

NEWS OF THE DAY.

A man while drunk kills his wife in New Hampshire.
Excitement over the Black Hills gold prospects.
High life marriage in Vienna.
An officer drowned at sea.
A London forger taken east.
Threatening to cut off San Francisco's water supply.
The Chicago outrage—helped to answer for murder and arson. Scheme of assassination reported.
The Eastern Question.
Duty on iron goods in Prussia.
Staffordshire reservoir disaster.
Shipments of coin on certificates of deposit.
Post office officials.
Army of office seekers, only 15,000 allowed applied. Axious to live on the taxes.
A condemned felon denies his mother.
Pacific Mail Steamship Company report.
Mutiny at sea.
A Kansas editor shot dead and another wounded.
An opera troupe massacred by savages in Africa.
The Vanderbilt will contest millions paid as hush money.
Cabinet meeting.
Rinderpest among sheep in England.
Rinderpest to be looked out for in American ports.
Neither Nichols nor Packard's claims so legal as they ought to be.
The letter of Stanley and Foster.
Governor Hampton has a reception and talks a little.
Fire at Enfield, N. C., \$50,000.
Names of the Louisiana commission.
Boston wool market.

EDITORIAL NOTES.

The Oakland (Cal.) Transcript says, "Mr. Scott, of Los Angeles, has a tomato vine twenty-five feet high."
Newcastle County, Delaware, has a law taxing dogs, and appropriating the tax to remunerate persons who may have their sheep killed by dogs.
The Washington Star of March 21 says: "Some time ago a statement was made by some western paper that ex-Senator Pomeroy was playing on the stage, and since that time a number of journals have reiterated it with comments. The ex-Senator desires it to be stated that he has not turned actor, nor has he any intention of doing so. Furthermore, he says he has never been in a theatre but twice in his life."
A Washington paper says that the post office superintendent will hereafter require, in order to prevent depredations, that all the mails in the large cities be transported in closed wagons. The style of vehicle adopted reminds one very much of a circus wagon, it being painted red, white, and blue. The end and side panels bear the words "United States Mail," and above these in oval form are the representations of an American eagle, and the Goddess of Liberty bearing an American flag.
The following is from the Washington Star of March 21st: "The Supreme Court of the United States yesterday decided the case of Cochrane et al. versus Deener et al., on appeal from the Supreme Court of this District. The Supreme Court held, reversing the decision of the court below, that Cochrane was the first inventor of the process and machines used by defendants in making what is known in the market as new process or Penfield middling flour. This has been commonly supposed to have been a French invention, but the court found that Cochrane was the prior inventor. This process has been almost universally adopted by millers."

GRECO-ROMAN WRESTLING—AN ALL-NIGHT STRUGGLE BETWEEN GIANT ATHLETES.

There is a great amount of fascination in contests of strength and skill and endurance, whether physical or intellectual, artistic or scientific, or a combination of the same. What is termed the Greco-Roman style of wrestling is rather new to the people of the United States, but in several instances it has proved to be possessed of great interest to many of them.
The latest notable exhibition of the kind came off March 21 and 22, at the Metropolitan Riding Academy, Third Avenue, New York, between William Miller, of Australia, and Theobald Bauer, of France, and a very remarkable contest it was, each contestant exhibiting extraordinary strength, skill, "science," and endurance. There were about 4,000 people present, a score or two of them being ladies.
A New York paper describes the two men thus—
"Miller is 25 years old, height 5 feet 9 inches, weight 185 pounds, chest 45 inches, forearm 13 inches, biceps 17 inches, calf 16 1/2. He was born in Cheshire, England, but before his appearance in California had passed twenty years in Australia."
Bauer is 31 years old, 6 feet 10 inches in height, weight 225 pounds, chest 48 inches, forearm 15 inches, biceps 19 inches, calf 18 inches, and was born in Alsace, France."

Miller looked much the larger man. Bauer was as nimble as a cat. Each claimed to be "champion of the world," and the contest was to decide which was entitled to the honor, and also for a purse of \$500.
The contest commenced at about a quarter to nine o'clock in the evening of the 21st, and was continued, with short periods of rest, until about half-past five the next morning, ending then with a draw.

through mutual exhaustion of the contestants the advantage being slightly in favor of Bauer, who was credited with the first fall, and with exhibiting the greatest "science" throughout the six hours and a half struggle, which was of the severest character, and the longest on record. Both men were much bruised, strained, and exhausted.

VILE PUBLICATIONS IN LARGE CITIES.

NEW YORK, Feb. 28.—A crusade has been carried on a stern crusade against the vendors and circulators of vile books and cognate articles, and now Philadelphia is being aroused to a similar crusade.
On the evening of March 20, leading citizens of the latter city, to the number of 1,500, assembled in Association Hall, invited by ticket and urged by a private and confidential official, which commenced in this style—
"Startling revelations have been made concerning the circulation of indecent publications, and of other articles of nature and uses, among the boys and girls of Philadelphia. The organized plans to corrupt the youths of this city are not exceeded in extent and in the ingenuity in America. They reach into our public and private schools and seminaries, and into our choicest Christian homes. Parents who count their children safe from such exposure would be astonished to learn how much has already been done to the injury of their sons and daughters. There is need of a vigorous action to stay this plague."
The meeting was addressed by the following gentlemen—
Anthony Comstock, United States detective, who horrified his audience with details that surprised even him.
Rev. Dr. John Hall, of New York, who affected his audience to tears and declared that the private rooms in Herculaneum and Pompeii did not approach in indecency the vulgarity of the publications of modern Americans.
Rev. Mr. Currie, who vigorously attacked classic art and academic life studies.
Mr. Colgate, of New York, who endorsed the sentiments of the preceding speakers, and said the half had not been told.
Resolutions were adopted, declaring that "the traffic in obscene publications and articles of immoral use is not confined to any locality, but is of widespread and alarming prevalence throughout the land and is sapping the very foundations of society by poisoning the minds of the young, not only by personal contact with dealers in these publications and articles, but also through the secret and very wide use of the mails, reaching the sons and daughters of our best families in our schools and seminaries of learning," and pledging the meeting to aid in suppressing the nefarious traffic.

A committee of twenty gentlemen was appointed to take such action as the exigency of the case demanded, and the Philadelphia County Medical Society was requested, by resolution, to appoint a committee of conference on the best means of checking the evil.

CORRESPONDENCE.

Two Days' Meetings at Fillmore.
Fillmore, Millard County.
Monday, March 19, 1877.
Editor Deseret News:

On Sunday morning, services were held in the Ward Meeting-house. The Twelve and others composing the company traveling with Elder Taylor, was Elder Orson Pratt, who reached Fillmore on Saturday evening. As you are aware, we were detained in the City in consequence of the death of his son Jared.
After the usual opening exercises, Elder Lorenzo Snow occupied a portion of the time, showing that the spirit and feeling which characterized the public labors of the latter-day Saints, such as building temples and meeting-houses and schoolhouses, donating means to assist in emigrating the poor and in sending them to convey them across the plains, etc., was the spirit and feeling of a united people, or what we now call the United Order. The work of building temples devoted upon all, thereby securing to all the privileges and blessings of the Kingdom of God. Do with regard to school-houses, that the children of all might enjoy equal benefits. It was the will of God that we should continue our united labors in the establishment of a Kingdom which would be done by building up cities. The towns and cities of the world, in which the more experienced of the Latter-day Saints were born and reared, were generally noted for their intelligence and wealth, their misery and poverty. Our Heavenly Father, who knows better than the wisest of men what was good for his children, did not approve of an aristocracy and therefore in the building of our cities, he did not wish a few to receive nearly all of the advantages of earth's blessings, and by amassing their abundance deprive the poor of certain rights which, in his sight, belonged equally to all. It was true that in consequence of our fallen nature the requirements of God often differed very widely from the customs and ways we had acquired, but it was true too that corresponding, as we were willingly conforming to the same, what then might have been a sacrifice and a proved a very profitable exchange.
Because God had endowed some with superior financial abilities was no reason why these abilities should be exercised for individual interests. It was just as necessary that the financier should be willing to labor for the good of his less favored brethren, as it was that the rich man should devote part of his means to bless and cheer the hearts of the poor. The prophet Joseph Smith had said that it was just as necessary for the rich to impart of their abundance for the relief of the poor as the Fatherhood of God's people, as baptism was essential to salvation. It was the right of every one of our Father's family to possess a good house to dwell in, and to have sufficient food and raiment and at least enough conveniences and comforts to sustain life and make it desirable, so that the opportunity might be afforded to develop the talents and faculties which God had physically, realizing the full benefit of this our earthly probation. Who, especially among the servants of God, would deprive his brother of this life?

The speaker then called upon the brethren of Fillmore to unite their labors by organizing co-operative institutions, saying that if they did not do so, the day would come when the Gentiles would come

among us, and with their capital they would create labor, and the Saints, instead of being masters, would become their servants.
Elder Orson Pratt occupied the remainder of the time, delivering a most interesting discourse, telling of the wisdom of God in permitting the Saints to be driven from their eastern homes and in bringing them to this western country, where, because of the many natural and other disadvantages we had had to encounter, we were ordered to live and subdue the country from its sterile condition, etc., as well as to defend ourselves against the raids of the uncivilized Indian, etc., all of which, requiring untold labor, and a tendency to prepare us for further and far greater labors pertaining to the establishment of his Kingdom in all its fulness on the earth, which could not be accomplished in any but a people united in all things.
As the meeting house was entirely too small to accommodate the people, at the close of the meeting Elder Callister announced that the evening meeting would be held in the State House, which was sufficiently commodious to seat all who would attend.
The afternoon, as usual, was devoted to the Sunday School of Fillmore, which is a well attended and popular institution. It is exceedingly gratifying to see the labors of their Sunday Schools showing earnest support; it is so encouraging to the teachers, whose anxiety to make them the success they desire is perhaps not always appreciated.

In the evening, meeting was held in the State House. Elders C. C. Rich and Jos. F. Smith were present and read a paper, which permitted me to give full minutes. The following therefore is a synopsis only of the discourse of Elder Joseph F. He said; we had received much good instruction during the day. It would be no good if an angel were to instruct us, unless we obeyed. A certain Elder once thought it his duty to whip a brother, and order him to leave the ground and tell him, "Religion, you lie there till I whip this brother." But it was intimated to him that the order to whip such a task he would need no religion he could possibly get. Certain men presumed to do and say things that he would shrink from. To Elder could, under any circumstances, excuse him for being himself to do wrong through indulgence or otherwise. By works we should be known and judged. A community which was united, moral and virtuous without doctors or lawyers, would naturally recommend itself, wherever it might be. When we heard of vices, indignation, or high crimes existing among the Latter-day Saints, such were anything but the fruits of the gospel. Paul said, the Saints would judge angels; he also said, "Do not go to law." Supposing, said he, "a brother should say to you, 'you ask what would I do? If I could not settle it peacefully I would leave it in the hands of God, saying, 'Let him judge between me and thee.''" There was no point out, however, to settle all difficulties. The man who had the Spirit of God in his heart would not oppose his brother or endeavor to win him to him, but as his neighbor or as good a man as his neighbor, such a feeling led to darkness.

A certain young man, a son of one of our respectable families, once said he did not believe in any religion, or in God, but that certain things could not be demonstrated sufficiently to satisfy him. This reminded him of an incident noticed in the autobiography of Sir Isaac Newton. A certain man, coming from the theories of that celebrated astronomer, and giving as his own that the earth came of itself into existence, that it never was made, one day when in St. Isaac's room, and on seeing there a very beautiful globe, inquired who made it; the answer was, "Sir, nobody made it." The man felt the rebuke, for he had reason to believe that the globe had not been made by his hands. On the same principle that we made houses and articles of convenience, etc., out of materials which were in God, he said, "If God made all things, why did he not make the world as he pleased, and not as we see it? He would have made it as he pleased, and not as we see it." 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