

EDITORIALS.

THE ELECTION HUBBUB.

The election business is nearly over for a time, thank Heaven. It will be a good time when it is quite, for it is an unmitigated nuisance, distracting the attention of so many people from their regular business, business which is productive, and profitable to the country. Among the expenses of the American system of government may fairly be set down the losses in time and money and material incidental to the many elections throughout the country. Not that these outgoes need be a hundredth part of what they are, but custom has made them enormously consumptive of time and means, without anything like an adequate compensating return. Look at the time spent in attending caucuses and primaries and meetings of one kind or another during a political campaign, in which two or more parties and two or more candidates and many stump orators glorify themselves and their adherents and attempt to belittle their opponents to an extent beyond the conception of others than partisan politicians. The whole affair has a supremely ridiculous look to steady going, sensible people, who do not think that those of their fellow citizens who may happen to differ with them in politics, or to belong to another party, are necessarily the smallest, meanest, most contemptible and most despicable of human kind.

In election times the newspapers of the day come loaded to the guards with political matter, much of it local, most of it extremely partisan and abusive, scarcely any of it worth reading. As a whole, this election matter is the veriest bosh, not worth the white paper on which it is printed, and it is an insult to offer it to an intelligent person who is seeking to cultivate his mind and expand his ideas by gathering useful knowledge. Perhaps inveterate politicians read all the inflated stuff that is published in the papers concerning politics in election times, but to the general reader, who is anxious to have the worth of his money in the paper which he purchases, the endless columns of political bombast and abuse with which the newspapers are filled are an abomination, a continual vexation, because they occupy room which could be used to infinitely better purpose.

If all the newspapers, or parts of newspapers, occupied with this political election trash were to cease to exist, and only those papers, or parts of papers, which publish real news or other useful information were to be left, the journalistic business and the number of papers in the country might perhaps be reduced by a half or two-thirds, but the country at large would be vastly the gainer.

HYGEIA—A PERFECT SANITARY CITY.

At the recent meeting of the Social Science Congress at Brighton, England, Dr. Richardson, chairman of the Health Department, and a most accomplished physician, in the course of an address, gave a theoretical outline of an imaginary health city, which he called "Hygeia," in which the perfection of sanitary results would be approached, if not realized, resulting in the lowest possible general mortality and the highest possible individual longevity. He stated that in England, from 1790 to 1810, Heberden calculated that the general mortality diminished one-fourth. In France similar returns were made. Bernard calculated that the deaths in France were 1 in 30 in the year 1780, and during the eight years from 1819 to 1828 they were 1 in 40, or a fourth less. In 1780, out of 100 new born infants in France, 50 died. In two years from 1817, only 38 in 100 of the same age died, an augmentation equal to 25 per cent. in infant life. In 1780 as many as 55 per cent. died under ten years of

age; in the later period only 43, or about a fifth less. In 1780 only 21 persons per cent. lived to be 50, in the later period 32. In 1780 only 15 persons per hundred arrived at 60 years, in the later period 24.

In regard to relative strength of men in different periods, Mr. Richardson said that Peron, who first used the dynamometer, subjected specimens of different stages of civilization to the test of his gauge and found that in strength of limb the natives of Van Dieman's Land and New Holland showed 50 degrees of power, while the Frenchman showed 69, and the Englishman 71. In respect to size of body the same order of facts prevailed. The stalwart Englishman of to-day could neither get into the armor nor be placed in the sarcophagus of the heroes of the infantile life of the human race. However, mere civilizing influences could not complete the sanitary code. There existed still thousands of enfeebled human organisms only comparable with the savage, and there was still left the basis of every disease that had afflicted humanity.

In regard to "Hygeia," his imaginary health city, Dr. Richardson advocated that every house be built on arches of solid brickwork, so that, instead of areas and kitchens and servants' offices, there would be subways, through which air and water would flow freely. The city should be intersected with wide streets and boulevards, gardens abounded at the backs of the houses, the streets were paved with a noiseless material, and all heavy traffic, including tramway cars, was banished to the shades below. The chimneys would discharge a colorless vapor into the open air, the housewife's kitchen should be at the top instead of on the lower floor, so as to be well lighted, and the smell of cooking be kept out of the other parts of the house.

"Hygeia" would be a total abstinence town, a Good Templar's paradise, where the pipe and the glass, the cigar and sherry cobbler, which, like the Siamese twins, could only live connected, had both died a natural death. There should be spacious offices and workshops, and no "sweaters" toiling in miserable homes. The model hospitals for the sick should not be congregated together, but be equidistant, entirely detached from other buildings, small, and movable from one place to another. The old idea of warehousing diseases on the largest possible scale should be abandoned. There should be an apparatus for producing ozone as required, which should be used for purifying water and reservoirs, disinfecting houses, etc. Burial of the dead should be retained, in the cemetery, the dead being placed in basket-work or a shroud only, in fine carboniferous earth. Vegetation of rapid growth should be cultivated over the graves, and the monuments to the dead should not be set over the graves, but in a spacious covered hall or temple.

In this model city Dr. Richardson calculated that the maximum annual mortality would be eight per thousand the first generation, and possibly five per thousand in subsequent generations, hereditary disease would immediately lessen in intensity, and the healthier parents would bring healthier offspring.

NOT FIGHTING RELIGIOUS OPINIONS.

REFERRING to the recent dispatch concerning the removal of the Ogden postmaster, and Senator Sargent's opposition to it for religion's sake, the Oakland (Cal.) Transcript says—

"It is as clear as daylight that Sargent is right. The nation is not fighting opinions, but illegal practices. It matters not whether a man calls himself a Mormon or a Thug, so long as he obeys the laws of the land."

HOW THEY DO IT IN THE STATES EAST.

THE Cincinnati Times of Nov. 2, commenting upon the Singer will case, says—

"In the Mormon view, Singer must be regarded as a special benefactor of woman. No less than five of the gentle sex did he rescue from the blight of celibacy." * * * And yet

it would be very strange if it should turn out that no hint of Singer's peculiar matrimonial practices came to the ears of society during his life time. It appears more probable that Singer's conjugal felicities were known to at least a few. Such states of blessedness are not apt to be kept entirely dark.

"The confusing thing is to read in the testimony of the particular Mrs. Singer which was published yesterday, that he was in the habit of being visited in his Fifth Avenue mansion by 'ladies and gentleman of high social standing.' It seems quite impossible that some of them should not have known his mode of life. Still they visited him. Many of them doubtless visit other rich men who are maintaining as many families as did the much-married Singer, and are known to be. If wealth does not secure their immunity from all social difficulties, it at least saves them from the rigor of the law. And Mr. Singer's life renders it probable that the society troubles a Mormon would meet with would not be any grievance or hard to bear.

"Brigham Young seems to be on the ragged edge of trouble. * * * The President, it is said, is about to decapitate the political heads of some of Young's office-holding friends. There appears to be a violent prejudice against polygamy when practised in Utah that does not exist when practised in the East. Brigham Young is wealthy—very wealthy—it is said. Why does he not come east and live in New York. He would have to change his manner of life a little, but the change would be one of trifling importance. Instead of being accompanied by his troop of wives, collectively when he went on the street, it would only be necessary to go with one at a time. This concession to the prejudices of society a reasonable man ought to be willing to make—especially since in return for it he exchanges the doubt of the present for the assurance of protection and security. Society which tolerates many Singers would surely not have many stones to cast at so wealthy a man as the Prophet Young. As Mark Twain said of a certain vice among the Sandwich Islanders, Mormonism appears to exist in New York 'only in reality and not in name.' Singer's life shows Brigham Young that he has only to give up the word 'Mormonism,' and come East to practise in security all that he does with hazard to person and property."

We do not reproduce the above to show that there is any parallel in the cases mentioned, as we do not hold that there is, but to show that things are done without the sanction of the laws of either God or man in the States in the East, while here in Utah things done in accordance with divine law must be proscribed and punished as if criminal by members of those hypocritical eastern communities. It appears that in the East adultery can be practised with impunity, while here in Utah honorable marriage is laid under ban by half a dozen imported officeholders. In the East society tolerates what the community holds to be unblushing vice. In Utah members of those distant eastern communities where adultery is winked at, are very blab-mouthed in condemnation of the divine order of marriage, which is conscientiously held to be sacred by the community here. This is a very favorable showing for Utah, but is just as unfavorable for hollow, hypocritical society in the Eastern States.

DOES RELIGION DISQUALIFY FOR A JURY?

SO MANY curious things judicial have happened in Utah that the public generally is getting into a condition to be surprised at nothing that is reported concerning court proceedings in this Territory. Whether it is something in the mountain air, or whatever may be the reason, certain it is that the proceedings of the courts here are often of such a strange character as to have no parallel extant in courts elsewhere in the Union. The very latest curiosity of this kind consists in the current proceedings in the Third District Court, where the question is under discussion whether a man's religion shall dis-

qualify him from sitting on a jury. The immediate case is whether the religion of a Latter-day Saint disqualifies a believer therein to sit on the jury. Latter-day sinners, it seems to be understood, are not held to be disqualified, but, if a man is a saint, that is quite a different thing, and the question whether or not he is eligible must be lengthily argued in open court, with the formal examination of witnesses pro and con. As the question is not ruled upon, but is only now in process of hearing, we do not wish to say much about it, further than to invite public attention to these curious proceedings. It will be quite interesting to hear how the wisdom and learning of the court will decide this imposing question.

Local and Other Matters.

FROM TUESDAY'S DAILY, NOV. 9.

The Musical Advertiser is a small four-page trade quarterly, published at the Utah Musical Emporium, American Fork.

Pocketpicking.—Two men were arrested last night on a charge of robbing a couple of citizens of their watches. The examination was to take place this afternoon.

A Reception.—A reception was given by the Hon. W. H. Hooper and lady, at their residence last evening, in honor of the marriage of Mamie, their eldest daughter, to Thomas W., eldest son of the Hon. Wm. Jennings. There were over two hundred guests present, including His Excellency Governor Emery, Hon. George Q. Cannon, M. C., Hon. J. M. Bernhisel, ex-Delegate to Congress from this Territory, General Smith, Commandant at Camp Douglas, General Kimball, Hons. John Taylor, Brigham Young, junr., and Joseph F. Smith, Major C. H. Hempstead, Judge Sutherland, Major Goodspeed, Bishop Edward Hunter, H. S. Eldredge, Esq., and many other prominent citizens.

An elegant collation was provided for the entertainment of the guests, who were received by Hons. Wm. Jennings and W. H. Hooper. Many congratulations to and good wishes for the happiness and prosperity of the young folks were expressed, and, after a most sociable and enjoyable time, the guests dispersed shortly after 11 o'clock.

District Court.—After recess yesterday afternoon the examination of Elder Orson Pratt by the attorney for the plaintiff in the case of Kate Flint vs. Jeter Clinton et al was resumed, the object of the examination being, as before stated, to show that a "Mormon" was incompetent to serve as a juror where "Mormons" and non-"Mormons" were opposing parties in a suit.

Mr. McBride read from the writings of witness, where he states that the Almighty intended to break in pieces and demolish all earthly governments in the process of building up His own. Witness stated that that was the teaching of the Bible, and the "Mormons" believed that book. He said further, he could speak for himself individually, not for the Church, that if the civil government should enact a law contrary to God's law, he would prefer to obey the law of God rather than the civil law, as he would rather give obedience to God than man. His belief was that eventually the divine government would be established, the wicked destroyed, and Christ would come. He believed that the Church of Jesus Christ of Latter-day Saints was the commencement of that work. He understood temporal and spiritual affairs to be connected together, and that the High Council had the authority to act in temporal as well as spiritual concerns. The "Mormon" Church was not more political in its nature than others. It was not a doctrine of the Church to try to get as much political influence as practical, but a policy. Members of the Church could always vote as they chose.

Cross-examined—Had never heard of the Church authorities trying to influence a juror in any way. If a juror did his duty he would act justly to all, even his enemy. The church would censure a juror for doing otherwise than acting according to the law, as laid down by the court.

Re-direct—Never knew of a single instance of a juror having been rebuked by the authorities of the church for rendering certain verdicts. Did not recollect an article

published in the DESERET NEWS in relation to a verdict in the Cora Conway case. Had not even heard of the case.

Abram Taylor was next placed on the stand. The substance of his testimony was that he had been a member of the "Mormon" Church for fifteen years, but had not been connected with it for the past twelve years. He was somewhat conversant with the laws of the Church. The influence of the counsel of the authorities extended to every subject, temporal and spiritual. He did not think a "Mormon" would make an impartial juror where "Mormons" and non-"Mormons" were opposing parties to a suit, as the general policy was for members of the Church to screen their fellow members. Did not know of any circumstance where this had been done, only this was the general policy. Did not know of any direct commandment authorizing members to favor their brethren to the detriment of non-"Mormons."

Cross examined—Did not know of any law of the Church that would conflict with the free exercise of the duties of a juror. Was not cognizant of any instance where the authorities assumed to control any juror in his verdict.

H. W. Lawrence, W. S. Godbe, George Reed and John Lowe, apostates from the Church, all testified substantially the same as Abram Taylor.

TO-DAY'S PROCEEDINGS.

This morning the examination of witnesses for the plaintiff was resumed.

Judge Z. Snow was sworn and examined. Had resided in this City since 1851. Had been a member of the Church of Jesus Christ of Latter-day Saints for a large period of years. Was acquainted with Brigham Young, President of the Church, and with Heber C. Kimball and George A. Smith. The teachings of the authorities were that members should obey the counsel of those over them. Obedience was optional with those to whom the counsel was directed. There were no penalties attached to disobedience, further than the right of the Church to dis-fellowship any of its members. Witness had occupied the position of Judge on the bench of the District Court.

Council read from what purported to be a discourse delivered by President Young in 1852, giving advice to the Judges. Witness said, in answer, that when counsel was directed to him he exercised his own judgment regarding it, and never had it otherwise. Did not recollect of a case where a jury disagreed on a case and Jedediah M. Grant publicly commented on the fact.

Cross-examined—Knew of no further scope of the influence of counsel than that the church claims the right to give it and leave it optional with the parties advised whether or not they obey. Never knew of the church directing a civil officer in the discharge of his duty, merely claiming the right to give counsel. The authorities require the members to obey the civil law of the land. Never knew of any assumption of a right to influence a juror in his verdict by the church. Never knew of any influence of that kind being used only by outsiders.

Re-direct—Did not know of any law of the church in conflict with the civil law, save polygamy, which the church holds to be unconstitutional. Never knew of the authorities assuming the right to dictate jurors.

A work containing what purported to be a discourse delivered by President Young, August 1st, 1852, denunciatory of litigation and pettifoggery, as being of hell, was submitted to witness, who was asked if it contained a doctrine of the Church. He said he believed it to be a doctrine of the Church that there would not be any litigation in heaven. Some other extracts were also submitted, among others a paragraph containing the sentiment of the author of the discourse that he wished to live above the law, keeping the law and thus making it his servant and not his master, which was the correct way to live. Witness admitted that it was a doctrine of the Church, and that he supposed the meaning to be that when a person fulfilled the law he was above it, being beyond its reach.

Mrs. Pratt was the next witness. She did not know whether she was a member of the Church now or not, but had been. In the Church