

EDITORIALS.

WINE IN THE SACRAMENT.

A TEMPERANCE lecturer, while addressing a large audience in the East a short time since, alluded to the Christian practice of using wine in the sacrament. While venerating the ordinances of the church, and honoring a custom introduced by the Savior and followed for more than 18 hundred years, he still thought that "the enlightened wisdom of these latter days, would before many years, discard the use of wine at the communion table." Said he:

"There are men who dare not take a bite of mince pie or pudding or pickle flavored with liquor. Now I can imagine some poor soul struggling to free himself from his overmastering appetite for strong drink, and in looking about for every help on which he can lay his hands, he throws himself into the bosom of the church. At last he comes to the communion table, and the minister, who in the home circle or social entertainment would quicker cut off his own right hand than offer that man a glass of liquor, will proffer him the wine-cup and bid him drink. That man may have smothered his appetite, but he has not quenched it, and it requires but a drop of alcohol to pass his lips, to light a flame of mad, uncontrollable desire which may send him to ruin."

It is a matter of surprise to some why the Latter-day Saints use water in their weekly celebration of the Lord's Supper. There are good reasons for it. First, the Prophet Joseph in the early days of the Church was forbidden by direct revelation to purchase wine of the enemies of the Church for any such purpose, and was instructed that pure wine of the grape of the vine, of their own make, would be permitted to the Saints in this ordinance. But he was shown that the main point was "remembering unto the Father my (Christ's) body, which was laid down for you, and my blood which was shed for the remission of your sins;" therefore the word was given, "It mattereth not what ye shall eat or what ye shall drink when ye partake of that sacrament, if it so be ye do it with an eye single to my glory."

Water has therefore been used instead of wine, which is not permitted under these instructions except it is "made new" among the Saints, pure water being the most fitting substitute for the fresh juice of the grape, as a representation of the vital stream that flowed from the veins of the Redeemer as an offering for the sins of the world.

Intemperance is one of the besetting, prevailing, and dominant sins of the latter times. Ever since man learned to make drinks that would intoxicate, this vice has existed and borne its evil fruits in the world. But it is more wide spread and deeply rooted in the nineteenth century than at any former period, and therefore the Church, above all other moral agencies, should set its face against anything that is likely to promote, encourage or perpetuate the deadly appetite for intoxicating beverages.

There are good men and women in whose physical nature lurks a craving for strong drink which is almost beyond their power to repress. And when once let loose from the bonds they impose upon it from principle, it leaps beyond all restraint, and the otherwise respectable and honorable subject of an inherited infirmity, is driven into a condition of shameful inebriety, disgusting to all beholders and ruinous to the unfortunate being thus subjugated and degraded. Yet perhaps such a person has virtues that shine brighter in the eyes of impartial Justice than the stern and uncharitable Pharisee whose failings are less liable to be discerned by men.

Should such individuals be exposed, by a Church organized to exalt mankind, to the temptation of the wine cup in the House of prayer? We think not, and consider all the churches in Christendom might profitably follow the example of the "Mormons," in using water instead of wine at the holy communion, and thus put themselves beyond the reproach of placing before the constitutional dip-

somaniac a spark which may kindle into a flame the fire which is smoldering in his system, and whose lurid light may lead him to the gates of hell. A good thing may "come out of Nazareth."

BEAUTY, UTILITY AND WEALTH COMBINED.

THE destruction of the forests of the United States is causing much anxiety to persons interested in the future of the country. It is thought that the continual diminution of the timber will bring about climatic changes that will work much injury, prevent the fall of rain and ultimately turn the land into an arid desert. It has been shown that the destruction of forests in the old world have brought about just such disastrous results, and it is argued that the like cause will produce similar effects in America.

To encourage the planting of trees, Congress has made liberal provisions in the land laws, and there is no doubt that great benefits will accrue to the country by extensive timber culture. The question naturally arises, Which is the best kind of tree to plant? The people of Utah ought to be as much interested on this point as any in the United States. The more trees planted in this natural wilderness, the more cloudy moisture and the more natural beauty.

A writer in the *Prairie Farmer* makes a strong plea in behalf of the mulberry. He shows that in addition to its pleasant shade and good appearance, it is, when matured, especially useful for fence posts, railroad ties, bridge and barn timber, and similar purposes, being almost indestructible. He declares that he has sound fence posts on his farm, from this wood, that are at least forty years old. He quotes from public documents to show that vessels, the main timbers of which were made from mulberry, have remained sound and seaworthy after from thirty to forty-three years' service, while those of white oak have decayed and crumbled away.

One great inducement to the culture of the mulberry is the ease with which it can be propagated. Cuttings from the roots or limbs will grow if planted properly. Browne, in his work entitled "Trees of America," says "a limb several feet long, if driven into the ground where it is soft in the spring, will bear fruit the next year. Another good feature of this tree is its fruit-bearing qualities. But one of its most important recommendations, to the people of Utah, is its foliage as food for the silk worm. The silk industry, which has been attempted with success in a small way, in this Territory, and that chiefly through the pertinacity and faith of the ladies, is destined to become one of our great sources of wealth. But in order to make it advantageous it must be conducted on a large business scale, and when the mulberry has been extensively cultivated here, the capitalist who steps forward to embark in sericulture, on correct principles, will lay the foundation for several fortunes, as well as provide remunerative and pleasant labor for many of our youth who would otherwise remain in idleness.

A gentleman named Lowery has been noticed in the papers as having made a great success of this industry, new to the vicinity, in Alabama. He has worked at it for three years. He has a quarter of an acre planted in mulberry trees. He owns 100,000 worms, each of which will produce from 100 to 150 eggs. He has for sale nearly 5,000,000 eggs worth \$1.00 per hundred or \$6.50 per ounce. He counts the cost of silk culture per acre at about the same as cotton, and the product at from 150 to 200 pounds of silk, worth from \$4 to \$6 per pound in New York.

Mr. Lowery's success has stirred up considerable interest in the State, and ex-Governor Chapman has offered twenty-five acres of land on which there are very valuable buildings, to the Industrial Academy of which Mr. Lowery is President, provided that an equal endowment can be obtained to carry on the business of sericulture.

America imports \$6,000,000 worth of silk annually, so there is an abundant market without exportation. France makes a specialty of this business, and it is generally

carried on by small farmers at a good living profit. Utah is admirably adapted to the growth of the mulberry, the raising of the worms and the production of first-class silk. We hope the efforts of those who take an interest in this business will not be slackened. There are "millions in it," of dollars as well as worms. It will not only be vastly remunerative to those who invest in it, but prove of immense good to the community, in the employment it will furnish for boys and girls and older persons too feeble for heavy labor.

We are sure that this is no phantom, no imaginary and illusive hope. Utah will yet be a great silk country, and in order that it may, let those who intend to plant out trees under the provisions of the timber culture act, or as shade for their lots and farms, or for the purpose of groves and shelter from the mountain winds, remember that the mulberry is easy to raise, bears good and wholesome fruit, makes sound useful timber, and contains in its leaves the elements which, with the aid of the silent little workers, ordinary skill and light manual labor, will produce riches in the shape of silk for foreign markets or home manufacture, that will be a source of untold wealth and form the basis of a permanent industry.

"WHEN DOCTORS DISAGREE," ETC.

THE trial of Rev. George Vosburgh for the attempted murder of his wife, which has agitated New Jersey society for some time past, was closed on the night of the 1st inst., and was chiefly remarkable and interesting though bewildering to the general public, in consequence of the contradictory testimony of various medical experts. The particulars of the case are, briefly, as follows:

Mrs. Vosburgh has been for sometime an invalid. Her husband is a clergyman of repute in New Jersey. Her brother, Mr. James Sickles, was the chief witness and mover in the prosecution, and he was assisted by Dr. Cornell, a homoeopathic physician, who attended upon the sick lady. Sickles claimed that while at the house of the Vosburghs he became suspicious that his sister was being poisoned; that he watched his brother-in-law, who frequently prepared food for the patient and also administered her medicine; that he peeped through a key hole when Vosburgh was locked up in his study, and "the Lord enlarged his vision" so that he saw the Rev. gentleman take something out of his vest pocket and put it into some tea that was afterwards given to his sister; that he saw some white powder spilt upon the study table; that after his sister drank "two swallows" of the tea he secured the rest, and also portions of other articles of diet given to her by the accused during the next two days, which he subsequently submitted to Dr. Doremus, a chemical expert, who found in them, tartar emetic or tartar of antimony. He made complaint to the deacons of the church, and the trial of the clergyman in a criminal court was the result, the great majority of his flock clinging to him through his trouble, and believing in his innocence.

His wife recovered, and it was fully expected that she would be a witness for the prosecution, but the authorities simply kept a watch upon her, and on paying a visit to a distant point she was arrested by the sheriff without warrant, brought back, and kept under surveillance in her own residence. She was not called into court, but stated emphatically to newspaper reporters that she believed in her husband's innocence, and would live with him if he was acquitted.

The medical evidence was singularly contradictory. The symptoms of the patient were claimed by some experts as those of antimonial poisoning, by others as of rheumatism in the bowels, and by others as of gout in the stomach; the homoeopathic doctor's learning was riddled by the cross-examination of the defense, and the doctors on either side differed on most important points. It was pretty clearly established, however, that there was some antimony in the articles supplied for analysis, but it was

not established that Mrs. Vosburgh was ever poisoned at all, nor that her disease exhibited symptoms which must have been produced by tartar emetic. Indeed the counsel for the defense broadly charged the chief witness, Sickles, with putting the antimony into these articles himself, out of enmity to his brother-in-law. The Rev. defendant was shown to have used some very unclerical expressions to and about his wife, but these did not materially affect the main question.

After a prolonged sitting and dividing on the issue, the jury at length became agreed and brought in a verdict of "not guilty," and Vosburgh was warmly welcomed by his wife and congregation, while the Sickles party retired in disgust.

But the public mind is thrown into confusion over the varied statements of the learned doctors, and the glorious uncertainty of the "science" of medicine received in this case a series of striking illustrations.

"ONLY HALF A MAN."

A woman writes to the *New York Sun* stating that women outnumber men two to one in the churches, and her deduction is that there will be the same disproportion between the sexes in heaven, and a reverse disproportion in hell. But the question arises whether women will consider it much of a heaven where they have only half a man apiece.

The above is from the *Washington Star*, and expresses a very common idea which is as erroneous as it is prevalent. It is perfectly true, as stated by the writer to the *Sun*, that the fair sex largely predominate in the "Christian" churches of various denominations all over the world. Woman is more devotional than man; she generally has more faith and trust in Deity; and she clings more to the creeds and forms of ecclesiasticism than the masculine portion of humanity. If it follows, which we only admit for argument's sake, that therefore the number of women saved in the kingdom of heaven will be double the number of saved men, must it be a consequence that each of them will only have half a man? Here is the error to which we refer.

This is a frequently repeated objection offered to the practice of plural marriage. In a "Mormon" family of three or four wives to one husband, it is often said by objectors, that they each have only the third or fourth of a husband. But they all know better. Such a thing is an impossibility. The assumption is absurd on its face. For all the purposes which are comprehended in the object of marriage, each of those wives has a whole husband, and not merely a part of one. If he loves each of them it is with all his heart, not a third of it; he cannot divide himself into so many parts, either in person, feeling, sympathy, affection, or desire. He may not be able to spend as much time in the society of each as some monogamists with their wives. But this does not make him, in any sense, the third or fourth part of a man, or of a husband. If so, the monogamist whose business takes him away from his family, half his time, is only half of a husband, and he who spends but a third of his time with his one wife, is but the third of a man.

To illustrate this matter further: The same reasoning which makes a man with two wives half a husband, will make a woman with two children half of a mother to each, and one with five or ten children, as the case may be, the fifth or tenth part of a mother. But no sane person will contend that this is the case, neither that a woman who loves her first child with all her heart loves her second child with half her heart, or that the affection she entertains for each of her offspring is divided according to their number, or lessened for the first by extension to the rest.

Now, although we admit a difference between maternal and conjugal love, in their nature and action, yet we maintain that the argument concerning the division of affection holds equally good in both cases. But it may be asked, Do you think that the woman who can love

many children at the same time can love many husbands at the same time? We answer, No. But we do believe that one man can love, support and be a husband to more than one woman at the same time, for we recognize a distinction between the sexes in a great many respects which are obvious to all thinking persons. And facts, which are more potent than theories, prove that man, in this respect, is different to woman, as the sun which shines for all its planets is different to all the worlds which revolve around it, each of which partakes of the warmth and light and vital force which it sheds upon them according to their respective requirements, while all move in unison, harmony and glory, in constant fidelity and unswerving attachment to their common centre, their governing and controlling orb.

There will doubtless be more women than men in the upper circles of the celestial heaven, because there are more pure-minded, God-obeying, truth-loving and self-sacrificing women than men. But none of them will have to be content with "half a man," for those who are worthy of that "eternal and exceeding weight of glory," will prove "all in all" to every one of the daughters of God who may form part of their kingdoms, in the eternal order of patriarchal government, to the increase and dominion of which there will be no end. There will be no half a man to love, any more than there will be a thousand millionth part of a God to worship.

FULLY VINDICATED.

THE *Boulder News* of the 7th inst., devotes considerable space to the case of Dr. John B. Groesbeck, who was arrested in this city on the 19th ult., by Sheriff Ellingham and taken to Colorado on a charge of embezzling Boulder County school funds.

It appears that Dr. Groesbeck, who settled in Colorado in 1869, became in 1875 the Superintendent of Schools for Boulder County, holding this position for two years and a half. He subsequently left Boulder and the latter part of January of the present year came to Salt Lake City, desiring to resume the practice of his profession, being an M. D. and a member of the Boulder County Medical Society. Previous to leaving he several times endeavored to have a formal and official settlement with the County Board of Commissioners, but in vain.

After his departure, George A. Gates, one of the Commissioners, preferred the above charge against the Doctor, as is supposed for the purpose of making political capital for the next local election, Gates being a Republican, Dr. Groesbeck a Democrat. When the latter learned of the proceedings, he wrote to the Commissioners volunteering to return to Boulder and give any explanations that might be required. But the *Boulder News* states that Gates obtained the account books, altered dates and figures, summoned several persons who did not remember receiving certain sums which appeared against their names on the books, and the Doctor was taken all the way to Boulder, by legal process, leaving his family here in poor condition, and was twice tried in Justice F. M. Browne's court, the first time for embezzlement, and the second for failure to pay over money belonging to the school fund. Messrs Wright and Logan defended him without fee. The case in both instances was dismissed. Gates, before the conclusion of the last trial, jumped on the train and left the country, mailing on the way his resignation as commissioner.

The *News* gives pretty full particulars of Gates' dark antecedents, which we have no reason nor desire to reproduce, and though a strong Republican paper it endorses the Doctor and says that Gates has "proved the strongest shock to its political faith" within its experience. The citizens of Boulder presented Dr. Groesbeck with a certificate, which has over three hundred names attached, expressing belief in his entire innocence, and denouncing the course pursued against him. The certificates of his discharge, signed by the Justice of the Peace, are also published in the *News*, and it appears that the Doctor's vindication is complete.