

EDITORIALS.

SUBJECTS FOR LEGISLATION.

We publish in this issue a letter from "Index," suggesting subjects for the consideration of our territorial legislators. All of them are worthy of attention. But we think our correspondent is mistaken in his views concerning the water question, and that he has not carefully investigated the powers of municipalities in regard to intemperance.

Taking up the last subject first, an examination of the charters given to incorporated cities in this Territory, shows that they are most of them endowed with power to "license, regulate, prohibit or restrain the manufacturing, selling or giving away of spirituous, vinous or fermented liquors." Surely this is enough to cover the ground without further territorial legislation. The regulation of the liquor traffic is one of the most perplexing of municipal problems. There are very few cities in Christendom where entire prohibition can be made effective. The sentiment of the people is generally more powerful than rules or enactments. All kinds of devices to evade the law are resorted to in places where prohibition is established, and in localities where people in any considerable numbers reside who are determined to have intoxicants, regulation by license is deemed more practicable than prohibition, and less productive of a spirit of lawlessness. In Utah, outside of three or four cities, it is possible to prevent the public sale of intoxicating drinks. Logan is an example of this kind. But in cities like Salt Lake, any attempt of the kind would prove abortive. In the first place the law would be evaded or defied; and in the second place the Federal courts would not sustain the municipal authorities in the enforcement thereof, as our past history has proven.

People cannot be legislated into morality. Temperance, like other virtues, must be instilled into the public mind and heart, and by example as well as precept the rising generation must be taught the benefits of abstemiousness; they must be imbued with a horror of the effects of inebriety, and trained to habits of self-restraint and self-denial.

The water question is one that will in all probability receive special attention from the Legislative Assembly. "Index" seems to take the ground that water, food, clothing and education should be provided by the State for all its citizens. This is as close as possible to undiluted communism. Perhaps he does not intend to convey this idea to so great an extent, but this is what we gather from his remarks. The State should protect its citizens in their lawful rights, but it is not considered the duty of the State to provide for them all that is necessary for their sustenance. Individual exertion is the source of national wealth as well as of private property, and the wants of people are the incentives to labor. A living secured, millions would sink into indolence, which is the parent of vice, and soon the State would have nothing to handle for the support of its citizens or to restrain violence and punish the law-breaker.

In this Territory landed property and water rights are in most instances correlative. The land is of little value without the water. Irrigation is essential to cultivation. If the water which flows down from the mountains in limited volume is to be "as free as light and air to the last as well as to the first settler," why should not the land be just as free? Why have any property rights at all? If the land and the water were as inexhaustible in quantity as the light and the air, perhaps the views of "Index" might prevail. But the early settlers in this region chose their locations in the vicinity of streams, and acquired their rights to the use of the water as they did to the possession of the land, by labor. They made the ditches for the water, they built the fences for the land. When the land came into market they paid the Government price for it and secured their titles. Now, it appears to us, some legislation is needed whereby

they can secure their titles to the water, which should be valid, legal and transferable like land titles. But this is a matter that requires much reflection and careful arrangement; because, while land is in fixed dimensions the water is variable in quantities, and a rule which would apply to one would not be applicable to the other.

We suppose "Index" and many others who think like him upon the water question, will ask what is the new comer to do for irrigating fluid? We ask, what does he do for land? Does he take a piece of some old settler's land, as the Irish immigrant did his neighbor's potatoes, on the ground that "this is a free country?" If not, why should he claim the old settler's water supply? New comers are not obliged to congregate in neighborhoods where land and water are both scarce, but have the opportunity to do as their predecessors did, go to a place where land is plenty and water abundant. There are many small settlements calling out for company and inviting the presence of the industrious. If people choose to stay in the cities and towns where the land is taken up and the water is insufficient, they must put up with the consequences.

If legislation could make land boundless and water inexhaustible, laws might be passed to secure every new comer a farm, and every farmer an irrigating stream; but under present circumstances the rights of water owners should, we think, be made as secure as the rights of land proprietors, for they have earned them in much the same manner.

But there is one thing to be considered in this connection. The volume of water has greatly increased since these valleys were first inhabited by the Saints. We are indebted to Divine Providence for this great change for our benefit. And seeing that we are dependent on His bounty for this supply, no one should be greedy nor unmindful of the wants of others. A liberal spirit should govern in this important matter, and every old settler ought to be willing that the streams should be divided to their utmost capacity, for the best good of the greatest number. Selfishness is as much to be deprecated on the one hand as groundless claims on the other. The new-comer should not demand as a right that which he can only obtain as a privilege, and the old settler should not stand too stiffly on his individual ownership, but be willing to divide with the needy as far as is consistent, being governed by prudent charity rather than stubborn prerogative.

We hope that the wise heads of the community will think out some measure that will be applicable to the requirements of the times in irrigation matters, and that a law will be passed during the approaching session which will protect the rights of companies and individuals, settle the question of water claims and titles, and at the same time be liberal and generous towards that class called new settlers, which will continually increase in numbers and necessities.

"Index" and others are welcome to present their views on subjects requiring the attention of our lawmakers, and if we do not always concur, that should be no cause of offence on either side.

PRESBYTERIAN "HISTORIC FAITH."

A PRESBYTERIAN preacher named Macrae has been expelled from the ministry of the United Presbyterian Church for lack of sympathy with some of the tenets of its "historic faith," particularly with the orthodox doctrine of future punishment. Mr. Macrae respectfully asked the Synod to give a definition of the present faith of the Church on the subject of hell, as compared with the teachings of the past. But that body declined, thinking, no doubt, that it might show as great a difference as that for which the deposed minister was deprived of its support. The following is clipped from a sermon by Ebenezer Erskine, one of the great Scotch luminaries of that Church, and shows what used to be its "historic faith" on this interesting question:

"Oh! what a bed is this! no feathers but fire, no friends but furies,

no ease but fetters, no daylight but darkness, no clocks to pass away the time, but endless eternity, fire eternal always burning and never dying. Oh! who can endure everlasting flames? It shall not be quenched night nor day; the smoke thereof shall go up forever and ever. The wicked shall be crowded together like bricks in a fiery furnace."

How many Presbyterian preachers who are still permitted to retain their clerical positions, dare announce to-day their adherence to such sentiments as these, to doubt which, a few years ago, would have been counted fatally heterodox? The creeds of men change with the march of intellect.

LOTTERY SWINDLES.

HONEST people throughout the country all endorse the course of the Postmaster General, for the suppression of the lottery swindles which have swallowed up so much of the cash of the simple. In relation to this matter, our correspondent at Washington, D. C., writes:

"There is a report in a morning paper to the effect that the United States District Court will issue an injunction against the Postmaster General's recent embargo upon the mails of lottery and other swindles, but your correspondent has just seen the Postmaster General, and has learned that there is no truth in the report. Judge Key's just war on these brazen swindles will be kept up and extended. The amount of good that has been accomplished and will be accomplished, can be realized only when it is known that thousands of sharpers in the cities are preying upon gullible people in the country to the extent of millions of dollars every year. The gullible class are kept from honest industry by Utopian hopes, and the swindlers are kept from industry in the penitentiary by aliases and skill in evasion of law."

It is really astonishing that so many people can be found who will answer letters and send money to persons about whom they know nothing and allow themselves to be duped by glittering promises which a little investigation would show to be hollow and transparent. The safest way is to avoid all games of chance, pay no attention to persons who offer to sell things at less than cost, and trade only with well established and respectable firms and dealers.

[COMMUNICATED.]

SUPPLY AND DEMAND.

PHILOSOPHERS and statesmen, political economists and politicians have each had much, very much, to say in regard to the above topic. Volume after volume, essay after essay, and speech after speech have been written and made, to show that the one is for ever contingent upon the other; the law is said to be universal, and learned men tell us that trade and commerce depend entirely upon the operations of this unerring and eternal law, while in the great field of labor, where earth's tolling millions gain their daily bread, you will find many of those whose continued life gives the lie to the adopted theory, and so thoroughly indoctrinated with the conclusions of the schools are these, that they submit to many an indignity and encroachment upon their rights, a condition from which they would speedily deliver themselves did they really apprehend the truth.

It is very pleasant, no doubt, to the employer of labor to thus plausibly enslave his fellow. It is very agreeable to the capitalist to ply the needy man who asks a loan, with suggestions, as to how much interest he is able to pay, and thus to make, by usury, ever increasing additions to his already plethoric store. It is wonderful how promptly and how glibly, religious men even—to say nothing of purely business men—point to a season for depreciation, or advance as circumstances may appear to suggest, the great secret of supply and demand.

Time was, when many of the necessities and conveniences of life were the product of hand labor. Machinery, while it created an im-

mensely increased productive capacity, also raised gradually, but steadily, the remuneration of the employed, so that a nation like Great Britain, until recently sustained her thirty-four millions of workers, whereas before the era of machinery she barely numbered twenty millions of the same class.

But now we are told the markets of the world are glutted with all the products of human skill, hence, there is a suspension of labor in manufactories, in coal pits, in foundries, and many other branches of industry; men are idle we are told, because the supply exceeds the demand. So, measures are adopted to limit the creation of fabrics or of articles of use, necessity, convenience and luxury. The output of coal is to be lessened, the whirl of wheels and flame of furnace are both to cease until a certain consumption has taken place, when these mammoth works are again to give employment to those who wait for labor.

Now, this surplussage of production is either real or artificial. If it is real, every person's wants for the time being must be supplied, and the reason that there are no purchasers must be because none want. It must surely be apparent that, even among the most wealthy and generally well-to-do nations, if you consult the great public you will find that there are myriads of wants which as yet are unsupplied, to which many would say, "True, but those who want have not the means to purchase." Just so, and right here falls to pieces that wonderful fabric which ignorant and designing men have so unwisely and wickedly erected.

That a man who gives his life to the fabrication of dress material should be barely clad; that a man who raises bread and beef as a farmer, should be half-fed; that a mechanic should in his domestic life be unable to purchase that which his own skill creates, that which is calculated to aid his social comfort and convenience; is among the problems and phenomena which "no feller can find out!"

If the working bee in the great hive of a nation—a man who is willing and able to work, needs a larger or a better house, if he needs more or better clothing, if he needs more furniture or crockery, more books or pictures, if he have any legitimate and unextravagant want unsupplied, it should be the duty of rulers and statesmen, it should command the attention of philosophers and social economists, of divines and men of thought in every direction, to devise means by which those wants could be supplied. More attention should be given to the distribution of the products of human labor and skill, and the striplings who work for human progress and advancement should go forth with the sling of logic and the pebbles of truth to slay the ogre and giant miscalculated supply and demand.

We think in this community that labor is too abundant, that it waits for opportunity, that the supply is more than equal to the demand. Yet here is a race which for rapidity of increase will astound the world; (and the exceptions prove the rule) in regard to the necessities and wants of our general population, most could do with a larger and better house, most could do with a little more clothing—particularly if this weather keeps, most could do with more furniture, more crockery, more bedding, more books, more music, more pictures, more schools, the necessities, the comforts and the luxuries of life; most of this community deserve these things, for their love of the truth, for their moral and social virtues, for their faith in God and labor for his cause, and they are entitled to these blessings because of their patience, their persistence, their industry and consistent life. How long will it be before this local demand is supplied? With our wondrous and to-be-continued increase, it can hardly ever be done!

To whom shall we look for effort in these needed directions? Are we justified in pleading with our Bishops, that they shall counsel with their best and wisest men as to the opening of such industries as shall gladden the heart of the reluctant idler, as shall minister to the demands of every home to the needs of every family, and the blessing of both saint and sinner?

Let us hear no more of "supply and demand." But rather, "Who wants to work can work," until every honest and desirable

human want is filled, until our homes are homes of love, intelligence and beauty, until our sons and daughters are self-sustaining and independent, and until our commonwealth and coming kingdom are bountifully, nay, profusely supplied with every product of human industry that can minister to its real good. When this is done, we can look for a foreign market, but till then a home market is the best market in the world, particularly when freed from the misstated or misunderstood Babylonish heresy of supply and demand!

PRECIOUS METALS OF THE WEST.

We are indebted to John J. Valentine Esq., General Superintendent of the world-famed Wells, Fargo & Co.'s gigantic business, for the following report of the product of the precious metals in the Western States and Territories for 1879. It will be seen that Mr. Valentine's estimate of the value of Utah's mineral products varies a little from that of Mr. Dooly, published in the News on the 2nd inst. This arises from the valuation being made by Mr. Valentine on the prices of gold and silver at the United States mint, and by Mr. Dooly at their sale figures in this city:

SAN FRANCISCO,
Dec. 31, 1879.

DEAR SIR: The following is a copy of our annual statement of precious metals produced in the States and Territories west of the Missouri River, including British Columbia, (and receipts in San Francisco by express from the West Coast of Mexico) during 1879, which shows aggregate products as follows: Gold, \$32,539,920; Silver, \$3,623,812; Lead, \$4,185,769. Total gross result, \$75,349,501; being less by \$5,805,121 than for 1878.

California shows a decrease in gold of \$140,342, and in silver of \$589,146,—a net decrease of \$729,488. Nevada shows a total falling off of \$13,184,235, the yield from the Comstock being only \$5,830,562, as against \$21,295,043 for 1878,—a decrease of \$12,464,481 from that locality. The product of Eureka District is \$5,859,261, as against \$6,981,406 for 1878,—a decrease of \$1,122,145. Utah shows a falling off of \$595,734. Colorado shows an increase of over \$8,000,000, chiefly from Leadville District. It has been exceedingly difficult to arrive at the actual production of Leadville, the two most reliable reports varying more than \$2,000,000. We have adopted an average based upon the conflicting figures. Dakota shows an increase of \$993,183.

Statement of the amount of precious metals produced in the States and Territories west of Missouri River, including British Columbia, (and receipts in San Francisco by express from the west coast of Mexico,) during the year 1879.

	Gold Bullion by Ex-press.	Silver Bullion by Ex-press.	Gold Dust and Bullion by other conveyances.	Silver Dust and Bullion by other conveyances.	Ores and Bullion by Freight.	TOTAL.
California	\$10,248,730	\$739,440	\$817,346	\$1,037,911	\$295,307	\$13,130,773
Nevada	1,037,911	16,822,472	94,360	1,037,911	6,206,346	21,997,714
Utah	5,830,562	578,338	7,757	5,830,562	270,000	12,217,219
Colorado	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
Montana	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
Idaho	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
Arizona	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
New Mexico	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
Dakota	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
British Columbia	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
WEST COAST OF MEXICO	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
By Express	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
By Freight	1,037,911	1,194,339	207,160	1,037,911	432,256	3,869,720
TOTAL	\$75,349,501	\$3,623,812	\$4,185,769	\$75,349,501	\$3,623,812	\$75,349,501

The bullion from the Comstock Lode contains 41.20 per cent. gold and 58.80 silver. Of the so-called base bullion from Nevada, 27 was