

EDITORIALS.

"MORMON" ENTERPRISE AND AGGRESSION.

THE Chicago *Inter-Ocean* is much exercised over the extension of Mormon influence into Idaho, Colorado, New Mexico and Arizona, complains that the "Mormon" church "manifests an aggressive and hostile spirit toward our institutions," and argues as follows:

"The fact that the spirit of Mormonism is enterprising and aggressive, reaching out always after power, and guided by shrewdness and cunning, makes it no mean antagonist in these Territories that are to become States. As the Mormons encourage an alien element in our civilization, and sink all considerations for the State in loyalty to their peculiar religious system, they must be resisted as other alien elements have been resisted and conquered."

Is it a crime for a church to be "enterprising" in spirit? If so all the ecclesiastical organizations in Christendom that show any signs of activity must be condemned. Has not the so-called "Mormon" Church as much right to proselyte as any other religious body? Are not its numbers equally entitled with the votaries of any of the numerous sects, to settle in any part of the United States that suits them, provided they do not violate the rights of others? Is "Mormonism" any more "aggressive" than "Methodism"? Many of the live preachers of the latter, boast of the aggressive nature and methods of their society, and consider it a sign of force and vigor. And a far "reaching out after power," look at the efforts and success of the Methodists and the Catholics in this direction, and see where lies the greatest danger on this account if any there be.

The gathering of the Saints from the various nations of the earth is part of the work required of the Elders of this Church, and, as they believe without doubt, is a commandment to them from the Almighty. They not only preach the gospel of spiritual salvation but also of temporal redemption to the struggling laborers of the Old World, and by their enterprise point the way and assist those who embrace the faith to emigrate to the newly opened regions of the Rocky Mountains. Thus the Territories above named are becoming settled by a hard-working, thrifty and peace-loving class of citizens, who make the very best kind of material for a stable and wealth-producing population, and are the kind of human elements necessary to the development of the pastoral, agricultural and manufacturing interests of those incipient States.

Our "aggressiveness" is merely of the argumentative, didactic, proselyting order. In any other respect we have ever been on the defensive. We do not attack any person, community or government. We assail what we believe to be error, as we have the right to do, and in the exercise of this right we have been the objects of the wrath of our doctrinal opponents, with whom all the physical and unlawful "aggression" that has marked our course from the beginning has originated. We make no war on men or the rights of men; we do not think it necessary for us to submit without resistance to those who make war upon us and upon our rights; and such resistance cannot properly be called aggression.

Neither do we "encourage an alien element in our civilization." On the contrary, we endeavor to convert all the alien element of our gathered converts into material for the support of the government, to make them citizens of our common country and interested components of its political institutions. If there is any "alien element" among us it is the fault, not of the "Mormons," but of their enemies, who interpose every possible barrier in the way of the naturalization of "Mormon" applicants for citizenship, and even try to procure the disfranchisement of those already endowed with its rights and privileges.

What is the nature of the resistance which the *Inter-Ocean* intimates must be exercised towards

the "Mormons" by the surrounding Territories? We have no reason to object against anything of that character that is lawful and right. But those who accuse us of "aggressiveness" are the first to assume an attitude of hostility or to stir up others to attack us. No one has ever been able to show wherein we have violated the rights of others; why, then, should they incite violence toward ours. We are branded with the epithet of "lawless," but it has never been shown that we have broken any law save one, and that a statute framed intentionally against an integral part of our religious creed. But under the pretence of forcing us to abandon that part of our faith, the law has been frequently broken by our enemies, and even now the *Inter-Ocean*, while complaining of our "aggressiveness," "hostility" and support of an "alien element," is covertly advising these very things in our neighbors, to prevent our extension into and settlement of surrounding Territories, which are in pressing need of just such a population as we are providing them with.

To "resist and conquer" our people, or their settlement upon the public domain under the land laws of the United States, would be not only unrighteously aggressive, but an "alien element in our civilization;" for the genius of our institutions is favorable to colonization and the conversion of the wilderness into habitable places, and our government seeks to aid and support the prospective or actual citizen in the acquisition of a permanent homestead, especially in the desert regions of the Great West.

And we remind the *Inter-Ocean* that the institutions, laws, constitution and government of this country are ours, and not the private property of any party, sect or paper. And if fair play was given and all journalistic and priestly misrepresentations were discarded, the "Mormons" could establish quite as good a record for loyalty, order, peace, subordination to good government and submission to constitutional enactments as any community, religious, secular or political in the United States, not excepting the "aggressive" party of which that paper is so radical a representative.

METEOROLOGICAL.

THE value of scientific meteorological observations and records is becoming more and more apparent with every year's experience. The United States have the honor of taking the lead in this branch of useful knowledge, and the benefits which have resulted, especially to the shipping interests, are very great. It is gratifying to know that other nations are alive to the importance of a regular system of observations similar to those established by our Signal Service, and that scientific men in the leading cities of the world are co-operating for general advantage.

The permanent committee of the Vienna Meteorological Congress have just paid the United States the high compliment of recommending to a proposed second congress, the adoption throughout the world of a plan for exchanges of data for simultaneous weather maps or other purposes, similar to one first organized for the United States by General Myer, the Chief Signal Officer, in 1873, and which has been continuously pursued by the Signal Service to this day. The features of this exchange, as set on foot by the United States, are as follows:

1st. The Signal Office of the United States asks all countries to make and record daily, on land and sea, one simultaneous weather observation at the exact same instant of time.

2nd. The United States then exchanges with each country separately, making an especial request of each to establish such exchange.

3rd. Each country sends to the United States every fifteen days its own observations; all are thus received by the United States.

4th. The Signal Office of the United States then collates and prints all, its own co-incident observations included, and returns in this shape to every regular observer, who has sent continuously a single report, the reports gathered from almost the whole northern hemisphere. For one report sent regularly by any regular

observer any where, on ship or shore, he receives 500, and these 500 surround and cover nearly the northern hemisphere. It has been the theory of the Chief Signal Officer that, with such information so widely diffused, a great deal of work will be done by separate observers in every country which will be of use to all, but which the solitary observer alone could never think of undertaking unless the data have been thus laid down before him. The United States need the data for themselves, and they help besides an international union of brains as well as hands.

For nearly six years this exchange, originated and conducted by the Signal Service of the United States, has been perfectly successful, almost every civilized nation north of the equator has taken part in it. It has made possible for the first time in the history of the world the preparation of a daily simultaneous map of the northern hemisphere, at Washington, (this also is sent to each observer), and has probably advanced the study of practical meteorology as far as any one undertaking in the last century.

The DESERET NEWS publishes daily reports of the temperature and state of the weather from a dozen points of observation along a strip of country reaching from Iowa to California, with full meteorological data, furnished by Sergeant Craig, of the Signal Service Corps U. S. A.

UTAH CERITE.

WE have noticed in several papers the following item, taken from the *Scientific American*, in relation to "Utah Mineral Wax:"

"The great deposit of mineral wax, or native paraffine, lately discovered in Southern Utah, is described by Professor J. E. Clayton, of Salt Lake City, as occupying an area of 60 miles long by 20 feet thick. It contains more or less clay in seams and layers, but this is readily eliminated by melting. It is quite black in the mass, but the sections are translucent. The quantity is said to be enormous; so great indeed that it cannot be controlled by any individual or company, but must prove a source of wealth to whole communities. Professor Henry Wurtz pronounces the mineral to be zetriskisite, and says that it differs from paraffine by being insoluble in ether, and otherwise. Professor J. J. Newberry finds the specimens brought by him from Utah to be true ozocerite, and similar in all respects, except color, to that from Galicia—a true paraffine, melting at 60° C., and being soluble in ether. As to the origin and geological relations of this remarkable bed of paraffine—which, so far as is known, is without parallel in quantity in the world, and is as much of a 'wonder' as our basins of petroleum—Professor Newberry cannot speak with any confidence until he has visited the locality where it occurs, as he hopes to do in a few weeks. He suspects, however, that it will be found to be an evolved production, the distillation of beds of cretaceous lignite, and the residue of a petroleum unusually rich in paraffine."

The substance here referred to was described in this paper about two years ago, and was found in the neighborhood of Spanish Fork, Utah County. Professor Barfoot, curator of the Dereret Museum, has experimented with it, and has found it soluble in bi-sulphide of carbon. He has had in his possession for a long time a varnish made of this "wax" in solution. He says it is not the same as Ozocerite in its proportions of carbon and hydrogen, nor is it exactly like any of the mineral carbo hydrides, and therefore considers it proper to give it a local name. With his usual modesty he suggests *Utahcerite* as the title of this peculiar substance. He says it can be utilized for the same purposes for which gutta-percha and caoutchouc are used, with which it can be amalgamated in any proportion, and believes it can be manufactured into varnishes, cements, &c.

A specimen of this fossil "wax," as well as the varnish made from it, can be seen at the Museum. Utah is destined to make a big mark in the world with her mineral treasures, and every year gives demonstration that she is not only rich in most of the precious and valuable metals and earths, but possessed of mineral deposits unique in character, that only await the skill of the

artisan to be moulded into use, to swell the commercial importance and add to the general wealth of the future State of Deseret.

PROGRESS OF SERICULTURE.

WE learn with pleasure that mulberry trees are being planted this season in large numbers in different places. This indicates that an interest has been awakened in the Territory on the silk question. Sericulture can certainly be made a profitable branch of industry in Utah. The climate is not only adapted to the raising of the tree whose leaves form the best food for the silkworm, but also to the growth and health of the industrious little spinners themselves. A damp atmosphere is death to these valuable insects, and frequent thunder storms are also injurious if not fatal to them. Utah's dry and rarified air is especially suited to them, and the raising of eggs for the market, to say nothing of the production and manufacture of the raw material, if followed with proper care and attention can be made a very remunerative business.

Until the foundation is well laid for this industry, it is useless to talk to capitalists about investing money in it. An abundance of trees for feeding the worm must be first produced and then, proof of the profits of egg-raising being furnished, men of means may be induced to embark in the business on a large scale, worthy of the opportunities which this region affords.

After planting the cuttings, or young trees, some attention is required to keep the soil sufficiently damp around the roots. When cold weather comes they should be protected from frost, but after the second winter has passed they will be sufficiently thrifty to withstand the rigor of the climate, and "go on to perfection."

The ladies are taking considerable interest in sericulture, and it appears as though the establishment and success of this important industry will depend principally on their exertions. Sister Eliza R. Snow's efforts in this direction are well known. The President of the young ladies' society of Farmington has made preparations for the planting of a thousand trees this season. Mrs. Robinson, of the same place, raised a considerable quantity of silk at President Young's farm last year. And yesterday morning Sister Zina D. Young, who is very energetic in this matter, brought over from Cache Valley five and a half pounds of silk, reeled by Mrs. Paul Cardon, of Logan, to be worked up by the machinery at Brigham City.

Great interest is being taken in this matter in Utah County, and in a few days a small work on sericulture, containing instructions in regard to the best methods for this locality, will be published by Bro. Daniel Graves, of Provo, who is now in this city lecturing on the subject.

We hope our friends who are engaged in this business will continue their labors, and not be discouraged by the obstacles which always lie in the path of new undertakings. Success awaits them in the not distant future, and the time will come when the silk-producing countries of the Old World will look to Utah for a supply of eggs free from the defects and liability to disease which characterize many of their own productions. Utah is blessed by nature with all the essentials for a great sericultural region.

SORGHUM AND SUGAR.

THE *Prairie Farmer* fears the spread of a sorghum mania in the States, doubts the propriety of attempting the culture of this kind of cane on black prairie soil, and thinks that farmers who are not conversant with its manufacture, nor prepared with the necessary machinery, had better hesitate before trying to raise a crop.

Utah has demonstrated by practical experience in past years the adaptability of her soil, and especially her bench lands, for the cultivation of sorghum for syrup. And, according to the guide given by the *Prai-*

rie Farmer, our syrup can be made into sugar. It makes granulation the test and says: "If the mass (concentrated syrup) granulates readily, go ahead." Farmers who have raised the cane and made the syrup know very well that their sorghum fills this condition. We see no reason why they should not "go ahead" and prepare for the manufacture of sugar. For the purchase of the needful machinery, the people in any district could co-operate. Information in regard to its cost and manner of working could be readily obtained from the east, and a profitable branch of industry might grow up in Utah which would be of very great benefit to the community.

The *Prairie Farmer* gives the following hints in regard to the clarification and neutralization of the acid in the juice, which may be of use to our local sorghum raisers:

"Very good results have been had last season in various portions of the West, by treating the juice with clay. This should be of the yellow variety containing only a small proportion of sand and rich in lime and magnesia. A pailful of this in the shape of thin mortar is used to settle and neutralize the acid in a tank divided into two parts, each one 3 by 4 feet and 2 feet deep. Stir thoroughly, and when settled clear, drain carefully into another receptacle and clean before again filling with juice. Thus the compartments may be used alternately. This may do as a preparatory measure, but when chemicals may be had, it is far better to study their relations and use them directly."

We are gratified to know that a revival in the cultivation of sorghum has commenced in this Territory, and that new varieties of seed have been obtained which promise excellent results. Care should be taken to plant it at a long distance from broom corn, and in sandy loam soil rather than clay or bottom land, so that the best possible yield may be obtained. Utah can raise a large portion of the saccharine matter needed for home consumption, and sugar works are among her prospective manufacturing interests.

"IS CHRISTIANITY A FAILURE?"

UNDER this heading the New York *Herald* is publishing communications from writers of different faiths and varieties of skepticism. The discussion of the question will probably result in good. Attention will be directed toward religious subjects, error will be exposed and some truth will be made manifest.

Before any satisfactory answer can be given to the query propounded, an understanding must be reached on the meaning of the term Christianity. It is variously used. Some mean by Christianity the doctrines and principles enunciated by Christ and his apostles, and on these there are great differences of opinion. Others use it to signify the organized Church or society of people professedly representing these principles; and there is also much contention as to which body is really the authorized exponent of Christianity. Others again understand it to be the general effects of that civilization known as Christian and there are many disputes as to what part of that is really of Christian origin.

Christendom, viewed in the aggregate, presents a tangled web of discordant notions, practices, organizations and interests. It is a mixture of evil and good, of falsehood and error, of human frailty, diabolical promptings and passions, and divine impulses and restraints. The ecclesiastical parts of it are no more united than its national elements. Sect attacks sect with its own peculiar weapons as fiercely as national rises against nation. As a general rule selfish motives govern the leading minds of Christian priests as fully as they influence Christian warriors or Christian statesmen; the exceptions to either class are as numerous as in the others.

It is evident to the reflecting mind, unbiased by sectional prejudices, that modern Christendom is very different in its form, spirit and character to that system which was established by Jesus and his Apostles. The object of the religion