

EDITORIALS.

A DELUSION OF THE TIMES.

A COMMUNICATION on imported trees appeared in Thursday evening's issue of the NEWS, and we publish another to-day on the same subject. They direct attention to one of the follies of the people of Utah. Notwithstanding all the advice given by our best men, upon the suicidal policy of ignoring home productions and sustaining foreign grown and foreign made goods, there is a disposition among the masses to purchase imports in preference to local products.

The foolish waste of money in buying trees raised in the East when better articles at a less price can be had at home, is now very plain to those who have been duped by fine pictures of impossible fruits and glowing representations by practiced solicitors. Thousands of dollars has been squandered on worthless trees, roots and vines, the money has gone out of the Territory, and local nurseries are left with thrifty, acclimated and proven varieties ready to hand, but which many of the victimized are now unable to purchase, having already expended what they could spare in this direction.

But this raises a question which our home nurserymen, seedsmen and other producers and dealers will do well to consider. Why is it that these professional drummers succeed so well in disposing of their worthless goods while the sales of the genuine are comparatively so small? The answer is, because the traveling salesmen and the eastern firms they represent take trouble and spend money in placing their wares before the public. If our home dealers in any kind of home product, grown or manufactured, would use half the energy and enterprise of these successful imposters upon public credulity, they would reap good profits while the people would be benefited. "Nothing venture, nothing have." If our local dealers want large custom they must not be afraid to invest in the means of placing their goods before the public, and in showing buyers how they can easily and expeditiously select what they need and get it delivered in handy shape.

Take seed-selling for one small example. Catalogues from eastern firms show what seeds can be had for a certain price and in a given manner. Packages are put up, plainly labeled and of easy transportation by mail or otherwise, and in a shape to catch the public eye. The seeds are properly assorted and cleaned and each variety can be kept separate and is easily known. How much more likely they are to gain public patronage than if put up in scraps of paper illegibly penciled with the name of the article, and mixed with chaff and refuse and perhaps a little sifting of different kinds together? Home growers and dealers may learn many "wrinkles" from experienced men in the business, and should be prompt to adopt every proper method of doing business in the best and most attractive and profitable manner. This will apply to all kinds of home productions. If we are to compete with importations we must not be behind in anything right that is calculated to gain public patronage. Business methods are necessary to business success.

This disposition to gape at anything from abroad, and to imagine that it must be superior to anything produced at home, is very much to be deplored. It takes the wind out of the sails of our own craftsmen. It depletes our local circulation. Money that should pass from hand to hand within the Territory, goes out to enrich foreign labor and foreign speculation. Workmen who would find employment if this means was kept at home, remain in partial idleness to their own detriment and the impoverishment of the community. Outside enterprises are fostered while our own languish, and other places are built up while ours linger along and our boys and girls find no remunerative occupation.

"My bonnet came all the way from Paris!" "This suit was made in New York." "Nice shoes? Yes, I got them from Philadelphia." "Home-made cloth?" "Oh dear no, it is English goods." "Is that a Provo shawl?" "The idea! What next? Why it came direct from Scotland!" So with all kinds of things that can be made in the Territory, of excellent quality and fine finish and of more durable texture. Some people

feel actually insulted if you imagine that some highly prized article they have for use or adornment is only "home made." They seem to think that the fact of its foreign origin is sufficient to place it, in everybody's estimation, far above the level of home production.

This we regard as one of the fallacies of the times. There are no doubt many things which as yet we cannot manufacture as finely as they are turned out from first-class establishments abroad. But we do purchase a large number of articles that are positively inferior to those raised or made up in Utah, under the ruinous delusion that they must be better because obtained from "the States" or from Europe. "Home made" ought to be, among a community of "brethren and sisters," a recommendation, and something rather to be proud than ashamed of. And every endeavor ought to be made by our own manufacturers to give to their goods the finish and appearance that are the chief attraction of many almost worthless foreign-made articles.

This great mistake of our people often extend to the spheres of education. School-teachers are sometimes employed whose chief recommendation is that they are "Gentiles" from some Eastern Academy. They are imported and therefore must be superior to home graduates. And yet in nine cases out of ten, they turn out to be as great humbugs as the tree-drummers. They are not only foes to our faith but inferior, as scholars and teachers, to many of our own graduates from normal schools. We can raise and train our own teachers as well as grow and cultivate our own trees and seeds. We are doing so. And it is a shame and disgrace to any school district in this Territory that an imported school teacher is employed by the trustees when home-talent can be obtained.

One great advantage of our own teachers is that we can learn all about their private character as well as their abilities as instructors, previous to placing our children under their care, while in accepting the services of strangers we take a leap in the dark, and are under risks which we have no right or reason to incur. Experience does not always "make fools wise," but the many blunders that have been made in this direction ought to be warning enough, that imported school teachers are not necessarily better, but are generally inferior both as to ability and to character, to scores of young men and ladies raised and trained among our own people.

We hope to see, at no distant date, a turn in the tide of public opinion on these matters, and that "home-made" will be a standing recommendation to anything offered for public patronage. To that end our wise men should labor and our local artists, artisans, educators and capitalists should bent their efforts, while all should cultivate a disposition to recognize true worth wherever it originates, and to prefer rather than depreciate anything that is produced at home.

EFFECTS OF ANTI-"MORMON" MANIA.

THE *Courier-Journal* in its normal condition is an able paper, a little extreme perhaps in its views, but brilliant and keen in its style, and well posted on public affairs. But under its present attack of anti-"Mormon" fever, it is in a deplorable state, and its delirium is truly pitiable. Here is a sample of its editorial ravings:

"The new President can, in view of the well known defiance of the federal laws in Utah, give the Mormons thirty days to hold a session of their Legislature, to make all their laws conform to those in use in Christendom respecting marriage, divorce, adultery and fornication, and if the Mormons refuse to comply, let President Garfield issue a proclamation abolishing polygamy. The President has himself said: 'Nor can any ecclesiastical organization be safely permitted to usurp in the smallest degree the functions and powers of the National Government.' Such usurpation is continuous in Utah." The President says it can not "be safely permitted." His duty then, is apparent.

Treating this matter seriously, where can the President find authority for ordering the Legislature of a Territory to do anything? The Chief Magistrate derives his official powers from the Constitution, and among them we fail to find any-

thing resembling the authority which he is here declared to hold. The idea of a legislative body being ordered by the Executive to enact certain measures! And think of such a proceeding being advised by a Democratic editor! If "an ecclesiastical organization," as we freely admit, cannot be "safely permitted to usurp in the smallest degree the functions and powers of the National Government," neither can the Executive branch of the Government be safely permitted to usurp in the smallest degree the functions and powers of legislative bodies, national, statal or territorial.

The Legislative Assembly of Utah is independent in its sphere. Its powers are derived from the Organic Act, and extend to "all rightful subjects of legislation." It cannot be coerced into the passage of laws by any power, local or national. Congress claims to have supreme control over the Territories, but even supposing the claim to be constitutional, that control can only be exercised in a lawful manner. Special legislation for the Territories may be passed by Congress, but that body has no power to make a territorial Legislature pass an Act or repeal an Act, and the President has no power in this matter whatever. He cannot make a law, nor compel any one else to make a law, but can only see that the laws are executed after they are made.

We venture to say that the writer of the above nonsense in the *Courier-Journal* could not define, if required to do so, the difference between the laws of Utah and "those in use in Christendom" on the subjects to which he alludes. And if there was any need for the revision of our code, which part of Christendom must we choose for a model? Are the different States of the Union harmonious in their laws on these points? We think not. There was a great deal of fuss made some time ago about the criminal laws of Utah, and the Legislature took special pains to get up a code that would suit the lawyers and the courts here. The California Code was adopted with but slight alterations, necessary to adopt its provisions to this Territory, and in that shape it met with the approval of Federal Judges and leading members of the bar. If this does not please the newspaper and other critics and carpers what will please them? And if we abolish our new code and adopt another, shall we be any more likely than now to escape the censure of those who want to do something desperate with the "Mormons?"

Of all the foolish recommendations—and their name is legion—for the settlement of the "Mormon" question, the *Courier-Journal's* is the most idiotic. If the Utah Legislature does not pass certain laws as ordered by the President, that dignity is to abolish polygamy by proclamation! If presidential proclamations will abolish any real or imaginary evil of the times, the Executive ought to have a special printing press for the publication of proclamations kept constantly at work. If marriage can be stopped by proclamation, so can divorce. If people can be prevented from consorting together in the marriage relation by a Presidential edict, so they can from cohabitation without marriage or the form thereof. Hadn't the President better issue a proclamation against prostitution, against infanticide, against pre-natal murder, against intemperance, against each and every one of the prevalent vices of the age? Now, mark it, we do not class polygamy with these evils nor with either of them. It is the very antipodes of their corruption. But it is denounced as an evil, it is held up as something to be put down, and in mentioning it in this connection, we do so merely from the standpoint of its enemies, and ask them to be just a little consistent. If the marriage of a few "Mormons" to more wives than one is an evil to be abolished by proclamation, are there not much worse evils of far greater extent that should be treated in a similar manner?

The *Courier-Journal* makes two assertions for which it does not and can not offer the least particle of proof. It is not the fashion to offer evidence when accusations are made against the "Mormons." The usual way is to take certain falsehoods for admitted facts, and then rave over them and advance irrational and un-republican suggestions for methods of treatment. The "defiance of the Federal laws in Utah" is a staple but groundless charge against the "Mormons." There is no such defiance,

and there has not been. Neither has there been any of that "usurpation" which the *Courier-Journal* says is "continuous in Utah," of the "ecclesiastical organization over the functions and powers of the National Government." That accusation is simply absurd. Wherein does or can the "Mormon" Church usurp the functions of the Government? It simply attends to its own affairs, and has not the power even if it had the disposition to do anything of the kind.

It seems as though those shares of Moulton stock have completely Murrayized Mr. Watterson, and converted him to the one-man-power doctrine. "A Governor may set aside the popular vote, a President may coerce a Legislature." Can such ideas emanate from a Democratic brain, unless it has been softened by silver stocks or upset by anti-"Mormon" mania?

We are pleased to see that the disease has not spread to all the Louisville papers. The *Post*, though as much opposed to "Mormonism" on principle as the *Courier-Journal*, is able to discuss the question rationally and to see the real bearings of the subject about which so much smoke has been raised. In the *Post* of March 12 appears the following editorial, which we commend to the perusal of the Murrayites, whose object is to divert attention from the Governor's political crime by rabid onslaughts upon "Mormonism."

"Governor Murray's two organs in this city are still harping upon the Campbell certificate, and act as if the life of the Governor, the existence of morality and the Constitution of the United States were involved in the issue. The Governor must be vindicated. 'Our blessed Church' must be rescued from impending peril.

"This is simply nonsense. The question is purely a legal one. That Gen. Murray violated the law is plain. That he refused the certificate to 'the person having the largest number of votes,' and gave it to the person having the smallest number, cannot be denied. 'Our blessed Church' has nothing to do with the Campbell certificate. There is nothing in the creed of any anti-Mormon Church that requires the Governor of a Territory to do what the law prohibits his doing, or to fail in doing what the law requires him to do. We make no apologies for the Mormons. We are simply standing on the legal question involved, and maintain that if Congress desire the suppression of Mormonism, it must be done in accordance with law and not in violation of the Constitution of the United States. The silly twaddle that, inasmuch as the civil liberties of one-half the Union were violated by the abolition of slavery and the right of property struck down, the Constitution should also be violated for the purpose of abolishing polygamy, is the most arrant charlatanism. It is worse. It is diluted lunacy. Establish such a doctrine, and what would be the result? The organic law would afford protection to no one. Whenever a majority conceived a prejudice against any class or any individual, or any sect, the victim would be sacrificed regardless of constitutional guarantees. Protection to person would be nothing. Everything sacred, everything valuable, everything cherished, would be at the mercy of an irresponsible and capricious public sentiment, and as Burke remarked, we would all be nothing more than 'the flies of a summer.' The Mormon Church might go to-day. The Catholic Church might go to-morrow. The Baptists might follow the Mormons, the Episcopalians the Baptists, the Methodists the Episcopalians, and so on *ad infinitum*.

If the law against polygamy is adequate, enforce it. If it is not adequate, amend it. But no country can afford to disturb its organic system to rid itself of a sect. No government can tear up its foundations merely to destroy a foul bird's nest in the superstructure."

SINGING AND SONG.

It is generally admitted that in our Sabbath meetings at the Tabernacle and Assembly Hall, much enjoyment is derived from the singing portion of the service, whether the congregation listens to some grand anthem, or follows in their affections the words and tune of some familiar and favorite song, or whether the harmony is of a jubilant character, or sad and solemn as a sacramental

hymn; there is generally a response in every heart, and each one in yielding to the subtle influence of music joined to words, or even music alone, will realize that they are much better fitted to receive the ministry of the word, than as though they had not this preparatory process which subdues, attracts and tones down every wayward feeling, and every inharmonious thought.

That there is wide contrast between this general service and the service in some of our Wards is much to be deplored. A little reflection would suggest that as singing is by divine appointment, its quality is as important in one place as in another. To sing heartily, to sing "with the spirit and with the understanding," is good in all places alike where worship is intended or held.

To be sure the music or tunes should be adapted to the capacity of the congregation, and to the surroundings. Simple when for children, more scientific and complex when for adults. Tunes should also be suited to the sentiment or spirit of the words; there would be evident impropriety in a jig tune to the lofty words, "Great God attend while Zion sings," and the beauty of the sacrament would be unfitted if an unsuited tune was wedded to affecting words.

It is highly desirable that our singing should be more general or more congregational. But unless there are time and tune in a congregational effort, it will only mar instead of harmonizing, and to hear a confused, irregular mass of noise is something very different to that unity and precision reached by a cultivated assembly.

The improvement of our Tabernacle singing should spring from the improvement of our Ward singing, and this in turn from Sabbath School and home singing. Where the love and practice of singing are in a home, you will generally find a united and happy as well as intelligent family. Singing in a family would give influence to the service of song in the assemblies of the Saints, and thus a love of music, of harmony would be increased, and there would be more interest in our concerts and more variety in other entertainments.

An instrumental accompaniment would be sought out and the violin, the bass viol, the clarinet, the cornet, the organ and the piano would one and another be required in homes. So our children would better love their own homes, or if they visited others it would tend to infuse into them the same spirit, and to united families, united effort, united amusement and united worship.

Let our young folks then (and none are too old) cultivate music, one of the divine arts, and wed it in practice and use to inspiring words. Let them study it and practice composition in their mother tongue. For if this was universal, it would speedily come to pass that, like the choruses of heaven would be the swelling of them and thrilling psalm and song in the great congregations of the Latter-day Saints.

TIMBER.

THE subject of timber supply for Utah is one of great importance. We have drawn the attention of our readers to it on several occasions. Those who take time by the forelock and lead out in the planting of trees for timber will reap the greatest advantages from the business of timber culture. We are well aware that hard woods fit for manufacturing purposes are not indigenous to this altitude, but feel assured that with proper care and culture, trees that would produce brash wood on the mountains may be grown so as to yield tough and useful woods in the valleys.

The following communication on the subject of hard woods is from Brother C.H. Bliss who is at present in Alabama. We commend it to the attention of our farmers and others:

"I have read with much interest your 'Talk on Timber,' in the weekly NEWS, of Jan. 26, and I feel like one to endorse every word of it, not only by words but also by actions, as far as circumstances will permit. I think there are many in Utah that will do the same.

My object for offering to send seeds of the cypress to any one's address was to see how far a spirit to raise timber prevailed and to offer them a chance to embark in the enterprise.