast upon the legality of the new Trustees' position, and room would be given for trouble and litigation. By adopting the policy here marked out no difficulty can legally arise and the machinery of our school system will be kept in running order without friction and without cessation.