

## EDITORIALS.

[COMMUNICATED.]

## THE BUTTER QUESTION.

MANY families have no doubt found during the last month that butter is a very important item of domestic economy, not only on account of its price, but also of its quality; during the winter months and up to the middle of February, the article was quite plentiful and low in price, when all at once the supply ceased, as though there had been a cow convention, and as a consequence, a unanimous resolution to supply no more butter until prices advanced. However, amid the plenty of winter, it was a matter of regret that so small a proportion of the butter made hereabouts could be considered first-class. There was a lack of aroma, of freshness, of uniformity and sweetness, which is testimony to ignorance or carelessness in the manufacture, such as is unknown in any other department of home industry.

A few years ago the stock of butter in the hands of a dealer in this city had accumulated until it was deemed desirable to ship it west, as there was no home market for it. This car load of butter had been purchased mainly for twenty-five cents per pound, and probably some of it for more. When it reached the seaboard it was with difficulty that the dealers in San Francisco could be persuaded that it was the product of milk at all. Finally it was sold as grease for a bit a pound, and at the very same time California butter was selling in this city for half a dollar per pound!

Whether this general poorness of so necessary an article is due to ignorance, to lack of cleanliness, to the need of good milk houses, or the smallness of the number of cows kept by one person, and consequent long time between churnings, is not always to be known; but there is one difficulty or oversight which should be realized by every maker of butter, and that is, if butter is made to keep any length of time, the salt that is mixed with it should be as pure as possible. The most of our local supply is very inferior, that is it contains portions of mineral element that are unfavorable to the making of good butter, and mineral that when mixed will prevent even the very best of butter from keeping any length of time. Much of our salt is gathered after solar evaporation from the sloughs or hollows on the shores of the Salt Lake; this accumulation is shovelled and carted, then ground, just as found in those places, crystals of salt, of alum, powder of saleratus also, in combination, particularly below the surface of salt deposit, this latter article being in greater or less abundance in a five, ten or fifty pound sack, as accident may determine. When in large proportion, from the moment of mixing chemical action commences in the buttery compound, until the fine delicate flavor vanishes, and in lieu thereof, we have a greasy, soapy, salve product as disagreeable as it is abundant.

The remedy for this is of course to use the best purified salt. The cost is a little more, but the probabilities are that by mixing good salt in good butter it could be laid away in kegs, pails or jars when prices are low, and in times of advance put upon the market so as to avoid the fluctuations which in one season run from the extremes of ten and fifty cents. Where the quality of butter is poor from lack of intelligence or facilities for its manufacture, a good remedy would be the organization of "Creameries," in most of our settlements, provided with suitable buildings, churns, ice, talent, etc. To this point the milk of a district could be brought once or twice a day, as might be determined, weighing in every lot, and giving quality by test of lactometer, then those contributing receiving in exchange butter when desirable, or cheese during or after certain months in the season, and so, by union removing the stigma of an uneatable and unsaleable creation, and giving instead uniformity and sweetness, to the exclusion also of imported butter or its counterfeit, oleomargarine, and also stimulating a now suppressed demand, so enhancing the market price and blessing all concerned.

First, cleanliness in keeping and feeding stock, then cleanliness in milking, cleanliness in the dairy, clean salt, then good, sweet clean butter, that will keep from year to year, or export without stigma and without reproach.

Try this, farmers, and farmer's wives and daughters, try the Creameries leading men in the settlements, and if to-day's prices are not high enough in a poorly supplied market, a good article for the table, for family use, will nearly always command its own figure.

## THE CAUSE OF ALL THE TROUBLE.

"The opponents of Mormonism in Utah, the Gentiles, as they are called, have no desire to persecute the Saints. All that they ask is that the laws of the United States shall be enforced there in the same fair, earnest manner as in other portions of this free country."

The above is extracted from an article in the *American*, a very able Philadelphia journal, but which is sadly in the dark on the subject of Utah affairs. We do not care at present to follow it through a mass of misconceptions put forth in its columns on this subject, but will notice the statement we have quoted, because many people who are not acquainted with the facts in the case may entertain a similar opinion.

If the motive that prompts the enemies of "Mormonism" in Utah is not persecution, what can it truthfully be called? The situation is simply this: The Latter-day Saints believe in a religion which they proclaim to be of divine origin. It comes in contact with the views of the orthodox "Christian" sects as well as those of agnostics and infidels. Its chief feature of objection is its claim to Divine revelation. This excites the ire of the sectarian believer and of the scoffing unbeliever. Hence the enmity continually manifest, and the singular combination of jarring sectaries and bitter skeptics working together against the "Mormon" innovation.

Then there are a few scheming persons who hope for a new "Mormon" exodus, a repetition of the flight of the Saints *en masse* before a hostile power, invoked by persistent misrepresentation, leaving the rich fields and pleasant improvements here a prey to the persecutors. A few others have offices here under the Government, by which they make their living, and being in fear of Utah's admission as a State, when their occupation would be gone, they join in the hue and cry against the "Mormons," and help to keep up the excitement by repeating the slanders which the public have heard so often that it is not at all surprising they are generally believed.

But it must not be thought that the class called "Gentiles" is composed entirely of these elements. There are many ladies and gentlemen here who, if asked to give their candid opinion about all the noise that is made on this subject, would say that it was entirely uncalled for, and one of the greatest humbugs of the age. They know that there is no part of the United States where there is more peace, order, liberty and honest and economical administration of local public affairs, than in much abused Utah under the influence of the "Mormons."

But the pretext under which the anti-"Mormon" schemers proceed is that bugbear to the popular mind "polygamy." With this cry they can always raise an excitement, and bring a pressure to bear on Congress and the Administration. But how does this really affect them? Simply not at all. They are not required to practice it. They are not required to mix socially with those who do practice it. It works no injury to them whatever. Indeed but for prying into other people's domestic affairs, with a view to making a disturbance, they would know nothing at all concerning it. Supposing that some "Mormon" marries a plural wife contrary to the law of the United States, and they learn of the fact, why should this stir up their bile and make them as mad as a set of exasperated hornets? "Why, is this not rebellion against the law of the United States?" It is an infraction of the law for which a penalty is provided consequent upon conviction, and there are marshals and attorneys and judges and jurors, all anxious to convict. Why not leave this matter to them, and if the law is broken, let the officers of the law vindicate the law?

The *American* says: "All that they ask is that the laws of the United States shall be enforced in the same manner as in other portions of this free country." That is where the great mistake comes in. What they want is the very opposite of this. If that was all they desired there would be no excitement over the "Mormon" question.

It is the "Mormons" who ask but that, not the persons who make the disturbance. The demand is that extraordinary measures shall be adopted with the "Mormons," foreign to the American method of enforcing the law. They wish either to abolish jury trials altogether in polygamy cases, or to so conduct them that the accused shall be tried by those who are prejudiced against him and eager to condemn him. They want the ordinary rules of evidence set aside and the established principle reversed which considers a prisoner innocent until he is proven guilty, and to set up in its place the presumption that he is guilty unless he proves that he is innocent. Why, the *American* has actually adopted this infamous policy itself, and advises that:

"If a man is known to cohabit with two or more women the presumption shall be that he is guilty of polygamy, and that the burden of proof shall rest upon him to establish his innocence."

Is this the manner in which the law is enforced in other portions of this free country? If so it is news to us. We view it as an utter subversion of the rules of jurisprudence in force all over the Union. If this is not in the nature of persecution we fail to see how the term could be better applied. Arrest a "Mormon" under suspicion or having the reputation of living with more wives than one, place him before a hostile court and a hostile jury, consider him guilty unless he proves his innocence, and what possible chance would he have for escape? Could this be consistently called a trial by jury? Would this be in accordance with the manner of enforcing the law in any other part of the United States?

It really seems as though the spirit of persecution enters the heart of all who undertake to oppose the Latter-day Saints, whatever their motive may be, and while the most astounding untruths are placed before the public as expositions of "Mormon" doctrines and doings, the vilest oppression, the most unjust proceedings, the extreme of anti-American methods are suggested, as pretended means to bring the "Mormons" into harmony with American institutions.

The *American* has refuted itself. Let the two sentences we have quoted be placed in juxtaposition, and the claim of the first will be seen to be false by reading the second. Let the law of 1862—if it must be made a hobby for anti-"Mormons" to ride on to the devil—be enforced in the same manner as other laws of the United States, without persecution, without malice, without sectarian bias, without packed juries, without playing into the hands of the prosecution, without assuming guilt from popular rumor, without hatred of the Church to which the accused belongs entering into the case, and the difficulty with which it is the fashion to surround the "Mormon" question will be at an end. The whole trouble is with the villains who want to persecute instead of prosecute, and to establish respect for one law by violating and trampling upon others. If the *American* will take the pains to investigate the subject it will find this to be the gist of the whole matter.

## THE DECLINE OF CHRISTENDOM.

For some time past the most thoughtful of the religious teachers in this country have been under much concern at the decline in religious sentiment, as evidenced by the non-attendance of the masses at places of public worship. The *New York Sun*, a few weeks ago, showed by reliable figures that fully half a million of the population of New York, of an age to attend church, are regularly absent from any religious service on Sunday. It has been shown that these absentees are not merely the dissolute and degraded, people who defy the rules of morality and scoff at principle and duty, but the reputable, intelligent, industrious and law-abiding, the respectable and well-to-do.

Rev. Dr. Bellows admits this, and also that in all the good qualities mentioned, those who refrain from attending public worship will compare favorably with those who go to church and listen to the ministers. He is so much concerned over this that he asks whether the indications are not that "church-going is so steadily declining that it

will eventually fall into disuse altogether."

In Chicago the same apathy exists as in New York. Rev. Dr. Goodwin has taken pains, like Dr. Bellows to gather statistics on this subject, and he finds that the majority of the people regularly keep away from the churches. The Methodists have one third of their pews vacant every Sunday. It is a very little better with the Baptists and the Episcopalians, and the Congregationalists have more unoccupied sittings than any other denomination. The Protestant churches of Chicago have together about 100,000 sittings, but only two-thirds of them are filled. He says: "Even if we add the attendants on the more frequented Roman Catholic Churches, we should probably find that less than a quarter, perhaps not more than a fifth, of the half a million inhabitants of Chicago are church-goers."

New England, the home of the Puritans, the cradle of religion in the United States, is smitten with this religious blight equally with the great centres of population and business. Vacant seats are common every Sunday even in the rural meeting houses. While the population has been steadily increasing the church attendance has been gradually decreasing.

The *Boston Watchman* refers to this condition of affairs as "the extreme frigidity of the religious atmosphere," the "wintry temperature prevalent of late in the churches of the land." Dr. Cuyler says, "We have seen no such time of declension for half a century," and the *Watchman* endorses the statement.

Rev. Dr. Pentecost recently made the remark that "In the time of the Apostles one sermon converted three thousand people, but now it takes three thousand sermons to convert one person."

The only means that appear to commend themselves to the preachers as a remedy for this spiritual decline, are "revivals." The Brooklyn attempts at a revival, recently adopted, were inaugurated for this purpose. It seems they have proven a miserable failure. But supposing they had been successful in the ordinary manner. What real good would have been accomplished? Do these exciting seasons of emotional delirium create or establish any real religious sentiment in the soul? On the contrary, are not their effects similar in the spiritual domain to those of alcoholic intemperance in the physical? We think so, and in marking the course of "revivalism" both in the Old World and the "New," we have noticed that the extreme of emotional, exaltation is always followed by a corresponding depression, and that the fire of the camp meeting is succeeded by "extreme frigidity" in the church and chapel.

Some of the solid men of orthodoxy appreciate this fact, and their views are clearly expressed by Dr. Van Dyke, the Presbyterian divine of Brooklyn, who says: "This explains, in part, the lamentable fact that a revival is so often the precursor of spiritual death and indifference. It goes very far to solve the problem why, in less than five years after what was regarded by many as the greatest of all revivals, when so many of our churches were emptied into the hippodrome and so many of our ministers sat silent, while one man, who is not a minister, did the work of an Evangelist, there is today, a universal complaint of spiritual deadness."

A huge mistake is made by the preachers who profess to see in the temporary enthusiasm of a "revival," a great "spiritual awakening." And the claims that are put forth of grand results at such times are frequently spurious or misleading. During the sojourn of Moody and Sankey in San Francisco, it was asserted that the effects of their revival were so marked that a great check had been put upon crime, and the *Pacific*, a religious paper, went so far as to intimate that if the "evangelists" remained long the Police Court might as well be adjourned. Inquiry and figures, however, dispelled the pleasing illusion. The Captain of Police brought forth his books and showed to the contrary. The average number of cases, he said, was about 1,800 a month. Upon reference to the record it was found that the number of cases in November was 1,944; in December, 2,138; in January, 1992. Taking the two months before Mr. Moody came, in comparison with the two months after, the cases in the latter period were 400 more. Comparing the first month of the revival with the last,

there appeared an increase of forty-eight cases.

Similar sensational and untrue reports were manufactured concerning the results of the labors of those gentlemen in Salt Lake City. It was represented that they had done an amazing work among the "Mormons." Word was sent abroad that they had "shaken Mormonism to its centre," that great crowds of the "Mormons" had turned away to profess the faith of the "evangelists" and among them "forty Elders of this Church!" We received letters of inquiry as to the truth of this statement. Our readers know that there was not the slightest vestige of a basis for the fabrication. People of all creeds went to hear out of curiosity, but the "revival" fell flat and lifeless, and utterly without effect so far as the "Mormons" are concerned.

The *New York Sun* strikes at the root of the trouble in the "Christian" world. It says:

"A revival needed? Nothing is so much needed. But it must be a revival of pure and undefiled Christianity in the churches themselves—among the Baptists, the Methodists, the Presbyterians, the Congregationalists, and the Episcopalians. They need a more vital faith and a more consistent practice. And when they all become Christians in deed as well as in name, we shall have a revival that will be another Pentecost for the Church."

This is correct. What is wanted is a return to real Christianity, the religion, authority, spirit and power of the Church which was established by Christ and his Apostles. Modern "Christianity" is a different thing altogether. Different in its organized forms, different in its ministry, different in its doctrines, different in its genius and effects. As Gavazzi said of the Church of Rome, so it may be said of whole Christendom: "It is unreformable." The old, decaying, discordant, man-made, hydra-headed, heterogeneous system must be swept away, and the original vital Church of Jesus Christ be substituted.

We have great joy in the knowledge that the true Church has been restored exactly as in its primitive days, and that it will grow and flourish and spread in the earth, until every nation and tribe will receive its benefits, and come under its sacred influence. We do not expect that the proud professors of modern theology will enlist under its banner or bow to its authority, but we know that while their power wanes and the multitude open their eyes to the hollowness and vanity of sectarian pretensions, the gospel of peace will win its way in the earth, until a people is prepared for the coming of the Redeemer and all kingdoms and nations shall serve and obey Him. This is not a revival, it is a re-creation. It is not a wave of emotionalism, but the flowing river of life, proceeding from the eternal fountain. It is a permanent stream that will never more be dry. It is the beginning of the regeneration, and all humanity will yet rejoice in its cleansing and reviving waters.

## CARE IN LEGISLATION.

LEGISLATORS should be very careful in the wording of laws, for in the strict rendering of the letter of a statute common in the courts, much mischief may arise from the misapplication or omission of a single word. Congress recently made an appropriation of \$250,000 for a Pension Bureau building, the amount being inserted in the Sundry Civil Service bill in the following manner:

"For the purchase of a suitable site in the city of Washington for the erection of a brick and metal fire-proof building to be used and occupied by the Pension Bureau, the building to be erected in accordance with plans approved by the Secretary of War and the Secretary of the Interior, under the supervision of the Quartermaster-General of the United States Army, the site for which shall be selected by him, subject to the approval of the secretaries aforesaid, both as to location and price, and the title to the land to be approved by the Attorney-General of the United States, two hundred and fifty thousand dollars."

By the omission of the little word "and" after "Washington" in the second line, the appropriation is made to apply to the purchase of the ground only, and not for the erection of the building, which was the real object and intent of the outlay.