

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JAN. 21, 1880.

"TREASONABLE TALK."

THE San Francisco *Call* is afflicted with "conniptions" over the "treasonable talk" of President John Taylor and Apostle Joseph F. Smith, said to have been uttered in the Assembly Hall at the late Quarterly Conference of this Stake of Zion. But seeing that the *Call's* agitation is caused by the press report of the remarks of those gentlemen, its remarks and excitement are equally futile. The *Call* ought to have learned by this time that the press dispatches from this city on all subjects connected with "Mormonism" are either wholecloth lies, fabricated purposely to raise excitement, or such gross misrepresentations of the truth as to be utterly unworthy of notice, to say nothing of credence or comment. The *Call* can rest its soul in peace; neither the "Mormons" nor their leaders have committed or are likely to commit "treason" against the United States.

JUDGE KEY AND THE SWINDLERS.

WE have given to our readers particulars of the recent exposure of lottery and stockbroking swindles, and of the good work being done by the Post Office Department in suppressing the spread of these impositions through the mails. Our Washington correspondent has the following to say on the same subject:

"The list of swindling concerns published by the Post Office Department is already large, and many additions will be made before the 'weeding out' is completed. Meanwhile many, who have so far escaped the vigilance of Judge Key, are fleeing, of their own accord, from the wrath to come. A too trustful public has been put on its guard, and poor men and women, who have given their earnings in the feverish hope of speedy fortune, have been taught another lesson in the education that the only way for them lies through industry and economy. Honest advertisers, doing legitimate business, have been greatly benefitted, and no reform that has been attempted will be farther reaching in its beneficent influence."

SUGAR MAKING IN UTAH.

THE account published in this paper of the successful manufacture of sugar from sorghum, in Sanpete, has attracted considerable notice outside of this Territory as well as among our own agriculturists. A sample of the sugar made by C. A. Madsen & Co., of Gunnison, can be seen at the Deseret Museum. This subject is receiving attention in most of the States of the Union, and very encouraging results are reported by those who have made experiments in the production of sugar from sorghum and corn stalks. It is confidently believed that it will not be long before the United States will produce most if not all of the sugar necessary for home consumption. The success in Sanpete shows that Utah need not be behind any other section of the country in this profitable branch of home industry.

Madsen & Co. are now making preparations for the extension of their works during the coming season, and are profiting by their experience in the past, also obtaining the advice of experts in the business. They think they are able themselves to make the necessary machinery and appliances needed at present. If any other person or company desires to enter into this industry, any advice or information that they are able to give, can be had when called for. They will also make, to order, such appliances as will be needed for small factories, and in this way, save others the expense and disappointment they

have had as new beginners, in a hitherto unknown process of sugar manufacture. The following hints to those who may feel inclined to enter into this branch of home manufacture, are obtained from Madsen & Co.:

Sorghum and corn stalks, in this country, contain about 85 per cent. of juice, at about 10° Beaume; but the cane mills commonly used have been inefficient and have not expressed more than from 60 to 75 per cent. of the sugar contained in the plants. If, therefore, parties intend to buy new cane mills this coming season, we would recommend no smaller mill than Blymyers' No. 2 Horizontal; giving a speed to the rollers developing a length of surface, of about 15 feet per minute.

They calculate this year to try a perforated steam pipe in the return plate, warming and moistening the cane before passing through the last pressure, as an experiment. This will be an absolute improvement in molasses making only; but we hesitate to recommend it for sugar making, as the heat of the steaming should not much exceed 100 degrees.

If steam power is wanted, the boiler should have a double capacity to what is needed for the engine, in order to supply steam for heating and boiling tanks, heaters, and evaporators, should be in size as to capacity wanted. If the manufacturing capacity is to be for an average crop of 40 acres of cane, a mill of the above mentioned calibre is needed. It must here be remembered, that if sugar is to be made from the juice, the cane must be pressed within 48 hours after cutting; but would be better if pressed the same day. The juice should be brought into the heater the same hour it is expressed. Thus it will be seen that there can be no storing away of cane or juice; the mill must have the capacity of pressing the cane daily as it is cut, and the factory to put the juice through its process, to reduce it, cool it, empty it into crystallizing boxes, as fast as the mill furnishes the juice, without being under the necessity of laying over this work from one day to another, even if the work has to be pushed into the night time. The manufacturer must remember, that from the moment the life strings of the plant are cut, he has to contend with the glucose that will connect itself with the sugar and prevent crystallization. In our climate, to work up a crop of 40 acres of cane, the capacity of the factory should be 1,500 pounds of sugar per day and night. Apartments for crystallizing and purging should be in size to answer.

It is a common thing that our grist mills freeze up in the winter. Our larger farms have ample use for steam power; and as a rule (with few exceptions) it is significant of the want of skill and enterprise, if any neighborhood has no profitable use for steam power. Therefore, when water power cannot be had, steam-heating and boiling being best for sugar-making, we recommend the use of movable steam power in sugar manufacture.

The above mentioned cane mill will take a five-horse steam power; centrifugal about one-horse. Six-horse power engines with twelve-horse power boiler are about right for 40 acres, and if the night is used it will suffice to manufacture an average crop of 80 to 100 acres; and by advanced skill and efficiency probably 150 acres.

Finally, we would say sugar cannot be made in any paying quantity without the greatest exactness. There is no haphazard about it. It takes study, theory, practice and perseverance to make an expert in anything. Empiricism is played out in our day. Persons who do not intend to pay the full attention needed had better not try this branch of business. But the sugar is an absolute need. Our extraordinary imports compared with our exports, are making an exhaustive drain upon our resources. If, by home industry, even but a part of our sugar import could be avoided, it would be one additional argument in favor of domestic economy and one more step towards material independence.

"WILD TALK."

THE Philadelphia *Record* says:

"Five thousand Mormons united in a fanatical outburst of defiance to the United States and the world generally, on the occasion of the opening of the new Tabernacle, which has been in building for

three years past. An immense amount of wild talk and enthusiastic gasonading was indulged in. As yet, however, nobody is hurt."

One hundred thousand "Mormons" unite in denouncing as a despicable liar the author of the press dispatch which has occasioned the "wild talk" of eastern and western papers, of which the above is a sample paragraph.

THE POLITICAL RIGHTS OF WOMEN.

OUR Washington dispatches of Wednesday, report the presentation in the Senate, by the Vice-President of the United States and Senators Beck, Williams, Allison, Baldwin, Ferry, Davis, Pendleton and others, of petitions for the removal of the political disabilities of women.

This subject is of growing importance in the minds of the intelligent public. In a popular government like that of the United States, laws that shut out one class of citizens from participating in the rights, privileges and benefits thereof, are anomalous and inconsistent. They are also despotic and anti-republican, because they prevent the people from placing women in positions of trust, no matter how much the people might wish to do so. Sooner or later they must disappear. It takes time to wear away deep-seated prejudices, and to familiarize the majority with innovations upon established customs. But the recognition of woman as an intelligent and active part of the body politic, with all the rights and powers of citizenship, is sure to be accomplished in the progress of events.

We are confident of this because it is right, because the subject is attracting more attention than ever among the thoughtful, and because the cause of woman's political rights is gaining ground in both hemispheres.

A bill is now under consideration in the Legislative Assembly of this Territory, which is in accord with that spirit of the times that has moved the lawmakers of several States to give women the right not only to vote in school and other local affairs, but to hold some official positions, that has prompted the admission of women into the leading colleges of the land, as well as to the study and practice of surgery and medicine, and has opened her way to the bar of the highest courts of the country.

The bill is not very pretentious. It merely takes out the word "male" from those statutes defining the qualifications for holding office in this Territory. The second and third sections of the bill might be omitted without materially affecting its object. The second section expunges the word "male" from the Act defining the qualifications of jurors. But as the "Poland bill," which gives directions for the selection of names for the jury list, contains the word "male," and the Assembly, of course, has no power to amend that Act, it would be as well to leave the Utah statute in relation to juries intact, especially as it is not at all likely that any of the ladies of Utah will desire to serve on juries, although that right is granted and exercised by women in Wyoming.

In the debate on Wednesday, in the House, on the reference of the bill to the committee on Judiciary, Mr. Penrose made a speech in favor of the bill, which has been the subject of some dispute, and we therefore append it here for the consideration of all who are interested on the subject:

"Utah is the home of liberty for all, and peculiarly the sanctuary for woman. Here all her rights are popularly acknowledged and accorded; here she is protected and defended; here the conventionalities which have kept her in bondage for ages are thrown aside by the force of an enlightened estimate of her capabilities, and an enlarged view of her claims as an integral part of the body politic.

The right to vote has already been conferred upon her. The laws of the nation declare her a citizen equally with man; the laws of this Territory give her equal rights with man at the polls. This has worked no injury to any, but will necessarily result in good. For the power of the suffrage will develop

thought, and its responsibilities give occasion for reflection, and the enlarged capacities of woman which will be the natural consequence, will be transmitted to her offspring, and benefits will thus accrue to the State in the coming generation. None of the disasters predicted by the opponents of woman suffrage have occurred in this Territory. The women have exercised their power in wisdom, and have shown their fitness for the trust reposed in them. They have not been degraded or polluted by dabbling in the waters of politics, and are just as good wives, mothers, sisters, cousins and aunts as before receiving the elective franchise.

Recently they have had some voice in our caucuses and conventions and nominating committees; and who can say, truthfully, that this has been in any way inimical to the community? Giving them the right to vote without the right to a voice in the arrangement of a ticket or platform on which to vote would be partial and inconsistent.

Having done so much for woman's cause, why halt in timid hesitation before the last barrier to her political freedom? The word "male" in our statutes defining the qualifications of citizens for holding office, is a relic of the old system of woman's vassalage. It is a standing reflection upon her sex. It is a plain assertion of her inferiority. It says virtually, "No matter how wise, intellectual, honest, thrifty, able and gifted a woman may be, she is not fit to be entrusted with the responsibilities of the smallest office in the gift of the people." If this is not its meaning, then it is a selfish declaration that all the honors and emoluments of every office shall be reserved to the stronger sex, because man has the power to elbow woman out into the cold and keep her there.

There are some offices for which women are not adapted. But are there not also some offices for which many men are not adapted? Yet no man, however inefficient, is debarred by statutory provisions from such positions. But woman is shut out from all, and this purely and solely because she is woman. It is not asked that certain offices be set apart for either sex. We are simply requested to remove this ugly and staring brand of woman's political inferiority from our statute book; to render it possible for women to fill such offices as they may be fitted to occupy with honor to themselves and profit to the people. The good sense of the great body of electors of both sexes must determine what those offices may be, and, as in the case of men, which persons are the most competent to fill them.

The bill will not secure a single office to a single woman—or a married one either. But it will break down in Utah a wall which is in the way of the march of progress, and every stone and brick of which will yet be entirely removed in every nation that is really civilized. Massachusetts and other States have commenced the work. Women there can not only vote on school matters, but hold official positions on school boards and other State educational organizations. They have the same privileges in Kansas. In Utah, where the elevation of woman as man's companion, not his slave, is the prevailing social theory, she cannot, under the law, hold any office of any kind whatever.

Cache County would have elected a lady to the office of County Superintendent of Schools, one who had proven to the people her ample qualifications for the post, but the law forbade it. Salt Lake County contemplated nominating a talented lady for the office of County Treasurer, but the disability which this bill seeks to remove stood grimly in the way. Now, I do not cite these as sample offices to which women should be elected, but merely refer to these facts in illustration of the subject, and to show reasons why the discriminating and egotistical word "male" should be expunged from the statutes relating to qualifications for office. Used in this connection, it is a slur on our wives and sisters and mothers. It is a vestige of the barbaric estimate of the gentler sex. Away with it. Blot it out with the pen of a progressive age and the ink of advanced ideas. Let it go with its companion that once stood in the way of woman suffrage, but was swept into the limbo of antiquated meas-

ures by the besom of the act of 1870. Give to the women of Utah—there are none better in the world—full, perfect and complete political liberty!"

ORDER IN RELIGIOUS MEETINGS.

"Order is heaven's first law," so says the poet. "My house is a house of order, saith the Lord;" so we are informed by revelation. It is certain that disorder, causing confusion, is not productive of that peace from which springs happiness, and therefore good order should be observed in all things. Specially does this apply to proceedings of a religious character. In the Church of Jesus Christ of Latter-day Saints meetings are to be conducted as the presiding officers are led by the Spirit of God, and to insure the presence and action of that spirit order is absolutely necessary.

We are led to offer these reflections in consequence of thoughtlessness occasionally exhibited in our public meetings, by persons who should know better than to make the least disturbance on such occasions. When once a meeting has been opened, the attention of the assembly should certainly be given to one thing at a time. Whispering and chatting during the singing exercises is wrong and disrespectful to the choir. Inattention during prayer is also wrong and displeasing to God as well as to all devotional minds. And conversation, or any movement which diverts the minds of the hearers from the discourse, is improper and insulting to the speaker.

It would seem that such simple suggestions as these were entirely unnecessary among a people who have received so much instruction, and whose souls should be so sensitive to divine impressions that they would recognize, without a word, the impropriety of anything that would mar the harmony of worship, or hinder the free flow of the spirit of truth from the presence of the Father, through the public minister, to every heart in a congregation. But facts prove that some people do not think of the matter in this light, or that if they do, they are indifferent concerning it.

If we were not so fully aware of the sensitiveness of musical people, we would speak very plainly in regard to a custom of some of the choirs. We have no desire to find fault, no disposition to be critical, no wish to offend. But we ask the leaders and members of choirs whether it is absolutely necessary to arrange for the musical exercises during the delivery of a discourse? Singing is one of the most pleasing portions of religious service. And a great deal of credit is due to those who spend so much time as our choirs devote to the public service. But they should remember that when they are not engaging the attention of the congregation they are expected to be as silent and orderly as others. Turning over music books, comparing notes as to the proper tunes for certain hymns, examining, selecting and handing around music, &c., is not the proper business of choirs during a sermon or speech, and is annoying to the congregation as well as to the speaker. Choirs generally occupy a conspicuous position. They are seen and heard of all. And when giggling, whispering and hymn-selecting are indulged in during other exercises, the impropriety is noticed by the whole assembly. A live leader will make all needful arrangements previous to the meeting, and, should he fall in this, ought to content himself with the time at his command when his turn comes to engage the attention of the congregation. "There is a time for all things;" let one thing be done at a time.

Our only object in giving these few hints is to aid in securing that order which is essential to the enjoyment of religious meetings, and to assist in removing that which in some places is really a reproach, and alike disrespectful to Almighty God whom the people meet to worship, and His servants who minister in His name and in His stead.

A great secret of education is to make the exercise of the body and the mind serve as a recreation to each other.