

ascertained. The proper authority, when he has knowledge of the unworthiness, will forbid the partaking of the sacrament by the transgressor.

Second—Persons in the condition described are not entitled to the sacrament, though it may be possible for circumstances to exist, in connection with those recited, when one or other of the parties may be a partaker. This would be only when such person had done all in his power under the Church rule to effect a reconciliation.

Third—When both parties have knowledge of existing ill feelings, both are responsible to the extent of proper efforts at reconciliation.

Fourth—If one party to a dispute has done his full share toward a settlement, the refusal of the other to observe Church discipline cannot deprive the one who is not a transgressor, or who has turned from transgression, of any privilege of Church membership.

Fifth—Yes.

Sixth—This is answered in the reply to the fifth question.

THE "FAIRNESS" OF IT.

We quoted yesterday an account of the refusal of Elder B. H. Roberts of this city to deliver his address before an insignificant adjunct of the religious parliament in Chicago, that gentleman taking the dignified ground that if he could not be heard before the full parliament, where the representatives of all the religions and creeds of the earth were invited to speak and most of them did speak, he would rather refuse altogether, and throw the odium of illiberality and prejudice upon the managers of the concern. The course of Elder Roberts met with general approval here, and, as our quotation showed, received endorsement from fair-minded religionists and journalists in Chicago. We are able today to present the editorial opinion of the *Chicago Herald*, as given in the Tuesday issue of that great paper:

Elder Roberts, of Salt Lake City, has good ground of complaint against the managers of the religious congress. He was regularly invited to participate in the proceedings and had prepared a paper the reading of which was on the regular program. At the last moment he was notified that he could not read his paper before the regular congress, but might, if he pleased, speak to a select assemblage in another hall. This was most discourteous treatment. The fact that Elder Roberts is a Mormon had nothing to do with the case. The gathering at the Art Institute is a parliament of religions—not a parliament of Christians or a parliament of monogamists. The people in attendance knew what they might expect when they accepted invitations to the congress. If they desired to hear only what was entirely agreeable to them they might better have stayed away. The slight put upon Elder Roberts was unjustified and will detract from the value and reputation of the whole gathering.

The raisin growers and packers held a meeting at Fresno, Cal., and completed arrangements for sending a committee to Washington to ask the members of Congress to assist in the prevention of a reduction of the tariff on raisins, and also to urge that a tariff be placed on Zante currants.

[COMMUNICATED.]

SUGAR—FIRST AND LAST!

In the "early fifties" the writer was quite a novice in the Church. He had been baptized, but was critically estimating the men and the principles advocated by them in the old town of Liverpool, England. In the rank and file of that branch there were some as good men and women as ever gathered into an organization. Many of these have departed this life and are enjoying their reward. Others, after a season of well-being, fell away and were known no more. The leading men were in the main "a queer lot," queer in appearance and spirit. Few of them ever reached Utah. Of those who did and remained faithful, so far as the writer knows, Bishop John R. Winder is the only one now living. A. F. McDonald, now residing in Mexico, had charge of that conference, but, of course, was sent there by the authorities of the entire British mission. Of the latter class were the then young men, Apostle Franklin D. Richards and his brother Samuel, the former being in exceedingly poor health; in fact the critic suggested his case as one on whom to prove the efficacy of the ordinance of "laying on hands for the healing of the sick," assuming that no insurance company would take a three months' lease on so precarious a looking life. President Richards subsequently recovered and looks today vastly more like living than he did over forty years ago.

However, it was not of men particularly that thought was then busy, save as they and their utterances were the exponents of a system, one, too, which had more than a religious side to it, though that might have been the lead. The assumption of a revelation would hardly have enlisted the attention of a young, ardent and somewhat erratic student, simply on that line. Cosmopolitan study and observation saw evils in society; saw how little rulers cared for the masses; saw evils in individual man, and noted here and there only desultory efforts at regeneration; saw the life of civilization with its shifting ideas of marriage and of responsibility; saw that the religious world relegated to science the philosophy of human health, to the secularist the consideration of political economy, to the socialist all effort for a change in the drift of things, and to the philanthropist or charity, the machinery of industry and the suppression of poverty.

There was something wonderful in this presumptive blending of religion with secular things in the new Apostleship; something attractive in its manner of work for temporal salvation as well as for spiritual. Colonization iron-making, mill-building, factory-founding, and sugar growing were as intimately discussed with Temple building, the erection of meeting houses, boweries and public works, as baptism was with the remission of sin! I then a believer in vegetarianism and non-user of liquor or tobacco, surprised query was not unusual in the tea parties of a yet strange people, and emphatic utterance of apparent defect was quite in order if any system of asserted revealed religion should fall in

directing attention to the salvation of the physical, as well as salvation for the moral, social, industrial and spiritual. At length "the word of wisdom" came, and this seemed to round what otherwise at the time was criticised as incomplete.

President John Taylor, then of the Apostleship, was engaged in forming, or enlarging a company for the making of sugar in these valleys from the beet. Sugar of this kind had been sold by the writer during the latter years of apprenticeship, made in France, Belgium and Ireland, and it was a question of acute judgment and curiosity then in the trade as to who could determine and why, which sample was from the cane and which from the beet. It is known today that the processes of that time were crude and expensive, but there was something strangely suggestive in seeing Father Wm. Paul in Liverpool making those boxes for the French beet seed which were to protect it from sea influences during a lengthy passage, and then secure it for germination in the far-off valleys of the Great Salt Lake! After visiting France and purchasing supplies, President Taylor had called Brother Elias Morris from Wales to his aid, and, placing him in charge of the machinery on board ship it was finally on the way across the plains. After many unfortunate circumstances, loss of cattle, etc., help was sent to Green River by President Young, through Brother A. O. Smoot, who, on his arrival at that point, noted the dilapidated condition of the teamsters and their outfit, and asked what the painted "D. M. C." meant on all the iron work, this being unknown; though it was intended for Deseret Manufacturing company, he quickly said it meant D—d Miserable Company.

After all there was more enterprise, more forethought, more soul in the spending of two hundred and fifty thousand dollars for that machinery and seed for its transit from France to Utah in the first instance than has probably been exhibited since, for the building of the present factory, now ever laudable and successful, is as a mole hill in comparison to the mountain of the days of our poverty and ignorance; and the non-success of those early days redounds as much to the credit of those brave workers as triumph does to these. The raising of beets then was a mystery to semi-farmers; the nature of Utah soil was unknown; irrigation was found to be indispensable, size in the beets was looked upon as the all-important thing; and when the roots were found to be overcharged with alkali, no chemistry known to the Pioneers was adequate to its neutralization. And so perished finally all effort from sheer exhaustion.

It is presumable that early success at Alvarado in California aided much in keeping up what little interest was found in Utah. For while Brothers Stayner, Madsen and others had made sugar from sorghum, and syrup in particular, the old Sugar House was an ever-present remonstrance against any great attempt to secure sugar from beets. The writer, off and on for many years, through the press, kept alive by quotation and argument some little sentiment, as well as giving information in regard to the same subject. But