

## EDITORIALS.

## EXECUTED.

GUITEAU is gone. At 1240 p. m. to-day he was executed. The assassin has been sent to his account in another world. There he will receive a judgment which will not be open to doubt as to its justice or perfection. We do not regard the departed murderer as a sane man, but we consider that he was responsible for the act which he committed, and which rendered his life forfeit to the State.

Such persons, in our opinion, are not fit to live. They are dangerous to society, and are properly subject to the death penalty. It is not revenge which prompts the legal slaying of murderers, it is the public welfare, the protection of the lives of others.

Murder, ill-balanced, to some degree of unbalanced mind, Guiteau was, we think, nevertheless fully conscious of the wrong which he perpetrated; and a being who could plot the death of another with the care and caution which marked his course, with malice in his heart, thwarted ambition and cruel vengeance prompting him, and who after repeated attempts could finally kill the object of his base designs, is a murderer in the full sense of the term. He was rightly condemned and would have been rightly executed if his blood had been shed as the word of the Lord has commanded: "Whoso sheddeth man's blood of him also shall man's blood be shed."

Garfield the slain and Guiteau the slayer are both now beyond the power of human judgment, and in the hands of Him whose decrees are infallible.

## SUGAR PROSPECTS AT GUNNISON.

OUR readers will remember that C. A. Madsen, of Gunnison, supplied the Deseret Museum, two or three years ago, with a fine specimen of sugar, made at the works under his supervision. We have received from him the following communication, from which the progress, difficulties and prospects of the industry at that place can be learned:

GUNNISON, June 27, 1882.

Editor Deseret News:

Having received a good many inquiries as to how our prospects were for sugar making this season, I take the liberty to ask you to insert this as an answer, in your valuable DESERET NEWS.

On account of the backward season, the cane is rather late; but as very warm weather has now set in it will soon recuperate.

In regard to what I am doing to prepare for sugar making this season, it is hardly a fit subject for a newspaper article.

In regard to beet sugar making, I informed your readers last year, through your columns, that 62 per cent. of potassa in the best syrup I made two years ago, put a stop to my efforts in that line, until I was prepared scientifically to grapple with that formidable enemy, potassa.

Professor Peter Collier, of the United States Agricultural Department, thinks that it can be done, and our late Professor Barfoot was sure that it could be done; and as soon as I can I shall take that matter up again.

In regard to the Sorgho sugar making, posted readers will comprehend where I stand, having forwarded the following questions to the United States Agricultural Department:

1. What defecation of the sorghum juice can be effected by mechanical action? (That means: what impurities can be removed by mechanical action; and the "what" means, that it takes a sugar chemist to answer it.)

2. What defecation must of necessity be effected by chemical action?

3. What impurities can and which, if any, cannot be removed from sorghum juice before condensing?

4. Is there any reasonable prospect that sorghum juice, before condensing, can be clarified to that degree that it will produce pure white sugar in the first process?

Before I obtain scientific certainty on these four points, I must consider my efforts promiscuous. And what-

ever conclusions I may arrive at in sugar making, without scientific foundation, is to me only empirical accident. It took forty years to develop the beet-sugar making to its present perfection, and it will take the sorgho sugar making some time, before that will be established.

But, now, my dear editor, are people aware of the great importance of the sugar industry? It is admitted that sweets well applied in the household is a very healthy ingredient in our food. And where it is used as a staple household article, the yearly consumption amounts to one hundred pounds per capita. This consumption, then, exceeds in value the consumption of breadstuffs. Hence, the State economist and philanthropist is doing well in his efforts to extend the sugar production over the country, so as to furnish a common, nutritive and cheap article of diet to every household. It can hardly be said at present, that sugar is an article of luxury; but it is rather becoming a staple necessity, else why does Utah consume over half a million dollars worth of sweets yearly? Therefore, let us recommend and aid the extension of the production of sweets in Utah.

## THE WRONG POLICY.

THE Boston Herald feels much aggrieved because the New York World has said some rational and dispassionate things on the "Mormon" question, and has advocated the weapons of "non-interference, charity and ridicule" against the institution of polygamy, instead of the sword, the cannon, the cell and the shackles, which truly pious "Christian" papers and preachers desire to see resorted to in this warfare. And the Herald is further scandalized at the fact that "Mormonism" instead of dying out has waxed strong; and after asserting that, "It defies or circumvents the authority of the government," concludes by announcing that "The time has come to girdle this branching upas tree of the plains."

Now the Boston Herald is a very good paper, and we would like it to keep its character for consistency and good sense. But we are of the opinion that this cannot be done by such explosions as that from which we have made a few extracts. Didn't it ever strike the mind of the chief editor of the Herald, that one of the reasons why "Mormonism" is "waxing strong" instead of "dying out," is because it is opposed in the manner advocated by our Boston contemporary? Religions are not generally killed by the kind of means employed in this case; they usually flourish all the more under such treatment.

And the truth is that "Mormonism" does not defy, neither does it circumvent any legitimate authority. It merely enunciates certain principles, and carries with it conviction of their truth, leaving the people to their free agency in carrying them out or rejecting them. And the girdling system which the Herald suggests is not any more likely to kill the "Mormon" tree than the other methods in force, which the New York World has sense enough to disapprove because it sees their futility.

We have noticed in several agricultural papers recently the recommendation of noted horticulturists to fruit-growers to girdle the trees for the purpose of increasing their bearing qualities. Go a-head with your girdling. This "Mormon" tree, however, is not of the Upas variety; it is rather of the species of the tree of life. And just as sure as you girdle it, or water it with the blood of the Saints, or the tears of the women and children whose homes anti-"Mormon" fanatics are endeavoring to make desolate, the tree, instead of "dying out," will wax stronger and stronger, spreading forth its thrifty boughs in all directions, and bearing fruit to the honor and glory of God and the amazement of all girdlers and advocates of violence. This is just as sure as that like causes produce similar effects in all the ages.

## "POLYGAMY IN A NEW ASPECT."

THE following communication with the above heading appears in *The Hour*, a New York weekly magazine of good repute. We copy it as evidence of a thoughtful feeling on the subject, which is increasing in

the country as the reaction from the recent passionate and unreasoning agitation progresses:

## LETTER TO THE EDITOR.

## POLYGAMY IN A NEW ASPECT.

To the Editor of the Hour.

Sir—The *World* has, I think, done good service in publishing the letters of Mr. Robinson from Utah, in which Mormonism and polygamy are discussed temperately and with a bias perhaps toward the unpopular side of the question. It is a wise provision of the law which allows even the most desperate criminal to have his case presented to the jury by his own chosen counsel. There may be two sides to every question which affects the social interests of mankind, and any institution which has been held in honor by millions of human beings and has had the sanctions of powerful religious organizations must have some reason for its existence. The two great monotheisms of the world—the Moslem and the Jewish—have countenanced the custom of one man having several wives, and both the Koran and the Bible expressly sanction this patriarchal institution, while not a text in either can be tortured so as to approve only monogamic alliances.

The relation of the sexes is destined to pass through all possible variations. This is characteristic of every institution created by the exigencies of the life of man on this planet. The race has tried and is trying every possible scheme of government, from democracy to autocracy, from the government of everybody to the absolute control of one person. And so with the intimacies of the sexes: the race is testing by actual experiment what institution will give the best results. Accepting the Darwinian hypothesis as correct, it is obvious that the progress of man from mere brute life to a high civilization has been marked by numberless variations in relation of the sexes to each other. Our most savage ancestors came together very much as the animal races out of which they sprang. Ethnologists have pointed out the various steps by which we have reached monogamy, which undoubtedly has so far given the best results in the way of a high civilization; but in every monogamic community there are survivals of all pre-existing sexual relations. There are the chance relations of our barbarous ancestors; polyandry, once an honored institution, sanctioned by early religions, survives with us in the degraded form of the social evil. Polygamy and concubinage are said to be as widely practiced in London, Paris and New York, as they are in Constantinople or Cairo, and monogamy itself has practically more adherents in Mohammedan communities than the institution which is endorsed by custom and religion. There is a law of population in single-wife communities which condemns one woman in every sixty to an irregular sexual life; that is to say, taking the nation as a whole or any considerable division of it, and one-sixtieth of the women practically rebels against or is forced to disregard conventional morality. A well-known public man once made the paradoxical statement that no town could secure a State charter for becoming a city, unless it contained a certain number of women who openly or secretly defied the prevalent law of marriage. What he meant was that monogamy was so far out of relation with our complex life, that it did not meet the wants of a certain definite number of men and women the proportion of which was one in sixty for the one sex, but very much larger for the other.

As throwing a flood of light upon this controversy, every intelligent person should read the article in the *Princeton Review* for July, written by Rev. Dr. Leonard Woolsey Bacon, in which the social conditions of Utah and of Connecticut are contrasted. The writer shows that there is more polygamy in Connecticut than in Utah, but in the one case it is "simultaneous," and in the other "successive," that is, the Mormon is forced by his religion and the territorial law to give the several women by whom he has children the honorable status of wife, and to maintain them and their offspring. But in New England the law permits and custom sanctions the man to have several living wives, but when he gets a new mate he must turn the old one adrift. For every eight marriages in Connecticut there is one divorce, and thou-

sands of men in New England have several living wives. The child of the Mormon has the care of both father and mother; but great numbers of children in New England, as well as throughout the Union, live in divided homes, with mothers whom their fathers have cast off, or with fathers who have wives not their mothers. Indeed, in this way our customs and laws sanction polyandry as well as polygamy.

The press is all unanimous against the polygamy of the Mormons; but it is rare that attention is called to the far greater social evils which obtain in every populous community throughout the country. In the complex relations of society no fixed rule is always applicable. It is for science to investigate this subject, examine all the facts and render the final decision; but in the meantime I plead for free discussion and an avoidance of passion and prejudice among sensible people while the debate is going on. It is gratifying to me to notice the comments that are now made upon the life of George Sand. She was an exceptional woman, and all her critics feel that it would be absurd to judge of her conduct by a conventional standard. She holds a place among the gifted women of the century, despite her known liaisons with many different men. Margaret Fuller was laughed at when, years ago, she said that "one man could not fill the round of George Sand's being," but this now seems to be the view tacitly taken by all who have commented upon the recent publication of the great Frenchwoman's private letters. We live in revolutionary times, when the most sacred tenets of religion have been attacked and when social customs are arraigned for criticism. The last word has not been spoken even on marriage, and scientific investigation may yet give us a standard as much superior to monogamy as the latter is to polygamy or to polyandry.

STUDENT.

New York, June 19, 1882.

There is one error in the article which should be pointed out; it is that the Territorial law—as well as the "Mormon" religion requires a man to honor and maintain all his wives and their offspring. Any "Mormon" who fails to do this violates the obligations of his religion, but there is no territorial law on the subject. This ought to be properly understood. It is urged as the only objection to the admission of Utah into the Union as a State, that it would be "a virtual sanction of polygamy by the Government;" that Utah would be "a polygamous State," etc. This is because many persons, like the writer of the article in the *Hour* are under the impression that polygamy in Utah is established and regulated by secular law.

Now there is no law of the Territory which establishes, regulates or sanctions polygamy. Those Latter-day Saints who practise the Church doctrine of plurality of wives act entirely under religious motives, regulations and ordinances. They seek no sanction of secular law. Marriage is a part of their religion, and, as they view it, needs no permission or recognition of human law to validate it. Therefore Utah has nothing to do politically with polygamy. It is not a feature of its Territorial polity; it would not be any part of its State system. The objection, therefore—the only one entitled to consideration—against Utah's statehood is entirely without foundation.

"Student," with the exception of this point, offers a very fair and consistent presentation of the question which he discusses.

## A PREACHING TOUR.

SALT LAKE CITY,  
June 23rd, 1882.

President John Taylor,

Dear Brother.—On the 18th of May we started on our trip through some of the Southern States in company with President W. Woodruff, F. D. Richards and others. In the evening of that day we held meeting in Nephi, and on the 19th by Sanpete Valley Railroad and carriages we reached Manti, where we visited the Temple and were pleased to note the very satisfactory progress that is being made in its erection. It was there decided that Brother Smith should accompany Mr. Phil Robinson to Orderville, hence on the morning of the 20th they started for that place.

President Woodruff, Richards and Lyman attended the Manti Conference on the 21st and 22nd of May. In the afternoon of Sunday the 21st, Brother Lyman went to Gunnison

and held meeting in the evening, and from there proceeded to Millard County, where he held meetings in Scipio, Holden, Meadow, Kanosh and attended the Conference in Fillmore on Saturday and Sunday, May 27th and 28th.

Counselor Edward Partridge having been called to preside over the Sandwich Islands' Mission, President I. N. Hinckley chose Bishop Daniel Thompson of Scipio, for his first counselor to fill the vacancy. Thomas Yates was sustained as the Bishop of the Scipio Ward, with Bros. Peter Nielson and John Alma Vance as his counselors. Bro. Lyman also held meetings in Redmond and Willow Bend on the Sevier, and met Bro. Smith at Richfield, on Wednesday, May 31st, after he returned from Orderville, and had attended the Richfield Conference on the 27th and 28th, and he held meetings in Monroe, Joseph City and Elsinore.

On June 1st we held meetings in Inverary Ward, which was discontinued by Bishop Sellers moving from the Ward, and we reorganized it with Bernard H. Greenwood as Bishop, with Wm. N. Spafford and Jens L. Jensen as Counselors.

On Friday, the 2d of June, I company with Pres. Spencer Thurber and Seegmiller, and Bro. Geo. W. Bean and Daniel Harrington, we started on a tour of the eastern part of Sevier Stake. We held two meetings that day in Glenwood and on Saturday drove to Burrville, in upper Grass Valley.

Sunday, June 4th, we held meetings and a council in the Red Cedar Grove, between Burrville and Koosharem, when the Grass Valley Ward was divided on the county line, between Sevier and Piute Counties and the Piute County part of the valley retains the name of the Grass Valley Ward over which Bishop Wright continues to preside with John E. Johnson and N. C. Shougard as his counselors, the latter being given to him new territory that day.

The Sevier County part of the valley was named the Burrville Ward and Wm. H. Cloward was sustained as Bishop with Orson E. Starr and Myron L. Burr as his counselors.

Monday the 5th we drove to Fish Lake and on Tuesday the 6th to Loa in upper or western Rabbit Valley where we held meeting, and on Wednesday the 7th drove down nine miles to Thurber, where we held two meetings and divided the Fremont ward at the narrows between Loa and Thurber, the western or main part of the valley retaining the name of Fremont Ward while the lower or eastern part of the valley was named the Thurber Ward and George Brinkerhool was chosen and sustained as Bishop with Wm. Meeks and J. W. Hunt as his counselors. We returned to Grass Valley and by way of Koosharem, Greenwilde, Kings Ranch and Clover Flat to Kingston where we held meeting on Sunday the 11th of June.

On Monday the 12th we passed to the East Fork of the Sevier to Coyote Creek and held meetings with the scattered saints of that region.

On Tuesday, the 13th, we drove over the rim of the basin, 50 miles to Escalante, where we held three meetings on Wednesday, 14th.

Thursday we crossed two ranges of mountains; driving 65 miles to Panguitch, where on Friday evening Brother E. Snow met us. We attended the Panguitch conference on the 17th and 18th of June. In accordance with the action of the First Presidency and Twelve, the resignation of President Jas. Henry, on account of deafness and frail health, was accepted by the conference, and he was sustained and ordained a Patriarch. Elder Jesse W. Crosby, Jr., was sustained as President of the Stake, with M. M. Steed and David Cameron as his counselors. George W. Levy was sustained as a member of the High Council. Riley G. Clark as clerk and historian of the Stake and as superintendent of the Sabbath schools of the Stake. James Houston was sustained as superintendent of the Y. M. M. I. Associations of the Stake. All of our brethren selected for positions were duly ordained, set apart and instructed in the duties of their offices.

Monday the 19th, we traveled 50 miles to Beaver and held meeting in the evening, and on Tuesday traveled to Millford, and held meeting at Minersville at 11 a. m. on the way, and at 6 p. m. took train for home, and reached this city at 10 a. m. Wednesday, June 21st, very much fatigued with our 33 days trip, hav-