

## EDITORIALS.

## THE CEREAL CROPS OF THE UNITED STATES.

We received to-day a copy of an Extra Census Bulletin showing the cereal productions of the United States by counties as returned in the census of 1880. From it we glean the following items: Illinois stands at the head of the list as a grain producing State, with the exception of barley and rye. It had 8,218,542 acres in wheat, and produced 51,110,502 bushels; in oats, 192,185 acres, yielding 3,121,785 bushels; in corn, 9,019,381 acres, yielding 325,792,481 bushels; in barley, 55,267 acres, yielding 1,229,523 bushels; in rye, 16,457 acres, yielding 178,859 bushels. California stands at the head in barley, with 588,340 acres, and 12,579,581 bushels; and Pennsylvania in rye, with 398,465 acres and 3,683,621 bushels.

The great wheat States are Illinois, which raised in round numbers 51,000,000 bushels; Indiana, 47,000,000; Ohio, 46,000,000; Michigan, 35,000,000; Iowa, 31,000,000; California, 29,000,000; Missouri, 25,000,000, and Wisconsin, 24,000,000.

Besides Illinois the other great corn States were Iowa, which produced 275,000,000 bushels; Missouri, 202,000,000; Indiana, 215,000,000; Ohio, 111,000,000, and Kansas, 105,000,000.

The chief producers of oats outside of Illinois were Iowa, 50,000,000 bushels; New York, 37,000,000; Pennsylvania, 33,000,000; Wisconsin, 32,000,000; Ohio, 28,000,000; Minnesota, 23,000,000, and Missouri, 20,000,000.

Utah figures with wheat, 72,542 acres, and 1,169,199 bushels; oats, 19,525 acres and 418,032 bushels; barley, 11,268 acres and 217,140 bushels; corn, 12,007 acres and 163,342 bushels; rye, 1,153 acres and 9,605 bushels. The greatest wheat producing counties in Utah were Cache, Sanpete, Utah and Weber. Cache had 10,228 acres yielding 208,553 bushels; Sanpete, 9,582 acres yielding 164,627 bushels; Utah 7,326 acres yielding 125,685 bushels; and Weber 7,969 acres yielding 124,929 bushels. Sanpete leads in oats with 4,763 acres and 90,892 bushels; followed by Sevier with 2,806 acres and 52,245 bushels and Utah with 2,215 acres and 50,264 bushels. Utah County stands at the head with barley, 1,774 acres and 47,561 bushels; followed by Davis with 2,691 acres and 38,660 bushels; and Weber with 1,580 acres and 31,677 bushels. Utah County also raised the most corn, having 2,933 acres and 41,810 bushels; Salt Lake comes next with 2,844 acres and 35,700 bushels and Weber with 1,213 acres and 23,898 bushels.

The entire yield in the United States in round figures was 459,000,000 bushels of wheat, 1,754,000,000 of corn, 407,000,000 of oats, 20,000,000 of rye, 44,000,000 of barley and 12,000,000 of buckwheat.

## A QUEER CONCLUSION.

The New York Express relates the particulars of a school election in Flushing, in which there were two candidates, a lady and gentleman. Women voted at the election and the man was successful. The Express uses this as an argument against woman suffrage, and says:

"Here is where the inconsistency of womanhood appears to show how little real good the suffrage would give to women for their own advancement. Here was a clearly put issue. Both the lady and gentleman who were nominated for school trustees were persons of unimpeachable character and universal popularity. All things being equal the women elected the man. The fact bears its own comment."

To us this appears a strong argument in favor of woman suffrage. It shows that the fear expressed by its opponents, that women, if given the ballot, would elect persons of their own sex to office regardless of qualifications, is groundless. In this case the women cast a majority of votes for the man. They did not consider sex in the question. They voted for the candidate they considered the most suitable.

We fail to see in this anything "inconsistent." If the women had elected a woman, some objector would have harped upon the fact as a proof that women ought not to be entrusted with the elective fran-

chise because they would, certainly use it for the purpose of putting women in office without respect to fitness. This case seems to us rather an indication of consistency than otherwise.

The fact does "bear its own comment." But that comment is not logically against woman suffrage, it is clearly and pointedly in its favor if it has any real bearing upon the subject.

In a subsequent issue of the same paper, we find this item of news:

"The women have gained a second victory at Fayetteville, Onondaga County, and have thus secured control of the school board."

Now why cannot the Express be fair and use the same logic in this case as in the other? Does not the Fayetteville fact also "bear its own comment?" And in either case what real argument can be adduced against woman suffrage? The opponents of the movement are reduced to strange reasonings and the Express has certainly reached a very queer conclusion.

## METHODISM AND CHRISTIAN UNITY.

At the Methodist Ecumenical Conference in London, the subject of Christian unity was reserved till the last day of the convention. Eleven days of discussion and debate had served to exhibit the existence of division within the body to a great extent, and to sharply define many points of difference among the leading men and the various factions of the Methodist fraternity. Dr. George read the essay on union, and a correspondent of a western journal who was present, states that in consequence of the experience of that eminent preacher in the Conference, the essay was considerably changed from the document prepared in his study at Chicago.

Dr. George maintained that the multiplication of sects was the weak point in Protestantism, and especially in Methodism. A union of forces was necessary, he held, not only in foreign, but in home fields of labor, and in support of this proposition he instanced an American city, of not more than 10,000 inhabitants, in which he said there were five different Methodist churches, with another under contemplation. These churches belonged respectively to the M. E. Church, the M. E. Church South, the Methodist Protestants, the American Wesleyans, the Free Methodists and the United Brethren.

A debate followed the essay, which was participated in by Dr. Crocker of the English Methodist New Connection, Dr. O. H. Taffany, of Philadelphia, and Rev. Wm. Arthur, of London, each of whom expressed the view that organic union would lessen the power of Methodism by rendering her less free to adapt herself to those national and individual peculiarities which prevail in the world.

From this it appears that these representative ministers were not even agreed that union among themselves would be beneficial. And yet union is an essential feature of the Christian Church. One of the signal effects of the operation of the Holy Spirit upon different minds is to bring them to "the unity of the faith," till they are joined together "in the same mind and the same judgment." It is bad enough to have in the world a number of jangling, contending sects, each professing to be the Church of Christ. But here is one of them numbering hosts of adherents, with large wealth, much learning, and great experience in the work of proselytism, disjointed in its own body, and not only disunited upon important tenets and measures, but disinclined to take steps for an essential union within itself.

The lack of any authoritative standard of appeal was painfully manifest in the Ecumenical Conference. And it must be evident to all who reflect upon the subject, that while Methodism may have done good in the world in turning sinners from gross evils to a better way of life; that it has great aggressive force and is an organization with many points of merit; yet it is destitute of divine authority and the chief characteristics of the Church established by Jesus of Nazareth, and is simply an institution of man.

Originally it had a good object and worked towards it by admirable methods. Its simplicity, faith, devotion and sincerity were deserving of

all praise. And yet it was not set up by divine command, neither were its ordinances administered by valid appointment. But it has drifted far away from its primitive good qualities, and has become worldly, mercenary, fashionable, boastful and sometimes cruel and vicious towards differing societies. But whether now or at its inception, giving it credit for all that is good in it, as a system it is man-made. It is a sect. And it is a sect divided against itself. It is not recognized of God, because never authorized by Him. And all its performances and administrations are therefore void in heaven and without effect in the world to come.

All the great gatherings of the leading religious bodies in modern "Christendom" exhibit the same spirit of division, disunion and contention shown forth in the Methodist Ecumenical Conference at London. And they never can arrive at that Christian unity which many able men among them perceive to be an essential, until they throw away their human devices; receive the gospel in its fullness, and are baptized by one spirit into one body -- the body of Christ, the Church of His own establishment, in which is His authority, and wherein what is bound on earth is bound in heaven and what is loosed on earth is loosed in heaven. In it is the power to decide all disputes; in it alone is the end of religious controversy.

## THE WOMEN'S CONGRESS.

On the 19th inst. the Women's Congress convened in St. James Hall, Buffalo, under the presidency of Mrs. Julia Ward Howe. The subjects set down in the programme for consideration are as follows: "Scientific Openings for Women," Miss Mary Watson Whitney, New York; "Outdoor Occupations--Sericulture," Mrs. Caroline M. Severance; "Factory Girls," Mrs. Elizabeth B. Chace, Rhode Island; "Position, Occupation and Culture of Indian Women," Miss Susette La Flesche, Nebraska; "Influence of Foreign Study on American Girls," Mrs. Lucinda H. Stone, Michigan; "Political Education of Women," Miss Mary F. Eastman, Massachusetts; "Guardianship of Children; Status of the Mother," Mrs. Belva A. Lockwood, District of Columbia; "Work of Women in the Reforms of the Past Century," Mrs. Lois G. Hufford, Indiana; "Temperance," Rev. Antoinette Brown Blackwell, New Jersey; "Rescue Work," Dr. Elizabeth Blackwell, England; "The Ideal Home," Mrs. Ednah D. Cheney, Massachusetts; "The Pursuit of Art," Mrs. Sarah W. Whitman, Massachusetts; Mrs. Zina D. Young and Dr. Ellen B. Ferguson, of Utah, expected to attend the Congress.

The New York Herald, in noticing the meeting, sagely suggests that "It is to be regretted that woman as a wife is not considered worthy of a place on the general list of subjects." We endorse the remark. The society was originally organized as the "American Association for the Advancement of Women." No subject is of more importance to woman than that of wifehood and motherhood. The leading minds in the movement are married ladies, and they ought to understand that there is no true advancement for woman separate and apart from man. Some of the so-called "strong minded" among them may dispute this, but there should be enough of the really sensible class to recognize and present this important truth in such a way as to be of great benefit to their sex at large.

## MONUMENTS.

This is a great country. It is said that it has not been all fenced in yet. We are fifty millions of people, which is a great number. We excel other nations in many respects, but the future historian will no doubt record that our superior excellence and distinguishing characteristic was a determined and unconquerable disposition to spread ourselves on monuments. Whenever a great deed is performed, it must be graven in monumental marble.

There is one feature about our monumental work, however, which is peculiar to America. We are very enthusiastic. When we want a monument, we want it badly. We are not content to wait the ordinary course of construction, but our enthusiasm bubbles up and boils over,

our orators and editors wax eloquent on the subject, and our representatives plan and publish and proclaim till the great republic is worked up to fever heat and then all the resources of the nineteenth century are brought to bear upon it and for a time that monument fairly hums.

But there is one great drawback to all this, and that is that we commence with such enthusiasm and impulsive impetuosity, that somehow we cannot keep our stroke and consequently the last stage of the monument is much worse than the first, and it lingers.

The county has now upon its hands several monuments, and among them is one to George Washington, first in war, first in peace, and first to have his monument started.

Recent news from the Capital announces that work is about to be resumed on this monument. It is expected to add twenty more feet this season, when the height will be 250 feet, or just one half of the total height to which it is proposed to carry the stone work.

Now if the work is to move on at this rate in the future, i. e., at 20 feet a year, we may expect it to be finished sometime in 1893, provided that the world should not come to an end in the meantime.

On the whole it would seem better for a man who wants a monument nowadays to do like Vanderbilt--build one for himself while he lives and then he is sure of it.

## ANCIENT AMERICA.

A VERY important association was formed in France in 1873, and has recently held a congress in Madrid. It is called the society of *Americanistas* and was organized for the purpose of gathering information concerning America before its discovery by Christopher Columbus. The society has held three congresses, one at Nancy in 1873, the next at Luxembourg in 1877, and the third at Brussels in 1879. The Madrid congress in September of this year, was opened by King Alfonso, in person, and the Madrid government voted it a credit for its expenses.

A large number of documents have been collected by the society, which will throw light upon the condition of ancient America. The researches of the society are divided into sections, embracing history, ethnography, linguistic paleontology, paleogeography and archaeology. Spain possesses an immense collection of documents relating to these subjects, in the national archives at Simancas and Seville. King Philip II, during his reign, ordered the collection of scientific and historic data in Peru, and a compilation was made which with maps and plans, and copies of Aztec drawings and models, that have been preserved, will no doubt prove of great assistance to the *Americanistas*, and of much value to science.

Anything that relates to the early history of this continent is of interest to the Latter-day Saints. Hitherto every important discovery on this subject has proved to be corroborative of the Book of Mormon, and we doubt not that the work of this society will add further testimony to the divinity of the record, found and translated by Joseph the Prophet, through the gift and power of God.

## STREET LIGHTING.

THE tower system of electric lighting does not seem to succeed anywhere. Either the lights are unsatisfactory, or the towers get out of the perpendicular, or something else occurs to render them unsatisfactory. Of the system in Denver, the *Republican* says:

"The electric lights from the four towers, which are supposed to furnish sufficient light for the city, send forth their sickly glares every alternate night, or whenever the company seem disposed. In their present condition they are an intolerable nuisance. Forty similar concerns will not light the city. Unless they are improved, the City Council will, of course, not sign their stipulated contract with the electric company, which provides that the city pay them \$14,000 per year in case the light proves efficient and satisfactory."

Salt Lake City was to have been lighted from a single tower, and

that was warranted to illuminate the city to a wonderful radius. But it seems that four towers do not suffice for Denver, and we do not know of any place where the tower scheme has been tried, but it has failed to fill the bill. Facts have confirmed the objections urged by the *Deseret News* at the time when the tower-light fever struck this Territory.

The Washington *Star* says:

"So far as experience or observation here goes, Washington has seen little to command in the matter of the electric light. That in use at the Riggs House for some time past gives a flickering and unsatisfactory light, and that with which it was proposed to illuminate Pennsylvania Avenue is either good for nothing or has been in incompetent hands. The public feeling in regard to this affair, it may be said, by the way, is rapidly changing from interest to disgust. If gas is to be supplanted in Washington by this new invention, the latter will have to make a much better showing for itself than it has yet made here."

To light a city effectively, the illuminators must be distributed so as to shine under trees or on the sidewalks, and not to cast dense shadows as vantage ground for footpads. Our gas lamps ought not to be in the line of the shade trees, but a little distance outward or inward, and we think reflectors should be used to cast the light from lamp to lamp, so that all the interspaces may be without darkness. We need more light in our streets and a much greater extension of the lamp service.

## BARON JAMES DE ROTHSCHILD.

BARON JAMES DE ROTHSCHILD died at Paris, on Tuesday, October 25th. So the telegram announces. The deceased gentleman was the only surviving one of the five brothers Rothschild, sons of the famous Anselm, founder of the great financial firm whose name is known throughout the world. James was one of the co-partners in the banking institution of which Nathan Mayer Rothschild, with headquarters in London, was considered the leading mind. James was born May 5th, 1792, and was for a time associated with his brother Solomon at Vienna, but afterwards removed to Paris, where he resided until his decease.

The Baron was a liberal man and a patron of the arts. In illustration of this, the following story is related of him:

"Baron James de Rothschild, one day at dinner, perceived that the artist Delacroix, who was his guest, was looking at him in a peculiarly searching manner. The Baron asked the reason, and Delacroix responded that having for some time been vainly searching for a head such as he would like to copy for a prominent beggar in his new picture, he was suddenly struck with the idea that his host would make a splendid model. The Baron, who was fond of art, gracefully consented to sit, and next morning appeared in the studio of the painter, who dressed him in rags, placed a tall staff in his hand and put him in a mendicant's posture. In this attitude he was discovered by a young friend and pupil of the painter's, who alone had the privilege of being admitted to the studio at all times. Surprised by the excellence of the model, he congratulated his master at having at last found exactly what he wanted. Not for a moment doubting that the model had just been begging at the porch of some church or at the corner of a bridge, and much struck by his features, the young man, espying a moment when the artist's eyes were averted, slipped a twenty-franc piece into the model's hand. Rothschild kept the money, thanking the giver by a look, and the young man went his way. He was, as the banker soon found out from Delacroix, without fortune, and obliged to give lessons in order to eke out his living. Some time after, the youth received a letter mentioning that charity bears interest, and that his accumulated interest on twenty francs, which he, prompted by a generous impulse, had given to a man in appearance a beggar, was lying at his disposal in Rothschild's office, to the amount of 10,000 francs, having borne 500 fold, like the seed in the parable."

He is gone now where his wealth will count for naught, but character, acts, and disposition count for a great deal. It is to be hoped that the op-