

wisdom, shrewdness, and intelligence on a very limited scale, embracing mainly the riches which are of this life only, and very uncertain even for this life.

May not one of the evidences of the possession of this limited intelligence only be fairly held to be neglect in assembling for the worship of God? Is it a mark of wisdom to ignore religious matters? Is it too much for a man, who professes to serve God, to attend public worship once or twice on Sunday? The Tabernacle is a convenient shelter from the wind and the rain and the heat and the cold. There is room in it for all who wish to assemble. It is comfortably seated. If it is not the best building that could be devised and erected for the purpose, still it is superior to any other that exists in the Rocky Mountains. If it be not advisable for people who labor hard all the week in the office, the shop, the field, or the cañon to make a long day of meetings on Sunday, still that is no reason why they should not assemble at least once or twice for worship and spiritual refreshment, unless sickness, excessive fatigue, or other justifiable hindrance supervenes. It can scarcely be considered doubtful if man or woman ever assembled honestly for worship of the Almighty without being repaid therefor in refreshment of spirit, in renewal of strength, and in attainment of knowledge that could not elsewhere be obtained. It is a privilege and an advantage and not a disadvantage and a penance once a week to lay aside business cares and assemble to call upon the name of the Lord for assistance in the battle of life, in the struggle for the mastery between truth and error, light and darkness, the power of good and the power of evil. The professional man, the artist, the business man, the mechanic, the farmer, the laboring man, can each find it to his decided advantage, physically, mentally, and religiously, to totally lay aside all cares of business or labor once a week at least and devote a goodly portion of the day to the worship of the Almighty Father. Such a recognition from his children is due, and he will not fail to reward and honor it. It will be also a commendable example to be followed by their children, instead of their being found in the streets or fields or cañons or on the mountains or the prairies, where there is nothing for them to learn in six days out of the seven.

POLITICAL corruption is a nasty subject, but it is forced upon us occasionally, frequently, by the unprincipled efforts of officials and other politicians in this Territory, who are perpetually endeavoring, individually or in ring combination, to secure their own little selfish ends, utterly regardless of who suffers, utterly regardless of the interests of the people whose servants they are, or are intended to be by the genius of the constitution and government of the country, utterly regardless of the fundamental principles of civil and religious liberty upon which the noble superstructure of this great and glorious Union is based.

Civil and religious liberty, protection in the possession of life and liberty and in the pursuit of happiness, are some of the blessings for which the founders of this great republic contended and struggled and fought and died. But now it seems that their degenerate sons, many of them, are only anxious to prevent all such blessings and destroy all such principles in this highly favored land, so that they may wield the power and control the public purse. Talk of the public good—who cares for it, who thinks of it? Of all the brood of petty pilfering politicians, which of them cares a straw what becomes of the country, the rights and liberties of the people, only so far as the selfish interests of such politicians are concerned? With high sounding phrases of loyalty and law upon their tongues, their hearts are far, very far, from a single thought of the prosperity of the country.

What is the continual endeavor of many of the Federal officials of this Territory? It is, in brief, to rule or ruin; that is, to rule, not in accordance with wholesome law, with justice so far as the law will allow it, with the constant benefit of all doubts gladly given over to the American principle of the government of the people by the people. With another notorious character, these characters would rather rule in hell than serve in heaven, they would make a hell of any place, it is their congenial element, forgetting that all rulers, even the highest, are servants, servants of the people, servants of the

lowest, the weakest, the most helpless, and that in a free country there are no such things as masters.

One of the greatest evils complained of against England by the colonies was having rulers forced upon them without their consent, and another evil was being taxed without being represented. But how is it now with the Territories, how is it with this Territory? Rulers are sent here not only without the consent of the people, but in express opposition to their wishes, and such rulers are often chosen for the express reason that they are diametrically opposed to the views and feelings and wishes of the people. Is this Republicanism? Is this liberty? Rulers are sent here who, instead of setting themselves faithfully to their duties, instead of setting themselves to serve the people, spend their time and abilities and energies in concocting and endeavoring to carry out intriguing schemes to oppress the people and curtail their rights and liberties in every possible way. Here we have at this present time a Governor, Judges, Marshal, and their aids and abettors, engaged in what? In the noble purpose of trying to make themselves supreme, in the noble purpose of endeavoring not merely to tax the people without their having a voice in it, but to spend the taxes, to which they (those officials) have not a shadow of right, without the people having the least word in the matter. When a villain puts his hand into the pocket of a man on the highway and abstracts cash, the villain subjects himself to condign punishment. But what should be done to Governors, Judges, Marshals, who twist the law to authorize them to put their hands into the public treasury without the slightest justice or proper authorization, and filch therefrom just what they please? Surely such men, who should be lights, patterns, exemplars, to the people, are worthy of tenfold punishment, and if the law is not invoked to punish them, they can not long escape the unmitigated condemnation of all justice-loving and right-minded men. Let those encourage political corruption who will—we want none of it in Utah.

NEW YORK is allowed to be virtually the metropolis of the nation. Therefore there one might very naturally look for the highest results of the political polity of the nation. As things exist there, it might be supposed the desire would be that they might prevail all through the nation. Being the seat of the intelligence, the ability, the energy, the culture of the nation, one might reasonably be expected to look upon New York city as the pattern, the exemplar for the nation at large.

Well, let us see what one of the most influential papers, a paper in the interest of the dominant party in the nation, says of the picture which New York presents politically. The *Tribune* says of that delightful metropolis:

If a traveler from some distant planet should visit this city and learn the present condition of our government, the manner in which our most important trusts are managed, and the character of the men who hold the highest official positions, he would wonder whether we were dolts or slaves. We have shown that within a block of our greatest thoroughfare men are robbed more fearlessly than in the mountains of Greece. We have pointed out to the officers of law the houses where these robberies are carried on. And with what result? For a few days an officer is stationed before the doors to warn away victims; not one robber is brought to punishment, not one effort made to have the laws carried out. And when we have openly accused an officer high in the favor of the police officials of the crimes, we have not even had a threat of a libel suit for our pains.

Is that a picture of the kind of place to which political pettifoggers and political bummers of all kinds would reduce Salt Lake City? A beautiful picture truly of the Utopia of politicians, but, thank you, Salt Laker are not at all desirous of seeing such a spectacle here. A better state of things than that is desirable, and the people generally mean to have it.

A CORRESPONDENT of the *Chicago Times* "goes for" Greeley in a rather meretricious manner, denying the justice of his title to pluck, moral courage, or independence of character, and here comes a paragraph which is badly scratching to Horace' temperance proclivities and to teetotal inspiration:

"It is well known that the *betes noirs* of the *Tribune* philosopher are free-lovers and wine tipplers, or *bon vivants*; and the articles which so often appear in his paper evince the earnestness of his hatred of the flowing bowl. And yet he knows that the most witty and sarcastic, the most biting and satirical, of his leaders are written by a confirmed brandy drinker, who has to wait on the inspiration of the rosy goddess before he can command an idea. Greeley knows also that all the *Tribune* staff of brilliant writers, from the honest and incorruptible Whitelaw Reid down to the latest employed reporter, are, with almost no exceptions, worshippers at the shrine of Bacchus, and occasionally take their tippie. But we hear of no denunciation of his instruments, because Mr. Greeley's abhorrence of the tippler is measured and paralleled by his usefulness and ability. Confusion to the stupid brandy-drinker, but honor, emoluments, and the right hand of good-fellowship to the witty, and brilliant, and useful tippler in his own employ."

That is rather hard on Horace, but this is a curious world, and things get "considerably mixed" sometimes.

THE *New York Observer*, a religious paper, in a late issue has an editorial article on the visit of "A New York Shaker Abroad"—Elder Frederick Evans, the presiding genius of the Shaker Settlements, near Lebanon Springs, New York, who is in London, England, lecturing. Speaking of his visit to that country the *Observer* says:

"The Shakers, like the Mormons, would run out if they could not get recruits from abroad."

This is a new idea about the "Mormons." If the editor of the *Observer* would visit this country, he would return convinced that, according to present appearances, there is not much probability of the "Mormons running out" very soon. The Shakers do not believe in marriage, and when a child is born to them it is by consent of the entire community, and the event is a rare occurrence. But the "Mormons" pursue a course as far removed from that as our antipodes are from us; and no sensible man, acquainted with the two systems, could imagine that they are equally dependent for life on recruits from abroad. The chief objection urged against the "Mormons" is that they have too many children, and that there is not the most remote probability of their "running out."

THE *New York Protecor* has an interesting chapter upon the crime of the age, as some of our exchanges term it:—

During a single month not long ago, the police of New York reported the finding of twenty-three dead bodies of infants in sinks, cellars, alleyways, under stoops, and in other places of concealment. The startling fact is a proof of a dreadful increase of infanticide. Not only to the moralist, the jurist, and the physician, but to the whole community, it is a matter of painful and alarming interest. It at once engaged the attention of the Police Commissioners and of the Board of Health. The two boards recognized the close connection, if not the virtual identity, of this crime with that of feticide, the increase of which has also been attested by recent disclosures. They determine to act in concert in trying to close up notorious sources of the influences which have wrought such terrible results. They began immediately to wage a relentless war against every male and female abortionist known to the police.

According to the highest medical authority, "criminal abortion prevails to an enormous extent in New York, and is steadily and rapidly increasing;" and strange to say, the worst statistics of New York in this respect are surpassed by those of Boston. One woman in the latter city has testified, verbally and by her ledger, to having procured over twenty thousand abortions by instrumentation alone in seventeen years, among both married and single women of all grades in society. The ill-gotten wealth displayed by many of her competitors throughout the United States betrays the extension of this abominable trade, and of the demand which it supplies. Intelligent foreign travellers, like Tardieu and Dixon, have been so much struck by this ugly feature of American life, as to regard it almost as a distinguishing characteristic. Dixon

expresses his astonishment at the general aversion to maternity on the part of American married ladies. There are too many among them who do not indignantly repel the imputation. Some even make no secret among themselves of having learned enough of the use of emmenagogues to dispense with the complicity of those nurses, druggists, and pretended surgeons of either sex who used to monopolize the dangerous and infamous business.

The crime which has thus lamentably become a topic of idle gossip was universally practiced among all the nations of antiquity, the Jews alone excepted. In Greece it was defended by Aristotle and Plato. Roman literature abounds in allusions to it. At the present day it prevails to so great an extent among the Mahomedans throughout the East, among the Chinese, the Japanese, the Hindoos, and most of the nations of Africa and Polynesia, that it has been said, "We may well doubt whether more has perished in those countries by plague, famine, and the sword." The early Christians denounced it, and it has always been rigidly prohibited by the Catholic Church. Nevertheless, in Europe it was common during the middle ages, and is by no means uncommon now.

In our own country the irrefutable statistics presented by Dr. Storer, in his excellent treatise on "Criminal Abortion in America," prove that the recent increase of the evil is proportionately greater here than in France or any other European countries. To whatever cause it may be ascribed—whether to a wish to conceal shame, or to escape pain, although for the latter anæsthetic agents afford relief; or to evade the responsibilities of maternity and such of its discomforts as interfere with indulgence in the frivolities and dissipations of fashionable life; whether to motives of economy, which, indeed, are not without weight in these days of high prices, extortionate rents, heavy taxation, and extravagant habits; to the loosening of family ties and indifference to the mutual claims of kindred; to an ignorance or misapprehension of the moral guilt and perilous physical consequences involved in the destruction of foetal life; to defective legal restraints; to the paganism latent even in Christian countries, or to pernicious theories of modern political economists from Malthus to Mill—whatever may be the cause of the evil, it has assumed alarming proportions.

An effectual remedy for it will be found when public opinion shall be thoroughly enlightened on the subject; when appropriate statutes shall be enacted and enforced; especially when maternal instincts, which by nature are so sensitive and unerring, shall be revived, and woman's conscience, with its exquisite tenderness, shall be re-awakened; and when press, pulpit and legislation shall unite with the medical profession in suppressing this monstrous evil. All this will be done only when all American women shall have been convinced of the truth demonstrated by Dr. Storer, that, according to the moral law, the wilful killing of a human being, at any stage of its existence, is murder.

That one reason would be almost if not quite sufficient to justify the choosing of the Jews for a peculiar people, to receive peculiar blessings, notwithstanding their proverbial stiff-neckedness. The Latter-day Saints are, if not the only people, at least the people, as a community, most strenuously opposed to all abuse of the laws of life, and therefore they may justly be termed a peculiar people, and so far as they continue in good works, may reasonably expect the blessing of the Almighty in an extraordinary degree.

A new suburban park is being laid out at Denver City, which appears to excite the enthusiasm of the mountaineers. They are to have boulevards, ravines, bold bluffs and undulations, just as in the Chicago parks, only there will not be a single half acre from which a view of Denver cannot be had. This may be a serious matter for the architect to overcome, but, as a set-off, they have concluded to get up a hotel and refectory upon the plan of that at Riverside, Chicago. The landscape artist is Mr. Olmstead.

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