

EDITORIALS.

THE MORMON PROBLEM.

AN INTERVIEW WITH CONGRESSIONAL DELEGATE CANNON.

THE following account of an interview with our Delegate at Washington, is published in the *Baltimore Evening Bulletin* of January 17th. We produce it here because it has more appearance of truth than any of the reports of alleged "interviews" with Delegate Cannon, which have come to our notice.

WASHINGTON, January 17.

The *Bulletin* correspondent, in search of interesting reading matter, in his recent rambles dropped in upon Hon. Geo. Q. Cannon, Delegate in Congress from Utah. He was cordially welcomed by the able and genial Mormon, and presented to a part of his lovely family, consisting of one of his attractive and refined wives and two bright and handsome little girls. If the virtues of an institution are to be rated by their refining and intelligent results, there should be no prejudices against polygamy, for a more interesting family fireside than that of the Mormon Delegate can not be found at the capital.

Mr. Cannon, who reminds you more of the unostentatious but cultivated Virginia farmer, than the legislator or statesman (though in those two capacities his ability is undoubted), has become widely known and greatly esteemed in Washington. And with that frankness which characterizes his life, when informed by me that I was a news-hunter and journalist, said: "Young man, I will discuss with you any subject upon which I have any information." Thus emboldened your correspondent said:

"Mr. Cannon, what effect will the clause in the President's message relating to the abolition of polygamy have upon your people?"

"The feeling," said Mr. Cannon, "is one of regret that Mr. Hayes should lend his official sanction, or countenance any attempt to disfranchise them. The enemies of the Mormon people are bitter enough naturally, and they are very much emboldened by such remarks as the President's message contains."

"Will your people accept the decision of Congress as final?"

"It will depend altogether upon what Congress will do. Of course, you know, we are a very feeble people compared with the forty-five millions which compose the nation. We could not offer any violent resistance to any measures which Congress may adopt."

"Have you observed any spirit of defiance in the Mormon country to the laws of the United States, or disposition to defy the authorities of the federal courts?"

"Not the least disposition, notwithstanding the telegrams that have been sent to the Eastern journals to the effect that our people were breathing defiance. The fact is, the people of Utah are sensible enough to know that they are in no position to defy the United States, and all the reports which are circulated to that effect have their origin in the design to create a hostile public opinion against them. Remarks which have been made about the faith of the Mormon people, respecting plural marriage, and its divine origin, have been tortured by designing men into expressions of defiance against the government."

"Is Mormonism making any progress in the United States," asked the reporter.

"In some places, yes. We are getting converts from the east, and in places where the missionaries are laboring in the west, and some also from the south."

"Is it an institution of any power in any of the European countries?"

"The converts in Europe emigrate as soon as they can arrange their affairs to do so. Mr. Evans' circular calling upon the governments in Europe to stop emigration, has had the effect to call attention to the Mormons, and in many places to arouse the spirit of inquiry considerably. I have been told that the missionaries in Europe think his circular has been attended with good effect, and they have had opportunities of convers-

ing with leading men to an extent never before known. The preaching of Mormonism has been pushed more upon the continent of Europe of late than in former years."

"Is it true, Mr. Cannon, that Mr. Taylor, the President of the Mormon Church, alluded from the pulpit to President Hayes in blasphemous and denunciatory language in reference to the prohibitory clause in his message concerning polygamy?"

"It is utterly false, and I know whereof I speak. Mr. Taylor, having seen in the newspapers that he had been misrepresented, had the discourse, as taken down by shorthand reporters, printed and copies sent to the leading men of both parties."

[NOTE: The correspondent has seen a copy of the now famous sermon and found no such language as attributed to Mr. Taylor by the *New York Herald* and *Graphic*.]

"Are the reports, that the Mormons aided the Utes in the late outbreak, true?"

"There has not been the slightest intercourse of the character described on the part of the people of Utah with the Ute Indians. Our settlements on the west side of Green River are agricultural, with a large population of women and children. They are unprotected, and it would be an act of the greatest folly to give encouragement to the Indians to resort to violence. They do not discriminate between white people, and the Mormons themselves would be in greater danger from outbreak than any other people. In all our intercourse with the Indians during the 33 years we have lived in the mountains, as the history of our Territory proves, our aim has been to teach them peace."

"How do the Mormon women compare in dress, taste, manners and education to those you meet in Washington society?"

"The Mormon people believe in dressing plainly. The women of Utah have been taught from the first settlement of the territory that their beauty of dress should be as much as possible the work and manufacture of their own hands. Every married woman in Utah deems it a privilege and an honor to be the mother of a numerous offspring. Under such circumstances the compliance with popular fashion in dress is out of the question. Neatness and cleanliness are characteristic of the sex in Utah. There is less style and affectation among the women in Utah, and they live more natural lives than the sex do here. The facilities for education are constantly improving, and upon that point I think they will compare favorably with cities of any part of the United States. The young people of both sexes will furnish the finest physical specimens to be found anywhere in America." F. P. M.

HOW TO FIGHT THE CODLING MOTH.

It would not avail to speculate as to how the codling moth was introduced into Utah, we have had abundant reason to acknowledge its presence, and in view of the fact that it may be considered a calamity, the question is how shall it be exterminated most quickly and at the least expense? The suggestions made by the Gardeners' Club of American Fork and by citizens here and there all show that certain elements which insure concerted action are not easily controlled. All feel the evil, but few take trouble to apply a remedy. In the absence of this definite and decided but questionably successful action, probably we overlook the best and most reliable method.

The codling moth is well known in England and is not uncommon in the United States, from whence, in some manner, we doubtless first imported it, but its increase here betrays the existence of extra favorable conditions, some may think climatic, and others may imagine what they consider better reasons for this spread and increase; yet it must be evident, however, that they so flourish, mainly because they have few enemies. The best, most active and reliable of extermination agents are without exception, birds, yet how few of them there are in the Territory and how ruth-

lessly we pursue the few we have! To illustrate their efficiency in this direction, there might be cited examples from many directions. When legislation offered a premium for the destruction of birds in France, so rapidly did insects increase that the grape crop became exceedingly precarious and uncertain until a realization of the facts not only abolished the premium on destruction, but instead thereof, placed a larger premium on encouragement of increase, and imposed heavy penalties on even slight destruction. The consequence is that grape culture and the general wine interests of the country are returning to the old and profitable condition.

When the eastern seaboard of the United States was afflicted with the measuring worm, which destroyed and blasted all the foliage of its trees, and even in the streets fell from every shade tree upon ladies' bonnets, dresses, etc., and made filthy every sidewalk where a tree was growing, the importation of the sparrow and its protection there completely annihilated the unwelcome intruder. This was far more destructive in its time than the codling moth is with us, and it induced the preaching of a special discourse by the pastor of Plymouth Church, which is known in history by the name of the "worm" sermon!

It may be said that sparrows have also been imported into this city, but the enemy belongs in a great degree to the whole Territory, and in importing the bird we have overlooked its social characteristics, its grouping tendency, and have made no effort for its distribution. The centre of this city is its general rendezvous, and the outskirts are almost strangers to its presence, while it is probably unknown in most of its settlements.

Now there should be provision made for its dissemination, even in this city, and a few should be sent into every settlement as far as practicable before the breeding season commences this year. And not only so, but our Legislature might, for the benefit of the people, make an appropriation for the further importation of insectivorous birds. They can be bought in England in great variety, and our emigration could supply all the attention necessary for their care hither, while their distribution could easily be accomplished on their arrival, and if even a person of experience had his passage paid for his labor, it would be as cheap and profitable an investment as could be made for and in the interests of the people!

It is not improbable that outside of this practical feature of the question, there are also questions of sentiment which have a not insignificant bearing upon those feelings which belong to the human heart. Men and women are creatures of association, and thousands of our population hailing from the United States, as well as those from Europe would feel touched by the presence of those birds which have been familiar to them from the earliest days of life. It was by a master stroke of policy affecting this sentiment that the thoughtful government of Great Britain satisfied the heart cravings of its colonists at the antipodes, by dispatching there a special man-of-war steamship with every variety of those feathered denizens of old England's woods and fields, whose absence was so keenly felt in those distant wilds of the emigrant's choice. The song of the lark, the twitter of the house sparrow, the tap of the woodpecker, the music of the thrush, and the familiar presence of the tom tit, the finch and the robin redbreast would have a like pleasant effect here as elsewhere. In the midst of strange surroundings, and new methods of life, many a heart would throb with joy and feel more reconciled to their new found home, did familiar and yet sacred things minister, in their quiet way, to the creation of that satisfaction which, spite of reason or faith, springs from apparently insignificant things.

Let us have the birds by all means. Let our thoughtful, practical, as well as sentimental solons, give, not only this year, but continue a small biennial appropriation for this object, and we shall rout our enemies of the insect world, save our apples, enjoy our cider, be able to give again abundance of fruit to our children, and also point out to them the well remembered and always welcome feathered friends of the far and long ago!

THE "MORMONS" AND THE UTES.

THE *Chicago Tribune* has the following report of an interview with Hon. Geo. Q. Cannon, on the absurd rumors about "Mormon" collusion with the hostile Utes:

WASHINGTON, D. C., Jan. 17.—George Q. Cannon, Delegate in Congress from Utah, denies with some warmth the report, recently published in the dispatches from the West, to the effect that the Mormons are supplying the hostile Utes with ammunition. In the letter which follows, Mr. Cannon, besides denying the report, gives a sketch of the manner in which the Mormons treat the Indians, and he proposes to take charge of the hostile Utes, if sent to the Uintah Reservation in Utah, for one-half the sum the Government has been spending for their support:

"I see there is some talk about removing the Ute Indians from Colorado to the Uintah Reservation in Utah Territory; how does this proposition strike you?"

"The Delegates from the Territories have been talking about the transfer of the Indians from Colorado, the disposition of the Colorado people being to get rid of them, and there has been some other apprehension that they would be pushed into other Territories. I was asked what my feelings would be respecting Uintah. I said that if we could have charge of them we would take care of them for one-half of the present cost to the Government, and would be willing to indemnify the Government and all our neighbors for any damage they might do if we had control of them."

"What policy would you pursue in dealing with them?"

"Teach them agriculture."

"Are you confident that could be done? Meeker, you know, attempted that."

"Well, I don't think Meeker went at it in a right way. We have now in our Territory several hundred Indians who are following agriculture. They have laid aside their weapons, taken up the hoe and plow, and in harvesting render efficient help to the neighboring farmers."

"To what tribes do these Indians belong?"

"On Bear River there are three or four hundred Bannocks and Snakes, and in Thistle Valley there are a number of Timpanagos Indians, who are living there and are raising stock and grain very successfully."

"What is your method of taming them?"

"We have taught them that it is to their advantage to live peacefully one with another, to stop fighting, and, as game is scarce, to turn their attention to stock raising. The following is a sample of our treatment of the Indians: In the early settlement of Utah a branch of the Timpanagos Utes had been led to expect that a very elevated valley, which was a fine summer range and good place for game, should be reserved for them, and that the whites would not intrude upon that valley. Some three or four years ago some young men went out of the adjacent valley of Sanpete, with their cows, into Thistle Valley to spend the summer, to herd their cows for dairy purposes, and, liking the valley, they concluded that they would pre-empt and enter homesteads in the valley for themselves. The Indians were annoyed at it, came up to Salt Lake and made complaints about it. They said that the promises had been made to them years ago that that valley should be left to them, and now the whites were intruding upon them, and there was likely to be trouble. Finally, a committee was sent down, of which I was one, in the summer of 1877, to hold meetings with the settlers, and see what could be done respecting their vacating the valley. We held meetings with them, and they agreed to leave it to a committee of their and our selection to place a value on their property and homes. The committee valued the property of those who were present at the meeting, and who made this arrangement, which amounted to upwards of \$12,000. That amount was paid them by the people out of private funds, and they vacated the valley. The Indians then went in, have raised good crops, and are doing exceedingly well. It is by taking such course as that that we

have been able to maintain their confidence and friendly relations with them. E. B. W.

RELIGIOUS DENOMINATIONS IN GREAT BRITAIN.

THE following statistical information concerning the religious organizations in Great Britain, and estimate of totals of religious societies among English-speaking nations, will be of interest to many of our readers and be found useful for reference. It is taken from the *Manchester Guardian*:

"The Established Church in England—Two archbishops, 23 bishops, 4 suffragan bishops, 30 deans, 74 archdeacons, 610 rural deans, 23,000 clergy of all classes (about one fifth of which number have no parochial charge). One archbishop and 24 of the bishops have seats in the House of Peers. The income of the prelates range from £15,000 paid to the Archbishop of Canterbury, to £2,400 received by the Bishop of Sodor and Man. The incomes of the deans vary from £3,000, received by the Dean of Durham, to £205, the income of the Dean of St. David's—£1,000 is the general average. The number of benefices now exceeds 13,000. The total number of churches is about 16,000. It is proposed to increase the episcopate by the creation of four more bishoprics. The gross income of the Established Church from all sources is, as nearly as can be ascertained, £3,000,000 per annum. The Church population is estimated on trustworthy data at about thirteen millions, and 6,000,000 church sittings are available for them."

In Ireland there are 2 archbishops, 10 bishops, 1,238 benefices and nearly 2,000 clergy. The estimated number of church-going people is under three-quarters of a million.

In Scotland there are 7 bishops, 212 churches and 225 clergy.

In the British colonies and dependencies and on mission stations there are 63 bishops and about 2,600 clergy.

The Free Church of England has 40 churches and as many ministers.

The Established Church of Scotland—Sixteen synods, 84 presbyteries, 1,639 ministers and licentiates engaged in ministerial work, and about 1,530 churches and preaching stations. The church population equals that of all the other Presbyterian bodies united, and is estimated at about half of the whole population of Scotland.

The Free Church of Scotland—Fourteen synods, 73 presbyteries, 991 congregations, 80 preaching stations and 1,026 ministers. During the past year \$600,000 has been raised for church purposes, including foreign missions.

The United Presbyterian Church—Thirty presbyteries, 544 churches, 583 ministers and a membership in Scotland, England and Ireland of 175,068. Total amount raised for church purposes during the past year, £367,688.

The Presbyterian Church of England—Ten presbyteries, 278 congregations and 53,000 communicants, 267 ministers, 13 foreign missionaries, with four medical missionaries, 5,968 Sabbath school teachers and 53,850 scholars. There are also in Ireland, under the superintendence of the General Assembly, 36 presbyteries, 635 ministers, 599 congregations, 79,633 families, 8,600 Sabbath school teachers and 72,268 scholars.

The Roman Catholics in Great Britain—There are 21 archbishops and bishops, 2,211 priests, 1,436 churches and public chapels. In addition there are domestic and private chapels in the houses of noblemen and gentlemen to which the public have not access. There are 38 Roman Catholic peers and 48 baronets. It is estimated that the total number of Roman Catholics in Great Britain is 2,000,000. In Ireland there are 5 archbishops, 26 bishops, 3,186 priests, and upward of 4,000,000 of adherents.

The Congregationalists—Congregational ministers in England, 1,938; in Wales, 490; in Scotland, 122; in Ireland, 25; in the colonies, 301; and in foreign lands, 499 (inclusive of 353 native ordained ministers); in the Channel Islands, 6. There are 76 county and other associations at home and in the colonies, with 3,895 churches, 1,639 preaching stations, 300 being mission churches. The total number of ministers and missionaries are 3,205. There are also