

## EDITORIALS.

## SWEATING GRAIN.

THE St. Paul Pioneer Press strongly recommends farmers not to thrash their wheat from the shock, but to stack it for a while, that it may pass through the "sweating process," and claims that this will raise the grade of the grain, and save the owners from five to ten cents a bushel.

It may not be generally known what is meant by the "sweating process." It appears that when wheat, oats or hay is stacked for a short time, it commences to "sweat." On opening the stack it will be found damp, with a slight increase of heat. During this process it is difficult to separate the berry from the head, and therefore threshing should be postponed till it is over. The results of the "sweating" are that the color of the grain is brightened, the kernel is plumper, and some of the nutritive elements from the stalk are absorbed, developing and ripening the kernel and rendering it heavier and more marketable.

This is the experience of practical observant eastern agriculturists, and we think that our Utah farmers, whose grain this season is somewhat shrunken, will do well to profit by it. There is no particular inducement at present to rush grain into the market. No loss will be experienced by holding on to it for awhile. And, in addition to the probability of a better price by and by, there is the likelihood of an actual improvement in the grain itself by remaining for a time in the stacks before threshing.

We shall be pleased to publish anything in relation to this matter that our practical farmers have to offer as the result of their own experience.

## MASONRY AND INFIDELITY.

At the annual communication of the Masonic Grand Lodge of the State of New York, the Grand Master, in the course of his address, touched on the question of the infidelity of certain so-called masons, and the practice of rites claimed to be Masonic in which there is no God. He denounced such skepticism and such ceremonies as anti-Masonic, and declared that no Atheist could become a Mason.

Although this decision of the Most Worshipful Grand Master is no doubt correct, many of the symbols of the Order being without significance if the idea of Deity is eliminated therefrom, yet it cannot be denied that there are many persons connected with the Brotherhood who may be classed with the rankst of infidels.

This insincerity is not confined to this secret Order, but pervades all the religious bodies in Christendom. A Mason who disbelieves in God is a sort of anomaly, a standing denial of that which he professes. But there are many members of "Christian" churches who attend to the forms of their selected sanctuaries, but are as much out of place as the goddess Mason at his lodge, because equally skeptical, and thus equally hypocritical and entirely discordant with their surroundings.

The Grand Lodge adopted the following, after due deliberation:

**Resolved**—That we refuse to recognize as a Freemason any person initiated, passed, or raised in a body where the existence of a Supreme Being is denied or ignored.

This is consistent with the principles, precepts and symbolic rites of ancient Freemasonry, and we refer to this subject and the necessity of such a resolution, as indications of the spread of skepticism and signs of the increasing departure of mankind from God, whom to know is eternal life. Well might Jesus inquire, in view of latter-day infidelity, "When the Son of Man cometh, shall he find faith on the earth?"

It is the peculiar work of which is commonly called "Mormonism," to revive true faith in the true God, and point out the way by which mankind, having lost the path to His presence, may return unto him that He may return unto them, until "All shall know Him, from the

least even unto the greatest, and to initiate the sons and daughters of the Most High into the everlasting Order of eternal brotherhood, which reaches within the veil, is without beginning of days or end of years, and binds together the redeemed and sanctified in all the glorified creations of the Grand Master who is the Architect and framer of the Universe.

## CRIME AND THE PARDONING POWER.

It is stated that while Rutherford B. Hayes was Governor of Ohio he pardoned out of the penitentiary, 312 convicts, that in the first year of his Presidency of the United States he turned loose 284 more, and that these liberated persons were all guilty of the crimes for which they were incarcerated.

The increase of crime in this country is a frequent subject of comment by the press. The number of convicts has nearly doubled in seven years. In 1871, according to Professor Sanborn, who has collected facts and statistics in relation to criminals in the United States, there were 16,000, this year there are over 31,000, and the total number in prison, convicted or awaiting trial, is 60,000.

Probably there is no civilized country on earth where there is as much laxity in the execution of the law as in this, and where there are so many loopholes and chances of escape through technicalities, the venality of officials, and the system of money penalties for crimes that should be punished by imprisonment. When added to this is the one man pardoning power, often exercised, if not so freely as in the case of Hayes, there need be no wonder that crime increases and that the United States offers the best field for rogues and rascals of every kind to be found on the face of the globe.

To the sure execution of the laws England owes, in a great degree, her good order and the protection to life and property afforded within her borders. And the pardoning power, there, is hedged about with wise restrictions, and when it is exercised is used with the utmost discretion, after the best advice and the recommendation of the most reliable authority. The "one man power," said to be opposed to the genius of American institutions, exhibits itself in many instances in the system of government which is claimed to be the best under the sun, and is no more apparent and productive of evil than in the irresponsible exercise of the pardoning power.

## THE JUDGE AND THE PRESIDENT.

THE course of Judge Nicholas Longworth, of Ohio, in relation to running for office in that State, is worthy of imitation by other occupants of the bench and of commendation from the press and the people of the United States.

The following letter was addressed to him by President Hayes:

EXECUTIVE MANSION,  
Washington,  
August 11, 1878.

Hon. Nicholas Longworth:

My Dear Sir.—Our friends here who are watching the course of the congressional canvass tell me that the only chance of carrying the First District in Cincinnati is your nomination. I have heard the same thing from friends in Cincinnati, who have urged me to write to you on the subject. I have hesitated to do so, not because I doubted the correctness of their opinion, nor because I was indifferent about it, but rather from a feeling that it would be a violation of the eleventh commandment, which I hold in high esteem, if I did so. It would be a personal gratification if you could make the sacrifice. If elected, you would find a term in Washington, I am confident, very enjoyable, and not without advantage to you. If defeated, no harm is done, and you will have gratified many friends, and no one more than,

Sincerely yours,  
R. B. HAYES.

Judge Longworth responded by

quoting from the State Constitution of Ohio which forbid the acceptance of State or Federal office by the Judges, and by declining the distinction temptingly offered on other grounds. He said: "The man whose high duty it is to judge people in matters of property, liberty and life, should never be the servant or candidate of any party or faction." And further, he considers that it is the duty of such a man to "put behind him pleasure, wealth, pride and the hope of attaining anything beyond the approval of honest men and his own conscience."

This is the true position of an honorable man exalted to the judgment seat. Yet how few there are who would not stretch their consciences a little, in view of the inducements held out by the President of the United States. There is not only the office itself, but the "term in Washington," which is more than hinted would prove profitable as well as a source of pleasure, or, to use the temple's exact words, "very enjoyable and not without advantage."

It is not likely that President Hayes, coming from Ohio, was ignorant of the provisions of the Constitution of that State, but it is evident he imagined that office, pleasure and the prospects of advancement would prove too strong for any one having the least ambition. Judge Longworth, however, proved to be of a different stamp to the men with whom R. B. Hayes has lately been associated, and above the allurements to which he could not yield with honor and self-approval.

That all Judges should be above the influences of any party or faction is so plain that no one will have the hardihood to dispute it. But true principle and actual practice are so frequently at variance among all classes that there are no doubt many persons occupying the bench who will think Judge Longworth too fastidious, and who would jump at the opportunities opened to him. For, notwithstanding the provisions of the Ohio Constitution, as Judge Longworth explains, the State has no power to bar any eligible citizen from holding office. The Judge therefore appears in a still better light, in refusing to be made the tool of party and occupy official position merely to aid in keeping partisans in office.

Longworth and Hayes stand forth in strong contrast before the world, and the President appears infinitely small in comparison with the Judge. The refusal of the latter is the greatest rebuke the former has received since the electoral commission placed him in the Executive Chair.

## FLOUR AS AN EXPLOSIVE.

THE destruction by fire of the Minneapolis flour mills has caused certain scientific experiments, which have brought to light important information in regard to the explosive qualities of the meal from which is made the staff of life. A miller in Wisconsin was examining a spot on the grinding floor of his mill, when some flour was sifted down upon the lantern he was carrying. An explosion ensued which hurled him to the floor and by which he was badly burned. This incident also aided in the inquiry.

The *Scientific American* gives the result of the examination, which briefly put is as follows: "When blown by a bellows into the air surrounding a gas flame, coarse bran does not burn, fine bran and flour dust burn quickly and with considerable flame; middlings burn quicker, but with less flame; wheat dust, flour and general mill dust burn very quickly, much like gunpowder. Flour dust, flour middlings, etc., when mixed with air, thick enough to ignite from particle to particle, and separated so that each particle is surrounded by air, will unite with oxygen in the air, producing a gas at high temperature, which requires an additional space; hence the bursting or explosion. Electric sparks and platinum wire at white heat passed through the dust cause no explosion. Glowing charcoal produces no explosion until fanned into a blaze. A common kerosene lantern when surrounded by dust

of all degrees of density does not cause an explosion, but when the dust is blown into the bottom through the globe and out of the top, it ignites. To explode quickly the dust must be dry. Evidently when an explosion has been started in a volume of dusty air, loose flour may be blown into the air and made a source of danger." These facts are of the highest interest and importance to millers and mill owners, and enable the public to understand the cause of at least one of the mysterious explosions, which have proved so fatal as well as so puzzling.

## ANOTHER D.D. ON UTAH.

REV. THEODORE L. CUYLER, D.D., has been to this city, and on his return to New York considered himself qualified to enlighten the people of the East in relation to "Mormonism" and the "Mormons." He affects great distress of mind at the "constant enlargement of the forces of Mormonism, by emigration of European peasants and by its polygamous fecundity." He says a few "Mormons," "who have grown rich and wish to get into good society, have become lax," but "the remainder of the one hundred thousand are as stupidly bigoted as ever." He continues, "The policy of the Mormons is to enlarge their numbers and power," states that the Gentiles in Salt Lake City are diminishing in numbers, is delighted because a young man, from a New York Church, is engaged in Sunday school work in one of the mining cañons, and concludes by saying, "Brethren, let us all be praying for Utah."

Theodore makes one more added to the list of the wise men of Gotham, who have spent twenty-four hours in one city of Utah and then departed, full of importance as one who has seen "Mormonism" and the "Mormons" in their stronghold, and considering him self amply qualified to enlighten the whole world in regard to the subject and the people.

The Reverend Doctor is quite right in one thing, the "Mormons" are endeavoring to enlarge their numbers and power and, according to his showing, not without encouraging success. But they are not singular in this respect, as all other religious denominations are making similar exertions, and anybody could tell that without taking the trouble of a personal visit of observation to find it out. We do not think the "Gentiles" will thank the sapient theologian for his statement in regard to their decadence of numbers, and we should like to know how he made the discovery, anyhow. The fact is he saw the country, as far as his vision would permit, "from the cupola of an elevated mansion," on a pleasant evening, and he concluded that "Utah was really the most valuable Territory in the heart of this continent." The rest of his ideas were borrowed from those with whom he conversed during his brief visit. We should not be surprised, however, if the learned gentleman were to write a book descriptive of Utah and propounding a plan for the "solution of the Mormon problem."

As to the prayers for Utah, we shall feel obliged to the gentleman and his conferees for their supplications, if they seek our welfare and prosperity. But if he means them to pray for the dispossession of the rightful owners of the soil, that pious priests and religious speculators may lay hold upon "the most valuable Territory in the heart of the continent," which are the kind of prayers that other "Christian" coveters of "Mormon" improvements have offered, from Missouri to Illinois and from Nauvoo to Salt Lake, then we want none of their petitions and do not think they will be of any avail. We have come here to stay and intend to remain. But we really think that Rev. Theodore L. Cuyler, D.D., could find plenty of objects for sincere prayer without stirring a step from the pure, sinless and honest capital of the State of New York. Charity begins at home, and prayers should commence somewhere about the same place.

## WATER SUPPLY AND DRAINAGE.

THERE are two very important subjects which must engage the attention of our municipal authorities, and which will force themselves upon their consideration with increasing force as the years pass on. The first is, water supply; the second drainage.

As our beautiful city extends its borders, reaching out to all points of the compass, occupying dry and desert places and bringing them into cultivation, the necessity for an increase of water becomes more and more apparent, and the demand grows stronger for the indispensable element for irrigating as well as culinary purposes. The method adopted for increasing the volume of City Creek is worthy of praise, and a similar course in regard to other streams may help the matter in some degree. But it is annually becoming more and more apparent that a much greater quantity of water is needed by this city than the available streams, with whatever auxiliaries possible, are likely to supply. Where shall we look for the remedy?

It is proposed by some very practical thinkers that water be brought from Utah Lake, part of the way by the Jordan and the rest of the way by canal along the eastern benches. Others propose taking the streams south of City Creek and bringing them northward, supplying their places to those who now use them by the contemplated canal. But there are objections to these plans, as they affect vested water rights which cannot be justly or legally subverted, and they involve great expense, also the uncertainties of a supply by a canal constructed through different soils and liable to breakage; and it is a question whether a canal can be conducted to the points desired, of sufficient size to supply any but the requirements of the southern district.

An artesian well is now being sunk on the bench northeast of the city. It is confidently hoped that it will prove successful. But it is now clearly evident that, successful or not, it will be exceedingly costly, much more so than at first anticipated. If a good flow of water should be obtained at that point, it will be of great benefit to one section of the city. But we are of the opinion that there are much greater probabilities of obtaining an artesian supply from wells sunk at the foot rather than at the upper part of the benches. Visitors to California will notice that the artesian wells there are mostly so situated, and we believe that experience in that State has proven that just below, not upon the high benches, is the most feasible point for their construction.

We suggest this point for the consideration of the City Fathers. We believe that artesian wells can be bored at the foot of the benches, without the immense outlay necessary for their construction nearer the mountains, and with much more likelihood of tapping the water veins. The supply would be continuous and reliable for the lower portions of the city, and the streams now used below could be utilized above; the urgent wants of the bench residents could thus be met and much land now almost worthless, be rendered valuable and beautiful. The best plan is the cheapest in the long run. We do not say that this is the best, but we draw attention to it, trusting that the matter will be carefully weighed and judged upon its merits.

Drainage is a subject requiring as careful consideration as that of the supply of water. As our population increases, waste matter accumulates; and unless some efficient means are provided for the removal of the decaying material, sickness and death are certain to result. The complete sewer system of the British metropolis is considered one of the chief reasons of its low death-rate. With all the sanitary disadvantages of the close association of nearly four millions of inhabitants, London ranks among the healthiest cities of the world. Its refuse is not allowed to lie upon the surface of the ground, but is carted beyond