

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - AUGUST 29, 1877

HOP CULTURE.

Hop cultivation has received but little attention among our people, and yet, take it one year with another, there is no crop that yields a more handsome profit than hops. Our cañon bottom lands that are well protected from wind storms might become exceedingly productive and eventually a source of revenue to this Territory.

No finer hops are grown than can be found wild in the cañons in the southern part of Utah, especially in the vicinity of Kanab settlement. Enterprising farmers should examine into this subject, and make home productions supply the demand for an article which is shipped into our Territory by thousands of pounds.

Why should hops be imported from the East and from California when they can be raised so profitably at home? Those who use them most will answer, "Utah hops have not the necessary strength and tone." But a little investigation will disclose the fact that the fault is not in the hops, but in the manner of cultivating, gathering and preserving them. We know of no farmer who has made hop culture a business. A few hops have been raised as an auxiliary to other crops to which more importance has been attached. But, so far as we are aware, there has been no extensive or special effort made to excel in this branch of husbandry.

A rich, light soil is best adapted for hop culture, and it must be kept clean from weeds. The hops must be so planted that when ready for picking they can be handled without injury. The plants will flourish better with irrigation than under the uncertain moisture of rainy climates.

The crops should be gathered just as soon as the first frost nips them gently, but not be allowed to remain until severe cold weather, which will spoil them for the market. Care in picking is essential, so that leaves, stems and refuse are kept from the clusters, the inferior hops should be eliminated, and the good thoroughly cured before packing for sale.

Everything we can raise here to save importation is so much preserved to the community. Utah should surely grow its own hops, and we see no reason why hop culture should not become one of the staple industries of this Territory and, in the near future, one of our most profitable exports.

PRACTICAL RELIGION AND USEFUL KNOWLEDGE.

The community which has established its headquarters in these valleys is tempted, almost entirely, of people drawn from nearly all parts of the globe by religious influences. They have embraced one faith, worship one God, and have one great aim in common, that is, to establish on earth the government and dominion of heaven. This is a practical work. It does not consist only of the acceptance of certain doctrines and the prevalence of certain feelings. It is not a matter of mere belief and sentiment.

In establishing that Zion which the ancient prophets foresaw, and which the old settlers of Utah have continually in view, knowledge is required of something else besides what is generally called theology. Singing and praying and preaching and the exercises of the covenant are all necessary in their place. But these alone will not accomplish the end in view. To build cities, temples, colleges, beautify and adorn pleasant homes; advance in art, science, true philosophy, the manufacture of those things which are essential to the comfort, convenience and pleasure of mankind; redeem the earth from the primal

curse; restore Eden; banish error and woe; and prepare a spot for the feet of the King of Kings; will require labor, energy, diligence, and knowledge, wisdom and perseverance.

The people engaged in this cause must become acquainted with every branch of human industry calculated to benefit the race. They must learn to compete with and excel other communities in the production and manufacture of all things requisite. They should be not only an imitative but an inventive people, ready to adopt anything which is elevating and progressive that can be learned from others, and reaching out into the field of thought and the eternal storehouse of intelligence for ideas original to the world, which, embodied in practice, will tend to lead earth to heaven and make this planet similar to the higher spheres.

While we depend upon other communities for most of what we consume, and for our implements, machinery and conveniences, we shall make small progress in the desired direction. We should keep continually before our minds the necessity of extensive projects for home manufactures, and practically enter into them as fast as prudence dictates and circumstances render possible.

And here we wish to impress a matter of importance upon the attention of our missionaries, agents, and all who travel for the interest of the Church or private emolument. Every man who wishes the welfare of Zion should observe and note what he sees abroad. Manufactories and other places of interest should be visited, not for mere curiosity and pastime, but for the purpose of learning something that can be utilized and made valuable at home.

Many of our young men pass through the world as in a dream, beholding strange things as in a panoramic vision, and coming back from their tour through continents, forget what their eyes have gazed upon and the sounds that have only just entered their ears. They should mark well every useful object, scheme or invention; learn the *modus operandi* of every important industry or enterprise; gather up every principle and thought learned or conceived by contact with the world; and in all their ramblings and sojournings, investigations and sightseings, remember Zion and its interests. Every truth is of God. It is the knowledge and practice of truth which will make men and nations great. We should search for it diligently, prize it above all things and treasure it up not only for personal benefit but for the good of mankind.

If all who have opportunities of obtaining useful knowledge would act on these suggestions, what a flood of light would be shed upon this community, and how soon would Zion arise in her strength, clothed with the robes of her beauty and prepare herself for the coming of the Great Bridegroom!

LEFT-HAND MARRIAGES.
There is a spurious kind of polygamy practiced and acknowledged in the court circles of Europe. Kings, Princes, Grand Dukes and other titled dignitaries contract what are called morganatic marriages, presenting the left hand instead of the right when the ceremony is performed.

These marriages do not prevent the royal and princely husbands from entering into further matrimonial alliances. But the morganatic wife is not considered the legal wife, and her children have no rights of heirship or claim on the father's estate.

Expediency and reasons of State generally impel these morganatically married princes into conjugal relations with ladies of royal blood, and double households are then maintained. The morganatic wife occupies an acknowledged social position. She is not despised as a mistress, but still cannot appear at court as a lawful wife.

While the legal marriages of these royal personages are generally but matters of convenience, the morganatic connections are affairs of the heart. Quite a number of the latter have been entered into with ladies of rank and title and, in other instances, singers and actresses of celebrity have accepted

the left hand of a princely polygamist. *La France* says—"Among the princelings and augustioli who who have married English ladies are a Saxe-Weimar, a Monaco and a Lichtenstein." "The King of Portugal, the Duke of Saxe-Coburg Gotha, the reigning Duke of Saxe-Meiningen and the Prince Louis of Bavaria have all taken their wives from the stage, whence one of the Czar's sons, the Grand Duke Alexis, is said also to have taken the partner of his joys."

What is the actual difference between what is generally termed polygamy, and that which is countenanced in continental Europe under the thin title of morganatic marriage? The "Mormon" system appears to us to be vastly superior in every way. Each marriage contracted under that system is as valid as the other, in the eyes of the Church which solemnizes it and the people who are members of that Church. It is no left hand arrangement. The connection is understood by all the parties concerned. It is rendered sacred by the most solemn rites, and the divine seal placed upon the ceremony by an ordained minister believed to hold divine authority. Every wife is a wife with all that the title implies, so far as the community of which she forms a part is concerned.

True a law which we consider unconstitutional as well as unwise, impolitic and unjust says there can be only one legal wife in a household. But this does not alter the views, faith, affection, and actual relationship before God and this community of those who practice celestial marriage. While each wife is a wife the offspring of the unions are all claimants upon the father's love, care and sustenance during his life, and upon his estate at his decease, and can demand an equal share of the property, if he dies intestate, whether the law calls them legitimate or illegitimate.

The status of a "Mormon" plural family is thus well defined. It is not a *sub rosa* affair. And compared with the morganatic system of European royalty, or the social customs which prevail among either Christian or heathen nations, "Mormon" plurality, or more properly speaking, celestial marriage, when carried out according to its letter and spirit, is as far in advance of them all as truth is above error and order is ahead of chaos.

MISSIONARY WORK AMONG THE INDIANS.

The Episcopalians spend \$50,000 a year for the evangelization of the Indians. The Bishop of Nebraska has just held a convocation (the first in about three years in his jurisdiction) which was attended by several hundred Indians. The proceedings were conducted in the Indian language.

The above we clip from an eastern exchange. It strikes us that this is a large outlay with very small results. Also that if the word "Mormons" in the item was substituted for "Episcopalians," there would be a terrible outcry about "tampering with the Indians."

If the lazy, treacherous, blood-thirsty red men of any tribe manifest a desire and disposition to reform, turn from their loathsome manner of life, cultivate the arts of peace and conform to the industrial customs of civilized society, is not all this just as much to be approved, from a national standpoint, if accomplished under "Mormon" teaching and influence as under Episcopalian? If it is brought about through the faith, preaching and disinterested labors of men who work for souls instead of dollars, is not the result at least as much to be applauded as if effected by a large outlay of cash? And if the untutored Indian is led to worship and adore the Great Creator in the name of Jesus the Christ, to abhor murder, theft and filthiness, and to work instead of beg for a living, should not all Christians rejoice at the change, even though the repentant red man does not embrace their peculiar forms of doctrine?

Why is it that money is subscribed towards unsuccessful Episcopalian missionary work among the Indians, and "Mormon" successful missionary work among them receives only misrepresentation, cursing and denunciation from the same classes that supply the cash

and those who receive and appropriate it?

The Episcopalians may plant, the Baptists may water, and the Methodists may gather dollars for the work, but it is a Power on high alone that gives the increase. And if that Divine Spirit which softens the unregenerate heart, prepares it for the good seed, and imparts the light and warmth for the production of the good fruit, attends "Mormon" ministrations among the native heathen of America, why should not American Christians give God the glory, and credit instead of seeking to crush the instruments of His power, who seek only the elevation of the degraded, and upon whose ministrations He has plainly set His seal and commanded His blessing?

The saying of President Brigham Young, "It is cheaper to feed the Indians than to fight them," has passed into an accepted aphorism. That it is better to save than to slaughter the red men, and to colonize and convert than to extirpate or enslave them, will be a lesson learned by this nation before it has done with the Indian question. And it is the greatest folly in the world to harass, obstruct, annoy and attempt to destroy the only people on this continent who, under Divine direction, can accomplish the great work of solving the Indian problem.

"PAY AS YOU GO."

It was John Randolph, who once announced on the floor of the House of Representatives, that he had discovered the philosopher's stone; it was: "Pay as you go." By this maxim an individual or a nation can not convert the base metal into gold; but by adhering to it, and giving it practical effect, they can accomplish more for themselves and posterity than if they had the philosopher's stone in their possession, with all the fancied powers attributed to it by the old alchemists. If we were all to "pay as we go," an immense amount of trouble and misery might be saved.

The neglect to do so, produces incalculable difficulty in every department of life, and to-day it is one of the most fruitful sources of evil in this nation. It is not necessary, however, to go away from this Territory to find illustrations of the bad results of running in debt. They are abundant in our own midst.

The people of Utah have been repeatedly accused of being too willing to obey the advice and counsel of those in authority in their church; but especially of being too easily led by President Brigham Young. It that were true in relation to the counsel which has been given them respecting running in debt, the position of hundreds of people in this Territory would be very different from that they now occupy. Probably upon no single point connected with the management of what are termed, temporal affairs, has there been such ample and constantly repeated advice given to the people as upon this. But it has not been observed as it should have been. We hear almost every day of homes being mortgaged and passing out of the hands of those who created them into the hands of creditors, and of persons being unable to meet their liabilities and to pay the debts which they have contracted, and all because men have refused to take this wise counsel. If all the embarrassment, the trouble, the heart-aches, the sorrow and the wretched effects upon body and mind, even in this Territory, of running in debt upon the prospects of the future, instead of observing the maxim, "Pay as you go," could be presented to the people, the lesson would be so impressive that it would never be forgotten. We do not doubt that many men's lives have been shortened, and are now being shortened from this cause. There are persons who can contract debts when they have not the slightest prospect of ever paying them, and yet sleep undisturbed. But there should be no cases of this kind among Latter-day Saints. No rightly constituted person can incur obligations, with the promise that they will be met at a certain time, without making every effort to meet them. If that time should pass and the promise not be kept, such a person could not help feeling

uneasy and even miserable. He would not sleep with that serenity which is necessary to good health. His food would not relish so well, and whatever comforts he possessed would not be enjoyed as they would be if he were free from debt.

There are many temptations in this country to run in debt. But they should be resisted. For our own sakes, for the sake of our families, and for the sake of Zion, we should strictly observe the maxim: "Pay as you go." It should not only be the case with individuals and families, but with municipalities, counties and the Territory. Under the prudent management of officers who have been sensible enough to take counsel from President Young, this Territory, its counties and cities are but little, if any, in debt. Our country could probably bear as heavy a weight of public debt as many States, Territories and cities do. But it is better to pay as we go for the improvements we make, than to run in debt for them, and then be burdened with interest as well as principal. We have no right to mortgage the future in that way. Every day brings its own obligations. If a man or a community cannot meet current expenses with present income, how can they reasonably expect that, with the same income next year, they can not only pay the interest on the borrowed money, and meet current expenses but pay the principal? And yet there are many persons who will contract debts under such circumstances, trusting to what they call, luck to enable them to pay the debt, and too frequently, as a consequence, bringing upon themselves embarrassment and distress. A man who is in debt is, to a certain extent, in slavery; in a certain sense, he is in bondage to his creditor.

Local and Other Matters.

FROM FRIDAY'S DAILY, AUG. 24.

Indisposed.—The unnumbered friends of President Brigham Young will regret to learn that he was seized with an attack of illness at an early hour this morning. We are pleased to be able to state, however, that his condition was greatly improved this afternoon. He is gradually progressing toward recovery.

Supporting Sunday Schools.—Some of the settlements have a novel, and, in our view, a very sensible way of giving substantial aid and encouragement to the Sunday schools of their localities. Some person who has plenty of land donates the use of an acre or two, which is cultivated in potatoes, lucern, or some other useful product. The land is worked gratuitously by the more advanced or elder scholars, the yield is disposed of, and the proceeds applied for the benefit of the school.

This appears a good plan for several reasons, one of which is, that it inculcates industrious habits in the scholars and enables them to do something themselves for the institutions from which they are receiving educational benefit.

Systematic Stealing.—Complaints emanating from passengers on the U. P. R. R. to the effect that they had been robbed of valuables, between Blue Creek and Promontory Stations, on the C. P. R. R., reaching Superintendent Pratt, the latter employed Sheriff W. Brown, of Ogden, to discover the guilty party. That officer set to work and soon found the man he was after, who was an employe of the railroad company. A valuable gold watch and chain, which he had stolen, were recovered from him. The particulars of the affair are in the *Junction*, which, however, does not publish the name of the thief.

A Good Thing.—Mr. Phillip Pugsley and those associated with him in the ownership of the Pleasant Valley coal deposit, have, evidently, a good thing. The gentleman named returned to the city last evening, with the workmen who have been constructing the coke ovens, which are all completed and working to a charm. He brought with him specimens of coke, which judges say are as good as any known, being heavy and metallic, two qualities which cause it to be admirably adapted for the use to which it is chiefly put in Utah.

The deposit is located in Spanish Fork Cañon, and the seam is said to be thirty-two feet thick.