

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, MARCH 31, 1880.

## SHALL THE CANAL BE BUILT?

THE principal topic of public discussion just now is the contemplated Jordan and Salt Lake City Canal. There are a variety of opinions on the subject, and several objections advanced against the scheme, but many of them are the consequence of a lack of information, and not a few of them a disposition to find fault and a desire to exhibit the profound wisdom which some people imagine is locked up in their much-favored brains. However, we do not insinuate that all opposition to it springs from such motives. We think there are very plausible objections advanced, and that intelligent men with conscientious scruples are in doubt as to its propriety.

We will say here that we are not among those who are horrified at discussion. It is an evidence of life. Stagnation and indifference are death signs. A friendly interchange of opinions is healthy and desirable; providing always that the object aimed at is the development of truth, that personalities are avoided, and that earnestness does not grow into anger. People often mistake a fondness for a pet theory for anxiety after truth, and in such cases wrath generally rises from contradiction, and passion from refutation.

The question to be decided on the 5th of April should be canvassed and discussed in a proper spirit. Now is the time to consider it, so that all may be prepared to vote intelligently. It is simply to say whether the City Council shall be empowered to borrow money for the completion of the canal which has been already commenced. The maximum amount is placed at \$250,000, quite a large sum of money for a city like this, and especially with the aversion that prevails here against running into debt. But it should be clearly understood that those who vote "Yes" at the election do not say that such a sum shall be borrowed. They assent to the borrowing of "so much thereof as the City Council may deem necessary," "to construct a canal and other works by means of which to supply the inhabitants of the city with water." It is thought that not more than one hundred thousand dollars will be necessary for the purpose, and if so, no greater sum will be borrowed.

The question will be asked at once, why not name that amount and stop there? The answer is, that at present no one can exactly estimate the cost of such an extensive piece of work, and it may be found necessary, in addition to the canal, to construct other works as adjuncts thereto, that its benefits may flow to the great body of the citizens. Reservoirs may be wanted. Work may have to be done in the neighborhood of the lake. Other conveniences may be required not contemplated in the bare building of the canal, and it is thought wiser to extend the borrowing power of the City to this large limit, than to tie it down to a smaller sum and then perhaps have to call another election or two to decide a matter that can be settled at once. In this form of voting, the language of the statute is strictly followed, as it should be. The Council merely asks the people whether it shall exercise the power placed within its reach by the Legislature.

Some discretion must be allowed to the people's representatives. They have been elected to subserve the people's interests. They have no other end in view. Hints and winks and significant glances intimate that there are private axes to grind in this project. But no one can state definitely whose axe is to be ground, where the grinding is to be done, nor who is to be privately benefited by the process. If any one knows of any such business, he should speak out plainly and not create suspicion by unfounded surmises. We believe that the scheme is devised solely for the public welfare. Also, that it has been thoroughly canvassed and debated from all points by the members of the City Council. The various notions and ideas that have been

advanced by practical men and impractical theorists have been considered. Conclusions have not been jumped at blindly. But the decision that the safest, most feasible and most satisfactory plan to secure water for the people in all parts of the city will be by means of this canal, has been made after careful investigation and deliberate study and calculation.

The design is to supply water by means of the canal to much of the land now irrigated from City Creek, Red Butte and Emigration cañons, and divert those streams as far as possible for the benefit of the settlers on the benches. But guarantees cannot be given of the amounts of water to be distributed, nor the manner of exchange until the City has water to distribute. The canal must be built before the water can be obtained. And here is a very important point to be considered. Under the new irrigation law a primary right to the use of water is established, by the diversion and use of any of the unappropriated water of any natural source of supply. A primary right is what the city wants, not a secondary right. To obtain this the canal must be put through without delay. For if the waters of the Jordan should be all appropriated by private persons or corporate companies before the canal of the city is completed so that the water can be diverted and used, the labor already done and the money already expended—about \$23,000—will be thrown away so far as supplying the water demand is concerned.

The City has no intention of interfering with vested rights, nor with accrued claims of companies or individuals who have been working for similar purposes. Why should the representatives of the people work against the public interest in any way? Fears of what the City may do in this respect can only be grounded in the idea that the members of the Council are enemies of the people, or that the Corporation is some uncontrollable monster ready to devour the rights of others to feed itself. We do not view it in this light.

One thing must be conceded: An increased water supply is an absolute necessity. Last year's experience has demonstrated this. True, 1879 was an exceptional year; but we may have others just as dry and discouraging. Then the city is growing and the water demand is increasing, and in the best of seasons the people on the dry benches suffer extremely. Their cries should not be unheeded. The progress and improvement which in but a very brief time will be demanded call out for more water, and unless it is brought in by artificial means the City cannot advance with the times.

But how about the expense? Some persons who are now crying out about the cost, last year were clamorous for more water. Then the members of the Council were besieged for a canal, and it was tantamount to treason to throw a straw in its way. Now it is claimed that no work should have been done until the people were consulted, and fear is expressed that we shall be taxed to death. But if we understand the matter correctly there need be no terrible dread of taxation for the canal. The arrangement made when the enterprise was started was to the effect, that the revenue arising from liquor licenses should be set apart for the payment of the interest on the bonds, and the balance, if any, towards the payment of the principal. Of course on this plan work on the streets would have to be curtailed unless an additional tax should be levied, and if it should become desirable to pay off the principal before the contemplated time, taxation would have to be the resort. But all this is within the control of the citizens through the officers of their own election.

We have not offered these remarks with the view of persuading people to vote either "Yes" or "No" on the canal question. Every citizen should exercise individual judgment in going to the polls. But we should be sorry if any one opposed this measure through ignorance, or supported it without understanding its obligations. The work, if done, must be paid for but one thing that may be considered in its favor is, the money will be expended at home, and the distribution of a hundred thousand dollars or more among the laboring population would not, in our opinion, have a very injurious effect. And in contemplating the debt aspect of this affair, we should not lose sight of the fact that the city holds property of much greater value than the amount of its present indebtedness

incurred to obtain it, and that the debt proposed is not for some fancy adornment or foreign product, but for a permanent improvement built by the hands of our own citizens, and that its effects, if it proves a success, in all human probability, will be to enrich, adorn and beautify the whole city and its surroundings.

## CONFERENCE.

THE YEAR OF JUBILEE.

THERE will be two days' meetings held at the Salt Lake Assembly Hall in this city, commencing on Sunday, April 4th, 1880, at 10 o'clock a.m.

The 6th day of April, 1880, will be the fiftieth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints—the Year of Jubilee.

The General Annual Conference will convene, according to adjournment, at the Tabernacle in this city on Tuesday, April 6th, 1880, at 10 o'clock a.m.

JOHN TAYLOR,

In behalf of the Twelve Apostles, Salt Lake City,

March 26, 1880.

## CENSUS ENUMERATORS.

At the request of Col. J. B. Neil, we publish the following circular letter. Those who desire to make application for the position of census enumerator should comply at once with the instructions it contains:

OFFICE OF THE SUPERVISOR OF CENSUS FOR THE DISTRICT OF UTAH,

March 23d, 1880.

SIR:—Referring to your application to be appointed an Enumerator of the Census for the district in which you reside—now on file in this office—I wish to invite your attention to the following quotation from a letter addressed to me by the Superintendent of Census, showing that, in case of your designation to him as one of the Enumerators, it will be necessary for me to send with the designation an application made by you in a certain specified form:

"Accompanying the designations you will be pleased to send the written application of each person so designated, setting forth his place of birth and of present legal residence, with postoffice address; the principal facts of his education and professional or business experience, including a statement of all national, State, county, or municipal offices at any time held by him, and the place and nature of his present occupation."

"The application herein required must be, throughout, in the handwriting of the person designated, and must be so certified by himself."

You would do well, therefore, if you wish still to be considered a candidate, to comply with this requirement in advance.

Respectfully,

J. B. NEIL,  
Supervisor of Census.

## A NOTE FOR BEE-KEEPERS.

As the past winter has been hard upon bees, and the bee-keepers of Utah have met with many discouragements; any suggestions of experienced eastern apairists will no doubt be received with interest, and if applicable to Utah, be gladly adopted. A correspondent of the *Prairie Farmer* has the following to say in regard to a spring substitute for pollen, which we think may be of use to our home bee-farmers:

"March is here with its windy days, and its hours of bright sunshine, and our little workers are daily busy about the wood pile, trying to pump sap out of the green wood, or at work on the sawdust, chewing it with their mandibles, and then packing it in the spoon-shaped baskets of their hind legs. They carry this sawdust to their hive and use it as they would the pollen of flowers, to make the jelly with which they feed the larvae."

During this month, it is our custom to give flour to our bees—generally rye flour, which is a much better substitute for pollen than saw-

dust. If it is placed in shallow boxes in a sunny and sheltered spot, there is no risk of losing bees through their getting chilled, or of seeing the flour all blown away. Should the flour be placed loosely in the box, the bees are sure to drown; in it, if mixed with bran, they cannot get all of it. Experience has taught us that the best way to offer it to them, is to place a few handfuls on the bottom of the box and press it into a conical mass as tightly as possible. If many bees have access to the flour, it will surprise the owner to see how fast it disappears.

The daily coming in of fresh flour entices bees to raise brood, and if honey is not scarce in the hive, the colony soon has a numerous and vigorous population."

## SPRING BLOSSOMS!

UNDER the above title a literary work of 50 pages is about to be published by two gentlemen connected with the Ogden Junction, Messrs. Leo Haefeli and E. H. Anderson.

It is to be entirely original and of especial interest to our young people. The *Junction* says: "It will contain a discourse on the True, the Good and the Beautiful—the three ideals of education, some literary essays on Chaucer, Milton and Shakespeare, and a few original poems, all home productions by Ogden talent." We cannot say anything in support of the work until we have examined it carefully, but feel pleased to see a venture of this kind made by young men identified with this community, and hope that it will prove of such a character that it can be extensively patronized by the Utah public. If the book is as pleasant and attractive as its title, it will meet with a ready sale, as its price is only nominal, being placed at thirty-five cents.

## HEAVENLY ORDER OUT OF EARTHLY CHAOS.

THE discordant condition of society and the failure of the many schemes devised by reformers for its establishment upon stabler foundations, give much concern to the thoughtful statesman, social scientist and student of political economy. The following sentiment of the French philosopher, Frederic Bastiat, touches on the only true solution of the complicated social problem of the age. Says he:

"The Almighty wisdom which has introduced harmony into the movements of the celestial bodies, is also capable of infusing order into the internal mechanism of society."

Every one who believes in the existence of a God must, to be reasonable, acknowledge the ability of the Divine Being to bring the same order out of social confusion as sprung, by the Eternal Fiat, out of material chaos in the beginning. He who said, "Let there be light," and there was light; who called up the round and solid globe from the formless void; at whose voice, uttered in the perfection of faith, the dry land was born out of the womb of the waters, has power to still the angry winds of conflicting thought and interest, and say to the troubled waves of national discord, "Peace be still!"

No doubt, God could prevent injustice, oppression, poverty, sorrow, wretchedness, tumult, war, murder and misery. But in doing so He would have to destroy the freedom of the will, the agency of the creature. And in that He would defeat the grand purpose of the organization of this planet as a state of probation for those of His children permitted to dwell upon its surface. All the opposites and extremes that have been evolved out of the conditions which mankind have produced in the exercise of their agency, form tests of the qualities and powers of those who pass through the experiences of mortality, and help to make a basis on which to ground a just decision as to their future positions and opportunities. All the "ills which flesh is heir to," will, in the great future, be counted as benefits, and make the contrast of perfect immunity from suffering of every kind the more vivid and enjoyable. Indeed without these ordeals the bliss of eternal life could not be thoroughly appreciated. Each opposite to immortal pleasures, when overcome and escaped, will make the fruition more complete.

The skeptic, doubting in his heart or disputing with his lips the being of a personal Deity, asks Why, if God has such power, does he not exercise it, abolish strife, establish union, destroy crime, banish poverty and fill the human world with harmony and beauty? This and similar queries puzzle many minds which do not understand a simple principle that governs the dealings of Deity with the creature. That is, the agency of man. Every human soul, is, to a certain extent, an independent being. As the tree of life and the tree of death were placed within reach of the pair in the primeval Paradise, good and evil are before all mankind and liberty of choice is given. Notwithstanding the powerful influences that are brought to bear upon the race, on either hand, the will is left free, and hence are human responsibility and accountability to the Creator for every act and its consequences.

There will be a time when the earth will rest and be cleansed from the evils which have disfigured its face for ages. The divinely inspired of all periods and races have foreseen and predicted this. The change will and must of necessity be wrought, if at all, by the Divine Hand. But in view of the principle to which we have briefly alluded, human co-operation is necessary. Man must be brought into harmony with God. But when has the world been willing to receive the word and act in accordance with the will of Deity? The prophets have been slain, the seers derided, the Saviors crucified, the Saints persecuted and the authority of heaven despised and rejected, and there is no stronger disposition to-day to receive a Divine message than in the worst days of ancient wickedness and rebellion. Prominent men state openly that they "want no God in theirs." Even those who profess to believe in the Almighty in a sentimental, assenting sort of way, repudiate His interference in the practical affairs of life, and religion is made chiefly a matter of emotion and spiritual stimulant. Mankind is getting farther from instead of nearer to the Universal Father.

With these considerations, how can the needful and promised change ever be consummated? A great scourge will be first applied. The natural consequences of disobedience, refusal of restraint, individualism, atheism, mock religion and social and national discord, will be a culmination of evil forces, and a period of devastation, destruction and ruin, uprooting and overturning dynasties, institutions and interests that have been the growth of centuries. Satan will be in the midst, "having great wrath because he knoweth that he hath but a short time." All the judgments foreshadowed in the Apocalypse, and the tribulations predicted by the Saviors and the sacred prophets, will be poured out without stint and the Lord will hold His controversy with the nations. This will bring about "the end." That is, the end of the power of the world and of the dominion of its Prince; the ushering in of the rule of righteousness under the sceptre of Him "whose right it is to reign;" the establishment on earth of the heavenly form of government; the final banishment of sin, sorrow and death, because the will of God will be done on earth as it is done in heaven, freely willingly, gladly, and mankind will be in harmony with their Maker.

The beginning of the end is now. The initiatory steps for the grand revolution were the angelic visits to the Seer of the Nineteenth Century. The work is going on. It will not be turned back nor discontinued. Everything devised against it will roll it onward. Every weapon formed for its destruction will turn upon the arm that wields it! For God is in it, and the Hand that "introduced harmony into the movements of the celestial bodies" has taken hold of the "internal mechanism of society" and the constitution of the world, and He will turn and overturn, until wickedness is ended and righteousness, union and peace cover the ransomed earth, and this planet, glorified by the presence of its Creator, shines with its own light among the redeemed worlds of the Celestial Universe. Speed the work, welcome the change!

One hundred thousand women in Massachusetts are earning their own living. The men convicts outnumber women by 2,816. Eighty-two per cent. of the convicts in Massachusetts are men. And yet woman suffrage is on the "boom." Are the above not evidences that women should be kept down and shut out of the sphere of politics?